Types and Symbols of Scripture
Table of Contents

Table of Contents .................................................. i
Introductory Notes .................................................. v
Some General Considerations ........................................ 1
   Is Scripture Typical? A Word on Interpretation .................. 1
   Types Are of Different Characters ............................... 2
   Resemblances and Contrasts ...................................... 3
   Types and Their Teachings ........................................ 3
   What About the Mystery and the Types? ......................... 5
Types of Christ .................................................... 7
   Direct Types of Christ with Scriptural Proofs Annexed .......... 7
   Indirect Types and Figures of Christ ............................ 8
Scripture Imagery .................................................. 11
   The Serpent. The Sacrifice. The Cherub. .......................... 14
   Cain. The Sacrifice. Abel. Seth. Enoch. .......................... 16
   Noah: The Flood. The Invitation. ................................. 19
   The Altar. Burnt-offering; Miracles; Rainbow, Noah’s Prophecy. 21
   Line of Ham: Canaanites: Nimrod: Babel: Babylon ............... 23
   Abram And Zion v. Nimrod And Babylon: Faith .................. 24
   Abram; Faith; Hope; Love; The Journey: The River .............. 25
   Melchizedek: Bread: Wine: Cup &. Stars: Sand .................. 28
   Hagar And Ishmael .................................................. 31
   Hagar And Ishmael. The Wells ..................................... 31
   Well-strifes: Well-stopping: Sign of the Covenant: Sojourning: Lot’s Wife 32
   Isaac: Character, Death And Resurrection ....................... 34
   Isaac: The Question. The Sacred Names ............................ 35
   Vicarious Suffering And The Result. Machpelah .................. 36
   Sarah’s Death. Eliezer’s Mission. The Camels ................... 37
   Eliezer: Rebekah: Laban .......................................... 38
   Rebekah: Practical Reflections ..................................... 40
   Keturah’s Family. Abraham’s Death ............................... 41
   Election of Jacob. Competition: Esau: Jacob .................... 42
   Jacob Banished: The Ladder ....................................... 43
   Jacob’s Adversities ................................................ 45
   The Pillow: The Pillar: Sympathy ................................. 46
   The Stone of Bethel ............................................... 47
   The Three Flocks. Rachel. Leah. The Servant .................... 48
   Jacob’s Return ..................................................... 49
   Course of Discipline And Attainment ............................. 50
   Bethel. Oil. The Drink Offering .................................. 51
   Joseph: -- Typical Character ..................................... 52
   Joseph: Separate From His Brethren ................................ 53
   Seclusion And Fellowship ......................................... 54
   The Chief Butler And The Chief Baker: .......................... 55
   A Gospel Episode .................................................. 56
   Judah’s Speech. Wagon v. Stuff .................................... 58
   Jacob Crosses His Hands .......................................... 59
   Reuben (continued). Judah ........................................ 60
   Judah. Issachar. Simeon And Levi ................................. 61
   Zebulon: “Ancient Lights.” Dan ................................... 63
   Gad And Asher ...................................................... 64
   The Hind Let Loose ................................................ 66
   The Fruitful Bough. The Shepherd. The Stone .................... 67
   Benjamin’s Portion ............................................... 68
Exodus. Jochebed. Miriam. .......................................................... 70
The Three Plenipotentiaries ....................................................... 71
Zipporah. The Burning Bush. ..................................................... 72
The Rod-serpent. The Leprous Hand. ........................................ 73
Moses Losing Caste. ............................................................... 75
Pharaoh Negotiates .............................................................. 76
Diplomacy Exhausted. ............................................................. 77
The Destroying Angel. The Blood. The Hyssop. ......................... 79
The Red Sea: Salvation: *Miriam’s Choir*. ................................. 80
Mountain: Palace: Sanctuary: Tree. ......................................... 81
Palms And Well-Springs. The Flesh-pots ................................... 82
The Quails. The Manna. The Sabbath. ..................................... 84
The Omer of Manna: The Water: The Amalekites ....................... 85
The General Assembly At The Mount Of God. ......................... 86
The Law And The Testimony .................................................. 87
The Slave’s Ear Bored: The Thirty Shekels. .............................. 89
Israel As Illustrating The Principles Of Divine Service ............... 90
The Sanctuary. The Ark: The Mercy Seat. ............................... 91
The Table: The Candlestick: The Tongs. .................................. 92
Tabernacle Boards: Bars: Sockets: Curtain. ............................... 93
The “Brazen” Altar. ............................................................. 95
The Court. The Priests: Aaron. ............................................. 96
The Priests’ Robes: The Breastplate. .................................... 97
The Altar Staves: The Laver .................................................. 98
Consecration of Aaron. The Golden Altar. ................................ 99
The Ointment. The Incense. Counterfeits. ............................... 100
The Golden Calf. .............................................................. 102
The Intercession of Moses. ................................................... 103
Results of Moses’ Intercession. ............................................. 104
Outside The Camp. Illumined Faces. ..................................... 105
The True Atlantes And Caryatides. .................................... 106
The Pillar of Cloud. .......................................................... 107
Knops, Loops, And Taches. .................................................. 108
Historical Abridgment Of Two Thousand Years. ...................... 110
Death In The Sanctuary. ..................................................... 111
Forbidden Diet. The Swine: The Hare. .................................... 112
Israel’s Diet: continued. .................................................... 114
Lepers And Leprosy. .......................................................... 115
Provision For The Leper. .................................................... 116
The Leper (continued.) ....................................................... 117
The Two Goats. .............................................................. 118
The Feast And Holy Convocations. ...................................... 120
The First Fruits And Pentecost. .......................................... 121
The Feasts Of Trumpets, Atonement, And Tabernacles. .......... 122
Painting The Lily. .......................................................... 123
The Lamp And Showbread. .................................................. 124

**Outlines of Lectures On the Tabernacle of Witness, T. Newberry** .................................................. 127

Lecture 1: The Offerings for the Tabernacle, Exodus 25:1-9 .................. 127
Lecture 2: The Ark of the Covenant, Exodus 25:10-16 ....................... 131
Lecture 4: The Table of Showbread, Exodus 25:23-30 ....................... 139
Lecture 5: The Golden Candlestick, Exodus 25:31-40 ....................... 143
Lecture 6: The Curtains of the Tabernacle, Exodus 26:1-6 .................... 149
Lecture 7: The Curtains of the Tent, Exodus 26:7-13 ....................... 153
Lecture 8: The Coverings of the Tent, Exodus 26:14 ....................... 157
Lecture 9: The Boards of the Tabernacle, Exodus 26:15-25 .................. 159
Lecture 10: The Bars of the Tabernacle, Exodus 26:26-30 ................... 163
Lecture 11: The Vail and Hanging For the Door ............................ 167
Lecture 12: The Brazen Altar; Or, The Altar of Burnt Offering, Exodus 27:1-8 .... 171
Lecture 13: The Court of the Tabernacle, And Gate of the Court, Exodus 27:9-19 ... 175
Lecture 14: The Golden Altar, Or Altar Of Incense, and the Perfume, Exodus 30:1-10 and 34-38 ... 179
Lecture 15: The Laver and His Foot, Exodus 30:17-21 ....................... 183
Lecture 16: Directions for the Setting Up of the Tabernacle, And for its Anointing, Exodus 40:1-8, and 9-16 .......... 187
<table>
<thead>
<tr>
<th>Table of Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture 17: The Tabernacle Reared Up, And Filled with the Glory, Exodus 40:17-38</td>
</tr>
<tr>
<td>The Temple</td>
</tr>
<tr>
<td>The Temple of God</td>
</tr>
<tr>
<td>The Two Temples</td>
</tr>
<tr>
<td>The Worship</td>
</tr>
<tr>
<td>The True Worshipers</td>
</tr>
<tr>
<td>David on His Throne a Type, C.E.S.</td>
</tr>
<tr>
<td>1. David at Hebron</td>
</tr>
<tr>
<td>2. David at Jerusalem</td>
</tr>
<tr>
<td>3. David in His Priestly Character</td>
</tr>
<tr>
<td>4. David in His Kingly Character</td>
</tr>
<tr>
<td>Christ the Substance of Every Shadow</td>
</tr>
<tr>
<td>Inspired Prophecy, W. Kelly</td>
</tr>
<tr>
<td>Chapter 1: Its Nature</td>
</tr>
<tr>
<td>Chapter 2: Its Object</td>
</tr>
<tr>
<td>Chapter 3: Its Occasion</td>
</tr>
<tr>
<td>Chapter 4: Its Sphere</td>
</tr>
<tr>
<td>Chapter 5: Its Language</td>
</tr>
<tr>
<td>Chapter 6: Some Old Testament Prophecies Referred to in the New Testament</td>
</tr>
<tr>
<td>Chapter 7: General Remarks</td>
</tr>
<tr>
<td>Symbols, J. N. Darby</td>
</tr>
<tr>
<td>The Symbols of The Apocalypse Briefly Defined</td>
</tr>
<tr>
<td>Chapter 1</td>
</tr>
<tr>
<td>Chapter 2</td>
</tr>
<tr>
<td>Chapter 3</td>
</tr>
<tr>
<td>Chapter 4</td>
</tr>
<tr>
<td>Chapter 5</td>
</tr>
<tr>
<td>Chapter 6</td>
</tr>
<tr>
<td>Chapter 7</td>
</tr>
<tr>
<td>Chapter 8</td>
</tr>
<tr>
<td>Chapter 9</td>
</tr>
<tr>
<td>Chapter 10</td>
</tr>
<tr>
<td>Chapter 11</td>
</tr>
<tr>
<td>Chapter 12</td>
</tr>
<tr>
<td>Chapter 13</td>
</tr>
<tr>
<td>Chapter 14</td>
</tr>
<tr>
<td>Chapter 15</td>
</tr>
<tr>
<td>Chapter 16</td>
</tr>
<tr>
<td>Chapter 17</td>
</tr>
<tr>
<td>Chapter 19</td>
</tr>
<tr>
<td>Chapter 20</td>
</tr>
<tr>
<td>Chapter 21</td>
</tr>
<tr>
<td>Chapter 22</td>
</tr>
<tr>
<td>The Book of the Revelation of Jesus Christ Which God Gave unto Him</td>
</tr>
<tr>
<td>Extract from The Catholic Apostolic Body, Or Irvingites, W. Kelly</td>
</tr>
<tr>
<td>Subject Index</td>
</tr>
<tr>
<td>Scripture Index: Old testament</td>
</tr>
<tr>
<td>Scripture Index: New Testament</td>
</tr>
</tbody>
</table>
Introductory Notes

The reader will find material which has been added in braces \{ \}. Some of these are added Scripture references for Scriptures cited by the writer. In some cases where the authors referred to a chapter only, the book and verse was substituted without the use of braces. This assists creating a Scripture index. That is not what is meant by editorial change. The text is as in the original materials.

Some footnotes have been added, and all added footnotes are enclosed in braces \{ \} so that the reader knows such footnotes were not written by the authors of these papers. On occasion a few words may have been inserted, in braces, in the text to smooth the sentence a little.

The existence of this book is due largely to most of the articles being put into a computer by E. Summerfield.
Some General Considerations

Is Scripture Typical?
A Word on Interpretation

Symbolism means types of the Old Testament applicable to things in the New. Both concur in stating that this is so. Moses was commanded to make the tabernacle according to the pattern seen in the Mount. Now if God made such a system, ought we to expect no more in it than gowns and curtains? The whole language through scripture is framed on such a symbolical use, and the great facts of the New are the plain counterpart to the symbols of the Old. You must tear the warp out so that it ceases to be a texture before you undo this. Altars, tabernacles, the dwelling place of God, sacrifices, priesthood, the rock, the water, the anointing, the holy place, the mercy-seat, the blood shedding. I should go through every element in its whole structure of thought before I had closed the list of facts and objects presented in the Old Testament and taken up in the New, and which have entered (and this according to scripture) into the conception of our religions thought. It is not a way of interpreting but scripture itself. Christ is the Lamb of God. He is a great High Priest entered into the holiest. And Paul goes farther, telling us as to the history itself,

And these things happened unto them for types, and they are written for our admonition, upon whom the ends of the world are come [see 1 Cor. 10:11].

One, and only one, true meaning therefore is not the fact in this case.

Say Moses was foolish, and Paul foolish; but if you so interpret scripture, you interpret it contrary to its nature and positive directions; that is, you do not interpret it, you correct it. I have the facts -- important, very important, in the history of the people -- important as a history of God's dealings with the people; and I get them avowedly pattern facts. Keep the imagination in check -- all quite right. Look for doctrines in doctrinal passages, and here for details and illustrations -- all right. But do not pretend you are teaching us to interpret scripture rightly when you are directly contradicting it, and saying to it, You are wrong. It is not the Fathers who have said that Sarah and Hagar were an allegory. We do not follow them in such a point as saying, Does God take care for oxen?

If I use scripture at all, and on the weightiest subjects, the rationalist’s principle becomes impossible. It breaks down, as you say, the whole structure of scripture itself. And I see that he does not merely check the indulgence of imagination in it, which is quite right, but rejects the idea of more or less. He declares, that “in whatever degree it is practiced, it is equally incapable of being reduced to any rule.” I do not know whether he rejects the Epistle to the Hebrews; but evidently that book is gone wholly if his principle be true, and countless passages throughout the whole New Testament.

Temporal and spiritual Israel, as commonly used, I give him freely up. It is a mere abuse of words. I say, as commonly used; because, in the common adaptation of prophecies, prophecies explicitly referring to Israel are applied to the assembly, where the subject-matter and principles are completely opposed. Ordained forms, and facts of history, may have a symbolical application; but moral addresses refer to the objects and moral state of those addressed, and do not give us objects to interpret, but persons addressed. Zion means Zion when she is prophesied about. The prophecy concerns her because it speaks to her on the moral ground she is on, and the arbitrary application to the assembly is entirely false, because the principle of relationship with God is different. A general principle, as that God is faithful or good, may be of course applied, with just care to see how it is used; yet the people addressed are not symbolical objects but moral persons, and the facts to happen real. If we are to speak of the Lord’s prophecy as to Jerusalem, I apply the same principle, but I deny wholly that in Matthew, Titus &c., are spoken of at all. There may have been something analogous; but its only direct application is to dealings yet to come, immediately after which the Lord will appear. I believe this because it says so. In Luke I have the siege of Jerusalem, and the language is carefully altered. I believe what is said in both passages. In Luke, whose gospel always looks out to Gentiles, the times of the Gentiles after the siege are distinctly spoken of before the signs that are to come.

Remark here how doubt is thrown on all. It is asked, Is the application of types “to be regarded as the meaning of the original text, or an accommodation of it to the thoughts of latter times?” Now, note that the Lord instituted the last supper as taking the place of the Passover. The apostles apply in every passage these figures, so that the question is not if we are interpreting right; it extends to this -- if the Lord and the apostles are merely accommodating these figures or not? What does the rationalist think? He says, “Our object is, not to attempt here the determination of these questions, but to point
Part 1: Types

out that they must be determined before any real progress can be made.” The answer is, for every Christian the matter is determined. They believe in the Lord’s and the apostles’ use of them -- man’s uses now they judge by scripture to see if they be just.

The use of any given type now is; of course, to be judged of when it is used. They are most instructive, and, fitting in with positive doctrines which warrant what is drawn from them, they become living pictures and illustrations of what otherwise would escape you. They may not, in our hands, serve to found a doctrine as a first revelation of it; but as a vivid illustration and suggestion of truth they are invaluable.

The rationalist insists on this because “The Old Testament will receive a different meaning accordingly as it is explained from itself or from the New. In the first case, a careful and conscientious study of each one for itself is all that is required; in the second case, the types and ceremonies of the law, perhaps the very facts and persons of the history, will be assumed to be predestined or made after a pattern corresponding to the things that were to be in the latter days.” Now all this is confusion from beginning to end. It ignores the positive statements of the volume pretended to be interpreted. And further, if the book be inspired, one Mind has formed it from beginning to end, and we must look for a coordinated system. If it be not, we find there is an end of predestinating facts or even statements. But we have seen that, if it is a true history, the whole system of the tabernacle was made after a pattern, which the Epistle to the Hebrews largely and specifically declares to be a heavenly one, and the tabernacle a pattern of things in the heavens. But we have this even more specifically defined. The law was a shadow of good things to come, and not the very image. There were sacrifices: so Jesus was a sacrifice. But the Jewish were repeated, proving that sin was not for ever put away for him who came by them; Jesus’ was not repeated, because it was. There were many priests, because they died; for us but one, because He ever lives. There was a veil, and no one could go into the holiest; now the veil is rent, and we have boldness to enter. The high priest stood, because his work was never finished; Jesus is set down at the right hand of God, because His work is finished for ever, and so on. These were the outlines of this vast exhibition of God’s ways, to be a key, so to speak, near the eye. But neither Testament is simply to be explained by the other. In some points there is contrast, as law and gospel; in others analogies; in others common principles; in others prophetic announcements. The only point we learn to have been hidden was the assembly. This could not be revealed because it was based on the casting down of the middle wall of partition, as the Jewish system was on its being strictly kept up.

But, if God be the Author of the sacred volume, it is monstrous to suppose there was not a preparatory leading on to the full revelation of God Himself, or that He revealed something which was wholly unconnected with and no way introductory to what followed. It was necessary to make distinct the difference between man’s standing on the ground of his own responsibility, and grace -- between requiring, however justly, and giving. And this, though prophets point to the giving, there is. But promises came before law; and even under law (a ministration of condemnation and death) there were ordinances which prefigured the way of grace, while the exacting of righteousness, which man had not, led him to the sense of the need which grace met. The understanding of all this rests on this:

They shall be all taught of God [John 6:45].

Each part, as to its statements, is to be understood in itself; but, when simply understood, the correspondences and differences will appear, and rich instruction for man’s soul be acquired out of them.

All this division of the rationalists, with its consequences, is in the air, and written without any kind of reference to the facts of the case. We do not assume anything about it. We take what is said in the book itself about itself; and find it verified in the richest and most instructive manner. One would think the rationalist had never read St. Paul’s Epistles, or the Hebrews, or indeed any part of the New Testament; for, as I said, he does not reason on its interpretation here, but against its contents. And man’s fancies, and scriptural (that is, divine) expositions, are thrown together as of equal weight.

The Bible Treasury 8:205-207.

Types Are of Different Characters

The types which are presented to us in the Scriptures are of different characters; partly, of some great principle of God’s dealings, as Sarah and Hagar of the two covenants; partly, they are of the Lord Jesus Himself, in different characters, as sacrifice, priest, etc.; partly, of certain dealings of God, or conduct of men, in other dispensations; partly, of some great future acts of God’s government.

Though no strict rule can be given, we can say in general that Genesis furnishes us with the chief examples of the first class; Leviticus, of the second, though some remarkable ones are found in Exodus; Numbers, of the third; those of the fourth class are more dispersed.

The employment of types in the word of God is a feature in this blessed revelation not to be passed by. There is peculiar grace in it. That which is most highly elevated in our relationship with God almost surpasses, in the reality of it, our capacities and our ken, though we learn to know God Himself in it and enjoy this by the Holy Ghost. In itself, indeed, it is needful that it should surpass infinitely our capacities, because, if I may so speak, it is adapted to those of God, in respect of whom the reality takes place, and before whom it must be effectual, if profitable for us. All these profound and infinite objects of our faith, infinite in their value before God or in the
Types and Their Teachings

The figurative character of so large a part of the inspired Word every one must have more or less realized. How much of what our Lord said was in parable, -- parable, often left without direct interpretation too! Yet they are given as things to be known, and known assuredly: “Do ye not know this parable?” He asked once of His disciples; “and how then will ye know all parables?”

And when we take up even the historical part of Scripture, how here also we find the at first sight simple record of actual events pregnant with deeper meaning. After speaking of Israel’s pas sage through the Red Sea, of the manna, of the water from the rock, and other things, the apostle writes,

Now, all these things happened unto them for types (margin); and they are written for our admonition, upon whom the ends of the world are come.

But if these things happened for types, how many more? What hinders but that all inspired history should have this character? The absence of any direct interpretation would not preclude this thought of it any more than it would of the parables just mentioned, or of the symbols of the book of Revelation.

It will confirm this greatly when we find, what is a most important thing to understand, that as each book of Scripture has its own special line of truth, with which all its details are in perfect harmony, so the historical books, interpreted thus, conform in the most beautiful manner to this rule. Each book gives a connected series of related types; nay, the whole series of books themselves form in this way a series of related and progressive truths. It supposes, of course, some acquaintance with those truths to trace the connection; but to those who are able, it is conclusive.

The same proof, however, in lesser measure, every single type has: it is in reality the consistency of truth, -- of all truth: and the apostle, as he admonishes with a type the carnal Corinthians, with a type reproves the foolish Galatians. Truth, in whatever manner spoken, is its own authority: “By manifestation of the truth,” says the same apostle, “commending ourselves to every man’s conscience in the sight of God.”

The importance of this practical teaching must be commensurate with the place it has in Scripture. Wonderful it is to think how God has fashioned the events of ages that they might speak to us now of the precious things that are our portion! How evidently, in fact, do they set before us the truths of which they speak! How they present them, as it were, before our eyes, in so many shapes, and with so many harmonies! How they fix themselves in our memories, -- “the words of the wise,” which “are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd”!

No doubt, in the interpretation of the types, as of all the demonstration of the principles on which He deals with us, become, by means of types, palpable and near to us. The detail of all the mercies and excellencies which are found in the reality or antitype are, in the type, presented close to the eye, with the accuracy of Him who judges of them as they are presented to His, but in a manner suited to ours, which meets our capacity; but for the purpose of elevating us to the thoughts which occupy Him Christ, according to the mind of God, in all His glory, is the picture presented. But we have all the lines and explanations of what is contained in it, in that which we hold in our hand -- of Him who composed the great reality. Blessed be His name!

Synopsis 1:98, 99.

Resemblances and Contrasts

In many ways, therefore, is the type of the atonement day instructive to all who can read it in the light of a dead, glorified, and returning Christ. What gave rise to the ordinance of atonement day in Lev. 16, was the death of the two sons of Aaron. They had presumptuously trifled with the presence of the Lord, and they perished. Aaron is how informed by Moses of the way in which he might safely, as the representative of the people, draw near the presence of God. It is clear that in this we cannot regard Aaron as in analogy with our Lord Jesus. Types must be taken not merely as resemblances but as contrasts. It is of the nature of a type that it never rises to the fulness of the truth. No shadow could ever match the Savior. Hence we must remember that, although there are certain intimations of truth in all these types, yet (as the apostle shows us) they all fall short. What in the type was done once a year is accomplished in Christ’s death, once and for ever, as far as we are concerned. What was formally outwardly effected by the washing of water in the case of Aaron points to the purity of Christ’s person of human nature in Him as well as divine. Christ was the Holy One at all times. There was no such thing as a process to fit the Lord Jesus for His work. He was a divine person and needed nothing from without. In Aaron’s case there was a process of cleansing. It was only this that could give a feeble intimation of what was absolutely necessary in order to atonement, namely, One who is Himself spotless. Such was Christ, “Holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” He was not made holy, or harmless, or even separate from sinners; He was so. He was made higher than the heavens. This language views Him as a man, a servant, and a victim here, because of which He is now exalted. It is in connection with what He was made that His exaltation is spoken of. Where only His own divine glory is the subject, there is no word about exalting Christ . . .

The Bible Treasury 12:8, 9.
figurative language of Scripture, there is danger of mere imagination acting as interpreter, yet not so much more than in the case of other parts as we are apt to think. Every where we have to dread and watch against imagination in the things of God. What havoc it has made with all the truths of God's blessed Word! Here, as elsewhere, we need to be taught of the Spirit, and the spiritual man will discern all things: we cannot escape from the necessity of being spiritual. Here too we have the literal Scriptures to interpret the figurative: it is a safe rule that types are not to be made to teach truths, but to illustrate, confirm, and impress what is elsewhere taught.

There is, in fact, more danger of their falling into contempt through a loose, wrong, and careless use of them, than of their being abused to establish error. It is the possession of truth which gives the key to the understanding of them; and once understood, their beauty, fitness, and power will give them their lodgment in the souls of those for whom the things they speak of have preciousness. But for this, they must, as all other scripture must, have ascertained and certain, not doubtful significance. This must be, not merely like truth, but truth itself -- the very truth designed by the Holy Spirit to be enforced by them.

And, as connected with this, let me say that I dare not use a saying current with some, that “no parable goes upon all-fours.” It is a proverb quite easily taken by many to justify any slipshod and inconsistent interpretation, and, moreover, does not sufficiently honor the divine Word. If it be even for man a folly to use a halting figure of speech, how much more for God! and here an element of uncertainty quite in calculable would enter into all interpretation, to disturb all fixed knowledge forever.

Let us now try to read a type or two, that we may see how far definite they are; and for this purpose it will evident he best to take up some that are more or less in question among the class of readers for whom especially I at this moment write. As I have already said, we must know the truth to which the type refers before we can expect to understand this. Thank God, there are many who have learned the blessed truth of the believer’s death and resurrection with Christ, and of his being seated with Him in the heavenly places. Such will be able to look with us at the first type of which I would speak now.

The Red Sea, is it a figure of death with Christ {figure of Christ’s death and resurrection for us}, as in Romans, or only of Christ’s death for the believer? and, as connected with this, is Pharaoh a type of Satan, or of sin in the flesh?

Now, Egypt is the recognized figure of our natural condition in a world away from God; and the Red Sea is its limit, as death is of the natural state: to pass out of the world, in some sense or other, we must die. Israel, then, pass through the sea, a way being made for them through it by the hand of God, in response to the uplifted rod of Moses -- the shepherd-rod by which all through the desert they were guided: an east wind is the instrument used of God for their deliverance. There can be no question, then, one would think, that if the Red Sea be the figure of death, the people are actually brought through death, not experience its power, but pass it in triumph by the mighty power of God; surely this is the way in which we as believers have passed through with Christ. It is thus that we can say that we are dead with Him. That shepherd-rod reminds us of the good Shepherd of the sheep; the east wind through the night, of how His sorrow accomplished our deliverance. The type is most exact and striking in every respect.

But if the Red Sea represent our death with Christ; we are never said to be dead to Satan, but to sin and law: both these should some way find their representatives in the type, if it is to be the full setting forth of those wondrous truths.

Is Pharaoh, then, sin, or Satan? Satan is the prince of this world, clearly; and thus far the correspondence would be exact enough; but on the other hand, the apostle’s language in the epistle to the Romans, the very epistle in which this line of truth is taken up, gives us another thought, which brings before us just what we were seeking:

Knowing this, that our old man is crucified with Him, that the body of sin might he destroyed, that henceforth we should no more serve sin.

How plainly the Red-Sea deliverance seems brought out in its inner meaning in this language of the apostle! Israel’s service to Pharaoh ceased indeed forever at the sea; and if we want still more precisely the image of Pharaoh, we shall find it in the expression that he uses as to sin reigning unto death (Rom. 5:21; 6:6).

Notice, in this way, how the plagues that fall upon Pharaoh get their true significance. It is with the sin within us that God is dealing; and thus He humbles our proud hearts, and although sin remains within us, his dominion is destroyed; we are delivered from the law of sin and death {Rom. 8:2}.

We find also, I doubt not, in the scene before us the picture of deliverance from the law; for what else but law is figured by that “Migdol”? which, as its name imports, is a strong tower -- a watch-tower in the enemy’s country. It was there, pent up between Migdol and the sea, that Pharaoh came upon them; and those who have been through the experience, and only those, know how, “when the commandment came, sin revived, and”they “died”; but how in meeting death thus they found it, by Christ’s death, only the pathway out from under the dominion of sin for evermore.

The truth depicted in Exodus corresponds, therefore, in every respect, to the truth in Romans. The passage of the Jordan we shall find, on the other hand, connecting with that line of things which Colossians and Ephesians present to us. Here alone we have resurrection with Christ, and with this line of things it is, and not with Romans, that Scripture connects the triumph over Satan. Thus in Col. 2:15,
Having spoiled principalities and powers He made a show of them openly, triumphing over them in it; and in Eph. 1:8,

When He ascended up on high, He led captivity captive, and gave gifts unto men.

The Scripture order and connection is important, as all else is in it. And this throws light upon the further question whether Amalek, Israel’s foe in the wilderness, is Satan or the flesh. I believe that it is the lust of the flesh, as the foe in Canaan is the devil -- the spiritual wickedness in heavenly places. Thus in each case our contest is with an enemy already defeated; and very sweet is the encouragement of this.

Let me conclude with saying once more that the types may be as definitely known as any other part of Scripture, and that it is only as thus known that they can manifest the power which is really theirs.

Help and Food 1:147-152.

What About the Mystery and the Types?

Q. 1. Was not the truth of Christ and His members -- one body -- the mystery hid in past ages and revealed to Paul?

2. Was the truth of the Bride a mystery? Was it hid in the Old Testament? Is not Rebekah a type of the Bride? Was not Eliezar forbidden to take a Gentile bride for Isaac?

3. Where is the Church -- the body -- ever spoken of as the Bride?

A. The mystery hid from ages and generations {Rom. 11:25, 26; Col. 1:26; Eph. 3:9} consists of two parts (1), the supremacy of Christ over the entire universe of God, of all things, whether in heaven or on earth {Eph. 1:9, 10}; and (2) of the Church, His body, composed of Jews and Gentiles baptized by the Holy Ghost, united to Him as Head over all. It was revealed to the holy apostles and prophets {Eph. 3:5} by the Spirit, but in fact revealed by Paul to us {Eph. 3:1-4}.

2. 3. It is evident from Eph. 5, Rev. 19, that the figure of “the Bride, the Lamb’s wife,” equally applies to the Church. Eve, in Gen. 2, and Rebekah, in Gen. 24, etc., revealed nothing of the mystery. They told their own profitable tale of old, but nobody ever did or could draw from them alone the union of the Church with Christ in heaven. When the truth of the Church, Christ’s body and Bride, came to view, then these scriptures yielded a further deeper meaning in God’s wisdom, though even then the union of Jew and Gentile in one new man, the body of Christ, the head of all things in heaven and earth went far beyond any or all these types. But the reference is distinct in Eph. 5 to Adam and Eve on this point. “It is a great mystery, but I speak concerning Christ and the church.” The point forbidden in Gen. 24 is not a Gentile bride, but a daughter of the Canaanites (i.e., the type of a wicked spirit in the heavens.) In Eph. 5 the point is the wife or bride as much as the body.

That there will be an earthly bride, according to the Psalms, Prophets, and Canticles, does not clash with the truth that there is a heavenly bride, married to the Lamb before the appearing of Christ and distinct from the blessed guests who are to be at the supper (the Old Testament saints, I suppose). Rev. 22:17 is conclusive to my mind that “the bride” of the Apocalypse is none other than the church, now waiting for Christ with the Holy Spirit dwelling in her and prompting the precious word, “Come.” Far different will be the revelation and attitude of the Jewish remnant, before the Lord appears for their deliverance.

The Bible Treasury 5:320.
Types of Christ

Direct Types of Christ with Scriptural Proofs Annexed

(In many of these instances, even were there no direct proofs forthcoming, they would still be regarded as types, coming under Division II.)

Adam: (Gen. 2:4;) Rom. 5:14. Head of the Old creation (Gen. 1:26). Christ of the New (1 Cor. 15:22; Rev. 3:14). In relationship with Eve (figure of the Church. Eph. 5:32).

Melchizedek: (Gen. 14:18-24;) Heb. 7. Now Christ, though a Priest after the order of Melchizedek, is for us, all that Aaron was for Israel. In the Millennium He will be manifested as the antitype of Melchizedek, blessing restored Israel as King and Priest, God being then revealed as the Most High God, the possessor of heaven and earth (Dan. 7). It will be observed that it is in his position as king and priest, rather than in his person, that Melchizedek is typical.

Isaac: (Gen. 17-28.) “And in thy seed shall all the nations of the earth be blessed” (Gen. 22:18). “Thy seed which is Christ” (Gal. 3:16, 17). The heir of the promises, he is sacrificed willingly (Heb. 10:7) and raised again in figure (Gen. 22; Heb. 11:19), is given all his father’s possessions (Gen. 24:36; John 16:15), and remains hidden in the father’s house while Eliezer (type of the Holy Spirit) returns to the far country and obtains a bride for him (the Church in figure) who receives tokens of favour and bridal gifts, and is brought to him across the wilderness.

Moses: The Mediator of the Old Covenant (Ex. 20:19), Christ, of the New (Heb. 8:6). Taking his place with his oppressed brethren and seeking to be their deliverer, he is rejected by them (John 1:11); in his rejection, he receives a Gentile bride (the Church in figure), is faithful in all his house (Heb. 3), and as a prophet is the forerunner of Christ (Deut. 18:15).

To obtain a full view of the One who not only delivers His people from bondage but, after carrying them through the wilderness, brings them into a land of rest, we must combine the types of Moses and Joshua; we may add that Moses and Aaron present to us the Apostle and High Priest of our profession (Heb. 3:1).

Aaron: As high priest (Heb. 5:1-5; also Heb. 9). The materials of which his holy garments of glory and beauty (in the Septuagint the same words as are translated glory and honor, Heb. 2:9) were made, typifying in a most striking way the varied excellencies of our Lord, and the manner in which He bears His people in priestly service on His heart and shoulder before God. Aaron likewise on the great day of atonement (Lev. 16) offered the sacrifice for the people and made an atonement for them in the Holy place (Heb. 9:11-14).

The Passover: (Ex. 12.) Christ out Passover (1 Cor. 5:7). A Lamb without blemish. Not a bone to be broken (John 19:36).

Manna: (Ex. 16:15.) “I am the living bread which came down from heaven” (John 6:51).

The Rock: (Ex. 17:6.) “And that Rock was Christ” (1 Cor. 10:4).

The Hebrew Servant: (Ex. 21:2-6.) Psa. 40:6; Heb. 10:5.

The Mercy Seat: (Ex. 25:17-22.) “Whom God hath set forth to be a propitiation (or mercy seat)” (Rom. 3:25).

The Vail: (Ex. 26:31-33.) “Through the vail, that is to say, His flesh” (Heb. 10:20).

The Offerings: (Leviticus.) Without going into detail we may say Heb. 10 and 11 give clear proofs that the offerings are directly typical of Christ, though it might perhaps be difficult to give direct proofs that each offering is typical. It is as a whole however that they give so deeply interesting and instructive a view of His person and of the different aspects of His work.

Burnt Offering: The voluntary offering by Christ of Himself in devotedness to God unto death for a sweet savour (John 10:18; Eph. 5:2; Heb. 10:7).

Meat Offering: Similar to the burnt offering, save that it does not present to us prominently the thought of death, or the consuming by fire (judgment of God): it would represent the perfection of Christ in life on the earth, devoted to the Father’s will and acceptable to Him (Matt. 3:17; 17:5; John 6:38; Heb. 10:7, and many other passages).

Peace Offering: Here in addition to much that has already been presented in the burnt offering, we find that the one who offered the sacrifice partook, in company with his friends and with the priest (Lev. 7:11-21; 28-34) of some of that which was not wholly consumed as a sweet
savior to God, typifying the communion of the believer with the death of Christ. (Compare Lev. 7:21 and 1 Cor. 11:27-34.)

**Sin And Trespass Offerings:** In all their various details present the work of Christ as that which meets the sinner’s need, and the manner in which the sins of the one who comes to God are dealt with by Him.

Taking the prominent instance of the two goats in Lev. 16 we may say that there are brought out the truths of Rom. 3 and 4; propitiation and substitution. The identity of the offerer and offering, as expressed by the laying on his hands, points to the truth that Christ was made sin for us.

We may note that in the sin offering, the offering is identified with the guilt of the offerer, in the burnt offering the offerer is identified with the sweet savour of the offering.

**Brazen Serpent:** Num. 21:9; John 3:14.

**Joshua:** The leader of God’s people into the promised land (Heb. 4). See also remarks under Moses.

**David:** “A man after mine own heart which shall fulfil all my will” (1 Sam. 13:14; Acts 13:22; Hos. 3:5; Ezek. 37:25; Matt. 12:3, 4). The anointed of God, who though long in the place of rejection, his rightful throne usurped by another, is finally owned as king, and leads his people to victory, yielding up the kingdom to

**Solomon:** Type of Christ as king in Millennial glory and in peace (Luke 11:31). (This type should perhaps come under Division 2.)

**Eliakim:** 2 Kings 18:26; Isa. 22:20-22; Rev. 3:7.

**Jonah:** Luke 11:29, 30, 32, in testimony and death.

**Indirect Types and Figures of Christ**

**Light:** Gen. 1:3; John 1:9; 8:12; Acts 26:13.

The Sun to rule the day: Gen. 1:16; Mal. 4:2. “The Sun of Righteousness” Psa. 84:11; Isa. 60:1.

The Sun to divide the light from the darkness: Gen. 1:18; John 3:19; 2 Cor. 4:6; 6:14.

These three are figurative, rather of the effects of the work and presence of Christ on earth, than of Himself.

The Firstling of the flock: Gen. 4:4; John 1:29.

The Ram of God’s providing: Gen. 22:13; Rev. 5:12; John 3:16.

**Joseph:** Loved of his father (Matt. 3:17), hated by his brethren (John 1:11; 8:37), sold by them for silver (Matt. 26:15), passed for dead (Acts 2:23), in his rejection by them is exalted to the place of power (Phil. 2:9, 10), and receives a Gentile bride (Eph. 3:6; Rev. 19:7), reveals himself in grace to his brethren in the time of their

distress, (when the recollection of their former treatment of him causes them trouble of heart Zech. 12:10), and places them in the best of the land (Zech. 8:12, &c.).

The Ark of God: Of which the mercy seat formed a part (Rom. 3:25), and wherein were placed the tables of the law (Psa. 40:8; Heb. 10:7).

The Tabernacle: In all the details of its structure and furnishing; of these we can here but briefly indicate a few of the most striking. The brazen altar (Heb. 13:10). The golden altar of incense (Heb. 13:15; Rev. 8:3). The door of the court, made of the same materials as the vail (Heb. 10:20). The sockets of the tabernacle boards made of silver -- the redemption money. The wood everywhere covered with gold -- Divine righteousness in Christ; save in the brazen altar whereon the sacrifices were consumed with fire -- the judgment of God.

The Firstfruits: Lev. 23:10; 1 Cor. 15:20.

The Nazarite: Num. 6. Christ in consecration to God, separated from all the claims that nature has on man (Luke 2:49; John 2:4; also Matt. 26:29).

The Red Heifer: Num. 19. The believer, knowing the value of the blood (Num. 19:4) as the ground of his justification, is in failure restored through the application of the water -- the word in all its testimony to Christ.

The Cities Of Refuge: Num. 35; Heb. 6:18. It is interesting also to notice that the Jews having ignorantly slain Christ (Num. 35:11; Acts 3:17) are kept out of their land and do not again take possession of it so long as He exercises on high a priesthood such as was that of Aaron (Num. 35:28) but are eventually restored to it.

The Ark in Jordan: Josh. 3:13. Christ in death drying up the waters for us.

The Old Corn of the land: The believer regarded as risen and seated in heavenly places (Canaan) in Christ (Eph. 2:6), feeds upon Christ risen and glorified (Col. 1), in contrast with his position in the wilderness, feeding upon the manna (Christ in humiliation as the bread which came down from heaven.)

**Cyrus:** Isa. 45:1. The Anointed of God.

**Stone** cut out without hands: Dan. 2:34; Matt. 21:42-44. This stone is more strictly typical of the Kingdom to be established by Christ, than of Christ Himself.

**Presumed Types or Figures of Christ**

**Herb** yielding seed after its kind: Gen. 1:12; John 12:24.

The Fruit Tree yielding fruit: Gen. 1:11; John 15:5.

The Tree Of Life: Gen. 2:9. Christ the Source of life
(Rev. 2:7).

**Coats of Skins:** Gen. 3:21. The righteousness of God in Christ; death the *only* thing that can cover a sinner’s nakedness before God (Matt. 22:12, &c).

**Abel:** Gen. 4:2. Cain being perhaps figurative of the Jews. (See Lamech’s prophecy (Gen. 4:23, 24) which may refer to Christ.)


The **Pillar of Fire** and of the **Cloud:** Ex. 13:22; John 18:6. Our Guide and Protector.

The **Tree** cast into the water at Marah: Ex. 15:25. Christ’s cross making the bitter sweet (1 Pet. 4:13).

The precious **Incense:** Ex. 31:34. Christ’s fragrance.

**Aaron’s Rod** that budded: Num. 17. Priestly grace in the power of a life which is the conqueror of death, (the buds growing out of a dry rod) that which leads through the wilderness.

The **Scarlet Thread:** Josh. 2:18. The death of Christ giving safety.

**Shiloh:** Josh. 18.; Gen. 49:10. Perhaps Christ as a gathering center.

**Judges:** Generally (Luke 1:71).

**Samson:** A Nazarite, bound by his own people whom he sought to deliver, and given up to his enemies, is conqueror even in death (Judg. 16:30; Heb. 2:14).

**Boaz:** Redeemer of Israel’s inheritance, receives a Gentile bride, (Ruth).

**Samuel the Prophet:** (See also 1 Sam. 2:26; and Luke 2:52.)

The **Temple:** Rev. 21:22.

**Esther:** In her work for her people. (Observe Esther 4:13, 5:1.) (resurrection).

**Elihu:** Job 32.

**A Tree** planted by the waters: Psa. 1.

**Isaiah:** Isa. 8:18; Heb. 2:12.

**Jeremiah:** Jer. 11:19; 38:7-14; Isa. 53:7; Psa. 69:2.

**Ezekiel:** As priest, Son of Man, prophet, messenger to Israel, bearer of the iniquity of Israel (Ezek. 4:4).

**Daniel:** Dan. 1:9, 17; Luke 2:47, 52, &c.

*The Bible Student* 1:56-61.
The very abundant use which is made of symbolical language and actions in the sacred records is evidently for the purposes, (1) of compelling attention, for attention is more easily attracted to types and physical actions than to abstract statements; (2) of explanations, for scriptural subjects are so much above the ordinary power of human minds as to be only, or best, explained by figures; and (3) for riveting to the memory, because an illustration is like a nail to hold a subject in the mind which otherwise would soon slip out.

These three considerations, attractive, elucidative and mnemonic, I consider to be among the main purposes of the use of scripture figures; but obviously there is the further important consideration, that their use adds to language much picturesque beauty. This last characteristic may be regarded rather as an effect than as a purpose.

It was not Herr Fröbel who first used the Kindergarten system, Germany adapts rather than invents. God had used symbol-teaching to “children of a larger growth” for thousands of years before. The Old Testament is one larger and divine Kindergarten, where, though all is historically true, the varied and dramatic figures of kings, shepherds, priests, worshipers, sacrifices, hosts, wanderers, pomps, miseries, triumphs, defeats, mercies, judgments, sufferings and glories are symbols and types of spiritual events. The mightiest woes of the material realm are but as “Kriegspiel” to the gigantic conflicts of the spiritual; and its brightest glories are as the scintillating stars, presently to be flooded out by the majesty of the full-orbed day when the glory of the Lord shall cover the earth as the waters cover the sea.

In this way the new dispensation interprets the old. But we find that the reality is the spiritual; the material things serve as shadows, This is the formula: seen -- temporal; unseen -- eternal. Thus interpreting the first chapter of Genesis by the first chapter of John, a correspondence will be seen which reveals the operation of the same Mind in each case, and which suggests that the great spiritual truth of John 1 was present in that august Mind when it arranged the material operations of Gen. 1, Genesis giving simply the shadow, and John the substance. In each case the soul is guided back to survey “in the beginning” God triune, sole, absolute, whose transcendent power and capacious wisdom was pleased to originate and develop all things. In Genesis then we see first the order of heaven and the earth (Gen. 1:1) before the horror of darkness and chaos, over which wide desolation the billowing Spirit broods (Gen. 1:2). At length came the days, in the first of which “light was” (not said to be then created) fighting with the darkness -- never blending, ever hostile -- and divided from it (Gen. 1:3). Then heaven, the expanse, was with a separating power and effect (Gen. 1:6-8); dry land appears on the third day, the earth apart from the sea, with herbage and fruit to be produced (Gen. 1:9-12); the sun is appointed (not now made but for the first time disclosed to the Adamic earth, having been hidden not merely during convulsive changes, but by the vast vapors and clouds that must in the previous glacial, marshy, or heated periods have existed). For light had been here from the first day; but now the great light-bearer of our system is disclosed to rule the day; the moon and subordinate lights also (Gen. 1:14-19); then the sea is productive for man, and fowls are to fly in the expanse (Gen. 1:20-23); the beasts too next day, and the race, man, to rule and be blessed (Gen. 1:24-31). “This universal frame began, from harmony to harmony. Through all the compass of the notes it ran, the diapason closing full in man,” made in God’s image, after His likeness.

Now when the new creation is to be described, again, after the relation of the Word in His eternal glory, we see the darkness run amidst which the Spirit moves imparting life (John 1:13), light shining in hostile darkness, -- rejected and separated from it. (John 1:10-12). Light is the Word or Son who in the bosom of the Father reveals Him. It reveals as a word reveals a thought, and is therefore called the Word disclosing heavenly things (John 1:14-18-51), always with a separating effect (John 1:37-39); it is only by death and resurrection that solid ground and fruit appears. There had been light (instruction) in the world from the first day, the Adamic dispensation, and through the Patriarchal and Mosaic dispensations following; but now in the fourth epoch the light, the Son, is disclosed and appointed the regnant expression of all truth; -- subordinate lights also to reflect His ways during
His absence, whether corporately (moon) or individually (planets). In John 1:35-51 are passing shadows, as frequently pointed out, of the two great dispensations of Gentile and Jewish salvation; that is to say, the time comes when the sea -- the Gentiles, and the land -- the Jews, shall both in their day be prolific. And then finally the veil is drawn aside to show us greater things than these

see heaven open and the angels of God ascending and descending on the Son of man [John 1:50, 51].

Thus again, “From harmony to harmony, Through all the compass of its notes it ran, The diapason closing full in man.” But this time it is the Second man, the last Adam.

What is man that Thou art mindful of him; and the Son of man that Thou visitest Him . . . last crowned Him with glory and honour . . . to have dominion over the works of Thy hands {Psa. 8:4-6}.

As a ship-builder makes first a model of his projected ship, and then builds the real vessel, so God has wrought first in model in the physical creation, then in the spiritual. A child looks on the toy-ship in the owner’s office and sees no further; but the owner explains, from its symmetrical miniature, suggestions of the gigantic lines of the ship’s renowned craft. So do the glories of the spiritual realm and its phenomena surpass those of the physical.

Of the numerous kinds of figures used in Scripture there are four most frequent, of which the characteristics should be remembered. The simile is any case where a resemblance is drawn between two objects; as

the righteous shall flourish like the palm tree {Psa. 92:12}.
The metaphor is the putting of one thing, because of its analogy, to express another, as

Ephraim is a cake not turned {Hos. 7:8}.
The symbol is the designed use of one object to represent some other object or thought to which it has an affinity, as baptism to represent death and resurrection. And the type is the same as the symbol, except that the type relates to some future thing (called the antitype), whereas the symbol relates to something past or present. There are about a dozen others figures: but I think most of them explain themselves, and the distinction between them (metonymy, synecdoche, and so forth) are chiefly of interest to grammarians and rhetoricians.

It will therefore be apparent that we have no right to call a thing a type or symbol, unless there be some evidence of a divine intention that it should be so regarded, since the design is what characterizes these two figures.

It is consequently oftentimes accurate to say such and such a thing is a figure, simile, or illustration, where it would not be safe to call it a type or symbol. It is well to be careful in such matters; but we may be sure there is a “via media” of truth lying somewhere between the extremes of mysticism and hard literalism. If God uses figures, He wishes to teach us something by them. We should consider them attentively and reverently, desiring to discover what His meaning is. This meaning generally consists of some broad primal truth connected with the most striking features of each figure; and then subordinate features of more or less interest will be found to reveal themselves as details are examined.

To apply this to the figures referred to in a former paper: -- what does “Light” signify? The broad grand truth in 1 John 1:5 is

God is light;

and the symbolism of creation discloses how that, as light shone into the chaotic darkness of a world-ruin physically, so God was to interpose in the spiritual darkness (evil ignorance) of the world for its instruction and salvation (light and life). Such is the grand parent meaning, evident to all, of this figure. But consider for a moment some of the collateral meanings; how that it is by the word that light comes (Gen. 1:3), and John 1, because the Word was God. Nothing is more truly a part of an intelligent being than his word which expresses his mind. So Christ is called the Word, -- and therefore the Light in instruction -- because He reveals the Father, or expresses personally what is in the mind of God (2). The light makes day and separates it from night; so those who are illumined by Christ are called children of day (1 Thess. 5:5), separated from the influence of darkness. And here notice

the evening and the morning {Gen. 1:5},

that is, the order of God’s diurnal cycle, and thus the Jewish day was reckoned; while the world generally took its day-time before its night-time. With God night-time precedes His day-time; the good wine is kept for the last. With Christ and His followers the time of darkness, anguish, pain and death comes first; and then the deliverance. “Hail, holy light, offspring of darkness, 4 first-born!” but with the world it is the reverse (4). The diffusion of light is at first without visible agency (Gen. 1:3); and then by the visible agency of a central source of great majesty which is to rule the day, and by attendants which, when he is invisible to the world, look on his face and reflect his light. And so in the new dispensation (5) the invisible source of light takes different aspects. Just so with Christ, who is spoken of as the Morning Star {Rev. 22:16}
to those (the church) who wait now, and as

4. “Offspring” is poetry, or heathenism. In our God is no darkness, but He Himself is light, especially as revealed in Christ; and so are even we His children light in the Lord, though we were once children of darkness and Satan, and such alas! is man as fallen. Light is in no true sense the offspring of darkness, though in a world of ruin it precedes. But the light, in truth, was originally before the darkness. E.D. [of Bible Treasury]}

3. Rom. 11; Rev. 7.
the Sun of Righteousness {Mal. 4:2}

to those who shall wait in the succeeding dispensation (6). Light reveals, and thus God by His word reveals the nature of everything, not only of sin -- which thought seems to cling in our natural minds, always attributing a severe aspect to “God is Light” -- but of everything right and lovely and of good report also, which aspect is seriously overlooked.

Verily the light is sweet and pleasant (Ecc. 11:7), not merely severe. Into the horror of perilous darkness its celestial beams bring comfort and healing on their wings, revealing beauty as well as deformity -- judging all things. Final judgment is outer darkness. As the ancient Arctic dwellers would assemble on their hill tops to greet the sun’s return after their long, long winter night, hailing his beams with plans of joy; so should the world have hailed the advent of spiritual light, heavenly truth; “but their eyes were blinded” (7) The mystery of light cannot be explained (as might be expected in any symbol of deity); but the undulatory theory generally accepted is the same theory in principle as explains the progress of sound, thus giving us another association between the ear and the eye, the word and the light. (8) Light not only reveals colors -- as Lord Bacon writes, “all colors will agree in the dark”-- but creates all color; for it is the separation of light into elementary parts and the absorption of some of these parts, that is the cause of colors. If light be broken on a prism, as in the case of falling raindrops, it separates into different colors, whence the rainbow; and again, if all the colors be put gradually on a disc and the disc revolved, they will blend into white (called technically the recomposition of light). So the divine character is not seen in its full beauty until it comes as revealed in Christ into contact with the weeping clouds of earthly misery, and then the different attributes of God are seen in the transcendent majesty of their stronger, and in the ineffable grace of their more tender, elements. And it is in this sense that Joseph’s,

coat of many colors {Gen. 37:3},

received by him from his father, represents the eternal character of Christ, as also the blue and purple and scarlet of the tabernacle curtains.

Many other analogies may be found in this figure; but the foregoing at least flow naturally, and without straining. They suggest something of the appropriateness of the figures used by the Holy Ghost; and the amplitude and opulence of the divine imagery.

The most remarkable fact in this subject is the extraordinary number and variety of the figures which are used in reference to the Son of God. And indeed this is a striking evidence of the exhaustless affluence of Him that filleth all in all -- that God has drawn upon all the resources of the universe, bringing forth every object the most useful or beautiful, and advancing it to convey to us something of the varied and manifold aspects of the person, offices, and achievements of our Lord Jesus Christ. Each figure gives some fresh aspect, -- like the turning of a celestial kaleidoscope -- and so many fresh aspects are there to be conveyed, that everything lovely and beneficent which surrounds us has been invested with a halo of consecration by this sacred association. And thus anyone having fair knowledge of the scriptures cannot pass through the world without every moment seeing some object that reminds him of Christ or His work, -- a star, a mountain, a stone, a lion, a door, a lamb, even a nail, 5 -- things humble and serviceable, as well as the most dignified and splendid. Even were such a man blind, as Milton describes himself, with “wisdom at one entrance quite shut out,” yet would the voice of the Ancient of days speak to him from the “noise of many waters”: and were this gate of the ear closed also, the genial warmth of the sun’s ray, the fragrance of lily or rose, the very bread he conveys to his mouth, have been consecrated by the Holy Ghost as symbols of Immanuel. Throughout this earthly life these lights gleam, -- most brightly of all in the darkness of adversity -- until, over the dying bed, the medicine that assuages his pain, and the physician that administers it are found to have been appropriated, as emblems of the work of that great Physician who came to heal those that are sick and wrest them from the grasp of death.

Amongst the earliest of these emblematic objects is Adam, who is typical of the “last Adam”; mainly in that He is appointed God’s vicegerent in His image and likeness to rule in the earth. And of subordinate points of resemblance, the following seem chief. 6 As Adam was head of the human family, so Christ is head of the whole race of the redeemed; as Adam was put to the test of temptation, so also Christ; as Adam’s one act affected his whole posterity, so Christ’s one act affects those of which He is head; as Adam receives a bride, bone of his bone, formed as the result of his having been cast into the deep sleep -- the semblance of death, and presented to him when he awakened -- the semblance of resurrection, so from the death of Christ results the formation of the spiritual bride, presented to Him, without spot or blemish, in His resurrection. 7 As with his bride he is brought into a relationship of unity in love, involving protection and devotion on his part, and submission and fidelity on hers; so the Bride is to be associated with Him in sorrow and dishonor as well as in dignity and happiness; and this unity is so complete that they are both included in one name,

He . . . called their name Adam; {Gen. 5:2}

and in 1 Cor. 12:12 the Head and the body, the church, are included in the one title Christ. That there should be points of

7. Though the doctrine of the church as bride of Christ be not developed till the New Testament, yet there are several types of it in the Old Testament, showing it to be no after-thought, such as Joseph’s and Moses’ receiving Gentile brides during rejection by their own people, the Book of Ruth, &c.
divergence too is to be expected: the shadow is not the very image [Heb. 10:1].

There is no type nor symbol able to express fully even one aspect of the Lord Jesus Christ. At least they fail somewhere, for the simple reason that He immeasurably surpasses in every particular anything which the universe could afford to illustrate that aspect. So in regard to His second point -- a formal definite testing by temptation -- Adam falls, in a paradise and under the most favorable circumstances; whereas Christ withstands in a wilderness, and under the most unfavorable circumstances.

Immediately that Christ (in type) treads the earth rest succeeds; and so the Sabbath directly follows (Gen. 2:2). Just so, when in redemption the Israelites get across to the wilderness, the manna appears (Christ on the earth) and the Sabbath is directly connected therewith. 8 There is this difference however, that Adam represents the Lord on earth ruling and therefore brings rest in the way of authority, something as it will be in the millennium; while the manna represents Christ in humiliation, in the character of the Gospels, yet giving rest; humbled and outcast, yet able to say, Come unto me, all ye that labor and are heavy laden, and I will give you rest {Matt. 11:28}.

In one form or another rest is always characteristic of Him; but probably the most beautiful of all phases is that whereof the type is now before us -- God resting in Him in divine satisfaction and complacency. 9 Of course those who read this paper will know that the antitype of the Sabbath is not the Lord's day {Rev. 1:10} of the present dispensation, but that it is still in the future (Heb. 4:9).

There remaineth therefore a keeping of Sabbath -- σαββατικὸς -- to the people of God. To keep Sabbath in that sense now would be to dissociate it from Christ, which is to miss its whole connection. Spiritually the same principle is true; it is only as Christ is apprehended that the soul has rest with God.

It is noteworthy too as being the seventh day. As a practical musician detects a distinct character in each note of the scale, from the solemn repose of the “first” to the piercing expectancy of the “seventh,” so the scripture student recognises a peculiar meaning in the numbers used, which meaning is often the key to unlock the significance of a whole passage. Besides its other well known characteristics, it is well to remark that 7 is composed of the union of the earthly number 4 and the heavenly number 3 (the sevens of scripture are nearly always thus divided); it is the union of heaven with earth. No longer now Elohim, but Jehovah Elohim: relationship is established.

This progress had now reached a final stage. The material creation steadily develops till its “diapason closes full in man.” There is nothing more correct than development: nothing more incorrect than evolution, which is being now quietly relinquished by those who most warmly supported it a very few years ago. And as there was no physical object to be subsequently created (here) higher than Adam -- and indeed there does not seem to be a single species of plant or animals of any sort since his time -- so there never has been nor can be any spiritual development higher than the last Adam. God rests in Him.

Then we see a bridegroom and bride in a paradise, the subject of celestial benediction, the objects of divine complacency; the center of the organized system, -- “he for God only; she for God in him.” This, and infinitely more, is true concerning the antitype. Concerning the type we may well say O si sic omnia! But it was the devil's province to bring evil into good; as God's is to bring good out of the evil.

The Serpent. The Sacrifice. The Cherub.

The brightness and harmony of the earthly paradise is speedily changed into harmony and discord. Not far from the shadow of the tree of life is hidden the fruit of death. The agency of temptation is insidious: the sin is proffered in innocent and attractive guise. Mankind, allured by lust of eye, lust of flesh, and pride of life, grasps at the tendered bait and obtains a knowledge of good (by denying good) and evil (by gaining evil). All is instantly changed: henceforth the tree of life is reserved for another paradise, and its aspect is different, it is now -- like the Scandinavian tree (Igrasulis), whose roots are in Hela or death, and whose branches, bearing perennial leaves and fruits, stretch into the Empyrean abodes -- to be a tree of life in resurrection only.

We are told in Rev. 12:9 and 20:2 very definitely that the serpent represents our great adversary the devil. The figure is apt in these points, deceit and death. The two most characteristic features of all sin I believe to be craft and cruelty.

Instruments of cruelty are in their habitations; O my soul, come not thou into their secret {Gen. 49:5, 6}.

All the attributes of the father of sin are comprehended in these two terms,

A liar and a murderer. 10

In the serpent this is graphically expressed: it is

more subtle than any beast of the field {Gen. 3:1};

and under the hooded glory of the cobra lurks the malignant virus of death. If we could forget this, we should see that it is

8. Ex. 16:15-23.
9. Zeph. 3:17. “He will rest in His love.”
10. John 8:44.
not without semblance of outward innocence and beauty, which, however, only makes it the more to be dreaded. As Montague the statesman said of Wharton two centuries since, “He is like a fire-ship: dangerous at best, most so as a consort, least so when showing hostile colors.”

It is for this reason that the worship of the serpent -- ophiolatry, which has extended, in one form or another, all over the world 11 -- is peculiarly heinous: it is the supplanting of God, not merely by a stone or stock, but by the symbol of Satan. For this reason also the character of its worship was distinct from general idolatry, in that it was the avowed worship of a dreaded and hated object, being somewhat similar in this respect to the worship of Ahriman the evil deity by the Persians, in contrast with the more intelligible worship of Ormuzd, the beneficent one. But it was reserved for professing Christians to develop this abysmal wickedness to its utmost depth. The oriental sect of Gnostics, called the Ophites, 12 even went so far as to connect their adoration of the serpent with the observance of the Eucharist; and that in a repulsive manner which I forbear describing. For this reason too God puts a perpetual curse on the serpent so that even in the millennium when all other creatures are in happiness,

dust shall be the serpent’s meat (Isa. 65:25).

There is another figure used of Satan in the lion 13 seeking whom he may devour. Here the prominent feature is violent destructiveness, as in the foregoing figure it is the crafty destructiveness. These two features always alternate and, so far as I can see, the violent hostility comes first, and, when this fails, the crafty one generally succeeds. Thus, in the beginning, he seems to have assailed the Omnipotent, but was defeated: he was “hurled headlong flaming from the ethereal sky, In hideous rain and combustion down To bottomless perdition!” 14 Then the tactics are changed and the specious deception of Eden succeeds -- for a time at least. In like manner (not to mention other dispensations) he assailed the church, first, as Peter describes, 15 imprisoning, burning, crucifying; but when three hundred years of that left the church still triumphant, the methods are again altered. Now it is as

Jannes and Jambres withstood Moses (2 Tim. 3:8);

that is to say, by imitation and deception. The important thing to see is that it is the same opponent and hostility though under different forms.

It is noteworthy that scripture applies the two figures -- the lion and serpent -- in certain limited aspects as types of Christ. I am aware that so popular an authority as the laborious compiler T. H. Horne restricts the typical application of the brazen serpent to the circumstances only; 14 but I think there can be no doubt that the serpent itself is meant in John 3:14 to be typical, expressing that Christ is to be looked to as uplifted in the likeness of sinful flesh (Rom. 8:3).

But the “likeness” is brass -- that which is capable of bearing fire (judgment). He is capable of sustaining infinite judgment, as being of an infinite nature and capable of infinite suffering; but the reference there is more especially to His having been made sin (2 Cor. 5:21) NT)

though we know in Him was

no sin (2 Cor. 5:21).

Amid the dark threatenings of the judgments, which must follow the first human offence, some words spoken concerning the “woman’s Seed,” and the action of clothing the first sinners in the skins of beasts, i.e. the covering belonging to a slain and innocent victim, are the first gleamings of heavenly light. But they are dim and nebulous, like the faint streaks of the milky way in the black dome of night -- the blending “of gentle lights without a name.” 15 It is only when we view these dim nebuals through the telescope of the sacred word that we can see they are composed of the confluent rays from far-off and unnamed worlds of truth and hope.

It is difficult to understand why the meaning of the cherub should be generally so misapprehended: the popular idea is expressed by the figure of a baby’s face, which represents very correctly the exact reverse of the scriptural idea. The cherubim are described in much detail by Ezekiel (Ezek. 1). It is frequently said that the cherubim meant in Genesis and Exodus are different from those; but on what ground this is said I could never discover. The onus probandi of the matter is on the person who makes the assertion, and not on one who -- in the absence of any qualifying terms -- takes a word to mean substantially the same thing in different parts of the same book. In Ezekiel (Ezek. 1-10) it is very apparent that they are majestic and awful descriptions of the faculty and progress of judgment; as from Isa. 6 we can see that the seraph expresses the faculty and progress of Mercy. The cherub has four wings; the seraph six: so Mercy is swifter than Judgment. In Rev. 4 we see in the “beasts” 25 round the throne the characteristics of both united -- the numerous eyes and four faces of the cherub, and the six wings of the seraph.

11. Deane traces its origin from Babylon, whence it overspread the ancient world.

12. The Ophites, however, seem not to have dreaded but to have adored the serpent. A subdivision of them, -- for they had their divisions too! -- called the Cainites, had a peculiarly reversed way of reading the Bible; Cain and Judas were good men: Moses and Paul bad men &c. Yet these people flourished till the sixth century.


14. He quotes Wisdom 4:12, but not of course as inspired, and says the brazen serpent itself is not meant typically -- that it would be a very exceptionable figure.

15. It is ζωόν, a living being, (not necessarily, however a creature) in contrast with θηρίον, a wild beast -- Mark 1:13 and Rev. 13:1.
-- Mercy and Judgment met; ceasing not day or night in ascribing praise to the Holy Lord God Almighty.

It is sometimes said that the cherub signifies the executive function. Yes, very true, but executive of what? It is without doubt executive of judgment in Ezekiel, and here in Gen. 3 too its glittering sword reveals the same function (though for a merciful end no doubt). Then it may be thought that the fact of the cherubim being on the ends of the mercy seat yields a difficulty; but I think there is singular beauty in the expression of Judgment and Mercy being combined 16 as the basis of God's dealing with sinners; and especially it is to be remarked that the faces of the cherubim were to be turned downwards towards the mercy seat -- not towards the sinful being -- so that they ever saw the blood which the mercy seat provided as the sinner's atonement; Judgment looks upon what Mercy provides and maintains.

The cherubim then (perhaps some readers may need to be told that cherubim and seraphim are merely the plural forms of cherub and seraph; they are untransliterated words though somewhat distorted in being Anglicized, as most untransliterated words are) come forth from the north (the place of judgment, Lev. 1:11) in resplendent glory of cloud and fire. They are four in number -- universal operation: they have four faces -- universality of aspect: they have four wings -- slower than mercy: straight feet, like a calf's, and like burnished brass -- progress ever stable and judicial; wings joined -- every judicial operation interlocks with all other judicial operations, turning not as they went. Their faces were like a man's -- intelligence and authority: a lion's -- majesty and vengeance: an eagle's -- omniscience and ubiquity: a calf's (or a cherub's, these were the faces no doubt which were to be downward toward the mercy seat) -- patience and stability; and they have hands -- the executive faculty.

Whither the Spirit was to go, they went (Ezek. 1:12)
-- the blood is sprinkled before the oil.

They are further characterized by the color of amber or fire, but

the appearance of the wheels and their work {Ezek. 1:16}
a more hopeful color, beryl, connecting itself with the rainbow that ever in Rev. 4 rises in divine promise above the fearful prospects of judgment.

Their work was as it were a wheel in the middle of a wheel {Ezek. 1:16}
-- indirect and collateral results, besides the leading characteristic of straightforwardness. They are full of eyes -- see everything before and behind, judging not only results but causes.

Ezekiel says twice that the spirit of the living creatures was in the wheels -- not in the amber fire; the spirit of judgment is not in its direct work of destruction, but in the revolutions proceeding from its indirect work, -- the beryl, the rainbow (Ezek. 1:28) the beneficent results. And here also may our spirits well repose, not in the horror of its yellow consuming flames, but there where the heavenly blue mingles with the yellow, -- a verdant hope, like springing grass, of a new heaven and a new earth wherein dwelleth righteousness.

Cain. The Sacrifice.
Abel. Seth. Enoch.

As Cain 17 represents the course of the man of the earth (Psa. 10:18)
in sin, so Abel represents the course of the righteous, and especially of the Righteous One -- Christ. 18 Now both Abel and the sacrifice typify Christ in suffering -- not in glory as Adam did -- but in the sacrifice He is suffering at the hands of God (i.e., by His ordinance) for sins, whereas in Abel we see Him suffering at the hands of man for righteousness. In Abel's sacrificial action we see Christ "offering Himself." Three aspects are true: He suffered by the determinate counsel of God "for sins" of others; He was by the foreknowledge 19 of God . . . by wicked hands taken and slain {see Acts 2:23} for His own righteousness; and He laid down His life voluntarily 20 offering Himself without spot to God.

There are other aspects of the sufferings and death of our Lord, but these seem the principal ways in which they are presented. It is exceedingly objectionable to make such a theme a subject of cold critical analysis, still we cannot err in following with reverence what is revealed. It has been pointed out how distinct are these presentations, and how invariably that, when the suffering from the hand of God is presented (as in Psalms 22 and 102) it is for sin, and the result at the end of these Psalms and in the following ones is blessing to mankind; but when suffering from man is spoken of (as in Psalm 69) it is for righteousness and the result is judgment. It is in the former aspect the sacrifice is seen; in the latter aspect Abel. The characteristic of this type, then, is a Righteous life opposed in the world, hated and temporarily defeated, apparently crushed, but accepted by God and in its results ultimately triumphant. Such a life breathes an atmosphere composed of two elements, Faith and Obedience -- kindred elements of such mutual regard that one cannot live without the other. Judged outwardly this life seems to be lamentably wasted and resultless: the very name signifies something vain.

16. They were to be beaten out of the same piece of gold.
17. Jude 11.
19. Not of course by the counsel this; observe the accuracy of the terms in Acts 2.
20. 1 John 10, Heb. 9.
and transient -- a breath; but it is a breath of divine inspiration, the effects of which travel over the dismal centuries. Abel

being dead yet speaketh [Heb. 11:4], and one most definite speech is that there must be a future life in which wrongs are redressed and the perversions of human judgment reversed if there be such a thing as justice in the universe.

We are thus warned from the first against the crude and vulgar error of supposing that virtue is always rewarded and vice always punished in this life: a most mischievous delusion, which the multitude of novelists and dramatists work perpetually to uphold, notwithstanding that the daily experience of every one is otherwise. If we judge the virtue of lives by their outward success and results, then we have to account for the suffering and death of Abel the protomartyr, and the outward failure and disaster of thousands of lives, like his honorable, and like his apparently condemned and fruitless. The type of all such is Christ: there has been no such (outward) failure as that of the life and death of our Lord in human history. He said

I have labored in vain, I have spent my strength for nought (Isa. 49:4);

and, after a dependent, laborious and devoted life, the outward result is a handful of ignorant fishermen as followers, who desert Him at the approach of danger, deny and betray Him; a crown of thorns, a scepter of reed, a cross of wood, and a borrowed grave. If God be just, such a life cannot be allowed to terminate there: time is thus shown to be but a part of eternity; and what is not set right in the present existence will be set right in the future.

Moreover Christ’s death in this aspect is full of comfort for many a discouraged and broken life, apparently barren of results. It could not be more so than His; and yet, in outward defeat and disaster, He won far greater victories than when in the olden time, or in a day to come, He hurls the assaulting hosts from the battlements of heaven. The apostle is told that there is indeed One who has by the prowess of His victories acquired a right to unfold God’s purposes; 21 and this One is the Lion of Judah. But when John turns to see the Lion, He sees, instead,

a lamb as it had been slain [Rev. 5:6].

It was in this way and character that Christ gained His mightiest triumphs -- in misconstruction, hatred, suffering, disastrous defeat and death. And we too -- Constantine’s motto being better than Constantine -- In hoc signo vinces.

Seth, appointed or substituted in place of the dead Abel, 22 may represent Christ in resurrection. Then men begin to call upon the name of the Lord. There are two races thenceforward, the natural human line by Cain, citizens and embellishers of the world, and the death-and resurrection line by Seth, who call upon the Lord. The line of Cain progresses on through a list of names suggesting a development of evil ending in Lamech -- “humbled” -- a bigamist and murderer, the seventh from Adam [Jude 14] in natural life. Meanwhile the resurrection line proceeds through a list of names disclosing suffering and victory on to Enoch -- a fit expression of the church’s last privilege being translated without death before the judgment comes 23 -- and Noah -- a future dispensation of salvation, but through the midst of the judgment 24 which destroys all Cain’s posterity. It is a peculiar fact long ago pointed out by a Hebrew student; that the meanings of the first ten names along Seth’s line ran respectively thus: (1) Man (that is, as God made him), (2) Substituted, (3) Fallen man, subject to all evil, (4) One who laments, (5) The Illumination of God, (6) Shall descend, (7) Teaching (or dedicating, i.e., Enoch), (8) His death shall send, (9) The humbled, (10) Consolation. I am not aware of any evidence of this remarkable sentence being designed; but, remembering how the names were invariably given with appropriate meanings then, it can hardly be doubted that it discloses a notable similarity in the development and progress of the principles that we find in redemption in a far larger scope. I have noticed something of the same kind of development to occur in the sequence of names through the line of Cain; but it is only development of evil: the end of Cain’s line is Lamech -- made low or humbled; but the end of Seth’s line is Lamech -- Noah, i.e. [to the] humbled, consolation. What a difference is made in the terminations of the two lines by this one name -- Noah -- and by means of this one man!

Enoch resembles the highest view of the church dispensation -- the beau or divin idéal. He is called the seventh from Adam, the ultimate development of the resurrection line: he is without human history or political importance --

unknown and yet well known [2 Cor. 6:9].

Being “dedicated” to heaven, his home is there, and thither he is translated without seeing death, before the judgment comes on the earth; he leaves behind him a simple record that, walking by faith, 25 he pleased God and he testified of the advent of Christ. I need hardly say that this is not at all true of the historical or professing church.

There is no longer need for controversy, even with the most skeptical of the small scientists, as to whether there has been a general flood such as that recorded in Genesis. The

21. Rev. 5.
22. Gen. 4:25.
23. Rev. 3:10; 1 Cor. 15:51.
24. Rev. 7.
25. Heb. 11:5.
history of every ancient nation on the globe goes back (with more or less vagueness and mythology) to it. Plato amongst the Greeks, Ovid amongst the Romans, Berosus amongst the Chaldeans, and numbers of other heathen writers, bear witness of the universal tradition. Its story is inscribed on Apamean medal, Assyrian cuneiform tablet, and South American monument: but that is the smallest part of the external testimony. In any part of the world, from the trans-atlantic prairies to the pinnacles of the Himalayan mountains, if a man stoop down and question the ground under his feet it will tell him the same story of a great general inundation of waters; sea shells and marine fossils being found on the highest hills and indeed everywhere. The remains of tropical animals and plants have been washed up into these temperate climes, mingling with millions of rounded stone, “boulders” manifestly brought down from the frozen north imprisoned in icebergs, coming by reason of some mighty disruption in that ocean of ancient ice, which Nares calls the Palaeocrystine Sea.

In the basins of London and Paris great numbers of the bones of tropical animals are found. In Kirkdale Cave, Yorkshire, are the bones of the hyena, tiger, rhinoceros, tropical animals, mingled with the bones of the wolf, bear, and deer, of northern or perhaps arctic climes. In many places -- especially in Britain -- are found fossils of monkeys, cocoa nuts and palms lying within a short distance of boulder-stones and drift clays evidently dropped from floating icebergs. What else could have produced all this except the northward wash of a mighty deluge from the great southern ocean main, with the returning wash of the retreating waves?

When the warring and unstable waters retreated, they left behind, in rock and fossil, manifest and substantial witnesses for succeeding ages of what had taken place; so underneath the conflicting and uncertain deluge of the theories of geology are the hard and established facts of geognosy that nobody at this time of day thinks of questioning. Some geologists may give this or that reason (inconsistent, contradictory, or mutually exclusive reasons) for the above facts. But to one who believes the sixth chapter of Genesis the matter is plain enough -- that God’s word and God’s world alike proclaim that there has been a general deluge. It is right to say that many eminent geologists used to believe this: geognosy reveals what is called a diluvial period in all lands.

These universal evidences of the Flood are monuments, revealing as to the past a mighty disturbance of the normal course of nature in order to punish human sin; and declaring, as to the future, that as it was in the days of Noe, so shall it be also in the days of the Son of man . . .

When the Son of man shall be revealed, that is after the church (Enoch) has been translated, one shall be taken, (taken away by judgment) and the other shall be left {see Luke 17:30, 34} (to enjoy, as Noah’s kindred did, the blessings of the millennium). He gathers out of His kingdom all that do offend . . . then shall the righteous shine forth (see Matt. 13:41-43).

The order and manner of the advent of Christ, as Son of man, to do this is altogether different from His coming -- quite unseen by the world -- for the rapture, on which occasion those who are taken are taken for blessing and not for judgment. He who stood at Pilate’s bar at Gabbatha has been appointed by God to judge the quick and the dead at his appearing and his kingdom (2 Tim. 4:1).

And so He judges the quick, or living, at His appearing, as thus described, in sudden and destructive advent; contrasting with the solemn judicial procedure of the great white throne which will be at least one thousand years afterwards.

Through this fearful tempest of judgment a saved remnant is brought in perfect safety into the new world, and the manner of their deliverance typifies Christ as (1) the ark -- the means of their salvation; (2) Noah, the captain of their salvation; (3) the sacrifices; and (4) the food provided for their sustenance.

The ark then represents Christ as the sole and sufficient means of salvation, the like figure . . . by the resurrection of Jesus Christ {1 Pet.3:21}.

Let the reader notice the following points. It was God’s arrangement; it was sufficient and perfect, but humble and inadequate to the outward view; it was of wood -- humanity -- the man Christ Jesus; it was pitched within -- nothing can leak out, -- and without, -- nothing of evil or danger can leak into it; it was divinely and perfectly proportioned; it had rooms -- varied dispensations, orders and families of salvation but one Christ; it had three floors, that is, there is development in Christ -- progress to higher and still higher altitudes. But manifestly all “in Christ” have perfect salvation, that being no matter of degree or attainment; salvation is as absolute, for the feeble coney creeping timorously for refuge on to its lowest deck as for Noah on its topmost floor -- no more so and no less. The ark has a window “finished above”: its prospect is heaven, not the floating corruption surrounding it, its “look commencing with the skies.” It is thus we approach

27. Strictly speaking geognosy is the knowledge of the facts relating to the earth’s crust; while geology (though in general loosely used) is the science founded thereon.

28. Diluvial means violent action of water as contrasting with alluvial, the ordinary and continual action.


31. Rev. 7:14 (should be “The great tribulation.”)

32. Eph. 3:15 “the whole family” should be “every family.”
God through Christ. 
And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in (Gen. 7:16). 

It is God as Creator, absolute and sovereign who commands the creature to take refuge in Christ; but notice how, directly he crosses the threshold, the name is changed, relationship is established. “Jehovah” shuts him in. When one approaches the Son of God and touches but the hem of His garment, instantly to that one the whole aspect of the universe is altered; above all things the aspect -- and even the name -- of God is changed; the anger of an offended sovereign is changed into for us the benign care of a Father. Notice how this verse crushes the preposterous arguments as to there being separate Jehovistic and Elohistic documents. Here the two names occur together (as in some other passages) and with manifest symmetry and design.

Noah: The Food: The Invitation.

When the angelic arousal surrounded the shepherds, the advent was announced of the celestial Ambassador in the twofold character of Savior and Lord. The world was in danger; He must be its Savior; the world was disorganized: He must be its Lord. These two titles God has joined together and no man shall divorce them. But that is just what men wish to do: they do not object to any benefits that may accrue through Him as Savior, but will not submit to His authority as Lord.

Yet see how indispensable and natural it is that He should be Lord. If a Camillus or an Alfred will deliver Rome or England from anarchy and peril they must command and lead, for they only are worthy of such position, and they only can adequately fulfil its duties. Hotham denied this principle when he insolently told Colonel Hutchinson that he would not obey him, “he fought for liberty and he expected it in all things.” But Hutchinson was just the man to teach him that liberty does not mean anarchy. The puritanic Colonel -- a man of singularly noble and pure spirit -- had, himself in turn, to learn submission to the iron will of Cromwell. If Israel, groaning under the bondage of Antiochus, cries to God to “grant a leader bold and brave, if not to conquer born to save,” the savior whom He grants must be their chief, rallied round and obeyed. Mattathias unrolls his standard and the people flock thereto. It is thus that in the plan of salvation we have not only the ark -- the means of our salvation -- but also Noah the Captain of our salvation -- not only Jesus (Savior) but the Lord Jesus; a Son over His own house. It is well for us to dwell frequently on this and consider how unnatural, ungrateful, and unwise it is for us ever in any way to ignore the claims of His authority upon us.

He is thy Lord (adonai), worship thou Him [Ps. 45:11].

The difference between that kind of authority typified in Adam and that typified in Noah is the difference between the reign of a king and the rule of a Lord. Christ is King of kings and Lord of lords. The ancient idea of these titles seems everywhere much the same as is suggested by Mr. Carlyle’s remarks: 35 king, könig, könning -- cunning, the cunning, knowing or ableman; - Rex, Roi – Regulator. I think it is he also that gives “law word” as the origin of lord, but whether that or the more generally credited heaford (bread giver) be it, the distinction always seems to have been that whereas the ancient king in a broad comprehensive way legislated, arranged and commanded, the lord was the executive ruler to carry out in detail these comprehensive schemes. What the king established in theory, the Lord executed in practice. It is the difference between Agamemnon the “king of men” marshalling and ordaining the rival and scattered Grecian hosts and fleets to attack Troy, and Ulysses, “wise in the council, glorious is the field,” acting under him -- leading in the van; quelling the insurrection; smiting Thersites with rough blows; “a much experienced man.” It is the difference betwixt the wise and comprehensive shepherd-care of David and the strong, ready energy and practical expediency of Joab. And the allegiance due in each case is different but consistent: the objects of Christ’s salvation owe Him not only a general loyalty, an attitude of broad and comprehensive submission; they owe Him that and also an implicit obedience in every detail of their lives. Consider what an unnatural thing it would be for Japhet and the others to set aside Noah and arrange everything in the ark according to their own caprice: it is infinitely more unnatural for the saved within the ark, either in the present or the future dispensation, to set aside the rule and ignore the will of the Lord Jesus Christ -- say for instance in His church, where not only Japhet and his brothers, but every living being down to the very “creeping things,” seem to want everything arranged their own way or rather their own ways. It is to out-Hotham Hotham and say, “Thou foughtest for liberty and I mean to have it in all things.” Liberty is good: obedience is better.

Noah then represents Christ, as the righteous and devout ambassador 36 to a corrupted and anarchic world first calling to repentance (preaching not grace but righteousness, like Jonah’s preaching) and then when there is no hope of improvement -- when judgment becomes the greatest mercy, -- gathering up with him his people, regulating and conveying them securely through the flood of fearful judgments foretold in Revelation, into the “Rest” and happiness of a new earth,

34. wherein was written M. K. B. I. whence the name “Maccabees,” the surname of the valiant Judas and his brethren. The initials stood for the Hebrew war cry “Mi-Kamoka Baalim Jehovah,” Ex. 15:11.

35. In “The Hero as King,” and “Sarto Res.”
36. 1 Pet. 3:19.
where the fragrance of his sacrifice ascends to an azure sky overarched by the iridescent beauty of the symbol of eternal hope. His name signifies Comfort or Rest, into which he conducts the redeemed who go through the great tribulation 37 after the Church’s -- Enoch’s -- translation. This rest is entered into in his seventh century: 38 it appears by no means improbable that the earth’s sabbatic millennium will correspond with its seventh historical millennium in the same way: if so it is comparatively near at hand. Finally Noah is head of the redeemed race in the new earth.

In an interesting and useful essay on “The Aversion of Men of Taste to Evangelical Religion,” John Foster condemned the too-frequent use of figures relating to eating. Well, there may be some ground for that, but after all eating is a matter so generally understood, and of such strong and practical interest to every one that the numerous classes of figures relating thereto are amongst the most striking and important in the Bible. I shall only now say that its general significance is obvious enough. It is the means of sustaining life; it is the means of pleasurable satisfaction of a (more or less) painful demand of the body -- or soul; it is the building up of the eater by something from outside, which is taken in to the body, or soul, and assimilated, made part of oneself. Can the reader conceive any other figure which would convey one tenth of the concentrated and vehement emphasis with which the soul’s need of Christ is expressed when it is said,

Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you! {John 6:53}.

Men of Taste, -- the dilettanti few of a pseudo-culture, may object to a figure like that if they wish; but men of hunger, the thronging myriads that people the vast continents, to whom the others are but as “a drop in a bucket,” will understand it more readily than any other metaphor which could be used.

Thus we find the redeemed are not left to their own resources when saved from the approach of judgment; that would be a poor starveling salvation, unworthy of a God of such affluence and benignity. No, He gives gracious direction to provide for them

all food that is eaten {Gen. 6:21}.

As in this dispensation we have Christ the sustenance of our spiritual life strewing the wilderness as the Manna -- the special presentation of the four gospels -- so in that or any dispensation, the saved shall find in some form or another that in Christ Himself is their perennial source of sustenance, strength and satisfaction: “All food that is eaten”: all that can fully satisfy every renewed nature from the lowest to the most developed, from the dwarfed mind of the idiot Yeddie to the masculine intellect and capacious heart of a Wyclif, or a Paul.

I never noticed, till Juvelces lately pointed it out to me, the singular beauty of the final injunction. God does not say, Go into the ark, but Come 39 into the ark: He was in Christ (2 Cor. 5:19), and, when He invites them to Christ, He invites them to Himself. When the storm-threatened wayfarer approaches to make the divine Ark his refuge and dwelling place, he discovers that Another is there to welcome him: God has made it His own retreat and tabernacle. The crowning and final glory of Ezekiel’s Temple is this -- JEHOVAH SHAMMAH!

**Probational Numbers.**

**Birds, Raven, Dove. Olive Leaf And Tree.**

The flood descended for forty days, which number indicates the period of probation: the nation of Israel was tested forty days, during the giving of the law, and forty years altogether in the wilderness: the Lord was tempted forty days: Canaan was spied forty days: Jonah’s warning call to Nineveh forty days. It is composed thus -- five is the human number (five fingers, toes, senses, &c.); therefore the number representing human responsibility must be twice five: thus there are two tables of law, and ten commandments; one set of duties to God and another to man. Well, let these ten responsibilities be universally tested (that is, multiply by 4), and the result is forty. But then divine forbearance sometimes prolongs the period of probation in which case it is again multiplied by three, the divine number, bringing us to 120: this is therefore the period through which the long-suffering of God waited during the preaching of Noah. Observe that this testing of things, while it destroys all else, bears up the ark 40 on its face. Judgment vindicates and exalts Christ and all who are connected with Him.

On the expiry of this time Noah sends out first the raven and then the dove. The distinction between unclean and clean is many sided in meaning, but the broad general feature is that the unclean feeds on dead flesh, whereas the clean does not touch that, but, being herbivorous or graminivorous, eats what has been dead but is now alive in resurrection -- grass or grain. Birds, dwelling in the air -- the heavenly places, are symbolic of spiritual 41 natures either good or bad -- clean or unclean.

The raven is representative of the latter; the nature

37. Rev. 7 should be “Τιτι: great tribulation” -- i.e. “Jacob’s trouble,” -- emphatic, εκ της θλ. της μεγ.
38. Gen. 8:13.
39. The word is altered to “go” in a present translation of Genesis. I cannot see any ground for this needless change. It is true that βοή is sometimes, when the context seems to require it, rendered “go.” But in the vast majority of cases, where used, it means “come,” and it could be rendered no other way in Gen. 6:13 “the end of all flesh is come.” In 6:18; 7:1, it is the same word.
40. Gen. 7:18.
41. Both in the Old and New Testaments the same word expresses spirit and air (in motion).
“earthly, sensual and devilish." “The ghastly, grim, ungainly, gaunt and ominous bird of yore,” haunting the “night’s Plutonian shore”; delighting in carrion; its sable wing poised ever above the weak and sickly of the covey, and its iron beak plunging first at its victim’s eyes -- is so expressive a symbol as to need no explanation. Being released from the ark it gladly departs; it is much more at home on the floating carrion than in the ark; and then it is lost sight of for a time. Something similar takes place at the beginning of the millennial age which is here typified. The fowls of the air are afforded a great feast (at the end of Rev. 19), the flesh of the overthrown opponents of Almighty God. Then follows on the new epoch wherein Satan and Satanic elements are out of sight -- for a season.

But the dove finds no rest in such contemplations: she returns to the ark till judgment have completed its work. The wisdom that is from above, the divine nature, is first pure and then peaceable, gentle and easy to be entreated. 42 It is remarkable that so little attention has ever been directed to the form in which the Holy Ghost descended on Christ. Still it has not altogether escaped attention: Longfellow quotes “Old Fuller’s” saying wise and sweet, “Not beasts, slow bellies, did not lead Paul to despair; but as a vulture, but a dove, The Holy Ghost came from above;” and Francis Bacon, who anticipated many men in most things, anticipated Fuller in this saying. 43 The form this assumed was expressive of the character of the mission of the Son, then inaugurated -- glory to God (which could only be by the way of Purity) and on earth peace.

Now on the first flight the dove having nowhere to rest, returns: the Holy Ghost can only rest where the work of judgment has been accomplished: the oil is put on after the water and blood. 44 The dove returns to Noah but afterwards goes out from him and returns no more. And this is how, I think, John 7:39 is to be understood: there have been, in Old Testament times, many visitations of the sacred Spirit to the earth, but not, until the ascension of Christ gave witness to the perfected efficacy of atonement, could the Holy Ghost be yet given; and He is then given as a witness 45 of peace having been made with God. Thus it is that the dove, when the floods are overpast, bears witness of the fact by approaching the ark with an olive leaf in her mouth: and then, a fresh epoch having elapsed, can fold her silver wings in repose under the evergreen branches of the stately cedars in the radiance of a new heaven and earth. Witness -- spiritual sight -- is always given by the agency of the Spirit, and so the blind man goes to the pool of Siloam (“sent”); 46 and those who are blind are, in Rev. 3:18, exhorted to have their eyes anointed with eye salve: they would then have doves’ eyes (S of S 1:15), -- seeing as the Spirit sees.

That it is an olive leaf which the dove brings is expressive. A leaf is emblematic of profession or testimony. 47 In Eden and in the case of the barren fig tree it was mere empty profession and was accursed; but quite otherwise in the first Psalm,

his leaf shall not wither {Psa. 1:3}. The leaves contain the mouths and lungs of plants, and surround it like so many tongues to make known what tree it is and what fruit is (or should be) thereon. Here the testimony borne is of Righteousness, and Peace and Joy in the Holy Ghost. The olive tree is, in Scripture, a very important symbol of the position of favor and responsibility occupied by those who are in the place of witness for God. Rom. 11 explains it. 48 The tree is a very remarkable one; its chief feature being the oil, 49 -- that is the vessel of testimony is chiefly characterized by its containing the Holy Ghost as the source of light. There are many other suggestive features: it is fruitful, the egg-shaped 50 fruit, disagreeable at first to the natural taste, is afterwards greatly relished, wholesome and medicinal; the bark is bitter, the wood is beautiful, the blossom is cruciform. It is evergreen, and will grow in the most barren and stony soil, yet Egypt cannot produce it. It was on the Mount of Olives that the Lord spent many of His most sacred hours. There Gethsemane was situated, the meaning of which name (oil-press) can hardly be without a solemn significance.

The plants which have their blossoms shaped like a cross such as the olive (though the olive does not belong to the order cruciferae, but has an order of its own) are, generally speaking, humble-looking but wholesome and medicinal. They are very extensively used in diet -- the radish, turnip, cabbage, &c. belonging to this order. It is the unfailing test of a true and wholesome religion, that, though it be ever so humble, it shall bear not only the crown, but also the cross manifestly stamped upon it.

Wherever we look, whether down upon the lowly cress, obscured by surrounding weeds, or up into the midnight sky -- where the flaming splendor of the Southern Cross is answered by the glittering radiance of the Northern Crown -- we see impressed on the universe the two great events of eternal history -- the sufferings of Christ and the glories that follow.

The Altar; Burnt-offering; Miracles;

42. James 3:17.
43. In “Of Unity in Religion” published a few years before the birth of Fuller.
44. Lev. 13; John 7:39.
45. Heb. 10:15.
47. “So Noah knew.” Gen. 8:11.
48. See also Zech. 4:3; Rev. 11:4.
50. “Omne vivum ex ovo.”
Rainbow. Noah’s Prophecy.

It is a natural transition of thought from the dove and olive to the Altar -- the advent and action of the Holy Ghost leads to worship.

The altar was a type of the basis of worship; and, being so, of course the only antitype is Christ. It has three aspects: the stone altar, which is typical in a general way of the basis of reverential approach to God; the brazen altar in the court of the tabernacle -- the basis of the sinner’s approach and forgiveness; and the golden altar within the veil, the basis of adoration. In the second case, the brass over the wood expresses the power of Christ to sustain judgment, sin being in question. In the third case we see expressed, in His humanity (the wood) and His divine righteousness (the gold,) that which shall form the only and sufficient foundation of eternal praise to God; and in the first case here referred to, Gen. 8:29, we see a type of what is more general and comprehensive, the fulfilment of which shall be seen in the general approach to, and acknowledgment of, God in the millennial age, whereof we read,

In that day there shall be an altar to the Lord in the midst of the land of Egypt . . . The Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel, mine inheritance {Isa. 19:19-25}.

The other special typical features of the stone altar seem to be its ready accessibility, its stability, and the order (Ex. 20) that no human elaborations be permitted on it.

It is important to see that the (material) altar is only a type. To retain it in use now, since the Antitype has come, is to prefer the shadow to the substance.

We have an altar whereof they have no right to eat which [clinging to the old forms and external symbols] serve the tabernacle (Heb. 13:10).

Happily however God gives people more than their rights; and it is not to be doubted that many who cleave to ancient types and symbols, do nevertheless participate in Christ. But, the apostle reasons, they have no right so. Now that the advent of the Son of God has brought the dispensations to maturity, the effort to drag into the present one the types belonging to the past is an incongruity of the same nature as though a child, grown to manhood, should carry about with him the toy symbols with which he first learned the rudiments of knowledge in the Kindergarten. Such an one would forfeit the “right” to be regarded as a man; though grace or courtesy would perhaps grant him a compassionate recognition.

Upon the altar are offered sacrifices mainly of five distinct characters: the burnt, meat, peace, sin and trespass offerings. The cleansed and renewed world approaches God with the burnt-offering. There is no sin-offering, for the question of sin had been settled by judgment. The five offerings are different aspects of the sacrificial work of our Lord. The salient points of the burnt-offering are its being a voluntary sacrifice and its being wholly dedicated to Jehovah.

The priest shall burn all on the altar {Lev. 1:9}. This is not so with the other sacrifices. It is the expression of a voluntary dedication of the whole being to God -- through fires of death and all-searching judgment, fit way to begin a new dispensation.

NOTE. The Deluge was a miracle, which leads me to say that it is very strange that in the many definitions and illustrations of miracles, to be found in theological works, no one seems to have defined it as the Dispensing Power, for this is a precise and complete parallel.

Sovereigns have always claimed to have a power to act, apart from the law, in special circumstances; and, by virtue of their own authority entirely, to dispense certain flats; this was called the dispensing power, and a remnant of it exists to this day, in the power of a sovereign to pardon a criminal, convicted by the law. (The symbol of this faculty is the curtana, a golden “sword of mercy” without point or edge.) This dispensing power in the hands of a wise ruler, and used sparingly on urgent occasions, would be a beneficial thing; but anyone can see that it was peculiarly liable to abuse. Augustus claimed to be above the law altogether. The Roman pontiffs used the power with prodigality; and in England the Stuart dynasty used it so freely that it produced the Revolution of 1688; and finally the nation greatly limited this power, so that at present there is hardly any of it left. Now if it be such a general thing for a human sovereign to be able to act by the exercise of direct fiat, without the operation of the laws; and if such a power were felt to be so natural a thing that even in the reaction of 1689 some remnant of it was left, surely the sovereign of the universe must be allowed to have and exercise power of the same nature. The dispensing power is beneficial, when used with wisdom, sparingly for special purposes, and so with miracles; but if miracles were frequent or continuous, then the exercise of the power would defeat its own object, and the ordinary processes of natural laws would be disorganized.

The sign of the covenant made between God and men, based upon the work of the altar, is the rainbow . . . The Newtonian theory of light and color has been opposed by some notable men such as Hegel and Goethe; but any child can prove for himself, by a glass prism and a disc, that the colors of this beautiful symbol of hope are composed by the rain clouds dissolving light into its different elements. God is light, and when God is manifested in the flesh, and comes in contact with the clouds of earthly sorrows, His nature is revealed in a beauty and grace never before known.

51. Lev. 1:3. [Read verses 3-9.]
52. The burnt offering is called olah -- “ascend.” It all ascends to God; but the sin-offering is burnt (a different word -- “consumed”) in an unclean place outside the camp.
The millennial age whether in type or antitype ends with sin and judgment; and the dispensational part here closes with Noah’s solemn prophecy. It is figuratively spoken -- being that kind of figure called a “metonymy of the cause” -- and therefore it is considered here. We see the fulfilling of the prophecy in these times in a remarkable manner. Shem was to have the highest blessing, and so the Savior of the world comes by that line, which occupies Asia. Japheth would enlarge and dwell in the tents of Shem. It was two thousand years before the first signs of such a thing occurred, when Alexander, from Europe (Japheth’s abode), invaded the Asiatic countries; and to-day we see England and France steadily invading Asia from the south and east, and Russia coming down from the north and west. Diplomatists may plot and politicians wrangle about it, but they can no more hinder it than they can hinder the sunset. Four thousand years ago an old man said it would be, and it must be. Ham, of course, is Africa (except Canaan, who perished by Joshua); and though there have been, at times, such sons and daughters of Ham as Hannibal and Cleopatra, whose power and ambition threatened Europe, it was not to be. Africa has been the cradle of slavery. This curse, like all others, Christianity ameliorates and (ultimately) Christ annuls.

Time and speech are divine gifts; wherfore diffuse language, in wasting both, is a double offence, and conciseness is a double virtue. In two or three sentences Noah condenses a graphic and comprehensive epitome of the histories of all nations! The three words of Caesar -- whose language is customarily so condensed as to take three times the number of words to translate it -- compared with this is prolix verbosity. In all the records of human speech there is probably no parallel to the declaration of Noah for brevity of word and vastness of thought, -- save in the utterances of One who in His dying hour proclaimed in the one word, τετέλεσται, the overthrow of the power of hell, and the redemption of mankind.

Line of Ham: Canaanites:
Nimrod: Babel: Babylon.

Instead of there having been any immediate fulfilment of Noah’s prophecy, the line of Ham at first takes a very leading place in the world. The posterity of his son Canaan -- specially accursed -- seize and divide among them the fairest and best situated of all lands, the garden of the orient, which God had already allotted to the seed of Shem (by Abraham). To the Phoenician branch of Canaan the world is indebted for the invention of writing, arithmetic, astronomy, and shipping. 55 But the most remarkable of all the sons of Ham was Nimrod.

Nimrod was the Belus of the ancient Assyrians, who established the despotism of Babylonia, and founded the great cities of Babylon and Nineveh. 56 He was regarded as being deified and placed in the heavens, with his sword and leash of hounds -- the brightest and largest constellation. In truth the vague and gigantic outline of the colossal figure of Orion, spreading athwart the whole eastern horizon, is no unfit representation of the huge personality of the mighty hunter and warrior, whose dim and vast form looms, from the starlit past, over the Asian plains. Apparently he was the original Baal, or lord; not so much a god as a demigod; not so much like Zeus on the Olympic heights, waving his ambrosial locks, as like the stupendous figure of Thor, grasping his ponderous hammer, and stalking amongst his companion Jötuns on the Norse mountains.

Nimrod is the typical man of the world, and Babylon is the typical city. They are both strong and attractive to outward sight; Nimrod the very beau idéal of authority, but he is, as his name signifies, “Rebel”; and Babylon the wonder of the world for beauty and organization, but it means “Confusion.” In due time, we find, God selects a man and develops a city; but the man is not the lordly Nimrod, nor is the city the stately Babylon. Thenceforward the man and city of the earth wage relentless war, century after century and millennium after millennium, against the man and city of God. Let the reader note well the characteristics of each and especially their origins. “All things,” says Plato, “are symbolical, and what we call results are beginnings.” The converse of this is also equally true: what seem beginnings are merely results; Babylon and its system are results of the great principles of human disposition which forced them into existence.

And this is what makes the offence of building Babel (which is now generally recognized, as having been the nucleus of Babylon) so extreme, and the judgment thereon so severe -- the motive. It may be said, What crime is there in building a high tower? None, but the motive that impelled it made it a crime: that motive was a deliberate determination made by a people, who had lately been the object of God’s mercy and deliverance, to exclude Him from all part in their arrangements; to take from His hand the sceptre of government and magnify their own name at the expense of His. It is not only high treason, but it transcends that crime as the high treason of Lotharius and his brothers, in deposing their father 57 from the throne of France, transcends ordinary high treason; it added thereto the heinous crime of ill-using one who had an especial claim on their affection and respect.

53. “It is finished” (John 19:30).
54. Professor Tytler -- General History. p. 17.
55. Ibid. From them also seem to have come the people whom the Greeks called Titans, if there be not rather an allusion to Gen. 6.
56. Gen. 10:11. Margin is generally accepted.
57. Louis le débonnaire.
the one who had given them being, sustenance, preservation, and wealth. Now Junius Brutus, when his sons conspired to dethrone him, had them put to death; and though many may doubt the naturalness of Brutus8 sentencing them, none doubt that they fully deserved it. The judgment, however, falling on the conspirators of Babel, was not of such an extreme nature. 58 God had originally told them to disperse and replenish the earth: they build this beacon tower to hinder that; whereon God scatters them in judgment. He has His way eventually (as always), and they have to submit; but whereas it should have been the submission of obedience and happiness, it is now brought about in the way of penalty, disaster, and to the race the permanent inconvenience of diverse speech. 59

When the law comes it does nothing to accommodate itself to this confused speech; it is given in the one primitive language, and only one; and if men wanted to know God’s requirements, they must learn that language. But when the gospel comes, the curse becomes a blessing: the way in which the difficulty of diverse speech is miraculously met at Pentecost is a present and overpowering evidence of the nature and origin of the message. All this is very characteristic: man brings curse out of blessing; and God brings blessing out of curse.

Nimrod and his city then are the outward symbols of rebellion which

- outward symptoms of inward disease. The inception and development is heroic and rapid; while yet God’s man is undisclosed from Chaldean idolatry, Nimrod rises with colossal power, and while yet Zion is unfounded, Babylon shines with luminous glory. The world’s wonder; in magnitude greater than London; in symmetry more beautiful than Paris; in temples and palaces more imposing than Rome; - surrounded by a wall as high as St. Paul’s dome, and as broad as a wide road; so it developed. With a mighty overthrow, indelible disgrace, and eternal disaster -- so it fell. After generations of laborious searching, travelers find a few heaps of calcined bricks to be all that is left of the powerful Babylon, while they puzzle each other as to which of the blasted and blackened piles, Mulfelie or Birs-Nimrod, is the original Babel.

But the enmity of Babylon against Zion does not end with the destruction of the material cities; it is prolonged into the spiritual realm, and so we find -- as though the spirits of two deadly foes had escaped from their slain bodies, and continued the struggle -- that, since the death of the two cities, there has arisen a spiritual Zion, attacked ceaselessly and ruthlessly by

that spiritual Babylon, the final doom of which shall be when the mighty angel shall cast a great millstone into the sea, saying,

Thus with violence shall that great city Babylon be thrown down, and shall be found again no more at all . . . Babylon the great is fallen, is fallen! {Rev. 18:21; 18:2}.

**Abram And Zion v. Nimrod And Babylon: Faith.**

A distinct period is reached when the tendencies of human self-will and idolatry culminate in Nimrod and Babel. A concrete proof has been thus given of a deliberate determination to dethrone God and exclude Him from all part in the affairs of men. God’s reply to it is: -- firstly, judgment on the perpetrators of this crime; and, secondly, the calling out of Abram who is raised up as a new witness. Henceforth the place of divine favor and testimony is not with the world at large but with a man and a city separated from the world, persecuted by it, and yet returning good for evil by being appointed channels of mercy and benediction to all nations of the earth.

The development of the earth-man and city had been rapid, imposing and heroic; but the development of the divine selection is comparatively slow, unimposing and obscure: it was indeed heroic, but not in an outward sense -- quite otherwise. In the time of Peleg God had made all arrangements. 60 Yet after his birth Abram, the selected man, is not born for 191 years after, and is 75 years old before he starts from Haran, and is years in traveling 700 miles. Slow progress indeed; yet he has left such “footprints in the sands of time” as have petrified into an enduring record -- like those portentous footprints which the mighty Saurians of the old world left in the sands of the mesozoic period, and which have since hardened into rock. They were apparently little valued at the time, but now the geologist prizes each one of them, as men of taste a priceless fragment of sculpture by Phidias.

This principle of a small beginning with a steady and gradual development -- *festa lente* -- is especially characteristic of God’s work. Man works with a plank; God works with a seed. The man cuts and finishes his plank very soon: he puts it into the ground and -- it begins to rot. God also puts His work into the ground, where it is hidden for a time. The small brown seed dies, but in due time rises from the dead and . . . begins to grow. The progress is so very slow as to be almost imperceptible; but it is increasing, and its

- seed is in itself {Gen. 1:11};
- it is eternal. The seed differs from the plank in this: -- the plank, how well polished and finished soever it be, is dead;

58. “It is seldom God sends such calamities on men as men bring upon themselves.” -- Jeremy Taylor.

59. All the latest philological investigations tend to show that the great families of language have one origin.

60. Gen. 10:25; Gen. 11:8.
but the seed, however humble looking, is alive. In the plank is a temporary triumph and then decay; in the seed there is temporary disappointment and defeat -- it is trodden under foot and lost sight of -- but ultimate success and eternal life; ever living, growing, and extending till the small acorn has become a forest of oaks which “against the stormy sky their giant branches toss.”

We now therefore find the introduction of a new order of things. Henceforth the servant of God is to be no citizen of this world but a stranger; no resident in it, but a pilgrim, traveling steadily forward to a land of fairer promise than Shinar; looking for the city (whilst he passes by Babylon) which hath foundations, and whose Builder and Maker is God. He is “looking for” it, but sees it not -- sees nothing but the wilderness and the foe -- knows not whither he is going, but he knows that God knows, and this is sufficient: he walks by faith and not by sight. Abram is the personification of this principle of faith; he is the father of the faithful. We have in Genesis a series of Representative Men; 61 and this is what he represents -- the nobility, security and happiness of a life based on a belief of God’s words, and surrounded by a trust in God’s works.

For faith has these two general aspects, and a third resulting therefrom. Firstly it is a solid basis the foundation, the substance -- ὑπόστασις 62 -- of things. It is like the rock-foundation of a lighthouse, out of sight so that the building seems to rest on the unstable water; unless one mount skyboard -- then looking down, he can see, from where God sees, that its foundation is steadfast and eternal: or it is like the tranquil depth of the mountain lake, quite untroubled in its serene quietude, however much the surface may be disturbed. It is most like the bass part in music, binding the melodies, which wander over its head, into a harmony giving them unity, strength and solidity. Especially is it like those strange “ground” basses, used in the seventeenth century, in which the deep notes moved through a constantly recurring melody of their own over and over again, while the higher parts were always varying yet always harmonizing. There is one feature of the great blind musician’s which makes him distinct from all the rest: it is the majestic and solemn gravity of tranquil repose and strength which characterizes the bass parts of his compositions, especially the marches. Now if there be one thing more noticeable than another as a general and pervading characteristic in Abram’s life, it is this spirit of placid repose and calm deliberate movement; though he lived in especially troublous times, passing through exceptionally turbulent circumstances.

The second aspect is of faith as a shield to quench all the fiery darts (Eph. 6:16).

The man of faith is thus protected, in much the same way as the earth is, by an atmosphere which, though it seems nothing, being invisible and intangible, yet is an invulnerable guard against the fiery assaults from the heavenly places. The meteorites, which are launched in hundreds at the earth’s bosom, fly towards it with viewless and noiseless death: at once on reaching the atmosphere they become ignited with the friction; they instantly flare, scream and explode, ultimately falling harmlessly to the ground. Few men stay to think how the earth is thus hourly menaced and defended. And this is how the man of faith is also defended: the deadly missiles hurled continually against him are darkly discharged but are instantly revealed when they come within the atmosphere of his trust in God, and even though they should hurt him, they cannot harm 63 him.

The third aspect is that faith worketh by love (Gal. 5:6).

It is a dead or nonexistent faith, unless there be works flowing from it. 64 James demands

Was not Abraham justified by works? {James 2:21}.

Certainly he was,

... but, says Paul,

... not before God {Rom. 4:2}.

Just emphasize those four words and at once the apparent difference between Rom. 4 and James 2 is reconciled. The soul’s justification “before God” can only be by faith; but that faith is perfected in works James reasons, and this is how a man is externally recognized as being a possessor of faith. Well, the way in which these works (Christian actions) come about is on the principle of love. The law worked by fear. Faith worketh by love -- this is the great motive. As a telegraph works by electricity; as an engine works by steam; as a compass works by magnetism; so faith flashes messages between earth and heaven, winged by love; so faith overcometh the world {1 John 5:4, 5}, empowered by love; and so faith points day and night to the North Star of the universe, guided by love.

Abram; Faith; Hope; Love; The Journey: The River.

A man’s character can no more be composed of a single virtue than a rope of a single strand. But a threefold cord which shall break? {see Eccl. 4:12}.

When the element of faith is interwoven with hope and love

61. But somewhat different from Emerson’s.
62. Heb. 11:1. Ἑαποςτασις is the opposite of phantasia, a mere appearance of sight, Nimrod.
64. James 2:17-20.
we have the perfect character. So, while we find that the leading feature of Abram’s life is faith, we find that it is intermingled with the other two spiritual graces, and each present in a marked degree: there is not only a presence of the other elements, but a proportionableness; but faith appears to be the leading characteristic because of the circumstances through which he passed. The principle is seen also in the Epistles. The leading theme of Paul is faith; nevertheless he writes much of hope and love. The leading theme of Peter is hope, but he is by no means confined to this. And the leading theme of John is love, notwithstanding which he writes

that ye may believe {1 John 5:13};

and that a man

may have this hope in Him [see 1 John 3:3].

Now Abram’s life is divided into three epochs, 65 by the insertion of the words

After these things (in Gen. 15:1 and 22:1),

and I think the different aspects are seen thus: -- firstly, the call and the response of faith; secondly, the promise and the response of hope; and, thirdly, the trial and the response of love. These aspects in a sort of way correspond to the threefold aspect of length, breadth and thickness which the scientific men attach to all things; for there is nothing that reaches farther than hope; nothing broader than love; and nothing more substantial 66 than faith.

From Gen. 11 to 14 then, we see the call and response. The call comes to a sinner amongst sinners; brings him out thence; and, after trouble and conflict, ultimately, notwithstanding his failure, the section closes on him as he stands triumphant over all foes and difficulties on the hills of Salem, whence Melchizedek comes forth to welcome him, and crown him with eternal benediction in the name of the Most High God. The Talmud as might be expected puts a different appearance on this call -- that Abram had been a good little boy and broke his father’s idols; that Nimrod had wanted to kill him, and so forth. But from Joshua’s statement 67 the facts are evidently quite different. Abram was born and bred amongst idolaters in Ur, the center of the worship of the Moon-God, Sin, and just under the shadow of Babylon’s walls, beneath the bondage of Nimrod the Hamite, the despot of an alien race. From thence God, in supreme grace, calls him to come 68 into a land whither He would guide him and where He would welcome and endow him. In traveling to that land, he has to pass by and resolutely leave behind him the world-city, Babylon; to undergo a difficult and arduous desert journey. But God accompanies him; His wisdom guides him; His grace sustains him, and His power protects him. The representative and typical bearing of all this is too obvious to need much comment. Believers are “called” by the word of God in a way that awakens the power to respond, -- the call being personal in the experience of each. They are separated by this call from their old sins, penalties and associations; and consecrated to a blameless and glorious destiny. They are brought through the journey of life, which has become to them now, in some sense, barren and unfavorable, though its dreariness is illumined by the light of an accompanying Shechinah. At length they reach the cold and cheerless river that separates the present from the future. Here they must all cross (Abram was the “Hebrew -- the immigrant”: Eber means “the passage over”). Some must cross through its chilly flood; others

(we shall not all sleep (1 Cor. 15:51; 1 Thess. 4:17)
shall cross dryshod, as when the host passed over of old, nigh Jericho, into the “Land of Promise.” 69 Every believer must follow the course of the father of the faithful. 70 It is a representative course;

they go from strength to strength,
though outwardly it seems from weakness to weakness.

Every one of them in Zion appeareth before God
(Psa. 84:7)
whose Great High Priest,
after the order of Melchizedek [Heb. 5:10, 6:20],
welcomes them to “the Holy City” in whose golden streets
Righteousness and Peace have kissed each other
(Psa. 85:10),
and pronounces upon them the ineffable benediction of the Most High God.

“Part of the host have crossed the flood, and part are crossing now!” Some of them plunge boldly into the icy waters; others “linger shivering on the brink, And fear to launch away.” Amongst the most pathetic pages ever written are those at the end of the second part of “The Pilgrim’s Progress,” where the weary pilgrims await their summons across the river. Christiana entered “with a beckon of farewell to those that followed her: the last words she was heard to say were, “I come, Lord, to be with Thee and bless Thee! . . . At her departure the children wept.” Then came the summons to Mr. Ready-to-halt. The messenger says, “I am come from Him whom thou hast loved and followed, though upon crutches.” Mr. Ready-to-halt bequeaths his crutches, saying when he comes to the brink of the river, “Now I have no more need of them. . . . Welcome life” -- so he went his way. Then Mr. Feeble-mind is required and “nothing in his life became him so much as the leaving it.” Mr. Honest had one named Good-conscience to help him over, but he relied not on him: his last words were, “Grace

65. Lectures on the Pentateuch by W. Kelly.
68. Acts 7:3. Note the word “Come,” as is Gen. 7, not “go.”
69. Heb. 11:9. [Crossing Jordan is rather death with Christ now, Ed. B.T.]
70. Rom. 4:16.
reigns!” Mr. Valiant-for-truth goes in gravely; he sinks deeply, but as he went down he said, “Death, where is thy sting?” and as he went down deeper, “Grave, where is thy victory?” The most touching part is where Mr. Despondency is summoned. His daughter Much-afraid says she will go too: and these two infirm and bruised reeds close their lives of doubting, fearing, and trembling, in the joy of their Lord and the power of His might. Mr. Despondency’s last words were, “Farewell, night; welcome, day!” “His daughter went through the river singing, but none could understand what she said.”

**Abram: Terah: Lot. Bushel: Bed: Candlestick.**

There is an unhappy completeness in the typical character of Abram’s life -- its triumphs are checkered by defeats, and its virtues blended with failures. It would ill become us to dwell with any complacency on these failures of so great and eminent a servant of God. Nevertheless they are recorded for our instruction and warning; certainly not for our approval and imitation. After all, they were infirmities of a noble mind, they were “spots on the sun,” they were the failures of virtue, not of vice, and originated in a disposition for concession in grace -- of all dispositions the most to be desired and -- feared.

The first case was, that he seemed very slow to sever himself from his home and kindred as God required. Instead of his going boldly and directly forth at the divine call, we read

Terah took Abram (Gen. 11:31).

Now in a matter of this sort he ought to have ignored family relationships, for God had told him to leave his kindred. It might have been all very well for Terah to have accompanied Abram, but for Terah to take him! -- Well, we see the result: they travel as far as Haran, a populous commercial center where several caravan routes converged, but for the man of faith “a dry place,” as the name signifies; and here they settle down until death dissolves this incongruous arrangement and sets Abram free. Other failures are found in the untruthful compact with Sarai 71 -- probably it was failure for him to go down to Egypt at all, even to “sojourn” -- and in the case of Hagar. In the first failure we see the slowness of the flesh; in the last the haste of it. In every case there is a failing of faith, his especial virtue. So Moses, the meekest man in the earth, fails in his meekness at Meribah: so David, the most valorous, fails in his courage at Gath: so wise Solomon failed in his wisdom; patient Job in his patience; and Paul the greatest of all innovators, yet clings to a rag of the dying ritual, and shaves his head at Cenchrea.

Terah represents a very large and well-known class of persons who start well and stop short in the journey: an encumbrance to themselves and all connected with them. A prosperous and comfortable place like Haran they find very agreeable to settle down in -- much more agreeable than struggling through a hostile wilderness. And yet it is indeed “a dry place”; and they find instead of true ease they have, like the ass of Issachar, bowed down to a double burden, and that, (like the ass of Buridanus which was said to be placed between two bundles of hay, and could not make up its mind which to eat till it died of starvation,) they have the satisfaction neither of Ur nor of Canaan, the pleasures neither of this life nor of that which is to come. If the influence of these lukewarm and commercial spirits ended with themselves, it would not matter much; for the loss of their services is not of any particular consequence. But unfortunately their influence is extensive and powerful in staying the foot and paralyzing the arm of many an Abram from that day to this. Family relationships are very frequent elements in reference to these things.

It is possible that Terah was a real believer, though an inconsistent one: at least it is certain he was a “professor.” There is a great deal about him in the Koran, which represents him as a highly respectable person, moving in the best circles. The eastern authors 72 all represent him as having been the inventor of images instead of pictures for idols, a material and esthetic advance in divinity which proves him to have been a man of much religiousness, if not of much religion.

The aim to make the best of both worlds generally results in losing both, like the dog which lost the morsel he did possess by trying to snap at that other morsel which he saw reflected in the water. In this case Hesiod’s dictum may be inverted: the whole is considerably less than the half. St. Augustine said, “God does not wish a man to lose his riches but merely to change their place.” But Terah managed to lose his without their much changing place, leaving them all behind him. Speaking of a lately deceased American millionaire, a man enquired there of his friend, “How much did he leave?” “Every dollar!” was the reply.

Now Lot’s case is entirely different; he was a righteous man [2 Pet. 2:7, 8]:

there is no doubt of that, though probably nobody would ever have imagined such a thing, had not Peter speaking by inspiration, stated it. Instead of being, like Terah, a creditable and religious man of the world, Lot was a really дискreditable if not irreverent believer. He was certainly justified by faith, brought into Canaan -- fully into the then divine favors and privileges; and yet he was a dishonor to God, a burden and anxiety to Abraham, and a cause of shame and misery to all who were connected with him. Not lost but saved by faith, he yet walked by sight 73 -- an uncouth combination. These

---

73. 2 Cor. 5:7.
cross-bred beings are never comely and always sterile, and, whether they be symmetrical as a centaur or distorted as a Caliban, they are monstrosities, blotches and warts on the fair face of nature. Lot’s name means “hiding” and Terah’s “delay”: Lot’s case is the hiding a light under a bushel
(i.e. business); Terah’s case is the attempt to hide a light (Abram) under a bed (i.e. ease, slumber, luxury) -- at Haran.

Now both these temptations followed Abram in order to extinguish his testimony: he was too noble and elevated a man for so sordid a temptation as the bushel to have much effect on; but these large and dignified natures are peculiarly susceptible to the temptations of ease, con- tumia cum dig., and so he was thus obscured at Haran. No vulgar bushel could have ever covered the brilliant light of David also, but

at the time when kings go forth to battle, David sent Joab (2 Sam. 11:1)
against Rabbah, instead of going himself. Sloth began the work which dishonor and death finished. It was the darkest hour of his life.

It would be very incorrect to infer that repose or business prosperity are represented as bad things in themselves; this was the Thessalonian mistake, which the apostle corrects by telling them,

(1) to study to be quiet; and
(2) to do their own business {1 Thess. 4:11}.

What is condemned is the being so absorbed in either one or the other as to be hindered in the Lord’s service. It is not that the bed or bushel is bad; it is putting candles under them that is to be condemned: the best thing that can happen then is for the candle to set fire to the whole concern. Abraham was a candle set on a candle-stick giving light to all the house. The Jewish Rabbis had a saying that “a candle lights a hundred men as well as one.” Abraham’s candle has lit a hundred generations and is not out yet. All this notwithstanding that he was a rich man.

But he had inward prosperity as well as outward. Terah was paste in a golden setting; Lot was a diamond in a clay setting -- “a jewel in a swine’s snout”; but Abraham was a diamond in a golden setting. Terah was like that Spanish Hidalgo whose friends thought him wealthy, but who, in his hidden life, was so poor as to eat with avidity the remains of a beggar’s dinner. Lot was like the miser Daniel Dancer, who had enormous wealth but ate scraps from the bones he dragged out of the dogs’ months. And there are lives like his still -- those who struggle with sinners for morsels of carrion, whilst they themselves are possessors of heavenly estates and endowments. But Abram, “lofty patriarch,” is a truly rich

man in every sense, inwardly and outwardly; he has a large, strong, generous, and richly endowed nature, he responds in every action to that noblest of mottoes, Noblesse oblige. He is a light in the darkness; an obedient servant to Almighty God; a gracious master to his own servants; a self-sacrificing friend, and a magnanimous foe; the father of the faithful, and the friend of God.

Melchizedek: Bread: Wine:

Cup &. Stars: Sand.

Through a rift in the dark clouds which encompass the history of Lot we view for a moment the majestic and mysterious figure of Melchizedek, coming forth from Salem with regal welcome and priestly benediction for the victorious servants of the Most High. His sudden appearance is august and imposing besides its typical meaning. The subsequent references of scripture to Melchizedek invest him with a royal grandeur and magnificence, as a type of Christ, altogether unique.

A priest ordinarily is one who has a position of privilege between God and man: towards man his function is to disclose the will of God; and towards God he has to advocate, by sacrifice and intercession, the cause of man. Now there are two orders in scripture: the Aaronic, or hereditary; and that of Melchizedek which is prior to Aaron’s and of very much grander dignity than his. The peculiarities of this order are, firstly, that it unites the priest’s office with that of the king; and, secondly, that, instead of a qualification for the position being given by family descent, as in the order of Aaron, the qualification for this high office consisted in the holy and glorious nature inherent in the one on whom it was bestowed -- not extrinsic but intrinsic. Now only God can judge what is in any being apart from his actions or lineage; and this is the peculiar feature here in this type; that the Father who

knoweth the Son [Matt. 11:27],
in all the depth and amplitude of His nature, judges Him to be qualified -- by His nature and quite apart from His actions -- to be

priest for ever after the order of Melchizedek {Psa. 110:4}.

The typical meaning is set forth in such detail in Heb. 7, and is so familiar, that I only point out, (1) that the apostle gives us an example in accepting as a guide the meanings of the names used (at least in some instances), saying,

First being by interpretation King of Righteousness, and after that King of Salem, which is, King of Peace {Heb. 7:2}.

Divine peace is always preceded by righteousness:
First pure, then peaceable (James 3:17);
Righteousness and peace have kissed each other (Psa. 85:10);

75. Mark 4:21.
76. 2 Sam. 11.
And the work of righteousness shall be peace (Isa. 32:17).

(2) He shows that the silence of Scripture may be full of meaning sometimes: no mention is made of any genealogy of Melchizedek in the Old Testament, from which silence he deduces an important chain of reasoning. (3) This priest is a perfect intercessor: "Abraham's intercession for Sodom, for instance, was exercised six times; had he gone on once more to the number of perfection, seven, would he not at the rate he was reducing the number of righteous men, we may say, have come down to ask that Sodom should be spared if there should be found even one there? and there certainly was one righteous man, Lot. Who can tell what the result of perfect intercession would have been even in that extreme case? But this priest after the order of Melchizedek

is able to save to the uttermost . . . seeing He maketh

intercession. [See Heb. 7:25.]

Of course there is no special caste of priesthood in the present dispensation, for the simple reason that all Christians are brought into this lofty and privileged position.

Ye are a royal priesthood {1 Pet. 2:9}, says Peter, writing, not to any clergy or officials amongst them, but to

the strangers scattered {1 Pet. 1:1}.

In Rev. 1:6 it is said of us that we are made, Βασιλεύς, a kingdom of priests. Consider what a splendor of magnificence there is in that short phrase -- a kingdom of priests!

Melchizedek brings forth bread and wine, emblems of the means of life and happiness. Wine,

that maketh glad the heart of man (Psa. 104:15; see also

Judg. 9:13),

has however sometimes a second and very different application in Scripture, where we read of the
cup of the wine of the fierceness of His wrath

{Rev. 14:19}.

Treading the winepress is an invariable figure of the execution of judgment. "The cup is a symbol of adjudication: the ruler of the feast sent the cup to whom, and in what order, and with what contents he judged best. Hence Psa. 75:7, 8."

But God is the judge: he putteth down one and setteth up another: for in the hand of the Lord there is a cup.

A judging or "divining cup" was a frequent thing amongst the ancients: Joseph alludes to the idea, Gen. 44:15. Now this cup may contain either happiness or condemnation. It may be either the
cup of blessing which we bless {1 Cor. 10:16};
or its contents may be of a nature so dread and awful as to

cause the most patient of all sufferers to pray.

O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt {Matt. 26:39}.

There are two other humble domestic utensils which also are used to convey stupendous revelations of the divine nature. One is the bottle of Psa. 56:8,

Put Thou my tears into Thy bottle.

This is an allusion to the ancient tear-bottles or lachrymatories, often found in Egyptian tombs. It expresses in a very powerful and living way the sympathy of the Lord with His suffering people. In all their afflictions He is afflicted. Jesus wept. The third symbol is in the expression

Moab's special sin was pride, the most appropriate punishment for which is scorn --

surely He scorneth the scorners {Prov. 3:34}.

Abram then receives the promise of posterity, and his name is changed to Abraham -- "father of a great multitude" when as yet he had no children at all! But God's promise is better than anyone else's performance. The promise is given with a double aspect; his children were to be as the stars, that is, the heavenly family, those who inherit his faith, as shown in Rom. 4:16, which includes every believer; and they were to be as the sand on the sea shore, that is, the earthly posterity: the sea (Gentile world) may beat upon them,

cast up mire and dirt {Isa. 57:20} upon them, and for a time submerge them, but can never dissolve nor assimilate them.

Certainly it is a very wonderful Book which uses figures so diverse and important as the stars of heaven and the sands of earth to express an old man's descendants; and which can at the same time, with a similar disregard for the laws of human rhetoric, take the humblest of common domestic utensils -- a cup, a bottle, and a washpot -- without loss of gravity or dignity to express the judgment of God, deliberate, vast, balanced, as a solar system; the sympathy of the Lord, descending as the dew upon Hermon, and the scorn of the Almighty scathing as a withering blight.


A practical principle of extreme importance is brought out when Abraham asks,

Whereby shall I know? {Gen. 15:8}.

80. The bottles of the New Testament have nothing to do with this; they were skins.
81. Isa. 16:6; Jer. 48:29.
in reference to God’s promise: he is instantly pointed to the covenant-victims. That is to say, when anyone needs “assurance,” he is pointed to Christ -- not to his own feelings, spiritual experiences, good works, resolutions or anything else. The fact is, a man’s spiritual emotions are apt to be very variable and change with the barometer or the state of his health; but even if they were not so, the “feelings” form no proper ground whatever to rest on, in reference whether to assurance of salvation or to anything else. The feelings vary; but Christ is the same yesterday and to day and for ever.

This is an aspect of our Lord’s work very much overlooked; namely, that -- quite distinct from the shedding of His blood in atonement -- there is the sprinkling of His blood, as Victim of the covenant, to ratify and seal it.

All the promises of God in Him are yea [that is, affirmed and ratified], and in Him Amen [that is, culminated and fulfilled] (2 Cor. 1:20).

But this word “Amen” is a very remarkable one: it is a symbol-word of absolute and final affirmative: it is the “formula of acquiescence” amongst the Jews; with which a deponent responded, when examined on oath. It was the word which our Lord habitually used (being translated “verily,” about 100 times in the Gospels): generally speaking it is not translated but is carried into the different languages of the earth intact. Like some few words of sacred import, it is untranslatable and is pronounced by all tongues alike. Two foreigners of diverse languages met on a steamer in the South Pacific. One of them who was a Christian thought from the demeanor of the other that he must be one also; but he knew no word by which to accost him. At length he approaches, raises his hands and eyes, and says “Hallelujah!” to which his companion responds, putting his hand on his breast “Amen!” They compressed a great deal of excellent and orthodox theology in these two words and did one another quite as much good as if they had held a long disputation on the homoioussian controversy, the shape of tonsures, or the color of vestments.

For “Hallelujah” is the pervading harmony, and “Amen” the closing diapason of the vast universe. So we find in Rev. 3, when, at the Laodicean epoch, every purpose and promise of God seems thwarted and broken, Christ is presented as the AMEN. There is a strange presentation to Laodicea in every way. In all the former churches the Lord had been characterized by some of His possessions or attributes -- even to the beloved Philadelphia where He

hath the key of David [Rev. 3:7];

but in Laodicea (the present or approaching condition of the professing church) we have not the attributes or powers of Christ presented as a means of remedy, but Christ Himself. So he is called the Faithful and True Witness -- others, as witnesses for God having proved unfaithful and untrue; the beginning of the creation of God -- now that all things approach the end, God goes back to the beginning; and The Amen, in Whom all the divine and eternal decrees center and coalesce -- Who affirms and fulfils every word which has proceeded out of the mouth of God, and collecting the (apparently) broken lines of His counsels, reconciles, formulates, and fulfils them. The wailing discords of the groaning creation are “resolved” into an everlasting harmony in this closing diapason -- AMEN.

The fowls came down {Gen. 15:11}

-- the evil spiritual power and principles are ceaselessly trying to take away the sign of the covenant; that is, to rob us of Christ, or some part or attribute of Christ. Abraham shows us what we should do: he did not compromise with them nor give place to them, he

drove them away {Gen. 15:11}.

We need vigilance and uncompromising firmness in this respect, to yield (doctrinally) no particle of the truth concerning either His personality or His work, His name or His word.

In the mythical story of Senapus, the blind king of Ethiopia, his table used to be spread with rich and sumptuous viands; but as quickly as thus furnished, hell-born harpies would swoop down and snatch away the food. And there is many a one still, who is crowned with divine favor and furnished with celestial food, but who is thus continually robbed of his portion, from before his sightless eyes, by the powers and principles of darkness.

Watch ye, stand fast in the faith, quit ye like men, be strong {1 Cor. 16:13}.

Then the patriarch is cast into a horror of darkness and oppressed sleep; but he wakes again. It is typical of what his posterity should go through of oppression and suffering ere they should rise in the national resurrection of which Daniel speaks. And through all the horror and oppression goes the smoking furnace and the burning lamp, passing between the reeking bodies of the slain victims: and this was how the covenant was made and what it signified. For God had ordained that through judgment and calamity His people should be purified as in a fire and should give light as a lamp in the darkness. This would be true of both the lines of promise, the stars, the heavenly family, and the sand, the earthly family. Of the former -- the spiritual family -- none

84. Hebrew Lexicon, Bagster’s.
85. Horne’s Introduction, iii. 194.
86. Except perhaps by English tongues, which pronounce vowels differently from all the rest of the world.
87. Brewer.
89. Gen. 15:17.
would question that this is the purpose and destiny; but of the latter, the fleshly family of Abraham, we need to be reminded, now in the day of their rejection, that the decree is no less certain to be fulfilled, and that the time must surely come when the heralds of Jehovah shall proclaim He hath chosen thee in the furnace of affliction [Isa. 48:10].

Arise, shine, for thy light is come and the glory of the LORD is risen upon thee [Isa. 60:1].

**Hagar And Ishmael.**

Here is introduced, in remarkable contrast with the elevated, placid, and pensive life of Abraham, the pathetic story of Hagar, the wilful and despairing bond-women. And this is typical of the contrast between the dignity of faith in the liberty wherewith Christ has made us free {Gal. 5:1},

and the slavery of legal bondage:

for this Hagar is mount Sinai {Gal. 4:25}

which gendereth to bondage {Gal. 4:24}. 90

The outcome of this is the system of law, a carnal and conditional system of privileges, whose development is Jerusalem. Ishmael was the type of this subjection, this legal system of things. But Isaac was the type of a higher order of things in every direction: he came in the way (not of law and penal submission but) of promise and faith; and the development is the heavenly Jerusalem. Though Isaac was last in regard to time, he was first in regard to purpose: God promised him before Ishmael’s birth, although Ishmael was here long before Isaac’s advent.

For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman; but he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise; which things are an allegory, for these [women] 91 are the two covenants {Gal. 4:22-24}.

Ishmael represents those who are the “children” of the law-covenant -- penal obedience and bondage; Isaac those of the covenant of faith -- which worketh by love -- and who stand in a liberty wherewith Christ has made us free {Gal. 5:1}.

Ishmael represents also a material and fleshy system of things, as Isaac a spiritual one. And as then he that was born after the flesh persecuted him that was born after the Spirit, even so now {Gal. 4:29}.

The apostle’s reasoning is that Christians are children of the heavenly Jerusalem (Sarah), and that we brethren, as Isaac was, are the children of promise {Gal. 4:28},

and that we are to cast out the bond-woman {Gal. 4:30},

that is, have nothing to do with anything of legal bondage and penal obedience. The Galatians were becoming involved in these, and he, with passionate urgency, entreats them away from such weak and beggary elements {Gal. 4:9}.

These elements (or rudiments) were not weak and beggarly in themselves, but in contrast to the strength and opulence of the gospel; and now to turn back to them is to prefer the rudiment to the development, the shadow to the substance, or the skeleton to the body. It is to prefer the hard life of Ishmael to the princely dignity of Isaac; to choose the slave Hagar as a mother, rather than the wife and “princess” Sarah; to prefer condemnation to justification -- Moses to Christ. All who take any ground of justification short of God’s absolute grace -- all who look to their own hearts as a ground of salvation, or fear their own demerits can prejudice the infinite efficacy of the work of Christ -- all who turn to the law for righteousness before God, or as a guide of conduct, are by the apostle shown that they are electing to be sons of the slave Hagar rather than of the princess Sarah, to be citizens of the earthly Jerusalem rather than of the heavenly, in short Jews rather than Christians. The scripture is so complete that the Abrahamic portion they would turn to condemns them, and tells them to cast out the bond-woman {Gal. 4:30}!

**Hagar And Ishmael. The Wells.**

In personal history Hagar is an example or illustration (we could scarcely say a type) of the dealings of divine grace with a helpless and despairing sinner. She is found, partially by reason of her own fault, and partially by injustice and misfortune, in a position of the utmost misery and danger, yet remembered and seen by a God of compassion; she is dying of thirst, yet there is a well of springing water at her side; 92 she does not seem to remember God nor seek Him, 93 but He sends His angel with the gracious enquiry,


She is blind to the presence of the means of salvation, until God opens her eyes and she saw a well of water {Gen. 21:17-18}.

She is not only saved from suffering and death but is endowed (in her son) with future possessions and blessings, and moreover receives directions for her personal right conduct.

---


91. Conybeare and Howson’s Translation simplifies the sense here: see also the Revised Version.


93. I refer to ch. 21. In the elopement of ch. 16 it may have been different.
[Though directions are given, and approved by God, “to cast out the bondwoman,” yet He protects her when thus cast out: so we see God protecting the legal system though He warns us against harboring it, saying

the law is holy; and the commandment is holy, and just, and good {Rom. 7:12}.]

The well in the desert of Beersheba was there before the poor woman had her eyes opened to see it. God had provided it just where it would be needed, and He guided her to it and gave her sight to behold it. All that she had to do was to take (when

the water was spent in the bottle {Gen. 21:15})

-- every human resource had failed), what God's foreseeing grace had placed there for her salvation. A well represents to us the smitten Christ yielding the Holy Ghost: the ground is wounded by man, and in a noble revenge -- like that *noble tree that is wounded when it gives the balm,* "94 -- pours forth to him the water of life and refreshment. Hence Moses was told to smite the rock (Ex. 17) at Massah and the water streamed forth:

that rock was Christ {1 Cor. 10:4}.

At the well of Sycar, another poor sinful and hopeless woman is found sitting with sightless eyes -- until those eyes are divinely opened -- beside the true spiritual Spring, who could say

If thou knewest . . . Who it is . . . thou wouldst have asked of Him and He would have given thee living water {John 4:10}.

She would have drawn water out of the well of salvation, 95 the true well, to which Israel in the coming day shall sing

Spring up, O well; sing ye unto it: the princes dug the well, the nobles of the people dug it {Num. 21:17, 18}!

Passing through the valley of tears, they shall find in it a well.

A writer of some authority says that “you cannot get water from a well without first pouring some in.” Probably he means a *pump,* for just the reverse is true of the well: it returns water for winding, it gives freely, because of its noble nature. There is an ancient saying, “You are thinking of Parmenio, I of Alexander,” referring to an utterance of that king’s in giving a munificent award: that is, you are thinking of what Parmenio deserves, but I am thinking of what is befitting the dignity and bounty of Alexander to bestow. If we think of our deserts, then our claims are small indeed, but if we think of the affluence and bounty of the Giver, our expectations are enlarged to apprehend infinite and eternal endowments

without money and without price {Isa. 55:1}.

94. Bacon: “goodness of nature.”
95. Isa. 12:3.

Well-strifes: Well-stopping:
Sign of the Covenant:
Sojourn: Let’s Wife.

It may be observed how often the well, though so peaceful and beneficent in itself, is the occasion of bitter contention -- as in Gen. 21, 26 &c.: in the sense Christ says,

I came not to send peace, but a sword {Matt. 10:34}.

Yet whilst all are contending around with clamorous party--shibboleths, each claiming a monopoly in the source of life, the well needs not the clash of words or steel, but continues ever its gracious work of giving forth the living water. It yields allegiance to none of the contending factions, but yields blessings for them all. “It gives not to a party what was meant for mankind?”, 96 nor will it ever be possible for any party, though it be as large and imposing as that which Gregory the Great founded, to establish a monopoly of Christ.

Isaac’s servants dug in a valley and found there a well of springing (Heb. living) water (Gen. 26:19).

It is in the low places that the living water is found.

And the herdmen of Gerar did strive with Isaac’s herdmen, saying, The well is ours: and he called the name of the well Esek [conflict]. They digged another well and strove for that also: and he called the name of it Sitnah [hatred] {Gen. 26:20, 21}.

The Philistines had been stopping the wells (Gen. 26:15) and had filled them with earth, but Isaac had re-digged them

and he called their names after the names by which

his father had called them (Gen. 26:18).

So there were afterwards “Philistines” who sought to destroy Christ, and for a time apparently succeeded in checking the streams of blessing. But Isaac (Christ in resurrection) unstops the fountains of grace; and he calls them by the same names; that is, Christ, in resurrection, carries on His accustomed work of mercy according to the same essential principles as from the beginning.

But, even after that, the pilgrim’s journey is a progress of conflict. If the enemy cannot destroy the well, he will seek to deprive the pilgrim of it; and if Satan’s power could not, even by death, cut off the source of spiritual life, he will seek to occupy the ground himself and thus deprive us of Christ; and this not once or twice but at every stage of the journey. So the pilgrimage is often marked by “conflict” and “hatred”; but, nevertheless, the pilgrim at last reaches Rehoboth where there is “room.” This is like Bunyan’s land of Beulah, for

he went up from thence to Beer-sheba

(the well of the oath), where God’s benediction rests on him.

And he builded an altar there and . . . dug a well

{Gen. 26:23-25.}

96. Goldsmith’s Retaliation.
How fit that these two beautiful types of what our Lord Jesus Christ is -- to God and to man -- should rest together, side by side, at the close of the pilgrim’s journey! As in the wilderness, with Israel, the rock followed them with its overflowing springs of refreshment, so here we trace from stage to stage of the journey the ministry of the well -- from the first point where, at Lahai-roi, the helpless and despairing sinner found that

Thou God seest me {Gen. 16:13},

onward through hostility and hatred, until at last the border of Canaan is reached, and, at Beer-sheba, by the side of the well of “the oath,” the journey is ended; the altar is erected by the side of the last and permanent well -- the wicked cease from troubling and the weary are at rest.

It is remarkable that it was God who gave the name Isaac (“laughter”) to the son of the promise. We are apt to think that gloom and austerity are the characteristics of devotedness, but Abraham laughed in God’s presence, and so far from being rebuked for it, his laughter, being an expression of faith, is approved in the naming of his son. The laughter of Sarah is the amused expression of unbelief, and she is sharply rebuked. Though the Oriental peoples are habitually grave, there is a great deal about laughter in the Bible, and mostly it expresses these two notions of happiness and contempt.

Blessed are ye that weep now: for ye shall laugh {Luke 6:21}

are the comforting words addressed to His suffering disciples. But very different in meaning is the expression,

He that sitteth in the heavens shall laugh: the Lord shall have them in derision {Psa. 2:4}.

In Rom. 4 Paul draws especial attention to the fact that righteousness was imputed to Abraham before he received the ordinance of circumcision. This is the great principle of Scripture that ordinances follow and are based upon justification, and not that they in any way lead to it -- which would be to reverse God’s order. Both the justification and the promise precede circumcision, but this is remarkable -- that an ampler revelation of God immediately follows it. 97 To be an object of mercy in forgiveness or of grace in decree, Abraham did not need to be (previously) circumcised; but to commune with God as with a “friend,” to be entrusted with the divine counsels, to make priestly intercession for others, it was necessary that he should be. Even in Old Testament times this rite was understood to be simply a type 98 of the cutting-off and repudiation of the “flesh” -- the carnal nature. It took place on the eighth day, accompanied by naming or renaming, signifying a new creation. In this, as in all else dispensationally, the believer is complete in Christ,

in whom also ye are circumcised . . . in putting off the body of 99 the flesh {Col. 2:10, 11}.

But there is a certain application of its great principle: -- if condemning and repudiating the “flesh” be rather a consequence than a cause of justification, yet it has its important place, and must precede anything like an intimacy and intercommunion with the Divine mind. Judicial dealing precedes experience.

A difference is drawn between the concision and the circumcision; that is, between the observers of the mere outward ordinance and those who apprehend the spiritual meaning which it represents. And this is connected with the exhortation to

beware of dogs (Phil. 3:2):

the characteristic of dogs is that they return to what they had previously rejected 100 -- in one word, apostasy. The writer proceeds.

For we are the circumcision, which worship in the Spirit of God, and rejoice in Christ Jesus and have no confidence in the flesh . . . If any other man thinketh that he hath whereof he might trust in the flesh, I more {Phil. 3:3, 4}.

He had all natural advantages, but repudiates them, and
counts them but loss that he may win Christ. {See Phil. 3:8.}

On one occasion, in Parliament, the Speaker 101 had to rise to put the Question as to whether he himself had or had not been corrupt, and being obliged to confess that the “Ayes” had it, he had deliberately and formally to pronounce his own condemnation and abasement. It is this passing of judgment -- “this sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead” that, though it be painful, is the means of bringing us into greater and richer endowments.

Consequent on all this comes the very important and characteristic word “Sojourn” -- (so-jour ning, séjourner). It is day-staying, in contrast to “dwelling” which is a permanent thing. Throughout both Testaments the two words occur with frequency, carrying important principles. Thus Peter entreats the believers as sojourners (παροικοί) and pilgrims to abstain from fleshly lusts, and to

pass the time of your sojourning here in fear {1 Pet. 1:17}.

They are to be merely travelers here in this world and not to make it their home or dwelling-place. On the other hand these

97. In Gen. 17.
98. Deut. 10:16; Jer.4:4.
99. This is well known to be the correct reading.
pilgrims dwell in God and His word “dwell” in them, and His Spirit “dwell” in them. In the collective sense, and as individuals, God Himself dwells in them, and it is desired for them Christ may “dwell” in their hearts by faith. Finally they themselves shall “dwell” in the house of the Lord for ever.

We should not omit to remember Lot’s wife (Luke 17:32)

as one who had great privileges in being in near relationship to a man who was saved and justified; and as one who had been divinely favored and warned, because of that relationship; who for a time had taken the warning and determined to leave thy guilty city; yet who, notwithstanding all this, perished. In Lot we see how near a man can be to damnation and yet be saved: in his wife we see how near one may be to Salvation and yet be lost.

Isaac: Character, Death And Resurrection.

Whilst, in regard to his nativity and heritage, Isaac represents the children of the covenant of grace, yet in his character and history he is a type of Christ in that aspect comprehended in the words

obedient unto death, even the death of the cross (Phil. 2:8);

and also in some of the results flowing therefrom in resurrection. Isaac seems characterized by a quietness, yieldingness, and submission of life, which typifies the Lamb of God -- the meekness, patience, and suffering of our Lord; just as David on the other hand, signifies a leonine and warlike set of features. Both are, of course, consistent; and the character of Christ is so large that it comprehends all, and much more than all that is set forth by these, and so many other varied types.

Now it is to be expected that the Isaac-character would meet, in this world, with a great deal of contempt; and so we find that that is its running accompaniment. The very promise of his birth excites a contemptuous laughter in her who was to be his mother: when he is an unconscious child he is mocked at and “persecuted” by “the flesh” (Ishmael): in fact the meaning of his name seemed to indicate not only the laughter of happiness, on the side of faith; but ever the laughter of contempt on the side of unbelief. In his closing days his own wife and son conspire to mock him: and, to the end, make him a laughing stock.

The leading characteristics, then, are submission and meditation -- a placid contemplative life. There was a “submission unto death” and following therefrom were the two most important actions of unstopping the wells, and, in the close of his earthly life, the act of benediction. So Christ, having passed through death, in a voluntary submission, unstops the sources of divine grace in resurrection, and then departs out of the world in the act of blessing His disciples. Subordinate to these are: (1) God insists on attaching the covenant to Isaac; (2) Ishmael (or any one else) should “not be heir” with him; (3) the death of his mother, and the calling of his bride; (4) his father gives him all that he had; (5) the special blessing of God rests on Isaac; (6) he intercedes for his wife (church). These are all typical features of more or less interest, but the great course of his life is necessarily unheroic and obscure: a “life exempt from public haunt,” finding “tongues in trees, books in the running brooks.”

Seneca said, “He who has never had a calamity befall him, is unacquainted with true happiness.” There seem to have been none of the eminent servants of God, of whom we know much, who have not been thus qualified for happiness by disaster. A heavy cloud lowers over Abraham and his son in Gen. 22. They, in common with millions of the race, must reach light through darkness, and obtain blessing through sorrow. “The good are better made by ill, As odors crushed are sweeter still.”

“Every one can master a grief but he that has it.” It is remarkable how we can philosophize about the necessity for resignation, and the value of trials -- in the cases of others; we are not generally so ready to exercise this resignation and recognize this value if our own nests are threatened. “I never knew any man in my life who could not bear another’s misfortunes perfectly like a Christian.” Nevertheless some time or another sorrow knocks -- loudly or gently -- at everyone’s door: good will it be if we can rise to meet it with the placid dignity and strength that characterizes both Abraham and his son. It is important to remember that Isaac was at this time a young man and Abraham a very aged one; and unless Isaac were willing to be bound and slain, the thing would have been impossible. This is the pre-eminent feature wherein he was a type of Christ: he was not only an innocent victim, but a submissive one -- obedient unto death.

There are some beautiful and suggestive shades too: -- he was an only son, yet his father, when love and wisdom seem to require it, spares him not; the son carries the wood to Moriah, as the great Antitype carried the cross to Calvary (on or near the same spot); the father and son went on both of them together (Gen. 22:6, 8) and, so far as the few words uttered during the “grief that does not speak,” that “whispers the o’erfraught heart and bids it break”; indicate, they went on together to the place of

102. 1 John 3:24; Psa. 123:1; Eph. 2:22; 1 John 4:12.
103. Gen. 22.
105. Heb. 11.
106. Josephus, Ant. i., says 25 years old.
suffering in the perfection of mutual love and confidence, and then (outwardly) their relations undergo a terrible change.

The third day {Gen. 22:4}

Isaac is seen in resurrection life “in a figure.”

I knew of a man who, during the progress of an eclipse, finding he could not look at it because the sun’s light was too strong, took a piece of looking glass, and standing with his back to the sun, was able to see in the mirror all that took place. The corona of light from the eclipsed sun at Calvary is too blinding for us to have much perception of what took place there; and sometimes we can better apprehend it by seeing its reflection in a

glass 107 darkly {1 Cor. 13:12}.

We see on Moriah the dim and feeble reflection of Calvary, a father and a beloved and only son deliberately preparing for the sacrifice of that son’s life. But there the type breaks down, as every other type does; God mercifully interposes that Abraham’s son may be spared, but He spared not His own {Rom. 8:32}.

Isaac: The Question.
The Sacred Names.

And they went both of them together {Gen. 22:6},

but the progress seems to have been a silent one from the form of expression following: --

Isaac spake unto Abraham his father, and said, My father:

and he said, Here am I, my son.

And now the son asks a question -- the question of all time; the cosmic question, uttered and echoed by the myriad tongues of the groaning creation --

Behold the fire and the wood: but where is the lamb? {Gen. 22:7}.

Here are the implements of judgment, but where is the Victim; here is the need but where is the supply; here is the sinner, but where is the Savior; here is the worshiper, but where is the means of approach; here are the agencies of suffering, but where is the Sufferer? Behold the fire and the wood: but where is the Lamb? This was for four thousand years the enquiry -- more or less mutely and imperfectly expressed -- of every devout man; and there was but one answer that could be given,

My son, God will provide Himself a lamb {Gen. 22:8}.

Faith gave that answer with placid assurance, not doubting nor questioning -- nor understanding; and faith received it with silent submission.

The full answer and explanation came, however, at last; came when, at the end of a worn-out and dying dispensation,

the aged Simeon held the celestial Babe in his arms and said,

Lord now lettest thou Thy servant depart in peace, . . . for mine eyes have seen Thy salvation {Luke 2:29, 30};

came, when the stern and ascetic Baptist, looking upon Jesus as He walked, said,

BEHOLD THE LAMB OF GOD! {John 1:34}.

So it is found that

in the mount of the Lord, it shall be provided (Gen. 22:14; see R.V. also JND NT);

and so the place is named JEHOVAH-JIREH. The name Jehovah was taken by God as showing the relationship which He would maintain by faith: it means I AM, 108 and whatever is needed can be, by faith, added to that “I am --.” It is like a signed cheque which is left for the possessor to fill in the amount as he requires. Thus we find the word Jehovah linked with qualifying terms several times, and on each occasion the qualifying term grows out of the character of the circumstances and suits it. In the passage before us, there is a position of extreme need, -- Where is . . .? and therefore we find JEHOVAH-JIREH, I am thy provider. In Ex. 17, the people of Israel, unorganized and undisciplined, was attacked by a powerful and ruthless foe; and they required a rallying point, a banner, JEHOVAH-NISSI. Again, in the beginning of the book of Judges, the position is one of continual turbulence: in the sixth chapter

the mighty man of valor {Judg. 6:12} was threshing a handful of

wheat by the winepress to hide it from the Midianites {Judg. 6:11}.

When he sees the departing angel, he cries in an agony of fear,

Alas, O Lord God!

But the Lord said,

Peace . . . fear not; {Judg. 6:22, 23}

so the name of the altar is JEHOVAH-SHALOM -- I am thy peace. Then in Jer. 23 the sin complained of is so great that the very pastors are seen to be wholly corrupt --

Woe be unto the pastors! {Jer. 23:1},

there is no hope when the rulers have thus become vile, until a heavenly light shines forth from the well-known and well-loved words JEHOVAH-TSIDKENU.

Finally observe the beautiful suitability of the last of these qualifying terms. Ezekiel 109 gives a very long description of the holy temple of the future; he describes the surroundings and furniture in the glorious words of his book. What is it but the house without the father, the home without the husband, the palace without the king? He describes, indeed, many

107. A mirror, δις ἑκσεπτηρον.

108. That is, it is from the verb br. los. to be; it means self-existence.

grandeur of the millennial temple, spacious, solemn, rich, brilliant, superb in its splendor and imposing magnificence: but only to lead to this, the zenith and culmination of all its manifold glories -- Jehovah-Shamma, or, The Lord is there.

And, to the devout mind, unless the Lord be there, its beauty is ugliness and its glory is shame: and on the other hand the humblest position is, by the presence of the Lord, transformed and illumined as with the golden light of heaven. This is what has taken place at the first coming of Christ. He turned His back upon the earthly temple, and sat with His disciples in an “upper room.” When King David was betrayed, dishonored, and turned out of Jerusalem, those who were loyal to him and loved him went with him across Kidron and up the bleak mountain side. They preferred the king to the palace -- wherever he was, was their palace; but there was no lack of time-servers then, as now, who remained behind, preferring the palace to the king, and were ready to welcome any usurper that would leave them their places. The time has been and will be again when the Lord would be found in temples of outward splendor, but not now;

Let us go forth, therefore, unto Him without the camp, bearing His reproach [Heb. 13:13].

Observe that faith goes forward, not understanding how the provision will be made, but reckoning on God’s aid, -- “so they went both of them together” . . . Real faith always gets what it expects, and more. Abraham said, “God shall provide a lamb”; but when the time came, he

lifted up his eyes and looked, and behold behind him a ram

{Gen. 22:13}.

That was a good reply given by the mother of one who, coming down in the morning, swung open the cupboard door and said. “There, I prayed for a loaf of bread to be in the cupboard; and there’s none, of course, just what I expected.” The mother replied, “Then you got what you expected!” Unbelief also gets what it expects -- nothing.

Vicarious Suffering

And The Result. Machpelah.

There is evidently something very wrong with the world, “the foundations of the earth are out of course.” It is filled with vicarious suffering -- the innocent victims bearing burdens, enduring pains and laying down their lives, leaving however legacies of perennial benefits to the race. It is not only a few individual cases, as where Lucilius shall deliver himself to death that Brutus may live, or Selwood dies for Fuller, or Lilla springs forward to receive Eumer’s dagger, aimed at Edwin, into his breast; nor is it that a nation shall occasionally inherit salvation from the martyrdom of an innocent benefactor, as when king Codrus died for Athens, or mail-clad Curtius rides into the gulf for Rome, or Winkelreid dies on the Austrian spears to free the Swiss. It is that there is no human being alive whose existence is not the outcome of vicarious agonies. The child inherits the boons of life, love, and light from the suffering of the mother. And in every direction this strange principle operates; for it may be doubted whether there be a possession that we have worth holding -- material, political, or religious -- which is not the result of the toil, tears, and blood of sages, prophets, and martyrs, most of whom have died in shame and apparent failure, bequeathing gifts in exchange for blows, and benedictions for imprecaions.

He who was to be, above all others, the Blameless and Vicarious Sufferer is everywhere foreshadowed in the Old Testament. And whenever, in any of the types or prophetic Psalms, vicarious suffering is brought before us, we find outflowing therefrom a stream of grace and blessing in which all may participate. Thus from the sacrifice on Mount Moriah flows out a course of divine favor and benison, beginning with the promise of posterity and dominion, and culminating in the birth of Jacob. 110

“But not unmixed with pangs” -- a long time must elapse before the promise, or even its first syllable, is fulfilled; and meantime we receive the

sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead [2 Cor. 1:9].

The immediate sequence is the departure of Sarah and Abraham is brought in very personal contact with death. That is, that those who are connected with the sacrifice of Christ, and are the objects of present promises and future blessings by reason of it, should pass experimentally through the fellowship 111 of His sufferings, and bear about in the body the deadness -- νεκρωσιν -- of the Lord Jesus Christ. Connected with this is an important surrender of all earthly rights: Abraham owned the whole country, God having given it to him; yet he will not accept -- at present -- so much as an acre of it without paying for it.

If a man reckon himself dead, 112 he will not be insisting on his earthly rights. The sword of the Spirit is like that with which, in Scandinavian mythology, Wieland clove Amilas through helmet and armour with a blow so swift and keen, that he did not know that he had been struck till he essayed to move, and then he fell asunder in two pieces. It cleaves the natural man to the ground, though he knows nothing of it, nor suspects that he has such a “sentence of death in himself,” till he is moved by the impulses of spiritual life, and then he has practical experience of death. So much we may learn when we descend from the heights of Moriah and stand in the field of Ephron listening to the sighing of the wind through the

112. Rom. 6.
113. Rom. 7.
trees of Mamre and its moaning and mourning in the caves of Machpelah.

Observe the courtesy of the man of faith: the dignity with which he declines the gift is noticeable at once. But if he is obliged to act with dignity and reject a proffered gift from the sons of Heth, he does not repulse with harshness but declines with grace. They address him with flattery and friendship: --

My Lord, thou art a mighty prince . . . in the choice of our sepulchres bury thy dead {Gen. 23:6}.

Ephron says,

Nay my Lord, hear me: the field give I thee and the cave that is therein I give it thee . . . what are four hundred shekels betwixt me and thee? {see Gen. 23:11-15}.

It is very hard to decline a gift thus proffered, when the refusal will evidently give pain. Abraham, however, must be unyielding in purpose, but he is by no means harsh or rigid in demeanour: he

stood up and bowed himself to the people, . . . saying, If it be your mind that, &c. . . . and Abraham bowed down himself {Gen. 23:7-9, 12}.

Thus was conducted the first transaction of human record. Probably it was more painful to Abraham to decline these friendly overtures than to join battle with the king of Chedorlaomer; but in consistency it must be done, and he does it in the most gracious way. The man that is firmest in purpose is generally the most courteous in bearing. We read of an iron hand in a velvet glove: *suaviter in modo, fortiter in re.*

**Sarah’s Death.**

**Eliezer’s Mission. The Camels.**

We should in typical things be much more expecting to hear of Hagar’s death (the covenant of law) than of Sarah’s (the covenant of grace); but the scriptures record the death of Sarah in much detail, and make no reference to that of Hagar. The fact is that, typically, Hagar never does die: the divine injunction is (not to kill but) to cast out the bondwoman. And we shall do well if we exactly obey the command -- to avoid either sheltering or attacking the legal system: to shelter it is legality; to attack it is animomianism. Unfortunately the swarthy Egyptian woman has some mysterious charm by which she wins her way into many hearts and finds a more cordial reception than is given to her who represents the covenant of grace.

But why this emphasized and detailed record of Sarah’s death? Well, there is a sense in which this latter covenant dies. The antitype is found in the beginning of Acts: there God advances a covenant of grace to the seed of Abraham;

Repent ye therefore and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord {Acts 3:19}, is the proclamation which Peter makes to the Jews. But they reject this covenant, and it expires in the stoning of Stephen. Sarah, however, will rise from the dead and this covenant shall also, in the future day, be resuscitated. The enlarged and general sense in which the Sarah-covenant is applied in Galatians has been already referred to. 116

The dying prayers of Stephen had hardly ceased when the Holy Ghost began an altogether new work among the Gentiles, in the call of the church -- *the bride:* and so, immediately after Sarah’s death (and distinctly connected with it by the scriptures) we find Eliezer charged with a mission by Abraham to the Gentile lands to find a bride for his son. There is a very solemn determination expressed that she shall not be taken from the land of Canaan: if a Jew be converted in this dispensation, he is incorporated in the bride, and he ceases to be a Jew; that would not be so in any other dispensation.

Eliezer is a well known type of the Holy Ghost

sent down from heaven {1 Pet. 1:12} on this gracious embassy. He knows the mind of the father; he is in continual intercourse with God; he proceeds with deliberation, directness and dignity; he calls, wins, and adorns the bride; he conveys, and guards her through the wilderness until she is safely home, when he delivers her to the bridegroom, who goes forth to meet her. 117

Eliezer, in doing this, uses instruments of a humble and imperfect, but, in his hands, effective nature -- the camels: they only partially meet the requirements of God; they chew the cud, but do not fully divide the hoof. The Holy Ghost is conveyed by humble imperfect servants who have not a completely separated walk, but who nevertheless chew the true spiritual cud, and have inward resources of refreshment which enable them to traverse the parching desert. But observe how defenseless they are! the camel has no means of protection in itself. How trackless the desert is! unless the Holy Ghost guard and guide the servants or the church, they are helpless. Would it be straining the figure for one to say that the time when their mission is being perfected is just the time when they are made to

kneel at the well {see Gen. 24:11}?

The sheep represents the believer as an object of protection, equally defenseless but dispensationally perfect -- clean every whit {John 13:10};

but there is no thought of the sheep working: the camel however is an instrument of service and therefore imperfect. The old negro said that “the Lord could strike a straight blow with a crooked stick”; and it is to the greater glory of the

---

117. Gen. 24:67. Rebecca is brought unto Sarah’s tent.
Lord that He can do such wondrous work with such infirm instrumentality. It is of no particular credit to anyone to do good work with good tools; but to do good work with bad tools, what patience and wisdom are required! God is carrying on His work in the call of the bride, not by reason of the consistencies, but in spite of the inconsistencies, of His servants.

The Jew Abraham \(^\text{118}\) went and came back a Christian. “Ah!” said his friend, “I knew that when you saw the holy lives.” “Well, not exactly that,” replied Abraham, “but I thought a religion must necessarily be divine that could survive so long, in spite of so much inconsistency in its advocates.” Even the best of the agents used by the Holy Ghost in the call and escort of the bride have been thus infirm: Peter denied his Master; James and John knew not what spirit they were of [see Luke 9:55]; Paul made serious mistakes; Origen instituted saint-worship, Augustine was tainted with Manichaeanism, \(^\text{119}\) and Thomas à Kempis with monasticism; John Huss was somewhat revolutionary, Erasmus somewhat cowardly, Luther somewhat overbearing, \(^\text{120}\) and Calvin somewhat extreme; \(^\text{121}\) Wesley and Whitfield quarreled. And to look at our own times! -- well, let as commence by judging ourselves.

**Eliezer: Rebekah: Laban.**

How far beyond the poor starveling hope of a bare and precarious salvation -- which is the utmost reach of general human thought about the gospel -- is the mission of Eliezer to Rebekah! He invites her to share the home, wealth, and love of Isaac, and to be taken also into the affection and adoption of his father. Of course this includes the promise of real sustenance -- salvation: but how much more does it include! When Nicolas of Russia sought to win the German princess for his wife, he handed her a piece of bread with a ring upon it, a customary action with some classes of Russians: so Christ not only offers us the bread of life -- we must have that, indeed, or perish -- but crowns the gift of salvation with the golden pledge of eternal \(^\text{122}\) love and union.

Eliezer persuades her to go; yet that persuasion is not disconnected with the operation of her own will. She is asked, Wilt then go? That is the question which tests as to whether she has FAITH in what is told her: and her decision is taken and expressed,

I will go [Gen. 24:58].

The journey is rough and tedious, but she goes forth to meet the bridegroom, and is escorted in right lordly fashion. This is how the Father and the Son would have it. Not as the wife of Gilbert à Beckett, who came to her espoused from the far east, knowing only two words of any western language, “Gilbert” and “London.” \(^\text{123}\) She reached London and met Gilbert eventually, after great sufferings and difficulties, as those also, who can truly pronounce the two divine words “Jesus” and “Heaven,” shall eventually find themselves in heaven and welcomed by Jesus. But this was not the manner in which Gilbert à Beckett would have desired his affianced to come; nor is it the way in which Christ designs that the church should travel. The Holy Ghost has come and has adequate agencies of ministry to support and protect; happy are we if we yield ourselves entirely to His safe and sure guidance.

The Holy Ghost adorns the embryo Bride, \(^\text{124}\) as an earnest of what is to come, with symbols of espousal:

the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [Gal. 5:22, 23].

When Laban saw the gifts he said, Come in, thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels [Gen. 24:31].

This is the natural and frequent, but not universal, result: \(^\text{125}\) at least, it is the duly desired order of things; that those amongst whom the believer lives should perceive these spiritual adornments, and welcome to their own hearts and homes the ministrant Spirit

in the day of visitation [1 Pet. 2:12].

The messenger remained all night, as does the Holy Ghost, departing with the Bride-elect when the bright and morning star arises, to the great regret of impartial and upright men like Laban.

There are in Eliezer the true evangelistic traits: he has always the father’s object in view, not to occupy himself in improving Mesopotamia, but to bring away the bride; to speak not of himself but of Isaac. He does every thing in prayer, thanksgiving, and seeking the divine guidance; he approaches with courtesy and consideration, but with much directness and energy -- he will not eat nor drink till he has told his errand, and, like Philip to the Ethiopian, he ran [Gen. 24:17].

It is very wonderful to consider what this implies typically. In Luke 15 the father of the prodigal also “ran” to meet him. All God’s movements in creation are accomplished with that majestic and awful deliberateness which comports with the august dignity of His Being; yet when it is a question

\(^{118}\) Bossaccio’s Dream.

\(^{119}\) Before his mother Monica took him to hear Ambrose preach.

\(^{120}\) About consubstantiation.

\(^{121}\) Servetus, &c.

\(^{122}\) A ring is symbolic of eternity -- without beginning or ending. -- Gen. 24:22.

\(^{123}\) Whittaker’s Pinnock.

\(^{124}\) Gen. 24:22.

\(^{125}\) 1 Pet. 2:12.
of saving sinful men, the Son is
straitened till it be accomplished {Luke 12:50}.
The descent of the Holy Ghost is like a
rushing mighty wind {Acts 2:2},
and the action of the Father is typically expressed in that
which reveals so emphatically that
the Lord will hasten it in His time (Isa. 60:22)!
The seraph “flew” with the coal of fire from the altar. And so
the servant ran (Gen. 24:17);
Rebekah ran (Gen. 24:28);
and Laban ran (Gen. 24:29);
for all I know, the camels and sheep ran too -- what a commotion to be sure -- I am afraid there must have been a little excitement! There are many excellent and well-meaning Christians who are very censorious at any lack of propriety of this sort in gospel work. 126
Let them consider such things as I have referred to. No doubt a spurious sensationalism is much to be deplored and
censured; but there is something worse even than that -- the benumbing chill of a criticizing respectability.

But there is no more need to shiver on that cold rock Scylla than there is to flounder in the “sensational” whirlpool of Charybdis.


No doubt the chief outward points in which Rebecca typifies the church are her having been brought from out of the Gentiles to be the bride of Isaac, after his (figurative) resurrection; and her being brought into Sarah’s tent after the death of the latter: but the chief moral point is that she believed without seeing. The Son of God wooed the “daughter of Zion” in a different way: He came in bodily presence, though in a manner disguised, to her place of abode, like the Sultan Aliris to Delhi, though not similarly successful. But it is the distinguishing characteristic of the church that she is won to espousal by faith in a message from her absent wooer: hence the highest blessing and closest affection is bestowed upon her. To Thomas (who represents the Jewish remnant) the Lord says,

Because thou hast seen Me thou hast believed: blessed are they that have not seen and yet have believed {John 20:29}.

Zechariah 127 says of the Jews that they shall repent when they look on Him Whom they have pierced and they shall
mourn for Him as one mourneth for an only son. They shall say,

What are these wounds in Thine hands? (Zech. 13:6).
But it is different with us, of whom Peter says,

Whom having not seen ye love: in Whom, though now ye see Him not, yet believing . . . {1 Pet. 1:8, 9}.

No wonder he calls it
precious faith {see 1 Pet. 1:7},
this God-given power to believe in the absent One Whom the world rejects.

When Galileo with his first rude telescope discovered the moons of Jupiter, all the world laughed at his statement except Kepler, who wrote to tell him that he believed his word.
Galileo’s reply was a pathetic expression of deep gratitude and affection. And we are justified in believing that He, Who has revealed to an unbelieving world the mysteries of the circling orbs of the deeper and more impenetrable heavens, has, and will manifest, a full appreciation of the trust reposed in Him by those who
have not seen and yet have believed {John 20:29}.

Even an impostor could be keenly alive to the claim that exceptional and isolated trust had on him. “Now am I not better than Khadijah: she was old and had lost her looks”: said the young and brilliant Achesa to Mahomet; “You love me better than you did her?” “No,” replied he, “she believed in me when none else would believe. In the whole world I had but one friend, and she was that.” 128

Though the bride of Psa. 45 may not represent the church definitely, yet we find some important principles relating to her -- as well as to the Jewish people. She is seen at her Lord’s right hand, the place of honor: she is in
gold of Ophir (Psa. 45:9);
that is in divine righteousness, the work of God entirely, as virgin gold is. She is also
all glorious within: her clothing is of wrought gold (Psa. 45:13);
that is the work of the Spirit and its ultimate effects “within”
the heart, and without in respect of the “clothing” or eternal
character. But there is something besides this glorious
investiture. It is a subject of great happiness that she shall be
made worthy of Christ by being invested with the
gerousness of God, and within and without adorned with
the graces of the Spirit, but, by the transcendent favour of the
Father, she is brought in

raiment of needlework {Psa. 45:14;}
that is to say, her own good works
cannot be hid (1 Tim. 5:25).

When,

126. It will be recollected that even so earnest a man as John Wesley was -- at first -- dismayed at the “excitement” attending the conversions under his own ministry.
His wife hath made herself ready it shall be
to her granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousnesses (plural) of the saints (Rev. 19:7, 8).

There is a place then for personal righteousness, good works: it is not in the justification of the sinner, that is all of God; as God makes the gold and puts it down in the ground, and the only part man has in its production is to stoop and take it thence, so we have to accept forgiveness and life as a free gift: there is also that spiritual adornment which should be the characteristics of the bride, partly divine and partly of human minstry, “wrought gold”, but beside these there should be in Christian life a perpetual preparation of personal good actions, as an elaborate embroidery in which to appear at the Great Marriage. Even this, however, is inevitably sullied by earthly contacts, and therefore we read, not only that the saved are theirselves washed in His own blood (Rev. 1:5),

but also that they wash their robes and make them white in the blood of the Lamb (Rev. 7:14).

So that in every respect she is primarily and ultimately dependent on the Lord Jesus Christ for all qualifications for His presence: she will be worthy, but it is Christ Who makes her so, whether by His own personal work, or that of the Father or the Holy Ghost, or by human agency for His sake. As for her she has no dower to bring him: the kings of the earth shall bring gifts; she only brings herself filled with imperfection, but He, by a glorious transformation of “heavenly alchemy” makes her worthy of the high and glorious destiny which His love designs. In the old time, when all Socraticus came bringing him gifts, Æschines said, “I have nothing to give thee; I give thee myself.” “Do so,” said Socrates, “and I will give thee back thyself better than I received thee!”

We do indeed feel gratitude for that which He has done for us, but we do not sufficiently consider what He is doing in us. “I found Rome brick and leave it marble,” said Augustus; and that was the crowning glory of his humanly illustrious life.

Rebekah: Practical Reflections.

There are two verses in the Psalm referred to of very practical and general bearing: I refer to those in which the words occur,

So shall the king greatly desire thy beauty {Psa. 45:11}.

Surely every disciple earnestly wishes to know what the principles of conduct are which lead -- in any dispensation -- to such a blissful and glorious result. Let us then deeply consider them.

Hearken, O daughter;

that is the first thing, not merely to hear casually but to listen definitely and specially:

and consider {Psa. 45:10};

the complaint of Isaiah 129 against Israel was that they would not consider, and their hope of future salvation is connected by Jeremiah with the statement that

in the latter days they shall consider (Jer. 23:20);

it is a trait of the devout psalmist that he can say,

When I remember Thee upon my bed and meditate on Thee in the night watches, because Thou hast been my help therefore in the shadow of Thy wings will I rejoice (Psa. 63:6, 7).

I will meditate of Thy works {see Psa. 143:5}.

O how I love Thy law! it is my meditation all the day {Psa. 119:97 JND NT} –

day and night {Psa. 1:2}.

The slothful man roareth not that which he took in hunting (Prov. 12:27),

and the consequence may well be a crude and indigestible diet. A distinguished public man has just been saying that “one of the greatest faults of the age is that thinking is going out of fashion, and that people think less and less: that is partly due to the hurry of life.” Of course there is always a tendency to say, “the former times were better than these,” – in many things very untruly: but it can hardly be doubted that, speaking generally, we are not so rich in contemplative life as those who -- like Moses in the desert of Midian, or Elijah at Cherith, or David at Adullam, or Ezekiel at Chebar, or Paul in Arabia, or John at Patmos -- spent months and years of the old dark ages in meditation. They indeed chewed the cud of spiritual rumination. Plato says 130 that Socrates, when with the army, once stood for the whole day and far into the night wrapt in meditation on some particular thought. But that was a good while ago. If anyone did so now, he would be put in a lunatic asylum, or at the least, told to “Move on.”

Meditation, it must be allowed, is certainly not much in vogue, and many blame printing for it, but unjustly. No doubt printing is not an unqualified boon. When the writing of every book was a tedious and laborious process, when men wrote everything in imprinted capital letters all through, it is likely that they would have more time to think while they were writing. Then the extreme labor would compel them to condense as much as possible what they wrote. And again when men had to read these labored scrawls of drifting letters, without spaces between the words, they would have to take more time and thought to make them out. Besides which there was less tendency, by reason of this labor, either to write or read things of no consequence. But when all that is said, it must be admitted that the use of printing has been of immense

129. Isa. 1:3.
130. In De Amore, or The Banquet.
service as a means of spiritual ministry since the extremely significant time 131 of its discovery. It does not say that it is the “reading” man who roosteth not what he took, but the “slothful” man, and that indicates the main cause of the mischief.

Of course a great deal depends on what is read. “Beware of the man of one book,” said Thomas Aquinas; but it is certain that St. T. Aquinas did not keep to one book himself, nor is that the most desirable course. Paul sends to Troas for his

books but especially the parchments {2 Tim. 4:13};

which signifies plurality and preference. 132 Still it is true that a few books well chosen and well-studied are infinitely more beneficial than a prodigality of ill-judged or frivolous reading. And here is where the third injunction comes, –

incline thine ear {Psa. 45:10}.

This exhortation recognizes that there are so many voices in the world clamoring for attention that a distinct earnest and continuous effort is looked for, that we may hear the voice of the Good Shepherd (to mingle the metaphors).

We see then how great an importance our Lord attaches to our hearing His voice. An ancient divine said that a man had two ears and only one mouth that he should hear twice as much as he should speak. This then is the signification of that word,

So shall the king greatly desire thy beauty {Psa. 45:11}:

not by reason of much intelligence or ability, for that is only within the reach of few; but by reason of that which is within the reach of all, the good part which the beloved disciple Mary chose -- to sit at His feet and hear His word; and this to the comparative oblivion of all else.

Forget also thine own people and thy father’s house

{Psa. 45:10}.

“Comparative oblivion”; for there can be no doubt that such sentences as this are to be taken in a relative and not in an absolute sense, or we should not find so many precepts for us to show filial and family care and affection. We need to remember that the oriental character of language is much more absolute and antithetical than ours, or we shall misunderstand such a passage as

If any man come to Me and hate not his father and mother and wife and children . . . he cannot be My disciple

{Luke 14:26};

which simply means that his love and allegiance to Christ should be so great as that his attachment to all else is by comparison hatred. Taking too literal and unqualified a view of such passages is only logically carried out in the life of St. Theresa who denied herself all the claims and joys of kindred;
or a St. Elizabeth of Thuringia who, though Landgravine, forsook her own children to wash the feet of beggars; or a St. Francis who, according to Dante, “wedded poverty.” Right noble were many such lives in motive though not in result: while we decline to accept their interpretation of precepts, we may well desire to be filled with their devotion and self-denial.

**Keturah’s Family.**

**Abraham’s Death.**

Immediately after the history of the union of Isaac and Rebecca we read of some other children of Abraham by a different line: and so after the episode of the church-dispensation there will be another order of things; and, though an inferior order, yet a dispensation in which there shall be many spiritual sons of Abraham -- inheritors of his faith.

In these children of the second wife we get (typically) the Millennial nations. 133

Abraham gave gifts [to them] and sent them away from Isaac {Gen. 25:6}.

Those nations, who in the future shall inherit the blessings of the Millennium, shall be in a far more distant position from Christ than the church, of course; yet they shall have withheld a rich and splendid endowment:

for the earth shall be full of the knowledge of the Lord, as the waters cover the sea {Isa. 11:9}.

They shall not hunger nor thirst: neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them {Isa. 49:10}.

This is said of the Gentiles; of Israel the refrain is, that

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away {Isa. 35:10}.

The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose (Isa. 11, 69, 35:1).

Keturah is the mother of them, and represents the earthly Jerusalem that shall be brought into blessing and union with Jehovah; Hagar answering to the earthly Jerusalem which now is {Gal. 4:25},

as Sarah answers to the heavenly Jerusalem,

which is the mother of us all {Gal. 4:26}.

The writer already quoted compares Keturah’s position, in contrast with Sarah’s, to that of the Ethiopian wife of Moses, contrasted with Zipporah -- a secondary and subordinate one. When, according to the Talmud, the children of Keturah and

131. Just before the Reformation.

132. Preference shows that they could not all have been Holy Scripture.

Ishmael came to the Rabbi Gebiah, claiming part of the inheritance of Israel, he replied that they had had theirs, that no man gives portions to his children in lifetime when he designs to leave them a future legacy: which was true in a larger sense than he wot of. Present and temporal prosperity is the blessing of the earthly peoples; future and eternal affluence the portion of the heavenly.

Then comes Abraham to his grave in a full age, like as a shock of corn cometh in his season {Job 5:26}.

A fruitful life indeed, and -- typical of the man of faith -- a fruitful death. It is characteristic of faith that it plucks the sting from death itself and transforms it into a servant, as a Hindoo charms the serpent from which he has extracted the fang, into obedience. Even the dead body of Elisha when touching the dry bones of a forgotten corpse shall thrill them into life. Death cannot extinguish the light of these noble lives: indeed it brings to effect that which nothing else can; Isaac and Ishmael stand reconciled for a time at their father's grave! The hard untameable nature is touched and subdued at last by “The shadow cloaked from head to foot, Who keeps the keys of all the creeds.” 134 “O eloquent; just and mightie Death! whom none could advise, thou hast perswaded; what none hath dared, thou hast done; and whom all the world hath flattered thou only hast cast out of the world and despised: thou hast drawer together all the farre stretched greatness, all the pride, cruelty and ambition of men and covered it all over with these two narrow words, Hic jacet!” 135

The same principles -- as fire or water -- which are most horrible as masters, become when servants most beneficial. Death is yours, says Paul, 136, and what does it not do for us?

Sin brought in death, which put out Sin {see Rom. chaps. 5 and 6}.

It has satisfied the demands of justice, silenced the threatenings of judgment, and opened the portals of paradise.

Still, Ishmael and Isaac must take divergent lines; the wolf and the lamb may meet amicably in the Millennium (whereof this is a type in some degree), but they are not likely to travel far together; for even if the wolf did not revive the consideration of that hereditary grievance, with which he considers the lambs has afflicted his race, yet their paces and goals are widely different. Ishmael travels too quickly for Isaac: while the man of faith is waiting for twenty years 137 for the first signs of the fulfillment of his hopes, the man of flesh rapidly develops into a very efflorescence of prosperity; a round dozen of princes in the family in little or no time! Nevertheless the lamb outstrips the wolf in time, like the tortoise of the ancient fable. When a man is in the right path, time is on his side and he can afford to wait. “Time and myself,” said Philip II. of Spain, “are stronger than any other two.” It makes a great deal of difference whether we work with time or against it: put a seed into the ground and time will transform it into a forest; put a sword into the ground and time will transform it into a streak of rust.

**Election of Jacob.**

**Competition: Esau: Jacob.**

Then, in the selection of Jacob in preference to Esau, even before their birth, the great principle of the sovereignty of God is asserted. It is needful sometimes for us to be reminded that God has perfect right and power to select whom He chooses, and to reject whom He chooses; and that no living being has any claim on Him whatsoever, except such claim as He Himself bestows, and the common claim of a creature on a creator, of weakness on power. In no way can this be more fully demonstrated than in the selection of the younger son before the birth of any: for when the younger son is selected -- like Joseph or David -- after birth, it may be said that their actions or natural characters have entitled them to this preference, or that the actions and characteristics of the other sons have precluded their claims. The important principle is that none of them have claims at all, and they require to be occasionally reminded of the fact, otherwise the instruments which God uses in His service would be apt to be self-complacent and arrogant; as it is there is no ground for anything in regard to the matter but gratitude to the Absolute and Almighty Ruler for His grace in taking up any one of us for service. Nor has Esau any ground for complaint; for if Jacob was chosen before his birth it was not said

Esau have I hated {Rom. 9:13}

till long after his birth, nor till his character and the character of his posterity had been fully revealed. 138 To notice this fact removes a difficulty found by some in Rom. 9:13.

It frequently happens that so soon as God is going to raise up a man for some special work or destiny the adversary has another ready to anticipate the true one on the same lines; this is the most important of the two chief characters of opposition which are always being directed against any divine work (the other is violence, which never thoroughly succeeds). It was thus that

Jannes and Jambres withstood Moses {2 Tim. 3:8};

that Korah withstood Aaron; that Simon Magus would have

134. In Memoriam.
135. Sir Walter Raleigh.
136. 1 Cor. 3:22.
138. Mal. 1:3.
caricatured Philip, and the Pythoness-soothsayer would “co-operative” with Paul; that Theudas, Barcochba and many other false Christs have sought in the past, and will seek in the future, to take the ground from under the feet of the true Messiah, or the wind out of the sails of the gospel ship. Where God builds a city the devil develops a Babylon: where there is a Mount Zion there shall presently be a Mount Gerizim. To alter Defoe by one word: “Wherever God erects a house of prayer, The devil always builds [another] there, And ‘twill be found upon examination, The latter has the largest congregation.” The heresy of the Nicolaitanes quickly competed with the Gospel, and the craze of Antinomianism with the Reformation.

Often the counterfeit presentation precedes the real one, as where the personality of Nimrod overshadowed Abram, or Ishmael anticipates Isaac: or, as here, Esau is born before Jacob, and for a time evidently takes the lead in prosperity. Under their resemblances there is a vital antipathy and contrast: Nimrod is the man of sight against the man of faith; Ishmael is the flesh persecuting the spirit, and Esau is the profane person {Heb. 12:16} who despised his birthright {Gen. 25:34} in contrast with Jacob who, with all his faults, was in the main a devout person who esteemed it.

It is usual to contrast the characters of Esau and Jacob very much to the advantage of the former -- to display Esau as of a fine generous disposition, noble, manly and forgiving, and Jacob as the precise reverse. This is done by friends of the Bible to enhance our thoughts of the divine grace in choosing Jacob, and by enemies in order to disparage “God’s favorites.” But the truth is that there is no ground for this fiction except the forgiving attitude of Esau when Jacob returned and met him at Peniel; yet there seems little doubt that his conciliatory attitude then was the result of God’s interposition, and that Esau had originally started out with the four hundred men in order to be avenged. Then as to his generosity; -- it is true he says,

I have enough my brother, keep that thou hast unto thyself {Gen. 33:9}:

but he takes the present for all that. After making the best bargain he could for his birthright he tries to get it back surreptitiously and only fails because Jacob foretold him. That he was a brave, strong, capable, energetic man may be admitted, but that is a poor set-off against his counting on his father’s death that he might be free to murder his brother, albeit that brother had grievously wronged him. This enmity against God’s chosen ones always characterized the Edomites his descendants, until Obadiah’s prophecy was, in comparatively recent times, fulfilled in their extermination. 139

Herod the Great (descended from Esau through Antipater and a Philistine slave), and his evil family, are notable members of this line. Nevertheless

God hath spoken in his holiness . . . over Edom will I cast my shoe, over Philistia will I triumph {Psa. 108:7}!

But that in which Esau is representative is that he “despised his birthright,” which carried with it, besides other things, a double portion in inheritance, 140 family rule and the privilege of transferring the “Blessing”; all these he surrenders for a mess of pottage. 141 He barters manhood for animalism, and exchanges immense spiritual wealth and privilege for a morsel of sensuous satisfaction. In all this he is the standing type of the “profane person” who recklessly forfeits the future in grasping at the present, and traffics away the birthright of the spiritual affluence, with which God would endow him, for the momentary indulgence of temporal gratifications. He shall never be able to cancel the contract though he seek it bitterly with tears {Heb. 12:17}.

But Jacob was a plain man, dwelling in tents {Gen. 25:27}, whilst Esau was a somewhat heroic and attractive one dwelling in rocks. Yet God, who judged not by mere outward appearance, “loved Jacob and hated Esau”; and the tents of Shalem prove to have more enduring foundations than Edom’s houses cut out of the solid rocks of Petra. The tent, readily moved from stage to stage on the surface of the earth (having no foundation therein) indicates the sojourner and the possessor of a divinely awakened faith. That he was grievously failing and inconsistent on many occasions must be admitted: that in his case “Complaint was the largest tribute heaven received, and the sincerest part of his devotion.” 142 that he wronged his brother, deceived his father, cheated his uncle, mismanaged his family and failed in his faith must be greatly deplored: it remains true nevertheless that his life was in the main right and Esau’s in the main wrong. I hold it to be an intensely mischievous error to transfer our sympathies from a right cause to a wrong one because of some repulsive elements in the advocates of the right, or some attractive ones in the advocates of wrong: which has frequently occurred in the case before us. Here is an instance of it: “Jacob was a plain man” &c.; the Hebrew word talm here translated “plain” means “perfect” or “upright,” and everywhere else it is translated in that sense, yet it is not corrected in the Revised Version. If Jacob is to be deprived of his general characteristic of uprightness because of some serious failures, what of Noah or David?

139. See Keith’s El. Proph.

140. Deut. 21:17.

141. He was not in any extremity for food apparently: the scripture “says he was “faint.” He himself says he was at a “point to die,” but accuracy was hardly a family characteristic. The Talmud says he had just come home from killing Nimrod and he feared vengeance!

142. Swift.
As Abraham represents the especial principle of Election; Isaac that of Sonship, so Jacob represents the principle of Discipline in its operations and effects.

**Jacob Banished: The Ladder.**

Besides illustrating in a general way the life of a believer under discipline -- its need, operation, and result, Jacob foreshadows in his history the wanderings and final delverance of his descendants, the nation of Israel, and, since Christ is the true Israel, of that particular aspect of the Son of God which relates to His earthly inheritance. The promises originally given to Abraham were of the stars (heavenly) and sand (earthly) characters; but we find that they are divided, and that Isaac takes the line of Christ in resurrection, abiding in the heavenly place, to whom is brought the Gentile bride (therefore the repetition of the promise to him is of the stars only); Jacob takes the line of Christ outcast, wronged, and wandering in the earthly places, and to him the promise is of the sands only. Recently in opening the Liverpool Exhibition the Queen was handed a gold key which, being put into a small lock, by some elaborate mechanism, opened every door in the vast building: we know that Christ is the golden key to unlock all the courts of Scripture and lay open to us their opulent treasures of beauty and glory.

Therefore, after the episode of Gen. 26, where we find Isaac dwelling in Canaan, blessed with the star-promises and, though not asserting his rights against Abimelech, yet digging again the wells (of hidden, heavenly ministry) which had been choked by Philistines, we read of Jacob traveling out of Canaan, blessed with the sand-promises which are fulfilled in a measure whilst he is in contact with the Gentiles and away from Canaan, and returning finally, having two wives and a great affluent household. In accomplishing this he has (unlike Isaac’s yielding attitude) to defend his own cause against such as would wrong him, as will happen in the latter day when the Kingdom and Patience of Jesus Christ shall be succeeded by the Kingdom and Power. He will gather all nations . . . and will plead with them (Joel 3:2).

They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust (Psa. 72:9)

But there must intervene a long period of banishment, labour and adversity; and so we find Jacob because the sun was set (Gen. 28:11) lying down lonely and obscure on a stone-pillow at Luz. It is all very well: for such as Burton (quoting from Seneca and Boethius) to say that “banishment is no grievance at all,” and merely to change localities. But it is a bitter sorrow to most people; and especially to those who love their kin, and have the living tendrils of strong affections thus broken. Yet are there consolations and compensations even in this: the daylight of prosperity puts out the light of the heavenly spheres; but when darkness comes, then do we behold the ineffable glories of the celestial constellations. They were (like Hagar’s well) there all the time; but we see them not till the kind night reveals to us the splendor of the stellar radiance. “Wondrous truths, and manifold as wondrous, God hath written in those stars.” It is thus when outcast and lonely, that the servants of God have received their loftiest visions of rapt and holy ecstasy: that Moses in the desert sees the burning bush; that Ezekiel in Assyria sees the gorgeous cherubim; that Daniel in Elam saw the panorama of the world’s history; that the ascetic Baptist in the wilderness of Jordan, saw Him on whom the Spirit descended; that John at Patmos, turning to hear the voice that spoke to him in his desolation, saw his Master invested with the loftiest attributes. It was thus in later times that Augustine, secluded at Cassiciacum, Luther at Wartburg, and Farel at Neuchâtel, found the same divine Master in an especial way comforting their loneliness and sustaining their purposes; thus that Rutherford found in his “sea-beat prison, My Lord and I kept tryst”; and thus when Charles Wesley was mobbed and hunted, he crept into an outhouse and gave birth to that holy poem which has comforted so many millions, “Jesus, lover of my soul, Let me to Thy bosom fly!”

Like that banished negro who, wandering in Brazil, found the “Star of the South” diamond, and instantly was prodigiously enriched; so the poor man of the Gospel who was cast out of the synagogue lifts up his new-found eyes, and, in his desolation, sees the Son of God approaching him, “fairer than all the earth-born race”: the wilderness and the solitary place are made glad by this mysterious Presence. And here in Jacob’s banishment and darkness he lifts up his eyes and beholds a vision of Christ like that glorious and ecstatic one which his descendants shall see from the Hill Mizar (Psa. 42:6) -- that vision of regal magnificence found in the forty-fifth psalm; he sees in type what Christ Himself sees when standing in rejection, --

angels of God ascending and descending on the Son of Man (John 1:51 and N.T.) --

a ladder set up on the earth, and the top of it reached up to heaven; and, behold, the angels of God ascending and descending on it; and, behold, the Lord stood above it

---

143. J. G. Bellett.
146. Gen. 28:14, “The dust of the earth.”
147. Anat. p. 405, but, p. 242, he says it is “a great misery.”
148. Psa. 42. -- This second Book of Psalms shows the people driven out from the land.
puts it into the fire, it clamors mightily when he hammers it, it hisses a bitter disapproval when he plunges it into the chilling flood, it shrieks over the grindstone. But its maker knows what he is doing all the time: it cannot do its work without all this rough dealing; nor will he strike it one needless blow. Behold it at last keen, strong, symmetrical, glittering and tempered as Excalibur or Balmung.

No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness {Heb. 12:11}.

Of course all suffering is not sent in the way of chastisement for faults: much of it may be as persecution for Christ’s sake or righteousness’ sake, and to be welcomed as a high honor; 151 much of it may be of the ordinary casualties of life, incident to all, but
to them that are exercised thereby {Heb. 12:11}
all kinds of tribulation work, patience, experience, hope. The word tribulation is itself taken from the tribulatum, 152 the little instrument which separated the corn from the chaff; and this is the effect discipline will have on the devout mind. “Certainly virtue is like precious odors, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.” 153

In the old parable of “The Hermit” 154 we find that reverend man troubled as to how it is “That vice should triumph, virtue vice obey. This sprung some doubt of Providence’s sway.” Whereon he goes forth to explore the world, and “clear this doubt,” but he only sees things that trouble him more than ever. He is met by a youth of attractive mien, who accompanies him. They are first sheltered by a very rich man, who bountifully welcomes them: next morning they go forth again, and the youth steals a golden goblet -- a poor return for such generosity, thinks the hermit. The following night they are received by a churlish man: but “half he welcomes in the shivering pair,” giving them “coarse bread and meager wine.” So far from robbing this man, however, the eccentric youth presents him with the goblet! They next are cordially welcomed by a host who has a truly devout and noble mind. Here the hermit is horrified by seeing his fellow-traveler creep over to the cradle and strangle the good man’s babe; and, finally, a servant being sent to guide them (by the host, who knows not yet of his frightful bereavement), the young man throws him into the river and drowns him!

The hermit can bear it no longer (we are apt to be somewhat surprised that he has borne it quite so long). He, flaming with indignation, “madly cries, Detested wretch! -- but scarce his speech began, When the strange partner seemed

---

149. [Questionable. Ed. B.T.]
150. Heb. 12:5-12.
151. Matt. 5.
152. Trench on words.
no longer man! His youthful face grew more scarcely sweet; His robe turned white and flowered upon his feet . . . Celestial odors breathe through purpled air.” In short he assumes angelic guise and explains “the truth of government divine” to be “The Maker justly claims the world He made” — that in the first place He must be allowed to do as He likes with His own. But there were hidden reasons for all these strange proceedings. “And where you can’t unirride, learn to trust.” The first host they went to was a “great vain man, who fared on costly food, Whose life was too luxurious to be good”: he used to force his guests to morning draughts of wine, but now is rebuked by having his goblet abstracted. The second host was mean and suspicious; but he had relaxed with unwonted generosity on this occasion, and so he was given the goblet to encourage him. The third host was really excellent, and devout, “But now the child half weaned his heart from God”; so it was better for both that the child should be taken from his ruinously fond care. As for the old servant, he had designed to rob his master that night, and it was to save him from a second blow that such vigorous means were taken to prevent it.

Now, this parable is not meant to represent any complete view of methods of divine government: it is neither meant to imply that these things always go to what we should expect, nor that everything is judged according to its merits in this life. But what it does is to illustrate in a singularly picturesque way the difficulties of our judging of God’s dealings by mere outward events, “And where you can’t unirride, learn to trust.” — As another 155 wrote, who had just been overshadowed by one of the most dreadful of human infirmities “God moves in a mysterious way, His wonders to perform . . . Judge not the Lord by feeble sense, but trust Him . . . Blind unbelief is sure to err . . . God is His own interpreter.” In Mincing Lane some of the foreign produce is sold “with all faults,” because of its being in a generally defective and damaged condition. These goods used to be (more formerly than at present) “fired” or “retired,” subjected to the action of great heat, with the result of very remarkable improvement. It is not the best kind of buying, to purchase things “with all faults”; for contrary badly they turn out, the purchaser has to put up with his bargain. That is, however, how sinners have been bought, and that is how they often have to pass through the furnace of tribulation. Do we not see the whole process when the coal, black and misshapen, is dragged from the depths of earthly darkness, is brought out into the light, is cast into the fiery gas-making retorts, whence it travels through the manifold tribulations of “ascension and dip pipes,” “condenser,” “exhauster” (suggestive names), through the tearing of the “scrubber,” the chilling of the “washer,” the cleansing of the “purifier,” till a last, having gone through a tomb-like “station meter,” it comes under the operation of the “governor,” and behold it then! no longer a black, inert, shapeless mass, but a bright and living flame, to lighten the city’s darkness, to illume the palace’s banquet hall! How many a black and dead sinner is thus dug up, and thus by fire and water, by death and resurrection, transformed to a burning and shining light in the Lord. “Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in his head.”

But the effect of fire differs with differing natures; it melts the snow which comes from the skies, but it hardens the mud that comes from the earth: there is the godly sorrow,

that leadeth heavenwards, and there is

the sorrow of the world, [that] worketh death

[2 Cor. 7:10].

David in sorrow goes to the Lord; Saul goes to the witch: and there is no greater outward test of whether there be divine life in anyone, than in the result of the action of these fires. Like Shadrach and his companions, Jacob had One like unto the Son of God walking with him, albeit, it seemed as if his companions were only Sorrow and Fear, and so the fire consumed but his fetters and his enemies. The latter part of his troubled life was illumined with a holy light, and dignified with the ineffable calm of a sublime confidence. His dim eyes pierced through many a coming century, and discerned in the darkness a radiant gleaming of the coruscation of divine splendor that shines from Shiloh’s celestial crown.

The Pillow: The Pillar: Sympathy.

When banished Jacob comes, in weariness and darkness, to Luz, he does not find even a hut to welcome him, but he finds a stone, rejected of men, waiting for him on the ground: this stone he makes a pillow of in the darkness; and when the light comes he sets it up with a holy anointing as a pillar of testimony and adoration.

We know that Christ is the

Stone disallowed indeed of men, but chosen of God and precious {1 Pet. 2:4}.

We know that though to the natural mind it seems a hard and comfortless pillow, the spiritual mind arriving at Luz (separation) finds a sweet repose and a soft pillow in the bosom of Jesus -- a pillow of rest first, and then this same Jesus a pillar of witness and worship, anointed with oil -- the Holy Ghost. And so Luz becomes Beth-el -- the House of God! This is the wanderer’s sanctuary: it is not the home bird, the sparrow hath found an house;

it is the bird of passage,

the swallow that hath a nest for herself where she may lay her young, even thine altars, O Lord of Hosts (Psa. 84:3)!

Amongst the “uses of adversity” one of the most important is that which awakens and discloses sympathy. We frequently hear sympathy when unaccompanied with help spoken

155. Cowper.
slightly of, but indeed it is a priceless quality under any circumstances. The little boy ran into his father’s study, and holding up his hand, with trembling lip and troubled brow, said, “Ise hurted my finger.” “Well, my little man,” replied the philosopher, looking up over his spectacles and keeping his hand on the open page of De Augmentis, “How can I help you?” The little fellow burst into a flood of tears and ran away.

The gentle mother meeting him, and ascertaining the cause, said, “Well but, my darling, what could your father do?” (She was, however, nestling the child’s head on her bosom and kissing the tears away.) The little boy sobbed out, “I thought that he’d say, Oh!” And there is no doubt that to him that word “Oh!” sympathetically uttered would have contained as strange and mysterious a charm as the sacred Oh’m to a Hindu priest.

Thus with Jacob, in many places, but specially here at Luz, in the time of his adversity: God comforts him with gracious words and assuring promises.

Behold, I am with thee, and will keep thee in all places whither thou goest . . . I will not leave thee [Gen. 28:15]!

When the weary wanderer lays his head on the neglected stone of Luz, what celestial visions shall he not see? what holy words of gracious comfort shall he not hear?

The Stone of Bethel.

And this stone, [said Jacob] which I have set for a pillar, shall be God’s house [Gen. 28:22].

At first view what a crude and poverty-stricken thought this appears. Certainly David’s idea of what was suitable for the house of God was a great advance upon it; the contribution towards its construction which he prepared in his trouble,

amounted to 5,000 tons of gold and 50,000 tons of silver, besides brass, iron, timber, stone, etc.

without weight [1 Chron. 22:14].

And as Jacob’s single stone is, compared with the splendour, magnificence and solemn grandeur of the Temple of God, so also is that Temple itself, or the highest of human conceptions, to what is ultimately disclosed as the true and eternal house of God.

Yet for all this Jacob’s thought is correct; for was not this stone -- which had been his pillow of rest and was now his pillar of witness -- Christ Himself? and whether the possessor’s thought of Him be meager or otherwise, yet possessing Him, he has all the fulness . . . that filleth all in all [Eph. 1:23].

And every disciple has this, whether he know it or not; but “dove’s eyes” -- that is, eyes anointed by the Spirit -- are required to perceive it. Agassiz looking upon a fragment of fossil bone can build up with accuracy the uncouth and gigantic form of some monstrous lizard that wandered in the ancient world; Galvani can see in the twitching leg of a frog the revelation of a vast and mysterious power; Le Verrier could see in the perturbations of the planets the approach of a fresh globe; and Galileo looking upon a swinging chandelier, or Newton upon a falling apple, can read the mighty and unbounded laws that govern the solar systems. So a geologist looking on Jacob’s Stone may read in it much of a world that is past, and a disciple may read there, in embryo, the history of the world that is future.

Stone is the oldest and most enduring thing on the earth: for the granite was formed, we are told, as the globe cooled from its condition of liquid heat, and it is the foundation of everything else. In Daniel where Christ is spoken of as a stone cut out without hands, He is called the Ancient of Days; and there is no doubt that those are the chief features -- Age and Stability. There is also passive strength and weight, the ironstones and ores; with value, the quartz, or diamond. But the type is presented in various ways: not only is he proclaimed as the Rock of Ages for a security for those in the tempests which Isaiah predicts, but also the Rock on which the church shall be built; a rock of habitation (Marg.); the rock of my heart (Marg.);

the Rock that followed them [1 Cor. 10:4],

and other such names of dignity, but also in the humblest aspects of a stone rejected by men, yet chosen of God and made by Him a foundation stone (everything beginning in and resting on Christ), and the head stone of the corner (everything ending and culminating in Him), and also a living stone, a tried stone (tried by death), and an elect stone (elect in resurrection) -- a precious stone.

He is also a stone of stumbling on which whosoever shall fall shall be broken and snared (for salvation), and a rock of offence which shall, on whomsoever it shall fall, grind him to powder. It is this that Daniel speaks of in the falling of the stone cut out without hands on the feet of the Image, destroying and supplanting it, The

man of the earth [Psa. 10:18] beginning with the golden head, the Babylonish rule, and deteriorating downwards through the silver chest and two armed Medo-Persian dynasty, thence through the brass stage of the Greek rule, reaches the iron or Roman age, which, dividing into two legs, finally arrives at its present condition, subdivided into ten toes (kingdoms). The stone falls on the feet (that is, the Ancient of Days descends in judgment at this final stage) and “fills the whole earth.”

The Caaba, or sacred stone of the Mahometans, is black; for the legend says, that though it came from heaven, clear as crystal, the lips of sinners have so often pressed against it that it has thus become changed. How different is that conception of a stone from what the Holy Word discloses -- a nature as of One who could touch the leper without defilement. The Caaba touching a sinner contracts his pollution, but the Living
Stone, touching a sinner, conveys to him His own holiness.

And not only this, but so conveys His own nature and characteristics that the Holy Ghost can pronounce that

As He is, so are we in this world \[1 John 4:17\].

Therefore we are called Living Stones \[1 Pet. 2:5\] and dispensationally all that is true of Christ is true of us. Hence, when the ark passed through Jordan, twelve stones, representing the people of God, are placed in the bed of the river, and twelve taken out of Jordan and placed in the Promised Land; so that we are thus seen (extraordinary statement)

raised up together and made sit in heavenly places in Christ Jesus \[see Eph. 2:6\].

The term “living stone” is a very peculiar one, for nothing is so “dead as a stone”: it gives the idea of the immutability of the stone combined with the vitality and energy of the higher natures, an unchanging and yet a developing nature --

... growing unto an holy temple \[Eph. 2:21\].

Elijah carried forward the idea when he built an altar of twelve stones on Carmel, and the special interest there is that, though the tribes were divided and that there were no longer twelve, yet he still represents them -- as God sees them and as faith apprehends them --

complete in Him \[Col. 2:10\].


Resuming the view of Jacob as typical of Christ in his earthly character, we find him come to the people of the East, where there are

three flocks \[Gen. 29:2\]

waiting around a well which is as yet closed. When it is

high day \[Gen. 29:7-10\]

he opens the well and the waiting sheep are supplied. Isaiah prophesies of the future time when

Israel shall be third with Egypt and Assyria, . . . whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance \[Isa. 19:24, 25\].

And thither were all the flocks gathered \[Gen. 29:3\]

-- Jew, Gentile, and Church of God: -- at least these three nations are evidently marked for special recognition and favor.

But for one of them is still more especial favour. Of Israel it is said,

Thy Maker is thine husband \[Isa. 54:5\],

saith the Lord; for I am married unto you \[Jer. 3:14\]:

so here we find the type in Rachel, so long wooed yet withheld, so long barren, so long idolatrous, \[156\] so great a cause of sorrow and anxiety, and yet so greatly and ceaselessly beloved. We must remember that it is the course of the earthly Messiah which we are regarding here, and therefore it is in entire consistency that Rachel is the one on whom the chief care and affection seems to be bestowed. Leah (who is regarded as typifying the Gentile) was the first obtained, but was not the first sought, and here, in connection with the earthly Messiah and earthly dispensations, it is seen in a somewhat secondary light. For all that she is the most fruitful, and is honoured in the births of Judah and Levi, the Ruler and the Teacher, King and Priest.

If Leah typified the Gentile, it is not surprising that we should read that she was

... tender eyed \[Gen. 29:17\]:

the organs of outward vision were impaired. In this dispensation we walk

... by faith, not by sight \[2 Cor. 5:7\].

It is a saying as old as Plato, \[157\] that “when our bodily eyes are at worst, generally the eyes of our souls see best.” Democritus was blind, yet he “saw more than all Greece besides” (if he saw half as much as his namesake, Democritus junior, it is easy to believe that statement). “Some philosophers and divines,” says this last-named, “have . . . put out their eyes voluntarily, the better to contemplate.” Who has heard such lofty anthems, as the two blind musicians Handel and Bach? who has seen such ecstatic visions as the two blind poets Homer and Milton? Leah would appear to have been neither particularly favoured either in respect of outward appearance or outward vision; but from the little we read of her, in regard to naming her children, she seems to have had much inward and devout perception. This is what should be all true of the church in its earthly history, like its Lord having no beauty to the outward man that it should be desired; and -- characteristically and peculiarly -- walking by faith and not by sight. \[158\]

Faith should be of course characteristic of the devout in any dispensation, but there is no dispensation in which it is so emphatically necessary that men should not walk by sight as in this, the church era: for even Israel had to take some cognisance of the providential and national movements around them, and shape their policy to some extent accordingly. But now we are told,

Ye are not of the world \[John 15:19\].

Set your affection -- or regard, or mind, τα ἐν πνεύμων φρονεῖτε -- on things above \[Col. 3:2\].

---

156. Gen. 31:34.
157. Quoted by the learned Burton.
158. In the great lesson deduced for the Christian we can all agree, even if some may count it far-fetched to found it here on the “tender” eyes of Leah. Ed.]
It is well to be accurate here: walking by sight does not mean the exercise of reason, sight refers to the outward evidences of mere external things, and may be contrary to faith, as every day we find it may be contrary to reason; for instance, if we look down over the bulwarks of a ship in progress, sight tells us that the water is rushing to the rear and our ship is stationary, but reason convinces us that it is the ship that moves and not the water. Reason -- true reason not mere "reasoning" -- never can contradict faith but travels in the same line, though in an infinitely lower plane. However much it is condemned in theological writings, the exercise of reason is nowhere condemned in the scriptures, where it is said,

Come, . . . let us reason together {Isa. 1:18},

and that Paul
reasoned in the synagogue every Sabbath {Acts 18:4}.

A powerful opponent 159 of Christianity says in a sarcastic passage, “Our most holy religion is founded on faith, not on reason; and it is a sure method of exposing it, to put it to such a trial [the trial of reason], as it is by no means fitted to endure.” This foolish kind of attack no doubt has got some encouragement from well-intentioned persons who spend their time in reasoning against the use of reason, as if it were not God’s very best providential gift. Nor is sight itself to be condemned; is that not also a divine gift? It is the walking by it that is condemned, for it is a mere “dead reckoning”; and no sailor would travel by such means -- that is, by calculation from the log and the steerage, when there is a single star visible in the heavens to guide him.

But in order to effect this union Jacob has to serve through weary years of bondage: he is a typical servant too, in some small sense not unworthy to foreshadow Him Who took upon Him the form of a servant {Phil. 2:7}.

He submits to the wrongs of an injurious master in silence, he serves patiently, and suffers without complaint, his wages are changed ten times but he answers not again. 160 Meanwhile the discipline that characterizes his life is steadily developing its effects. “God hath one Son without sin,” said St. Austin, “but none without discipline.”

Jacob’s Return.

Laban is for a time greatly enriched by Jacob’s visit, but turns out in the end ungrateful and fraudulent, seeking by violence to deprive the true servant of his rights. And that is what will happen when the earthly Christ visits the man of the world: for a thousand years all goes prosperously, but at the close of that time the man of the world will seek to grasp Jerusalem. However, in each case -- Laban’s and Gog’s -- there is signal defeat brought about by God’s direct intervention, and thereupon the withdrawal of the Divine Servant with His family and household. To a certain point there is forbearance shown by the servant, but this grace is not at all carried to the extent of yieldingness which characterized Isaac (the heavenly Christ of the present period). The servant is willing to take the speckled and spotted of the flock for his hire -- Christ is willing to accept what the world despises: but when it is known that by the contemplation of the rod partly peeled -- which may mean the word with its inner meaning partly disclosed -- they become strong and numerous, then Laban’s cupidity and enmity is excited; and in result he loses one by whom he has received great wealth, and loses his wealth with him. There is a serious controversy, chiefly concerning Rachel (Israel 161), but the man of God is victor, and finally withdraws from the place to

return unto the land . . . to his kindred {Gen. 31:3}.

Not only, however, has Laban to be overcome in Mesopotamia, but Esau at the Jordan: not only the power of the world would hold back the household of Christ; but spiritual powers, malign and benign, barred their entrance to the promised land. Christ overcomes all.

There were many faults in the deceitful and timid way in which Jacob returned to Canaan, but he did proceed thither when God told him; and here we see that a right act may be done in a wrong way, which is certainly better than not at all. It was right of him to go to Canaan, but wrong to tell falsehoods, copious and fluent, on the way. The same principle applies to many other of the notable actions of scripture: it was right of Rahab to hide the spies, and of Shippah and Puah to save the male children of Israel; but if they had had the faith and courage to do so without telling deliberate untruths, God would have upheld them. We find that the deed is often approved though the manner of its doing is not; and here is an important lesson: a good deed may be done in a faulty way, and we certainly should -- as God has done -- approve the action and not let the manner of it blind us to its virtue. There is a great deal too much adverse criticism from people who never do anything on those who are in active service, because these latter do not shape all their methods to meet the approval of the former. The old school of German strategists found perpetual fault with Bonaparte, because he did not fight according to their conventional rules; but he kept on winning the battles somehow, and that was the great thing after all. But now Christ is revealed, and all evil is judged in His cross; and He reigns in our life. Let us, therefore, strive to shew all wrong and to do right things in the right way, for feeble minds are unable to distinguish these things, being stumbled and hindered by our inconsistencies.

Thus comes he, fearing, plotting and praying, to Jordan, and indeed there were terrible dangers before him; a foe strong and vengeful, and Jacob as weak as a reed. But he must

159. David Hume.
be weakened still more before he can conquer; he must be as weak as a bruised reed: so the angel cripples him, and then he is victorious, and the supplanter becomes a prince . . . with God [Gen. 32:28].

One of the most stimulating studies in literature would be a record of Maimed Victors -- but there is no such book extant, I think. It would contradict Emerson’s discouraging theory that all the notable work in the world has been done by healthy men, with developed “arteries,” and nothing by the weak-arteried and large-veined ones. It would give a history of Pyrrhic victories, and Parthian defeats: it would tell of Ehud, maimed in his right hand, but smiting Eglon such a blow with the dagger in his left, as delivered Israel; of leprous Naaman leading the Syrian hosts; of blind Samson pulling down the temple of Dagon; of the four lepers who fed Samaria; of what has been done by Paul, imprisoned, aged, infirm and purblind; by such confirmed invalids as Calvin, Malancthon, Erasmus, and John Howard; by Cowper and Cruden, over whose minds brooded the horrors of insanity; above all and distinct from all, eternal victory wrought by One, when wounded in head, hands, feet and heart, on a Roman cross.

Even in human histories many of the greatest achievements were performed by men maimed or dwarfed. Caesar was epileptic and headachy; 162 Alexander the Great was a little stooping man; Augustus Caesar and Napoleon very small; Horace “a little bleary-eyed contemptible fellow”; Æsop a crooked dwarf; Ignatius Loyola, Epicurus, Agesilaus, Tamerlane, Shakespeare, 163 Byron and Wedgwood were lame; Homer, Democritus, Milton, Handel and Bach, were blind, Galileo so in later life, Socrates nearly so, and repulsive looking; Hannibal had but one eye; Nelson but one eye and one arm; Beethoven and Kitto stone-deaf; Demosthenes nervous and stuttering. The two greatest warriors of the 17th century met to fight at Landen: “It is probable that among the hundred and twenty thousand soldiers who were marshaled, the two feeblest in body were the hunchback dwarf, who urged forward the fiery onset of France, and the asthmatic skeleton who covered the slow retreat of England.” 164 It is very well when we can have mens sana &c., but often the sound mind is found in a very unsound body.

Course of Discipline
And Attainment.

Jacob is also one of the series of representative men; he represents the course of discipline and attainment; and now the most important point of his life is reached. He arrives at Jabbok (depletion), where he indeed is depleted, humiliated and crippled; yet he prevails with God, and attains to an attitude of spiritual power, for which he is divinely honored and invested with a royal title. He comes thither, it is true, “planning” as well as praying, but I could never see why he is blamed for that. Is planning wrong? Do his critics never plan? Planning is only wrong when our plans are substituted for, or traverse God’s plans; as “system” -- so often denounced -- is a highly desirable thing, unless it interferes with some divine system already announced. There is no evidence that this was the case here. He feared; yes, perhaps he ought not to have been afraid; but would his critics now, I wonder, feel at all nervous if they had all their loved ones menaced by the appearance of a hostile army led by a wronged and revengeful warrior?

But whether he feared or planned, he prayed, and he also went forward, and this was the important matter after all; like that soldier whose knees used to tremble when going into battle: but it did not stop him; he looked down at them and said, “Ah, you’d tremble more if you knew where I was going to take you.”

He was under the discipline of suffering all his life; it was not he who could write that proverb: Si longa est, levis est; si gravis est, brevis est. 165 His burdens were long and heavy too. And it is remarkable that we have a chapter interjected to show us how Esau and his family were prospering, producing wealth with Midos-like power, and developing kings and nobles by the ton -- I suppose that avoidupois weight is most suitable here -- while blow after blow fell upon Jacob. If we judge by mere outward signs -- sight -- as Jacob’s friends did, we should assuredly conclude that Esau’s was the right course and Jacob’s was the wrong. A prolonged succession of disasters darken the true servant’s life, some of the heaviest of which occur when he is walking in the path to which God called him: the dishonor of Dinah; the cruelty of Simeon and Levi, and the consequent hatred of his neighbors; the death of Deborah; then of the thrice-beloved Rachel; Reuben’s wickedness; Judah’s profligacy and violence; the loss of Joseph, and then of Benjamin; the famine; and approaching blindness.

The lesson of the first importance here is that outward calamities do not prove that a man is in the wrong place -- of course outward persecution rather tends to prove that he is in the right place. 166 Nor is outward success a necessary evidence of God’s approval. This is certainly a very rudimentary lesson, yet it cannot be too often insisted upon. For there is such a strong tendency in us to judge in that vulgar and childish way, that we are not only likely to submit to the ruling of Job’s comforters in judging of the lives of

162. Plutarch.
163. Sonnet xxxvii.
165. Seneca.
166. 2 Tim. 3:12.
others, but also to be misled by such tests in reference to our own course. How many men, even devout and earnest, have been turned aside from a right course because they thought the calamities falling on them were signs of God's disapproval! This is a mere judging of the outside of things. No man would do anything so stupid in daily life; would he buy a horse without listening to its breathing, or seeing its action, because it was shapely? or an organ without hearing its chords, because it was well veneered? or a bale of goods because it was nicely canvassed?

But whilst this is all true as to the general course, there was undoubted failure in that course, and many of the ills that befell him probably -- and some of them certainly -- were the results of such local and temporary failures in a (generally) right course. He promised Esau that he would go and see him at Seir, in the south; but as soon as Esau's back is turned, he goes away eastward to Succoth, and settles down there, outside Jordan. 167 he builds a house, but not an altar. “Capua ruined Hannibal.” Its luxuries and ease turned the victories of that illustrious conqueror into defeats. And that house at Succoth, the place of compromise, where the Gadites afterwards hung back, may have left far-reaching results of evil and misfortune. It is true he moves on to Shechem, within the land; but even here he

buys a . . . field {Gen. 33:19},

and here happens to him one of the most dreadful calamities of his life: presently it comes out that there have been idols tolerated in the house. His management of his family seems quite faulty: it was lax, petulant, and partial (in justice though we admit that they were always an extremely awkward set to manage); and it is not surprising that heavy sorrows came upon him in consequence. When a young man was profane, Diogenes struck the youth's father: when Jacob's son (or daughter) was wicked, it generally reacted with special force on himself.

But though in his haste and distress he cries,

All these things are against me {Gen. 42:36},

they were

all working together for good {see Rom. 8:28}.

“The Swedes,” said Peter the Great, “will conquer us for a long time, but they will teach us to conquer them.” 168 It was so with Jacob too; and we see him at last having overcome all, resting on his staff, calmly victorious. If Seneca's words be not applicable, at least old Rutherford's last words are: --

“With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered with His love.”

Bethel. Oil. The Drink Offering.

Jacob and his family were in a very low condition at Shechem. In their objectless wanderings and settlements they had contracted a sort of “foot and mouth disease,” a contagious ailment which attacks spiritual as well as physical sheep. There even were

strange gods {Gen. 35:2-4} in the house, and Jacob seems to have known of it, and tolerated it. But as Luther says, “When we are most ready to perish, then is God most ready to help us.”

He sent His word and healed them {Psa. 107:20}.

Here we see something of the power of the Word, in conveying instruction and, at the same time, conveying strength to receive and respond to that instruction. Acestes of old was said to have shot an arrow with such power that it was ignited in its course; so there is such power in the message sent to Shechem, that “The swift thought kindles as it flies.” 169 and, reaching the Patriarch's house, burns up fears, vacillations, and false gods, re-creating, phoenix-like, out of their ashes, a new Jacob, who shall no more be called the Supplanter but the Prince. It produces resolute purpose and vigorous action which terrifies the hostility of his foes; it purifies and directs him to Luz (separation), and transforms that place into Bethel (the house of God), where he finds Christ (the Pillar), and where he can approach, worship, and commune with the divine Majesty. He is now, and not till now, in his proper place: all his efforts to settle down short of this have been useless, and the time worse than wasted; hence he is renamed (Gen. 35:10), and starts all over again. They are visited, it is true, by a fresh distress; Deborah dies. But God Almighty 170 blesses him with an extended benediction -- the millennial blessing of the earthly Christ --

a company of nations {Gen. 35:11};

-- an embryo of the seventy-second Psalm. Therefore he afterwards says, that the blessings on him

have prevailed above the blessings of my progenitors, unto

the utmost bound of the everlasting hills (Gen. 49:26).

The memorial of God's visiting and talking with him is the Stone Pillar, on which he pours oil -- Christ “anointed by the Holy Ghost.” Oil yields light, nourishment, warmth, and lubrication: that which is dark becomes illumined to us by the Holy Ghost; that which is unattractive becomes spiritual food and warmth; and that which is difficult or impossible becomes attainable or facile. Thus when the difficulties of building the second temple were apparently mountainous to Zerubbabel and his companions, Zechariah cheers them with the vision of the two

sons of oil,

167. Some maps erroneously put it within the boundary of Canaan.
169. Longfellow.
170. El Shaddai, Gen. 35:11.
the olive trees, supporting the candlestick and affording an
exhaustless supply of the
golden oil.

through the
golden pipes;

and accompanying the vision by the explanation,

Not by might nor by power, but by my Spirit, saith the
Lord . . . . Who art thou, O great mountain? before
Zerubbabel thou shalt become a plain (see Zech. 4).

He also pours on a
drink offering (Ex. 29:40).

This was of wine

that maketh glad the heart of man (Psa. 104:15),

which cheereth God and man (Judg. 9:13).

It is a symbol of joy; and it is associated with all the
offerings, except the sin and trespass offerings: there could be
nothing of joy connected with these to anyone. But with the
other aspects of Christ's life and death, God has appointed
that our happiness shall be mingled. The monkish idea that
devotion is a gloomy and painful exercise is not divine; it is
devilish. Yet it is an idea that, containing as it does a gross
slander upon God and godliness, many excellent persons have
done much to encourage and perpetuate. There is no human
soul that has not been hindered by harboring this slander. Not
only where men have transformed cruelty into Deity, as
where Moloch lapped the blood of human sacrifices, or where
Kalee decorates herself with corsets for earrings, or
Juggernaut crushes the bones of his victims; nor where Simon
Stylites wasted on his pillar; nor where devout men like St.
Anthony preferred such means of grace as dirt and horsehair,
or where in the “cave, Honorius lone did dwell, In hope of
gaining heaven by making earth a hell,”--but wherever there
lurks in our foolish hearts the wicked thought that God can
take any pleasure in our suffering -- is this lesson needed, that
God wants us to be happy and tells us where happiness is to
be found. The philosophers can tell us where it is not to be found,
and that is all. “Happiness does not consist in
strength,” says Epictetus, “for Myro and Ofellius were
miserable; nor in riches, for Croesus was unhappy; nor in
power, for the Consuls were never satisfied; nor in all these
things combined, for Nero, Sardanapalus, and Agamemnon
raved and tore their hair.” But we know where it is to be found.

The kingdom of God is . . . righteousness, peace, and joy,
. . . . {Rom. 14:17}

The fruit of the Spirit is love, joy, . . . . {Gal. 5:22, 23}

The desire of the Son is

that your joy may be full {John 16:24}.

It was well for Jacob to be at Bethel: that seemed to be
his right place. But

they journeyed from Bethel {Gen. 35:16}.

Immediately we read of the heaviest sorrow of his life
befalling him: the thrice-beloved Rachel died. He journeys
again (Gen. 35:21), and then comes the fearful wickedness of
Reuben. He journeys again, and then comes his father's
death. He then
dwelt in the land wherein his father was a stranger
{Gen. 37:1}

(and only sojourned), and we read of the long series of
troubles in connection with Joseph.

Joseph: -- Typical Character.

Joseph is a well-known type of Christ, in aspects differing
from the preceding types, and chiefly in these features: he is
especially beloved by his father; hated by his brethren,
hated . . . without a cause {John 15:25}

-- hated yet the more for his dreams, the righteous witness of
his life and words for God and against them; he is sent a long
journey to see after the welfare of his brethren, whom he
finds removed from their original position; he follows them,
and they seeing him afar off, conspire against him; he is sold
for a few pieces of silver by Judah, as the Antitype was by
Judas (the same name and descendant of the same man): they
kill him

(in a figure {Heb. 11:19});

he passes to the Gentiles, where he is tempted, calumniated,
and numbered with transgressors; he is found between
two malefactors {Luke 23:32},
one of whom is saved and one lost; there he suffers on
account of the sin of another; but God exalts him to be a
prince and a savior, giving him a new name, Zaphnath-
paaneah; 171 he is made head over all, and receives a Gentile
bride; after which, his Jewish brethren are brought to him,
and he grants repentance to Israel, forgives them their sins,
rescues them, and shares with them his honors and wealth. In
general he represented the sufferings of Christ and the glories
which follow: in particular he foreshadowed the moral beauty
and dignity of character which caused him to be

separated from his brethren {Deut. 33:16}.

That Danish parable is pathetic: One day there was noticed in
the farm-yard an ugly duckling that seemed quite out of place.
Of course the other vulgar little ducklings and goslings pecked
and persecuted it; it was so absurdly clumsy, and had such a
preposterously long neck -- besides they thought it gave itself
airs. It was finally excommunicated and driven to wandering
about, everywhere ill-used, nowhere at home, nowhere
welcome, but somehow battling along, getting bigger,
clumsier; and longer necked. At last it wanders in sight of a
silver lake, embosomed amongst emerald and sapphire

\[171\] Said to mean in Hebrew, “Saviour of the world”; and in Egyptian
Revealer of secrets”: uncertain.
mountains. Suddenly a new impulse carries it striding and struggling to the water. Behold it then, seated upon its liquid throne: the long neck arched in regal dignity, the glittering wings fringed with glistening spray! It was not a duckling at all, but a cygnet, and had become a swan.

And this is all too apt to occur: all human records are full of it -- how that, when large and noble natures have arisen amongst smaller and meaner ones, they have been hated for their very characteristics of promise and power; they have been hissed, and pecked, and driven out -- not always, alas! to find the placid lake, at least in this life. It was thus that the Greeks poisoned Socrates; the Romans stabbed Caesar; the Israelites drove out Joseph, Moses, David; flogged Paul, stoned Stephen, sawed Isaiah asunder, imprisoned Jeremiah, and exiled those valiant men

who wandered about in sheepskins and goatskins: being desolate, afflicted, tormented (Heb. 11:37). And NT).

How many of the world's greatest leaders have been mocked by “Luke’s” iron crown and Damien’s bed of steel! “Thus the Italians cried, “The Christians to the lions”; the Austrians burnt Huss and Jerome; the English drove away or slew the pilgrim fathers and Scotch covenanters; the French expelled or slaughtered the Huguenots and Waldenses; and the Spaniards killed three millions by the Inquisition. It is a melancholy and instructive record:

they wandered in deserts and in mountains, and in dens and caves of the earth -- of whom the world was not worthy {Heb. 11:38}

And yet some of us are surprised and dismayed when we find ourselves a little slandered or isolated on account of standing for the truth, as though it were not the customary thing.

A man like Joseph is under the disadvantage that very few can appreciate his character; and therefore we find the prevailing idea of him seems to be that while everybody would now say that he was a good young man, they would mean that he was rather a “goody” young man, and somewhat effeminate. But if the history be read with ordinary attention, we can trace a character that, so far from being goody and effeminate, is essentially strong, wise, noble, generous, manly and magnanimous. It is true that he weeps frequently, but in one whose affections were so strong and so violently disturbed, there was nothing unmanly in that. Wherever he was found, God was in all his thoughts: when tempted, he said,

How then can I . . . sin against God? {Gen. 39:9}. When brought to Pharaoh, his first words are,

God shall give . . . {Gen. 41:16};

when disclosing himself to his brothers, he says,

Be not grieved, nor angry with yourselves, . . . for God did send me before you {Gen. 45:5}:

when they distrust him,

Fear not, for am I in the place of God? {Gen. 50:19}.

When he is punished for his honorable conduct by being thrust into the dungeon, his words to the fellow-prisoners are,

Interpretations belong to God {Gen. 40:8}.

He did not repine under that great calamity, but looks about to see what he can do to help others, even his jailers: he cannot see his companions in misery desponding, without asking,

Wherefore look ye so sadly to-day? {Gen. 40:7}.

The archers sorely grieved him, and shot at him, and hated him: but his bow abode in strength Gen. 49:23, 24}.

His confidence and energy were not weakened in adversity; and, on the other hand, when he has overcome all his enemies and difficulties, then we see how powerful a restraint he could put upon himself. He does not disclose himself to his family through weary years, much as he longed to do, until the right time comes. Instead of upbraiding them, he tempers their own sense of abasement; be never says, “I told you so,” or, “A just judgment on you,” or those other “faithful” sayings, which are so unlike the “faithful” sayings of the New Testament (his was not that kind of “faithfulness” which consists in saying disagreeable things to others). He was brave in adversity, and moderate in prosperity: undaunted as Ulysses in defeat; magnanimous as Caesar in victory.

Joseph: Separate From His Brethren.

It was a necessity that Christ should be made perfect through sufferings {Heb. 2:10}.

As men suffer, so it was an important part of His charge that He should be the pre-eminent Sufferer. It is said -- and if not true, as the Italians say, ben trovato -- that when the devil, pretending to be Christ, appeared to St. Martin in his cell, the saint asked him to show his wounds, whereupon the adversary fled. These wounds are among the signs of the true Christ. Paul claims that he bears about in his body the stigmas of the Lord Jesus. When Lepaux told Talleyrand that he purposed founding the new religion of Theo-philanthropy, the cynical diplomatist replied that to found a new religion was a very difficult matter; but that if he could preach long enough, do miracles, and then be crucified and raise himself from the dead, he might possibly succeed. It is in the sufferings . . . and the glories {1 Pet. 1:11} that Joseph typifies the Son of God, and especially in one

172. Though it appears that it was George and not Luke Deck whom the Hungarians put on the red hot throne and crowned with burning iron.

173. Especially to Oriental thought. That stern warrior Achilles weeps when he sees Priam’s “grey chin.”

174. στέγματα.

175. Hastings.
character of suffering -- he was rejected by his brethren.

It may be thought that all sufferings are very much alike, and that there is little use in distinguishing them; but this is not correct.

In the world ye shall have tribulation {John 16:33}; this is true of every saint:

Yea, and all that will live godly in Christ Jesus shall suffer persecution {1 Tim. 3:12};
this is limited to a certain number. Persecution is a cumulative suffering: to the pain and inconvenience of ordinary tribulation is added the pain of seeing, and being the object of, the malignity and injustice of one’s fellow creatures; and the more noble a disposition is, the more keenly it will feel this, the more it will be grieved at the malignity and shocked at the injustice.

That is of ordinary persecution, which is the inheritance of all, in every sphere, who do their full duty -- misrepresentation, calumny, hatred, opposition:

Woe unto you when all men shall speak well of you {Luke 6:26}.
The man that is daunted by being slandered a little, is not fit for any responsible work. But persecution from one’s own brethren is a far more virulent and concentrated affliction. Of this Joseph was the prototype, and so is it fit that we should read that God endowed him with an affluence of hidden benedictions --

on the crown of the head of him that was separate from his brethren {Gen. 49:26}.

To be separate from one’s brethren is no affliction at all to some natures. In Corinth there were those that seemed to revel in schisms. Jude speaks of such as separate themselves, having not the Spirit -- wanton schismatics who have no love-tendrils, uniting them to their brethren, to be broken; who would rend the church from the Baltic to the Pontus, to carry some crotchet of their own, such as the shape of a priest’s tonsure; or put their brethren wholesale to the sword for dropping their h’s, and calling the word “Sibboleth” instead of “Shibboleth.” But all that is not of God Who gathers, but of the enemy that scatters. Indeed nothing is more emphatic in scripture than the countless exhortations to unity, mutual love and forbearance; and the condemnation of heresies and schisms among the people of God. Joseph was certainly no wanton separator; he followed his brethren forty miles to be with them and serve them, but

they hated him without a cause {John 15:25}.

He was to prefigure One Whose deepest human sorrow was that

His own received Him not {John 1:11}:
He was wounded in the house of His friends {see Zech. 13:6}:

Who said to those whom He had cherished in His bosom,

One of you shall betray me {Matt. 26:21, John 13:21};
Who knew that, besides this, another of them would presently deny Him, and the rest desert Him. These events were signally foreshadowed in Joseph’s history, and in it we have revealed to us the keenest of conceivable distresses to which a sensitive and noble nature can be subjected -- to be separated from those whom he best loved, to be misunderstood, hated, and wronged by them. They said afterwards,

We saw the anguish of his soul, when he besought us, and we would not hear {Gen. 42:21}.
The physical effect of a blow is the same from whose hand soever it comes, but the moral and mental effect is widely different. The mental effect of a blow from an open foe is exhilarating and bracing; but when it comes from mine own familiar friend, in whom I trusted {Psa. 41:9},
then is the heart likely to be cast down in the deepest discouragement. When Casca 176 struck Caesar in the neck with his sword, the veteran warrior turned to defend himself with the dexterity and prowess that had carried him through his five hundred battles: the odds he saw against him he cared little for, and, undaunted, took from his assailants two and twenty wounds; but suddenly his close friend Brutus steps from amongst them and stabs him in the groin. He says, “Thou also Brutus!” It is enough: he covers his face with his mantle, and sinks dying before them. David could calmly face the complicated wrong of Shimei’s hand and Shimei’s tongue {see 2 Sam. 19};
but he never recovered from the blows dealt him by Absalom and Ahithophel.

**Seclusion And Fellowship.**

Joseph is one of the chief of those illustrious men who have suffered for righteousness’ sake, and consequently his life shows two phases of persecution to which all who stand up for the truth are liable. On the one hand he is disgraced by isolation, being thrust out from kith and kin; and (when he has struggled through those circumstances into honor and independence) he has then, on the other hand, to brave a second disgrace in association. The Israelites were shepherds, and belonged to a class loathed and feared by the Egyptians since the invasion by the Hyksos or “shepherd” kings; yet Joseph, inspired by justice and affection, voluntarily identifies himself with them -- they were God’s people -- and takes a share in their disgrace, whilst he invests them with all that is transferable of his own prestige.

Some, who have courage to stand alone in a right cause, have not that superlative courage to enable them to associate themselves with a discredited people, for this is much more

176. Plutarch.
mortifying and humbling. There is something of an appearance of heroism in standing alone against the world; there is nothing of such an appearance in being connected with a derided "faction," but quite the reverse. There may be, however, a more lofty heroism in being so, for all that.

Erasmus had courage to publish the principles of the Reformation and satirize the priests; but he dared not associate himself with the humble, ignorant, and somewhat disorderly peasantry led by the Saxon miner’s son. He said Luther was “too violent and extreme.” And the worst of it was, that this was quite true; Luther often was so, and so were his adherents. It is unfortunately too true that the contemptible few who hold the truth in any age are excessively open to attack, and are -- like Israel’s family -- blemished with great sins and inconsistencies, which their critics are swift to detect and exaggerate. Nevertheless they are the people of God, and His servant identifies himself with them. He says not only,

I will speak of Thy testimonies also before kings, and will not be ashamed {Psa. 119:46},

but,

I am a companion of all them that fear Thee, and of them that keep thy precepts {Psa. 119:63}.

Yea, he eats for them the sin-offering in the holy place, and confesses, as the Messiah does in the sixty-ninth Psalm, their sins as his own. The world despises them cordially, but yet fears them, and never tires of chronicling their sins and caricaturing their infirmities; yet, strange to say, the gravest charge against them is a matter in which they are not only innocent, but commendable. The Egyptians hated them mainly because they were shepherds! 177

It is well to see the truth and declare it as Erasmus did; but how much nobler to be willing to calmly take the consequences of it and identify oneself with its disadvantages and associations. Thus did the courtiers, Joseph, Moses, Mordecai, Nehemiah, and others, sanction the cause of the persecuted and faulty people of God, and identify themselves with it.

How grateful was Paul to Onesiphorus,

for he oft refreshed me and was not ashamed of my chain, but when he was in Rome, he sought me out very diligently and found me {2 Tim. 1:16, 17}!

Fancy that for a position of obscurity as well as dishonor. So John of Gaunt stood by Wycliffe, and “three Bohemian gentlemen” by Huss, and Benjamin Franklin welcomed Whitfield, at a time when, as Cowper said of him, he was “Pilloried on infancy’s high stage, And bore the petty scorn of half an age.” So Christ did not stand alone; He was the friend of publicans and sinners. His constant association was originally composed of a very few ignorant and unlearned {Acts 4:13} laboring men and women. There may be then a further trial than having to stand alone for the truth; and a higher quality needed -- in some cases -- in being associated with others. The quality needed for the first position is courage; for the second, grace. You may not fear blows: do you fear derision?

When there is such a union of grace and strength, we have indeed a symmetrical disposition. When one has undergone injustice and persecution like Joseph, the mind is apt to be soured: strength alone would not enable it to retain its sweetness. The strong men stand at bay and defy the whole world; but combined strength and grace can stand just as resolutely and pray for the world. The stern, strong spirit of Raleigh is an instance of the first attitude. At his execution he writes a poem, in which he sends forth his soul to give the whole world “the lie”: -- “Go, tell the Court it glows, And shines like rotten wood; Go, tell the Church it shows What’s good and doth, no good: If Church and Court reply, Then give them both the lie.” He proceeds like this through all classes with bitter and withering irony: “Tell zeal it lacks devotion. Tell love it is but lust, Tell time it is but motion, Tell flesh it is but dust; And wish them not reply, For thou must give the lie.” And this defiance is sustained by an unconquerable faith in his own cause and principles: one that gives the lie, he says, deserves stabbing; “Yet stab at thee who will, No stab the soul can kill.”

But that young wife, whose hitherto affectionate husband turned her out of doors because she had imbibed the doctrines of the Reformation, showed, I think, a spirit equally undaunted, but a loftier and more serene courage, “unmoved by poisoning wrath . . . unchanged in faith, unchilled in love.” She was torn on the rack and burnt to death, but left a noble legacy to us in that holy song which she composed and sang in Newgate prison: -- “Like as the armed knighte, Appointed to the fielde, With this world wil I fighte, And faith shall be my shielde.” What a martial ring there is in this! something like that part in Homer where Ulysses stands alone and undaunted, “the Greeks all fled, the Trojans coming on.” But here is something greater than Homer: -- “Yet, Lorde, I Thee desire, For that they doe to me, Let them not taste the hire Of their iniquitie.”

It is the difference between Zechariah and Stephen. It is the spirit of the new dispensation surpassing the old, as the blood of Christ speaketh better things than that of Abel. Joseph had somewhat anticipated it, “Unmoved by . . . wrath, . . . unchilled in love.”

The Chief Butler
And The Chief Baker.
The prison episode in Joseph’s history seems typical in a peculiar way of the present dispensation. Thus the Son of the Father had been rejected by his own brethren (Israel), sold for a few pieces of silver, put to death (“in a figure”), had risen from the dead and passed over to the Gentiles, to become the Savior of the world and the Revealer of secrets. He is however, for a long time despised and ill-treated by these Gentiles; and He is found amongst the captive and afflicted, whom His presence and words necessarily separate into the two classes of saved and lost -- the butler and baker being separated like the penitent and impenitent thieves on Calvary. When that work is done, Joseph shaves and changes his raiment (i.e., conforms to a new order of things and alters his outward characteristics), ascending from the dungeon to the throne, to inaugurate a new millennial era,

until the fulness of the Gentiles be come in {Rom. 11:25}. But the millennial time is still future: the prison scene is now going on; and it is of this nature: –

Here were two men in the same place of bondage, equally condemned, and, so far as we know, equally guilty -- or innocent;-- just alike in all outward appearance. Christ (Joseph) comes amongst them and pronounces one saved and the other lost.

This seems strange, and, to the crude mind a hard saying; but in truth it is a process that in nature and art is going on every day and all day long. Persons and things that superficially appear much the same are being continually separated as widely as the poles, by some test judicial, philosophic, or chemical. Two jewels are shown to an expert: they appear exactly the same until he touches them with nitric acid, and then one of them is accepted -- it might be for a king’s regalia -- and the other, with a black smear of condensation on it now, is adjudged as worse than worthless; for it is an elaborated fraud. I have watched the coins in the mint traveling down the grooves of those exquisitely delicate weighing machines. No human being can see any difference between one and another till they come to the slots, but the machine, with infallible accuracy, slides one of them down the main slot to go forth on its useful and honorable career, with the royal image and subscription on its golden face; and slides another down the light-weight slot condemned, to be cast into the furnace. The two coins that look so entirely alike have been submitted to the test of the great universal law of gravitation. That vast and inexorable law cannot err: it vindicates one and condemns the other.

But while there may be no apparent difference between the position or actions of the two men, there is yet a marked difference in their reception of Joseph’s overtures. The butler readily opens his heart to him; but of the other one we read,

When the chief baker saw . . . . {Gen. 40:16}

He held back till encouraged by some external circumstances: he “saw,” he walked by sight. And there is a much more instructive difference in the elements with which they are seen connected. The butler is brought before a vine, 179 triple branched, living and fruitful. Pharaoh’s cup (the symbol of God’s judgment) 180 is in his hand; he takes the grapes and presses them into the cup, and then gives the cup into Pharaoh’s hands. That is, the man takes his place in the presence of Christ, the true Vine, and, accepting God’s judgment, offers the blood of Christ, according to the measure of that judgment, which God accepts; and the man is forgiven and exalted.

But the baker covers himself with baskets filled with human works; and how fair, sweet, elaborate, and symmetrical soever they may be, they are not accepted by Pharaoh: the fowls of the air devour them -- and him. The basket is full of holes (Gen. 40:16. Margin)

too: “Work without hope draws nectar (or ambrosia either) in a sieve, And hope without an object cannot live.” 181 There were “three days” in each case: death and resurrection delivers one and condemns the other.

Bakemeats are not enough. Though men should pile them, ornate and fragrant, to high heaven, the evil spirits shall waste them, and the baskets are full of holes. The confectionery of human religion is like Cain’s sacrifice, his own design and labor -- lifeless and bloodless. There was the uppermost basket full of them -- the very altitude of spirituality -- “prepared for Pharaoh” too: but Pharaoh would have none of them. Bakemeats are not enough. But that which God has provided is enough -- the vine and the blood of the grape. Christ and His work -- enough for God and man, enough for time and eternity. Should he not be grateful, that chief butler? And so Joseph says,

Think on me when it shall be well with thee {Gen. 40:14}.

Is there anything typical in that?

Yet did not the chief butler remember Joseph, but forgot him {Gen. 40:23}!

Is there anything typical in that?

**A Gospel Episode.**

It is, no doubt, mischievous to pursue types too far, and calculated to weaken our estimate of the literal and historical value of scripture. Still we know from the scripture itself that many parts are to be applied most usefully in an allegorical sense, such as Paul’s use of the histories of Hagar and of Melchizedek. Some passages are distinctly, stated by the inspired writers to be typical, and in others the typical

179. It used to be an objection by opponents that there were no vines in Egypt, because Herodotus (who contradicts himself on the subject, Bk. ii. 37 or 57, print indecipherable) says so. Of late years many sculpturings of vines have been found on the monuments there.


181. Coleridge
character is so obvious as to need no further warrant for its adoption. If we have a complicated lock, and only one key opens it, that is the proper key: if we have a cipher manuscript and only one system interprets it and lays all its tumbled letters into intelligible words, that is the true system: if we find passages in the lives of the patriarchs which are all opened and gleaming with light when we apply to them the principles of Christ, then we are justified in using them as types. Where there is evidence of such a design they do not come thus by chance.

“Do you think,” said Kepler, as he sat down to supper with his wife, still revolving in his capacious mind the conflicting problems of chance and design, “Do you think that a salad like this could by any possibility come thus together by Chance?” “No,” replied the wife promptly, “certainly not such a good one, nor so well seasoned.” And the answer has a great deal of philosophy in it, though perhaps not much logic.

The details of Joseph’s life are especially rich in (if not typical) at least, illustrative passages of much interest and instruction. As, however, they are generally sufficiently obvious, I will only draw attention to one or two further instances. After his induction as Savior of the Gentiles, we find his own brethren, Israel, being brought to him, as in Rom. 11:25-26. But whereas we have the great principles of salvation illustrated in the former case, we have details illustrated in the latter.

Thus his brethren have already received from him a limited temporary assistance (during the Gentile period, such as the Jews are having now in the proffer of the gospel and providential care). But they will not go to their savior till they have proved every other source exhausted; and even then they go most reluctantly; while there is every indication that, if they had known who he was, they would sooner have gone to the other end of the earth. The Talmud says that they spent three days looking for Joseph when they entered Egypt, but like many other things in the Talmud that is an assertion for which there is no particle of evidence, and at the same time an assertion quite contrary to the general characteristics: “quite curiously the reverse of the truth” is the sentence that would most aptly characterize every independent “fact” of that book. Jacob says first they shall not go; then,

Go again and buy us a little food [Gen. 44:25].

(The words “buy” and “little” are generally associated: one who thinks of buying salvation only expects a little of it; and indeed there is none upon earth who can pay for more than a little.) At last he says,

If it must be so now, do this: take of the best fruits of the land in your vessels, and carry down the man a present, a little balm and a little honey . . .

and so forth, and
double money,
and then Benjamin as a kind of make-weight; finally he groans a vague appeal to the general mercy of God:

and God Almighty give you mercy before the man. . . . If I am bereaved . . . {Gen. 43:11-14}.

Here we see in a saint the worst phase of the natural sinful heart, whether in Jew or Gentile. It hates to approach Christ, and will not do so till it feels the pangs of hunger and the fear of death; then when at last it resolves to go to Him, it approaches with a total misconception of His nature and purpose, with dread in the heart, and a gift scraped from the famine-stricken ground to propitiate and to “buy a little” instalment of favor; with balm to soothe, and honey to sweeten. But how little they know of that great heart filled with tender and beneficent compassion towards them! “Do you not know,” said James II. to Ayliffe, “that it is in my power to pardon you?” “I know it to be in your Majesty’s power, but not in your Majesty’s nature,” was the reply. Ayliffe had good grounds for such an attitude, but Jacob had none.

In some passages we find grouped together several different types of the same Christ, signifying different offices. For instance, in Lev. 16, there is the ram for a burnt offering, the high priest who sacrifices, then the goat of sin-offering and the scape-goat, the bullocks, the incense and so forth. These all are distinct and well-known types of the same Christ, at the same time, but in varied characters. There is something similar in Gen. 42, 43. Firstly, there is Joseph the receiving and dispensing savior; the dreamer, once rejected but now exalted, to whom they come. Secondly, there is Benjamin, the true propitiation, by whom they come. Joseph could only receive them in connection with Benjamin: Christ can only receive and pardon those who come on the ground of His own personality and merits. We come to Christ and with Christ. This is precisely what the “old man,” Jacob, seeks to avoid; and when it can no longer be avoided, he prepares his gift of balm, honey and the rest, putting Benjamin last, and then groaning an appeal to the general providence of God for mercy. But Benjamin was all that was required; and it is strange that the more Jacob adds to Benjamin, the more uneasy he gets. The sinner that relies wholly and only on Christ has always a more settled peace and assurance (I don’t say a more settled salvation) than one who wants to add on his own good works, religiousness, or anything -- his money, balm, and honey. The philosophers say that the truths of mathematics must be the same all over the universe; that two and two must make four in the most distant world: but the heavenly arithmetic seems to me quite peculiar -- whatever we add to Christ we deduct from Him: so that Christ and my merits are less -- less acceptable to God and less satisfactory for my peace -- than Christ alone. It may be true that in heaven itself “two parallel lines will never meet”; yet one and one make nothing there sometimes.

Then, there is Judah, who exemplifies the principle of suretyship; and Simeon the principle of substitution. Finally, there is the corn -- the Bread of Life.

The case of Simeon is a very fine passage and of much interest. He is put into prison for the sins of others and kept as hostage. When the men came trembling and fearing, with their “little balm,” etc., they of course will do anything rather than go direct to their Savior; they seek out the steward. Now the steward’s function is to pay creditors, and demand from debtors -- he represents, if not the law itself, yet the principle of law. Of course the men would sooner go to him than to Joseph: what sinner ever at first did not prefer law to grace? So with deep humility, they approach, as sinners mostly affect, to establish two things; that they were innocent and virtuous, and yet that they will atone for their faults -- rather inconsistent, but what happens?

The steward ignores their little litany, and says,

Peace be to you . . . Fear not! I had your money, and he brought Simeon out to them (Gen. 43:23).

Joseph had paid their debt, and Simeon’s deliverance was the proof that there was nothing against them. It is the resurrection of Christ, the Substitute, from the prison of death, that gives the trembling sinner the assurance that his debt is paid; and the verdict of acquittal is pronounced by the justice of God not by His mercy. Mercy provides the sacrifice, but Justice accepts it:

He is faithful and just to forgive us our sins (1 John 1:9).

It is the voice of a satisfied justice that speaks: it says, not “you are forgiven” (mercy says that), but it says, “Fear not, I HAD your money.” “Payment God will not twice demand, First at my bleeding Surety’s hand, And then again at mine.” There will never be stable peace in the soul till the resurrection of the Substitute; and what is thus declared is attained. Everything is unstable till “the third day the dry land appears,” producing the fruitful trees.

Judah’s Speech. Wagon v. Staff.

Following immediately upon the pardon and justification illustrated in Gen. 43 we find the discipline and intercession in Gen. 44; and this is the natural order of events. Discipline and intercession characterize the period which lies between the forgiveness of sins and the public recognition, or the adoption, as it is termed in Rom. 8, in which chapter we have, whilst waiting for the said adoption, the intercession of the Spirit. Of course the Spirit may use human instruments; and it is an impulse of the Holy Ghost that Christians should intercede for one another. No one however was so fit and strong an intercessor amongst Israel’s sons as Judah. He stood there as the head of the family (Reuben, &c. having been set aside) and as the voluntary surety: so Christ bare the sin of many, and made intercession for the transgressors {Isa. 53:12}.

Pray observe how an illustration easily removes a difficulty. Many find it difficult to understand why there should be any occasion for intercession with God, when He is in an attitude of perfect love towards us. Well, here Joseph was in an attitude of perfect love towards these forgiven sinners, and had fully made up his mind, from the beginning, to save and bless them: and yet how natural, how fit and comely, how beautiful and pathetic is Judah’s noble, generous, and sublime intercession. It did not alter the final issue (though it may have hastened it), but it altered everything else. The reason Joseph recalled the men was to test if they were ready to give up Benjamin now in the same heartless way in which they had formerly given up their other brother; or if they were changed. Judah’s speech is a complete answer to that: it showed that Joseph’s patient disciplining and handling of them had been perfectly successful. By his generosity Joseph was saving his brethren; by his self-restraint and wise dealing with them he has changed their disposition.

And now what takes place is calculated to awaken the finer and nobler instincts in all of them -- to strengthen their mutual sympathy and deepen their mutual affection.

Judah’s appeal is no empty rhetoric: he offers to give himself up to save Benjamin. This spirit of self-sacrifice characterizes all true intercession.

Blot me, I pray thee, out of thy book {Ex. 32:32}, said Moses.

I could wish myself accursed {Rom. 9:3}, said Paul. “Let me be slave instead of Benjamin” (in effect), says Judah. All these professed what they were willing to do: the wounds of Christ show what He has done. When Æschylus was being condemned at Athens, his brother Aminias came forward to advocate the cause of the prisoner. He bared his scarred chest and mutilated arm, the hand of which had been lost in the service of the state at Salamis.

When intercession is not a result of nobility of spirit, it is a cause of it and will tend to produce it. It is hardly possible to pray sincerely to God for another whilst continuing to hold hard or unworthy feelings toward the one for whom the prayer is made. The three kindred offices of intervention are thus distinguished. Mediation is

between God and men (1 Tim. 2:5)

-- the Creator and the sinful creature. Intercession is on behalf of the reconciled man to God. 183 Advocacy is exercised with the Father in the case of some definite failure. 184

When the men returned and told Jacob that Joseph was still alive, though he had before him the cumulative evidence of the eleven (besides, doubtless, many servants)

his heart fainted and he believed them not

183. Rom. 8:23-27.
184. 1 John 2:1.
-- even when they told him
    all the words of Joseph.
But when
    he saw the wagons,
his spirit revived, and be said,
        It is enough, I will go {Gen. 45:26-28}.
Those rude wooden conveyances were visible and tangible evidences of a brightened horizon and a new and glorious world, as yet unknown and unseen; and the sight of them confirmed his wavering mind, as Columbus and his companions were encouraged in their belief in that new unknown world which they sought through the weary waste of the wild Atlantic, when the “table board and carved stick” were drifted to the bow of the Santa Maria.

How true this is in the life of an “unbelieving believer”; that he is more confirmed by some slight and inconsequent outward evidence, some tangible and material gift from the Lord, than by the cumulative testimony of the eleven Apostles and all their followers. It is not creditable to us that such should be the case, when some passing providential physical gift, or answer to prayer, should confirm and encourage us more than the sacred words of Christ Himself; it indicates a low spiritual condition. That is the difference between faith and credulity. Faith reposes on the strongest evidence which the universe affords, -- the word of God (attested as being His word by overwhelming and cumulative testimony); but credulity, whilst not receiving that, will swallow any preposterous dogma that is accompanied by a geologist’s chip of stone, or a priest’s tonsure -- anything from an ape-man to a monk’s miracle. Faith floats, resting only on the waters of life; credulity grasps at a straw, and sinks.

Further on, we read that

Israel bowed himself on the staff.

(This world appear to be the correct reading of Gen. 47:31. The LXX have it thus, as also the Apostle in Heb. 11. The difference is simply in the vowel points, which would alter the word from mittah to matteh. A great contrast with the wagon is the staff, which is an emblem of the word of God, as the support and defense of the soul. There must be importance in this apparently slight action of Jacob’s, or we should not have had it twice recorded. The staff is connected with the rod in Psa. 23,

Thy staff and Thy rod they comfort me:

that is, not only is the supporting staff comforting but the chastening rod is so -- being a proof of a Father’s love and care. The fact is that now Jacob returns to the simplicity of entire dependence on God. In the midst of his prosperity he had said that with only his staff he had set out and crossed Jordan, and that since then he had got great wealth. Now he is going to leave it all and come back to the bare staff; leaning on that alone he worships God. As Antæus, when brought to the ground, uprose with increased vigor received from its contact; so Jacob, now brought down to the staff, receives an exaltation of spiritual power which closes his troubled and pathetic life in lofty praises and far-reaching prophecies.

**Jacob Crosses His Hands.  
Manassah. Reuben.**

It is when the oyster in the Persian Gulf is wounded and dying that it forms the pearl; and Jacob's expiring exclamation is a priceless gem of wisdom and beauty. Dying utterances are sometimes characteristic of a whole life. Richard Baxter's last words were, “I have pain . . . but I have peace.” Raleigh, feeling the headsman’s axe, said, “It is a sharp medicine, but it cureth all sorrow”; Ignatius, “Yea, all torment which the devil can invent, so I may but attain Christ.” Diderot's last words were, “The first step towards philosophy is incredulity.” Gibbon said, “All is dark and doubtful”; Beethoven said, “I shall hear.” The polite Lord Chesterfield is reported to have last said, “Pray give Dayboles a chair”;

Buonaparte, “Tête d’armée.” Julian the Apostle said, taking some of his blood and throwing it in the air, “Galilean, Thou hast conquered.” And Jacob's last words were similarly characteristic of his long and, on the whole, faithful life. Besides which they seem an inspired prophecy, and therefore come down carrying divine light through the centuries. If some fixed stars were plucked from their places, their light would still continue streaming down for ages afterwards.

Jacob was withdrawn, but his life and words still enlighten us.

But especially his words; for it sometimes occurs that a man of weak and imperfect character speaks with the eloquence of perfect wisdom. In extreme cases such inconsistency is repugnant, and the natural reflection suggested is, “Physician heal thyself.” Pope calls Bacon “the wisest, brightest, meanesst of mankind”; and of a celebrated preacher it was said, that when he was in the pulpit (he talked so well) that he never should go out; and when out of it (he “walked” so badly that) be never should go in. Demosthenes made such soul-stirring orations against Philip that the Greeks who heard him rose and cried for arms; but whilst they were using them, Demosthenes himself preferred to use his legs. 185

Truth is however so valuable that no matter from whom it comes, we should not let the speaker’s inconsistencies hinder our reception of it. Halting, Jacob’s life might have been; but his words were generally peculiarly wise, beautiful, and pathetic. Here at the close, as was feigned of the swan, “Death darkens his eyes and unplumes his wings, Yet the sweetest song is the last he sings.” 186

Since he has come to lean on the bare staff he can neither say nor do anything amiss. Joseph brings Manasseh and Ephraim for his blessing, but the old patriarch crosses his

185. At Cheronea
186. Doune.
hands, \textsuperscript{187} and reverses their order in the succession. The sign of the cross, traversing and reversing natural order and human expectations, is found here as everywhere -- from the cruciferae up to the constellations. Children begin early making “noughts and crosses,” and find noughts and crosses to the end of life.

My thoughts are not as your thoughts \{see Isa. 55:8\}; God says; and this not because the divine thoughts are designed to be apart from or opposed to ours, but because they are right and we are wrong -- we look at the eddies; He sees the stream.

Jeremy Taylor remarks on the strangeness of the idea of the cross. Indeed it is difficult now to understand the import of it to those of old time: \textit{it has actually reversed its own original meaning}. Now, it is outwardly honored. It is set in precious gems above crown and tiara, orb and sceptre; it is an object of worship to three hundred millions of civilized people. It surmounts the most gorgeous and stately human edifices: magnificent cathedrals are built in its shape. It floats over land and ocean embazoned on the standards of the most powerful nations. But then, when originally used, what was it a symbol of? A criminal’s death, ghastly, agonizing, and degrading! Something far worse than what the gallowes suggests now, for only slave-criminals were crucified.

Thus the shadow of the cross falls on all that follows. It transposes the members both of Jacob’s and of Joseph’s families, rejecting and selecting in a sovereign and final way, which sets aside human hopes and regulations. It selects Ephraim and Judah, and rejects Manasseh, Reuben, and others. If we are surprised as Joseph was, then the reply is,

I know it, my son, I know it \{Gen. 48:19\}.

It is absolute, and we must submit whether we understand its action or not. At the same time, if we consider in the light of subsequent events, we shall often find wise reasons for the peculiarity of that action. Manasseh’s very name had an infirm suggestion in it, which was quite fulfilled in his half-hearted descendants: when they came to the Jordan, half of them stop short, and half go on: that was characteristic of the tribe, and the embryo of it may have been seen in Manasseh by Jacob, as the embryo of the irresolution of the tribe of Reuben was certainly seen by him in their head.

Of the latter he says,

Unstable as water \{Gen. 49:4\},

and the simile is perfect. Water takes the color of anything adjacent, and the shape of everything with which it comes in contact. “Water,” says Burke, \textsuperscript{188} “. . . is insipid, inodorous, colorless, and smooth . . . For as fluidity depends . . . on the roundness, smoothness, and weak cohesion of the component parts of any body, . . . it follows that the cause of its fluidity

is likewise the cause of its relaxing quality -- namely, the smoothness and slippery texture of its parts.” One would think that he was describing the character of the Reubens -- all those who are accursed with infirmity of purpose, invertebrate molluscs, who have no more backbone than a jelly fish. When Joseph was in danger from his brothers, Reuben who should, as eldest, have protected him, does proceed so far as to say,

\textit{Shed no blood}

-- the thought of blood is repugnant to this tribe, especially in theology --

put him down this pit \{see Gen. 37:22\}.

He \textit{meant} to rescue him; but something always happens to upset a Reuben’s good intentions. He means to be an upright man, no doubt, but falls into the terrible sin of which his father accuses him.

The tribe carries permanently that disease of vacillation. They decrease in the wilderness, and when they come to Jordan stop short, and, though they promised, and undoubtedly meant to go across and fight the battles of Israel, yet they never do so, but were the first to be led away captive by Hazael and Tiglath-pileser. After the great crisis, when the Israelites cast off the yoke of the Canaanites, by defeating Sisera’s vast army, Deborah celebrates the victory in a lofty psæan, distributing praise and blame. Ephraim and others receive honorable mention; Meroz is bitterly cursed for inaction; but Reuben is dismissed with one of the keenest satires that the stinging tongue of woman ever uttered. \textsuperscript{189}

For the divisions of Reuben there were great thoughts of heart [Heb. “impressions.”] \{Judg. 5:15\}!

Why abdest thou among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuben there were great searchings of heart \{Judg. 5:16\}!

That was what Reuben gave when his brethren, in the agony of that mortal struggle, were giving their heart’s blood. Reuben was giving his heart-searchings. Whilst Zebulun and Naphthali were

jeoparding their lives on the high places of the field \{see Judg. 5:18\},

in death clutch with a valiant foe, Reuben was amongst the sheep-folds, searching his heart as to what he ought to do -- in the expressive American phrase, “sitting on the fence.” I expect he had nearly made up his mind about the time that the battle was over. Well, it is a convenient way. And he has left many descendants.

\textbf{Reuben (continued). Judah.}

There are two other features generally prominent in the Reuben character. One of them is the general misery of the irresolute mind: it is, while never effectively repentant,

\begin{flushright}
\textsuperscript{187} Gen. 48:14; LXX. Syr. and Vulg. Elliot. \\
\textsuperscript{188} Essay on the Sublime and Beautiful. \\
\textsuperscript{189} Judg. 5.
\end{flushright}
always remorseful for its weaknesses or neglected opportunities. When Reuben returned to the pit and found Joseph gone,

he rent his clothes . . . and said, The child is not, and I, whither shall I go? {Gen. 37:29, 30}.

Tiberius seems to have been of the same irresolute mold, though no doubt a far worse man than Reuben. There is a very characteristic passage in a letter of his to the Roman Senate, in which he says that if he knows what to write to them, or how to write, or what not to write, may all the gods and goddesses torment him more than they are already tormenting him.

The other feature is the tendency of the irresolute man to use strong speech, and make vigorous promises. Indeed be may generally be distinguished by this alone: it is good counsel never to trust any one that uses habitual superlatives. Reuben wants his father to send Benjamin with him, and says,

Slay my two sons if I bring him not [back] to thee {Gen. 37:42}.

That sounded very emphatic indeed, -- slay his own son, -- his two sons too! It is so vigorous that we are hardly left room for a mild enquiry as to who on earth wanted to slay his two sons, as to what consolation this would be to their already sorrowing grandfather; also a reflection, that the sacrifice he proposed was not of himself, but of a very vicarious nature; and finally, a desire to know what the two sons themselves thought on the subject.

What his father thought was soon shown: he says,

My son shall not go down with you {Gen. 42:38}.

He knew Reuben, “unstable as water”; and knew that the strength of his words was balanced by the weakness of his actions. He reversed the saying of the iron hand in the velvet glove, and transforms the motto to fort. in modo, suav. in re. Moses says,

Let Reuben live and not die; and let his men be few {Deut. 33:6}.

Our translators, thinking there must be some mistake interjected the word not, -- let not his men be few. But Moses knew perfectly well what he was saying. Let Reuben live and not die, to just exist without expiring was all that could be expected or desired for him; but let his men be few -- the fewer the better.

The contrast of Judah’s character is very striking everywhere, and no where more than in the passage just referred to. Judah makes no large offers at the expense of his sons; what offer he makes is much more moderate, and at his own risk.

Send the lad with me . . . I will be surety for him {Gen. 43:8, 9}.

Jacob instantly trusts to him and lets Benjamin go. In doing which he showed again his discernment of character; for Judah nobly redeemed his pledge of suretyship, when he stood forth in Egypt and proffered himself as a substitute for Benjamin.

This was the nature of Judah, and also of Benjamin, who ever after remained closely associated. When the ten tribes fell away into Jeroboam’s idolatry, these two tribes stood by themselves. And wherever their descendants are found to this day, something of that character pertains to them, their unconquerable determination and persistence -- sometimes unhappily clinging to an evil or mistaken course -- and that through frightful and appalling persecutions. A lion is the metaphor used by Jacob in his blessing of Judah; and a lion was emblazoned on Judah’s standard, the most appropriate figure possible of the power of a strong and determined mind.

In Foster’s “Decision of Character” there are passages where he contrasts the lion with the ox, showing that while the lion is not so large, or strong, nor better armed than the ox, yet by reason of their different dispositions, whilst the ox can be driven anywhere, few dare interfere with the lion. “A man,” he proceeds, “who excels in the power of decision has probably more of the physical quality of a lion in his composition than other men.” The blessing of Moses on Judah is

Let his hands be sufficient for him {Deut. 33:7};

and they generally have been -- like that Norse family that Dällinger speaks of whose crest is a pickaxe, with the accompanying motto, “I will find a way or make one.” The order should be first deliberation, then action. The motto of Von Moltke is said to be, “Erst wägen, dann wagen,” first weigh, then venture. The moment that closes the decision begins the action.

In its highest forms this character is not to be shaken in its purpose, even amidst calamity, ruin, and disaster. Paul, looking forward to bonds and death, calmly says,

None of these things move me {Acts 20:24}.

After the battle of Marathon, Cynaeogirus seized one of the Persian boats which was pushing off from the shore. The Persians instantly lopped off his hand. He seized the boat then with the other, and they cut that off also: then he seized hold of it with his teeth.

Judah. Issachar.

Simeon And Levi.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet (from amongst his descendants) until Shiloh come {Gen. 49:10}.

This was remarkably fulfilled: the tribe always retained its cohesion and autonomy, even when in captivity, until there went out a decree from Caesar Augustus that all the world should be taxed {Luke 2:1}.
rather enrolled for taxation. 190 It was when the Jews were thus going to lose their nationality, and become merged as units into the Roman Empire, -- when Joseph and Mary had gone to their native town of Bethlehem for the very purpose of being registered as Roman subjects, that Messiah was born. Shiloh 191 came.

And unto Him shall the gathering of the peoples (plural) be {Gen. 49:10}, but that gathering is still future.

Observe this remarkable peculiarity in prophecy: there is no perspective in it. There was to be an interval of at least nearly two thousand years between Shiloh’s coming and the gathering of the peoples to Him yet the prophet connects the one event immediately with the other, the vast interval in no way diminishing the importance and prominence of the more distant one. Thus, instead of prophecy’s being like a picture with prominent foreground, diminishing “perspective” and “vanishing point,” it is like a chart, in which the object retains the same magnitude whether it be near or distant; and the reason is plain. In a picture we look along from the ground, from the point of human sight; but in a chart we are looking down from above, and everything is comprehended at once in the view. The mind of the Most High, therefore, sees and comprehends everything in one vast and infinite plan; past, present, and future -- the whole events of eternity -- being within the stupendous range of that omniscient intelligence. The abrupt connection of events separated by long ages is one of the proofs that a prophecy is divine. Men do not write so, for men do not think in such a manner. They look at events from the ground line, and see but a limited range with a perspective -- what is future constantly diminishing in value and prominence in proportion to its distance.

I should define prophecy as an infinite reasoning -- the conclusions formed by perfect wisdom on the basis of perfect knowledge. Men can tell by their imperfect wisdom and limited knowledge that certain results will follow such and such causes. But even the wisest men are often entirely at fault. Metternich, who was one of the most astute diplomatists, said to Lord Hardinge in 1848 at Vienna, that he thought there would be “disturbances, but nothing much”; yet four days afterwards he was flying for his life, and his house was sacked. If one knew everything and reasoned correctly, he could tell the whole chain of results to all eternity: of course God alone can do this, and therefore, as Newton said, “If the scripture prophecies are accomplished, the scripture must be the word of God”; and this kind of evidence to the inspiration of scripture is a continuous one, as years progress and the prophecies are fulfilled -- and a cumulative one. Miracles attest a revelation at the time of its announcement; prophecies, which are miracles of knowledge, attest it for subsequent times; so that we are never without supernatural evidence of God’s words. Regarding prophecy in this light, we can get some slight idea of that August and stupendous Mind which, comprehending and remembering all phenomena, reasons to their consequences through millions of ages.

Judah was to stoop and couch (the first of these original words implies a compulsory abasement, the second a voluntary humiliation). 192 But he was to couch as a lion, ultimately to rise up in royal dignity and judgment. It is, in principle, the sufferings of Christ and the glories that follow {see 1 Pet. 1:11}.

In the end of the Book, when the apostle John is called to behold the Lion of Judah who had prevailed to open and accomplish God’s governmental decrees, he turned and beheld, not a lion but, a

Lamb as it had been slain {Rev. 5:6}:

that was how the lion had prevailed -- by humiliation, suffering, and death, which He had descended into to rise again into regal dominion and power.

Not so Issachar. He was an ass couching down supinely between two burdens. (The word translated “strong” appears derisive, -- lit. “bony.” The usually correct Gadsby 193 seems at fault for once in thinking that this is meant to be eulogistic of Issachar: it is certainly the reverse.) He saw that rest was good and bowed between two burdens; like those who, living by sight, seek to make this world their place of rest, but really find themselves doubly burdened -- with spiritual and temporal responsibilities. The world takes it out of him too; he becomes

a servant unto tribute {Gen. 49:15}.

There is a difference between Buridan’s ass and Issachar: the former could not make up his mind which of the two bundles of hay to eat, and so stood starving -- Reuben-like. The latter would have both and they were too much for him; he could not digest them. He couched in a voluntary humiliation: to him the earth becomes a Grotto del Cane; the air near the ground soporific and poisonous.

But Judah couched to rise again, his purpose indomitable whether in defeat or victory. For some reason most of those who have risen highest in human history have had lives of previous probation in extreme humiliation. David, Joseph, and Moses, minding a few sheep, censured and slandered; Julius Caesar in captivity with the pirates; the Russian Peter laboring in the Saardam and Deptford dockyards; the Russian

190. The taxation itself did not take effect till the time of Cyrenius (or Quirinus) fifteen years after. This explains the apparent anachronism in Luke 2.
191. “Peacemaker.”
Frederick degraded in his childhood and youth; Luther singing for bread in the streets; King Alfred slapped in the face for burning the cake; Washington, like “Cincinnatus awful from the plough,” rising to rule armies and states; Grant from the tannery; Lincoln and Garfield from the canal boats. The gold is found down in the dirt of the earth before it is formed into a crown to encircle the king’s brow; the pearl must be made by the oyster’s saliva in the ooze of the sea, ere it rest on the queen’s breast. There are those who ascend, but it is like going up the Tarpeian rock to come down in crushing disaster; and there are those who are trodden under foot, but like the fruitful seed to rise again, some thirty, some sixty, and some an hundred fold. If we suffer with Him, we shall also reign with Him.

The condemnation of Simeon and Levi shows us the witness of the Holy Ghost against religious intolerance and persecution. 194 They are confederate and deceitful, as religious bigotry always is, but every truly religious man will echo Jacob’s repudiation,

O my soul; come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man . . . they houghed oxen (lit.)

{Gen. 49:6}.

The innocent suffer with the guilty in these accursed crusades -- the innocent ox with the guilty Shechem -- not that Shechem was half as bad as they. The worst of this crime is, they do it in the name of God, religious order and separation; and so bring religion into the abhorrence of unhinging minds. They thus contrive to wrong the world and the church at the same time.

Cursed be their anger, for it was fierce; and their wrath for it was cruel. I will divide them . . . and scatter them

{Gen. 49:7}.

They were thus scattered but in different ways. It is frequently said that the tribe of Simeon were scattered as schoolmasters, but I know of no sufficient evidence for the statement, and think that there was nothing in the disposition which could qualify them for the office -- except perhaps in one of its branches, the castigatory. Levi was also scattered, but the subsequent faithfulness and zeal of the tribe caused this curse to be turned into a privilege: they bore the sacred offices of the service and the priesthood.

Bigotry is not banished: it is around us -- within us perhaps. The Protestant communities have indeed the comforting fiction that the Romanists have absorbed it all. It is convenient for instance to remember the burning of Protestants by Mary, and to forget the hangings and embowling of papists by Elizabeth -- who made a law that, if a papist converted a protestant, both were to be put to death. No, Babylon has no monopoly of this quality, nor her “daughters” either.

---

194. See Gen. 34:18, &c., and Gen. 49.


196. Have we not also this Brahmo-Yoga Lamp, which the ingenious Hindoo mind of Keshub Chunder Sen has constructed out of the selected pieces of other lamps?
children of Zebulun as well as the children of Joseph and Judah who say, “No we shall not let him. So long as, by the grace of God, we have the faculties of life and thought, we shall not let him. We shall cling to the old lamp; for, dull and battered as it looks, it throws a light over all eternity.” Many modern designs are good, but we object to a modern gospel. “This lamp, from off the everlasting throne, Mercy took down and in the night of time, Stood, casting on the dark her gracious bow.” 197

Yet there are those who are busy exchanging; who know not that, when the old lamp is given up, with it will vanish “the cloud-capped towers, the gorgeous palaces, The solemn temples . . . And like the baseless fabric of a vision, Leave not a rack behind.”

Prominent among the exchangers will be always Dan, ever enterprising, erratic, and seeking a new departure. He is “religious” too, and this is what makes him dangerous -- a serpent in the way, an adder in the path, that biteth the horse’s heels so that his rider shall fall backward {Gen. 49:17}.

It was the sons of Dan who robbed that religious young man, Micah, of his idol and priest, and then set it up at Laish; thus being the first to formally institute the treacherous wickedness of idolatry.

Little children, keep yourselves from idols {1 John 5:21}, for this sin is the specious snare that lies like a serpent -- earthly, sensual, devilish {James 3:15} -- in the path, to bite the horse’s heels, and cause the very catastrophe of apostasy. Such an innocent looking adder too, like that frozen snake which the man in Æsop took home for his children to play with. The warmth restored the snake and then -- ! So we find that, when the tribes are recorded in Rev. 7 in the character of servants of God (Rev. 7:3), Dan is omitted; for idolatry is the sin that broods the eggs of all other sins in its nest. It cannot be “regarded as mental error merely,” nor “the Jews regarded as an ordinary community. In a theocracy it was civil treason; and the great purpose, moreover, of the whole institution [of Judaism] was to redeem our race from the depraved and wretched condition which that sin involved.” 198

Nevertheless such is the grace of God that in Ezekiel’s prophecy of the restoration of the tribes (where it is a question not of service but of mercy), Dan is the first mentioned and provided for -- the worst sinner of all (though very appropriately he is the least near to the sanctuary); then at last is fulfilled Jacob’s assurance which even their wickedness could not cancel.

Dan shall judge his people as one of the tribes of Israel {Gen. 49:16}.

We see in other ways the blending of mercy and judgment. Moses said,

Dan is a lion’s whelp: he shall leap from Bashan {Deut. 33:22}.

He has some of the same characteristics as Judah; and so (while we never get a leader from such a tribe as Reuben’s) we find that Dan with all its faults is honored by having a deliverer called from his sons, when from that tribe strode forth the heroic and staid form of Samson, disastrous to the enemies of God in his life, more so in his death: a curious personification of the blended natures of a snake and a lion’s whelp.

There is thus seen a steady decline from Reuben. Beginning with infirmity of purpose, it proceeds through craft and cruelty (Simeon and Levi), through worldliness and sensuality to idolatry, in Dan who is the seventh. As usual the seven is divided at the fourth stage, where God (in Judah) intervenes with the name of Shiloh. From thence the virus and the antidote work side by side, until the evil gets to its worst. This causes the prophet to ejaculate,

I have waited for Thy salvation, O Lord {Gen. 49:18}!

When that seventh and worst stage of evil is reached, then comes God’s salvation; just as, when the leper was quite covered with his disease, the priest could pronounce him clean; so when the wickedness of the race culminated in the murder of the Son of God, “The very spear that pierced His side, Drew forth the blood to save.” From that moment all is changed to blessing and victory, culminating in Benjamin, who is man’s twelfth, but God’s ninth 199 -- “Son of my Right Hand,” though it had been said, “Son of my sorrow.”

So that in the principles relating to this plain Syrian family, and the order of their progress, we see in a microcosm the course of the history of the whole human race: as in the falling of an apple, the swinging of a chandelier, or the quivering of a frog’s leg, were discovered the course of those vast sidereal laws that hold the solar systems in their courses.

Gad And Asher.

The word “salvation” is a spring which if touched by the feeblest finger instantly opens wide the colossal gates of Paradise and lets out upon our brows, “in all triumphant splendor,” the golden flood of that holy light, the gospel of the glory of the blessed God, shining from the face of Jesus Christ. Directly Jonah said,

Salvation is of the Lord {Jonah 2:9},

he is delivered from his darkness and misery. “The old, old sea, as one in tears” casts him from his “foamy lips.” Moses says,

197. Pollok.
198. Dr. Angus.
199. 4x3 and 3x3.
Stand still and see the salvation of the Lord {Ex. 14:13}, and at once the divine command goes forth, and the affrighted multitude cross the yawning gulf in safety. Sinking Peter cries,

Lord save me! and IMMEDIATELY Jesus stretched forth His hand and caught him {Matt. 14:30, 31}.

The importance of this principle cannot be overrated. In Mark 10 the disciples are dismayed to find that even a rich man is not sure of entering the kingdom, and enquire in dismay,

Who then can be saved?

That last word instantly brings the response,

With God all things are possible {Matt. 19:25, 26}.

From the moment therefore that Jacob, hopeless of all else, exclaims,

I HAVE WAITED FOR THY SALVATION, O LORD {Gen. 49:18},

the whole character of his dying charge changes: old things have passed away, and all things become new. No longer do we read a melancholy record of sensuality, wickedness, and judgment, but promises of beneficence, happiness, and triumph. The electric current has touched the black rough carbon and it gleams with celestial light.

It proceeds:

Gad, a troop, 200 shall overcome him, but he shall overcome at the last {Gen. 49:19}:

that is the inevitable character of the new order of things, -- conflict and at first defeat, but ultimate victory. So to him that overcometh will I grant to sit with Me, says Christ,

in My throne, even as I overcame and am set down with My Father in His throne {Rev. 3:21}.

But that is a strange starting for the glorious new life. If we had the arrangement of matters, we would have it settled quite differently no doubt; but perhaps it is as well that we have not (besides, do not even the kings of the earth always put their young sons into the army to endure hardness {2 Tim. 2:3}, discipline and conflict. And they cannot promise ultimate triumph, or should we ever hear of a Prince Imperial, death-stricken with the savage assegaits?). This new life begins mostly with the cry of suffering, with pain, struggling and constriction. The bitter waters of Marah come soon after the salvation at the Red Sea bank.

We should have more care and patience towards the newly converted, if we considered how painful a time of transition the beginning of the new life is; what “troops” attack and often overcome them; what a tearing of tendrils, as old habits and associations are broken away from; what a sense of flatness and disappointment when enthusiasm cools, and persecution, contempt, and disparagement arise; what surprise to find that the ordinary calamities of life strike and hurt as much as ever; what dismay to discover that Christians have faults still, and even that from his own heart the convert hears the language of doubt and sin -- like that poor pilgrim, sore beset, crossing the valley of the shadow of death. These are amongst the troops that attack the nascent life. Let us not yield to that wide-spread instinct of adding to them, to carp and snarl and think we are being “faithful”; let us protect it from needless blows, and cherish it in love and wisdom, for Moses says,

Blessed be he that enlargeth Gad {Deut. 33:20} -- he has a glorious future, though a painful present. The ugly duckling may prove to be a young swan after all: meanwhile most of the fowls of the farm-yard hiss and peck a little at the new comer, awkward as he is, with a world of conceit in his head, and a bit of shell still clinging to his wing.

But he shall overcome at the last {Gen. 49:19}.

In the battle of spiritual life some Blücher shall come before the night falls, and bring with him the victory that was never really doubtful, though it often seemed so.

The wilderness is not all desert; there are oases, Elims as well as Marahs:

out of Asher his bread shall be fat {Gen. 49:20}.

“Happiness” comes now, and fruitfulness.

Let him be acceptable to his brethren:

ey they no longer look askance and with suspicion on him.

Let him dip his foot in oil (Deut. 33:24), that is, walking in the grace of the Holy Spirit.

Shoes shall be iron -- what pertains to his walk shall be in strength;

and brass, capable of bearing judgment.

As his days so shall his strength be (Deut. 33:25).

We should often prefer this promise reversed so as to read, As thy strength [is little] so shall thy days be [easy] -- the difficulties smoothed and accommodated to our weakness.

The unclean writer Sterne’s phrase, “God tempers the wind to the shorn lamb,” is generally quoted as scripture, while it is peculiarly the reverse of the spirit of scripture. God does not usually temper the wind, patting the whole world out of gear for the lamb’s accommodation. He does something much more simple, natural, and wise: He strengthens the lamb to bear it. It is His way, much more natural and far better for us, that He should strengthen us to walk on a rough road, than that He should polish the surface of the wilderness.

smooth for our behoof. If the road is too rough, we may stumble; it might be too smooth, and then we may slip: people stumble forwards; they slip backwards.

But Asher is happy nevertheless, for happiness really is much less dependent on outward circumstances than we are apt to think. It “does not consist in strength, or Myro and Ofellius would have been happy; nor in riches, or Croesus would have been so . . .” Why should Socrates go to Philip, when he had all he wanted at Athens, “four measures of wheat flour for an obolos, and abundance of good spring water for nothing”? Why, indeed! All Diogenes wanted from Alexander was for him to get out of his sunshine; and Diogenes content with his kennel and crust was a happier man than Alexander weeping for other worlds to conquer. Then observe how happiness is ever connected with fruitfulness;

Let Asher be blessed with children {Deut. 33:24}. Whatever person or community is fruitful in gospel work is sure to be characterized by a rejoicing spirit: the words “rejoice” and “fellowship in the gospel” characterize the epistle to the Philippians, and the Philippian spirit everywhere.

He shall yield royal dainties {Gen. 49:20} too -- not only taste them but supply others with them. The chief thing that makes the queen-bee so much larger and more regal than the others is the different food supplied to it in its early life. The egg and young larva are just the same as the others; it is the fact of its being nourished on “royal dainties” that causes its royal development in body and mind. 201 So those who nourish their spirits with royal dainties become royal-spirited.

The Hind Let Loose.

The third stage of the new course is Naphtali, who is a hind {Gen. 49:21}. Here the idea of conflict continues --

My wrestling {see Eph. 6:12},

-- and weakness; it is a hind, not a hart. The hind 202 however expresses cleanliness (Deut. 12:15); devotion (Psa. 42:1); activity (Isa. 35:6); grace (S of S 2:9); swiftness 203 (2 Sam. 2:18); exaltation and security (Hab. 3:19); tender love (Prov. 5:19); especially of the young (Job. 39:1). The twenty-second Psalm is called Ajeleth Shahar, the Hind of the Day-break; and many of these qualities are found expressed in it.

Naphtali is a hind let loose, he giveth goodly words {Gen. 49:21}.

The chief thoughts are Liberty, Ministry, and -- in Deut. 33 -- Satisfaction. It is not merely a free hind, but a freed hind; one that had been kept in bondage, but now is “let loose,” with all that delightful sense of liberty which only the once-imprisoned can feel, who are not so likely voluntarily to enter some fresh bondage as those who have never been galled by its chain: though in truth the hind is not very intelligent in such matters, and never can be quite depended upon. That is to say, that persons who have passed through the bitter experience of Rom. 7, who have turned in despair to all religious expedients to relieve their troubled consciences in vain, and at last have cried,

Who shall deliver me from the body of this death? (Rom. 7:24)

-- that such) persons have a much keener appreciation of the liberty with wherewith Christ hath made us free,

a much higher estimate of the value of the gospel in its enfranchising power that others who have not passed through such experiences, though there is that general tendency in all to become

entangled again with the yoke of bondage {Gal. 5:1},

which we see rebuked so sternly in the Epistle to the Galatians.

There is a lower grade, too, of those who are willing to surrender their consciences to the keeping of others because of the ease which it affords them (for liberty increases responsibility); or even for the more sordid price of temporal benefits, like the dog in Aesop that boasted of the fine fare and easy times he had, till the wolf asked him what that thing round his neck meant; and on learning that the collar was his badge of servitude, the wolf continued that he preferred scarcity and freedom (it might have been a conversation between Naphtali and Issachar).

Beware of dogs {Phil. 3:2} and the canine spirit, which returns to what it has rejected, and submits to a human chain.

And this

glorious liberty 204 of the children of God {Rom. 8:21} may be, and often has been, the portion of those who are galled with outward chains, slavery and imprisonment. There were many Christian slaves who were Christ’s freemen. 205 Peter sleeps calmly

between two soldiers, bound with two chains {Acts 12:6}.

Paul and Silas sing hymns of praise with their feet in the stocks, in that “inner prison.” In Rutherford’s “sea-beat prison,” his Lord and he “kept tryst.” The Countess de Rœuux wondered how de Bray could sleep or eat with such fetters as she saw upon him: but he said, “These shackles are more honorable to me than golden rings and chains . . . And

201. This was proved by Schirach’s experiments.
202. In common with the hart.
203. “That other disciple did outrun Peter.”
204. “Liberty of the glory” rather. It is the future and complete deliverance. Ed.]
205. 1 Cor. 7.
as I hear them clank, methinks I hear the music of sweet voices and the tinkling of lutes.” 206 When they led him and La Grange out to execution, his companion said, “We are here for preaching the word of God”; whereat the hangman pushed him off the ladder, and as the rope tightened round his neck his enfranchised soul sprang into a liberty as boundless as the universe. “His lifeless body lay, A worn out feether which the soul Had broken and thrown away.” Though its body be caged yet the voice of “the lark at heaven’s gate sings.” Zenobia’s golden chains 207 meant slavery: de Bray’s clanking irons meant freedom.

When this condition is reached, and these qualities (indicated in the first paragraph) attained, there is a natural development of ministry,

he giveth goodly words [Gen. 49:21].

This ministry may not be public nor official, yet it is true Ministry none the less. It is a loss to us that we are so accustomed to associate the thought of ministry with an official position, or a distinctive dress -- something formal and authoritative. The New Testament applies the word in a very comprehensive way, and sometimes applies the word -- διάκονος -- to a woman. 208 A course of this sort, simple and sincere service to the people of God as opportunity offers, is a course above all others to lead to Satisfaction, though not unmixed with griefs.

He that watereth shall be watered also himself {Prov. 11:25}.

Of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord {Deut. 23:33}.

And this, though there can hardly be anything in the universe more difficult to satisfy than the human heart; for in it live the horseleech’s two daughters, incessantly crying, Give, give. It is more insatiable than the grave: the maw of the sea and the yawning earthquake are less greedy. Apicius killed himself because he had only eighty thousand pounds left; Ahab had all Israel, but sickened for Naboth’s vineyard; a “little corporal,” having all the best parts of Europe, must also try and rob the Muscovite of his frozen plains; “a little stooping man,” having conquered the whole world, sits down and weeps for another to conquer.

To be equal with God {Phil. 2:6} would not satisfy the Antichrist: he will exalt himself above all that is called God {2 Thess. 2:4}.

Though “Ambition hath one heel nailed in hell, She doth stretch her fingers to touch the heavens.”

That πλήρωμα or “Fulness,” which the ancient sages ever sought but never found, has been discovered by the fishermen of Galilee -- the land of Zebulun and Naphtali, 209 those two who jeopardized their lives unto the death in the high places of the field {Judg. 5:18}, of old against the enemies of God -- whence arose the great Light that illumines those that sit in darkness and the shadow of death. They have revealed to us the fulness of Him that filleth all in all {Eph. 1:23}.

and of His fulness have all we received {John 1:16}.

God, thine everlasting portion,
Feeds thee with the mighty’s meat;
Price of Egypt’s hard extortion,
Egypt’s food, no more to eat.
Art thou weaned from Egypt’s pleasures?
God in secret thee shall keep,
There unfold His hidden treasures,
There His love’s exhaustless deep.

The Fruitful Bough.
The Shepherd. The Stone.

The new life is further developed in Joseph, 210 in whom it arrives at full spiritual manhood -- he is the eighth from Judah. He possesses some qualities that have little or no place in the struggling and rejoicing activities of Gad, Asher, and Naphtali -- not so much the activities of spiritual life as its passivity, showing that what we are is of more importance even than what we do. For a great part of his life he could do apparently nothing: he was shut up and could not come forth, bound in fetters, the iron entering into his soul; but he had that noblest of qualities, fortitude;

his bow abode in strength {Gen. 49:24}.

This is the last and highest development in human beings of spiritual life.

Joseph is a fruitful bough {Gen. 49:22}, which receives every rough blow without resentment, yielding up in return its own rich fruit -- “that noble tree that is wounded itself when it giveth the balm”; that divine passivity of fruitfulness, which, when nailed to a cross, showers down from its dead branches pardon and beneficence on the murderers.

The archers have sorely grieved him [it is not the passivity of callousness]; and shot at and hated him, but his bow abode

[he did not use it against them; he kept it for their enemies].

207. Gibbon’s Decline and Fall, xi.
208. Rom. 16:1.
210. Other aspects of Joseph’s typical character have been referred to in former papers.
And it
abode in strength {Gen. 49:23, 24}:
it is the self-restraint of power; not the supineness of
weakness. Here is a remarkable verse in Colossians:
Strengthened with all might, according to his glorious
power unto
-- Unto what, now, would the mind expect this grand
cumulative energy to lead?
Unto all patience and long-suffering, with joyfulness
{Col. 1:11}.
The balance-wheel of a watch seems to be doing all the work,
but the spring, hidden away and apparently unmoving, does
more. Incessant motion may be, like the shaking palsy, a sign
of weakness, not of strength. There is a calmness like that of
a star, apparently lonely and motionless in the darkness, but
when viewed by more than mortal sight, it is seen to be filled
with a teeming and fruitful energy, traveling in the exact
course its Creator appoints, and irradiating the darkness of
Cimmerian night to myriads of unhankful eyes.

A fruitful bough by a well:
hidden sources of nourishment as of energy -- the water of life
springing from the wounded ground. Though he may be
imprisoned, he is like a noble tree in a gaol-yard: for him,
“Stone walls do not a prison make, Nor iron bars a cage.”

His branches run over the wall {Gen. 49:22}.
When Pellico was at Brün, and sinking into torpid misery,
through the protracted sufferings of his imprisonment, he was
comforted and strengthened by Count Oroboni, a fellow-
prisoner of singular beauty and nobility of character. This
man, suffering all that a refined mind in loathsome
surroundings can, combined with prolonged illness from
accident and disease, retained a lofty serenity of confidence in
God and good will to man. “Too kind for bitter words to
grieve, Too firm for clamar to dismay,” “Oroboni was
indefatigable in turning my attention to the motives which man
has to show kindness to his enemies,” says Pellico. “Many
men had injured him, yet be forgave all, and had the
magnanimity to relate some laudable trait or other belonging
to each, and seemed to do it with pleasure . . . his noble
virtue delighted me. Struggling as well as I could to reach
him, I at least trod in the same track, and I was then enabled
to pray with sincerity; to forgive, to hate no one, and dissipate
every remaining doubt and gloom.”

The cactus is a churl: he wounds every one who touches
him. The nettle is a meaner though softer nature: those that
touch him gently he stings; grasp him strongly, and he is soft
as velvet. The thistle is determined and “high-spirited”!; he
reverses that: touch him gently and he is harmless; but let
those that roughly handle him beware -- Nemo me impune
laxesset! Far above all these, living “in those bright realms of
air,” where “The chestnuts spread their palms, Like holy men
at prayer,” is the “Fruitful Bough,” extending to all his
gracious beneficence. The insects shall burrow in it; the
woodpeckers pierce it; the sparrow find there
an house and the swallow a nest for herself, where she
may lay her young {Psa. 84:3}:
the grass shall be sheltered by its shadow, and the air scented
and tinted by its odour and bloom: to those who treat it
kindly, yielding ever fragrance and fruit in its season; and to
those who assail it with rough blows, maintaining a god-like
dignity of patience, showering down upon their heads its
opulent benediction. For as high as the heaven is above the
earth; so great is a lofty spirit above a “high spirit”; so much
higher is dignity than pride.

Therefore the blessing on Joseph is of a nature spiritual
and hidden, having the character of eternity and infinitude.

The Almighty shall bless thee with the precious things of
heaven, the dew and the deep that coucheth beneath,
blessings of the breasts and of the womb . . . unto the
utmost bound of the everlasting hills {Gen 49:25, 26}.
These descended on the head of Joseph and on the crown of
the head of him that was separate from his brethren. He had
suffered a double rejection -- from the world and from his
brethren -- and the benison is thus doubly emphasized.

From thence [i.e. from the Mighty God of Jacob] is The
Shepherd, The Stone of Israel {Gen 49:24}.

It is very appropriate that the promise of the Messiah in His
patient and passive character should be thus connected with
Joseph; it is the more striking as the connection is only moral,
not by lineage as in the case of Judah and Shiloh. The mind
naturally passes from thinking of Joseph in these aspects to the
patient and suffering Redeemer Whom be typified. Whatever
there was in Joseph of tender love, of watchful care, of
painful self-sacrifice and vicarious suffering, is a fleeting
shadow to us of the Great Shepherd of Israel. Whatever there
was of solid and abiding passivity, of weight and strength, of
constancy and consistency that, formed in fire and flood, can
endure through fire and flood, is an abomination of that Stone
-- “tried” and “precious” -- which the builders rejected, but
which the Almighty has made the head of the corner.

And He shall bring forth the Headstone with shoutings,
crying, Grace, grace, unto it {Zech. 4:7}!

**Benjamin’s Portion.**

Jacob’s prophecy closes with the ultimate triumph of the
divine life in Benjamin, and the judgment of its adversaries;
for though Joseph may take personal wrong patiently, God
cannot allow it to end there, He must, as the Supreme Ruler,
intervene with a Judge and Avenger; in which sense
Benjamin, “Son of my right-hand,” is a type of Christ, Who
is ordained to judge the quick
in the morning,
(the ushering of the millennial day) and the dead
at night (Gen. 49:27),
(or at its close).

As in Joseph, the eighth 211 from Judah, we have the highest development of the divine nature in man; so in regard to Benjamin, the ninth we have disclosed to us the highest revelation of the divine nature in God. Nine is the number of Deity -- the triune God -- the square of heavenly number 3. Multiply 4, the earthly number, by 9 and we have 36, the number of books in the Old Testament, 212 where God is administering on earth: it ends in judgment, its last word being “curse.” Then multiply 3 by 9 = 27, the number of the books of the New Testament, in which God is administering a heavenly dispensation (the church), and revealing His own nature, the character not being judgment and curse, but grace and blessing. Now in connection with Benjamin we have first the side of judgment in Genesis, for “God is light”: and then, in Deuteronomy we find the latter aspect, for “God is love.”

Hieros Syracuse asked Simonides, “What is God?” The philosopher requested a day to consider his answer, at the end of which he asked for two days more; then for a week: finally he replied that the more he considered the subject, the more dark and unfathomable it seemed. Now, strange to say, we can see the divine nature far better in connection with a worthless creature like Benjamin than with a Joseph; just as one can see the sun better through a smoked glass than through a crystal. For when we hear

God is love {1 John 4:8, 16},
it is no description unless we know what love really is, and how wholly it is self-sustaining, and independent of the elements of admiration or approval, or of any qualities in its object that would awaken these elements; how it is also independent of its object’s gratitude, or reciprocated affection. Dwelling in the ecstasy of its own bliss, pouring forth its flood of opulent light and warmth upon that object, it irradiates it with its own splendor, as the sun’s light makes a vulgar soap-bubble iridescent with beauty and glory.

The difference between admiration and love is like that between lightning and light. Lightning selects its objects, preferring bright and substantial ones; but light, while shedding its benign beams on all, appears in its greatest beauty on objects that are out of its direct range. It is beautiful all along that hemisphere which it directly illumines, but having reached the limits of the horizon, it makes the atmosphere bend its rays, round, so as to touch the hidden regions beyond, and there -- though it is not stronger -- it appears at its greatest beauty, to “Flatter the mountain tops with sovereign dye, Kissing with golden face the meadows green, Gilding pale streams with heavenly alchemy,” in the east; or purpling the evening sky with its gorgeous tapestry in the west. “Its holy flame for ever burneth, From heaven it came, to heaven returneth.”

As strong as death; ... many waters cannot quench love, neither can the floods drown it {S of S 8:6, 7).

For who would expect this?

*Of Benjamin he said, The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long, and he shall dwell between his shoulders* (Deut. 33:12)!

Observe the eccentricity of love; that is its character. It moves in a peculiar orbit, amenable to no formula of line and compass, though some day, when our vision is enlarged, we may find that there are reasons for its eccentric course; as Adams and Leverrier discovered, by reasoning almost superhuman, the cause, hidden hitherto in the deepest recesses of the heavens, for the variations in the planet Uranus' course. Meanwhile we can only wonder at that love which thus selects and glories with its beams as worthless and troublesome a tribe as can be found. Benjamin was the spoiled child, l’enfant gâté and l’enfant terrible of the family, continually a cause, whether by fault or misfortune, of distress and disaster to the rest, from the time when, in giving him birth, the poor mother dies, to the fearful calamities brought on all Israel. A modern traveler 213 singles out its present representatives as being specially repugnant in habit and appearance amongst the many unattractive tribes in Palestine.

Yet for all this, the star of Benjamin always seemed passing through a heaven of love. His father almost breaks his heart at the mere thought of danger approaching him. Judah is ready to go into slavery to protect him. When Joseph sees him in Egypt, he begins

Is this your younger brother of whom ye spake?

but his iron imperturbability breaks down; he has only time to say,

God be gracious unto you, my son {Gen. 43:29},

and hurries out to hide his tears; and so always. After the battles of Gibeath, where Benjamin’s tribe slew forty thousand of the others, those tribes, having conquered them at last, sat down and wept long and sore, not for their own slain, but for little Benjamin {Psa. 68:27} himself.

And here we have him spoken of as the “beloved of the Lord, who shall dwell between his shoulders” (Deut. 33:12).

He shall have the heaped up plate at Joseph's table. He shall have the first king of Israel and the chief apostle, called from his sons; be shall have the holy metropolis of Zion given to his lot, and what has he done to merit all this? Why is it -- why?

“Brother, no eye of man not perfected, Nor fully ripened

211. 5 man’s number 3.
212. Counting the double books as one.
213. Warner: In the Levant.
in the flame of love, May fathom this decree.”  “Celestial love in itself . . . With such effulgence blazeth, as sends forth All beauteous things eternal.” It throws its own “halo o’er the loved one’s head” for reasons that neither mathematician nor metaphysician can trace; nor will it pause to explain its course. Enough for us that the warmth and light of its benign beams rest upon us, and are shed abroad in our hearts. We are the objects of this divine love; and there is much blessing and power in contemplating how independent is its nature; for we are prone to think that modesty would exclaim, “Who am I that God should love me?” Consider that this ineffable grace rests upon us by reason of its own spontaneous action, like the light of heaven, without needing anything to draw it forth. She, to whom the question was contemptuously put, “And do you really think that the Almighty chose you before you were born?” replied, “Yes. I know it; for I am sure He never would have chosen me since.” No, nor before either, but that God is Love.


The section comprising Genesis to Deuteronomy forms one book of five volumes -- called popularly The Pentateuch, but called in scripture The Torah (Law) -- being divided into the five parts, each having its peculiar character, like the Psalms and other portions of the scriptures. Besides this, however, Genesis forms a kind of overture to the whole Bible, where in a vague, inchoate, dream-like way all the themes which are detailed in the following oratorio -- the great oratorio of the Messiah -- are found suggesting themselves, conflicting, mingling, dying away and rising again, wailing in adversity, and triumphing in victory. Then comes the next movement, the book of Exodus, having one distinct theme -- redemption.

The colossal and majestic figure of Moses towers far above all the world’s sages and leaders so unquestionably -- whether from a spiritual or secular point of view, for every nation in all ages since has been enormously affected by his actions -- that it is strange to look at the humble home and surroundings of his origin: a poor persecuted slave woman, doubtless with agonizing tears and prayers, trying to hide her child from the wolfish pursuers; her poor little girl watching and plotting for the safety of a crying babe. In such a way is the personality of Moses shaped and disclosed. As one might look upon his huge and sublime statue by Michael Angelo, and find it difficult to realize so great and god-like a figure being fashioned by such a common-looking uncomely old man; so it is difficult to realize so mighty and stupendous a nature shaped by persons and things thus humble and mean.

They were however, but chisels of the divine Sculptor, and little knew what vast eternal work they were doing.

But how little any of us know what we may be doing when we are fulfilling the humblest duty that lies nearest to hand! Poor Jochebed thought she was only making a rush basket, when she was in reality making an ark that would save one nation, and carry an argosy of blessing to all others: little Miriam thought she was only “minding the baby,” when she was watching over the destinies of the world.

And little Miriam’s stratagem: was it not delicious? Hasn’t it made ninety generations of people smile at its acuteness, and rejoice at its success? Let us learn that we do not badly but well when we put thought, care, and strategy (so that it be honest strategy), into the work of God.

I became as a Jew to the Jew. {see 1 Cor. 9:20} a Gentile to the Gentile;

being crafty I caught you with guile {2 Cor. 12:16};

so says one of the most honourable men that ever lived.

And the woman took the child and nursed it {Ex. 2:9}.

She had faith in God and courage, and the child, when he was come to years chose the same path of faith, esteemung the reproach of Christ greater riches than the treasures in Egypt;

refusing to be called the son of Pharaoh’s daughter {Heb. 11:24-26}.

Who can tell us how much a man’s character is formed by the mother (with perchance something derived too from that little elder sister that minds the baby like Miriam, watching over it with a patient love that is one of the most beautiful and pathetic things upon earth)? It is significant that the Holy Ghost has written so frequently thus:

Hezekiah . . . his mother’s name also was Abi, the daughter of Zachariah. And he did that which was right in the sight of the Lord {2 Kings 18:1-3}.

Manasseh . . . his mother’s name was Hephzibah; and he did that which was evil in the sight of the Lord {2 Kings 21:1, 2}.

This is always the most important part of “woman’s rights,” and “woman’s work”; nor could the selfishness of man ever deprive her of it, even in the darkest ages -- the right of suffering, and the work of laboring, for the future race -- the sacred privilege of giving the earliest and most effective tendency to the character of the sons of men. “Thou barest me not for thyself,” said Iphigenia to Clytemnestra, “but for all the Greeks.” That, too, is not the least painful of her rights, that when the object of her care and training is come to years and beginning to show some result of her labor and anxiety, she must deliver him up, leaving him to take his choice

214. Dante, Paradise.
215. Neh. 8:1, &c.
216. Heb. 11:23, &c. Her husband also.
between Pharaoh’s daughter and the reproach of Christ. In either case she loses him, and knows that for him it is the beginning of sorrows. “So short a time,” says Thetis looking mournfully upon her son Achilles, “the light of heaven to view; So short a time, and filled with sorrow too!” In Aristophanes the magistrate wants to know what women have to do with war; “they contribute nothing.” “Indeed!” replies Lysistrata. “Do we not contribute our sons?” Plato was a wise man; but his proposal of having a public nursery, and for the mothers not to be allowed to know which were their own children would hardly -- humanly speaking -- produce men like Moses.

Naturally, then

it came to pass that when Moses was grown, he went out unto his brethren and looked on their burdens {Ex. 2:11}.

What a revelation in two words! He, the exalted courtier, identifies himself with the herd of crouching slaves, and is not ashamed to call them brethren [see Heb. 2:11];

he looks not on their sins (though we know that, as with all enslaved races, oppression had generated amongst them all the foulest and meanest vices), but on their burdens, the grinding affliction and misery of their daily lives. As he looked, his heart swelled until it became the heart of a redeemer and his nature grew till “Deep on his front engraven Deliberation sat, and public care; And princely counsel . . . Sage he stood, With Atlantean shoulders, fit to bear The weight of mightiest monarchies.” Ah, what a different world, and what a different church, it would be, if we looked more on another’s burdens, and less on one another’s faults!

But all this was of God’s designing and producing, preparing a redeemer for His poor sinful and afflicted people, who seem (except a few like Amram and Jochebed) entirely to have forgotten His existence. And

all these things happened to them for ensamples . . . for our admonition [1 Cor. 10:11].

Moses is the Savior, persecuted even in infancy; rejected at His first advent by the people for whom He had surrendered all, but received at His second advent -- after an absence amongst the Gentiles where He had received the Bride, ultimately delivering His enslaved brethren from the thraldom of the spiritual Egypt, and the dominion of the usurping king, from the judgments of divine justice, as of human injustice; leading, defending, suffering, interceding for them; giving up every comfort, pleasure and ambition of life for them; and receiving in return the murmurings and suspicions of their ungrateful and rebellious natures; -- yet never forsaking them until the harassing dangers of the desolate wilderness are past, and they see on “The low dark verge of life, The twilight of eternal day” dawning upon the summits of “that goodly mountain and Lebanon.”

The Three Plenipotentiaries.

There are three ambassadors from God, bearing different messages to the world, who stand out from all else, like the pole-star and the “pointers” of Ursa Major in the northern skies. As the pole-star looks down on the earth with unsleeping care day and night, so Christ, the greatest of these ambassadors, remains ever the central pivot, round which the creation progresses, and in which it centers. And as the two “pointers” circle round that central star from eternity to eternity, nearer to one another than to it, as though placed at a reverential distance from it, yet always in a direct line pointing to it, the well-known and unfailing guides of way-worn travelers and storm-tossed mariners, so the other two ambassadors, Moses and Elias, always, whether consciously or unconsciously, visibly or invisibly, stand out as burning and shining lights circling round and pointing to Christ, the pole-star and pivot of the vast realm of all the gleaming constellations of God’s desires and decrees.

Though such immeasurable distance separates the two subordinate ambassadors from their chief, yet there is much in common to the three. Each is tested by the forty days’ fasting, and attested by miraculous works. Characteristically, the miracles of Moses (the dispensation of law) are nearly all works of judgment and punishment. The miracles of Elijah (the prophet) of a mingled character -- he calls down fire, but rain also. The miracles of Christ are (as becomes the gospel) entirely of a healing, beneficent, saving nature. 218 These three ambassadors met eventually, on the holy mountain, in the hour that joined and separated two eternities, as the Isthmus of Panama connects and severs the two oceans; and they spoke together of that which they had in their different spheres of testimony always spoken of -- whether by word or action -- the event to which all the eternal histories converge and focus --

His decease which He should accomplish at Jerusalem {Luke 9:31}.

When that final combined testimony is effected, the mysterious cloud envelopes them and removes the ambassadors of law and prophecy, leaving only Him of the gospel, whilst the Voice from the excellent glory pronounces,

This is My beloved Son, Hear Him {Mark 9:7, Luke 9:35}.

There was especially one feature in common in the lives of these three ambassadors. It was -- contrary to what might be expected -- outward defeat. We are apt to think that the great benefactors of the earth live in a continual whirl of victory. Certain the truth is that the greatest of them have lived in a

217. Homer’s Il.

218. Save giving up the swine to the demons and cursing the fig tree -- each a symbolic action.
vortex of disasters. They may go from strength to strength, but outwardly it seems to be from weakness to weakness. And this reveals the quality of their natures. For it is not difficult to be virtuous and venturesome when every effort is crowned with success. It is infinitely nobler to adhere to a right purpose when every effort is mocked with failure. It is perhaps the noblest of all qualities in a created being to cling to a right cause when providential circumstances are perpetually adverse. To Christ by every outward test God Himself seemed so; as in that hour when the Voice of agony cried in the darkness,

My God! why hast THOU forsaken Me? {Psa. 22:1; Matt. 27:46; Mark 15:34}.

Yet He who thus suffered from God and man knew that what He was accomplishing was according to the will of God, and endured to the end.

It was this quality -- God-given -- in Moses that makes him so pre-eminently a type of Christ, and fitly one of the three great plenipotentiaries. In very many ways he was typical, but in this above all, that his life and work was a prolonged series of defeats and retreats, and without one tangible result of benefit at its close. Yet for all this he adheres to the revealed will of God to the disastrous end, and achieves vastly more than any other human being that ever lived.

But consider this element of undaunted devotion to a right course through defeat: how infinitely it is above that useful but common-place virtue of doing right in the expectation that virtue will always be rewarded and vice punished. Seneca’s pilot has far higher thoughts than that when in the tempest he cries to the God of the seas. “You may save me if You will; you may sink me if You will; but what ever happens I shall keep my rudder true!” The truth is that there is no possibility of our seeing the highest moral qualities -- nor perhaps of their existing at all in a created being -- apart from defeat. The noble nature will survive and qualify defeat, and often by “heavenly alchemy” transmute it into victory. Caesar falls on the shore while landing: the soldiers are dismayed at the ill-omen; but He grasps the ground with his hands, saying, “Thus I take possession of thee, Africa!” Thus also he of Normandy, falling down at Bulverhythe, said, “I have taken seisin of this land with both mine hands.” There have been some very great men who have done strange things with defeats. The august Washington constructed a new continent with them; and the illustrious William the Silent, into whose labors Washington entered, not only hardly ever gained a battle, but lost continually under all kinds of untoward, unexpected, disastrous circumstances, yet to no one man, since Luther, does the world owe more for deliverance from religious and political tyranny. This quality seemed to characterize this man’s family too: his kinsman, a

Admiral Coligni, said, “I have lost four battles; yet I show to the enemy a more formidable front than ever.” The blood of Coligni ran in the veins of William (III., of England), and with the blood had descended the unconquerable spirit which could derive from failure as much glory as happier commanders owed to success.

The ancient Scandinavians said that Thor smote the sleeping earth-demon, Skymir, three colossal blows with his hammer on the face; but Skymir merely woke up and brushed his cheek, saying that a leaf must have fallen. Thor seemed to have quite failed, and left the Utgard much discouraged. But afterwards he found that the three blows had dented three great valleys into the earth. Time often reveals that what had been derided as a falling leaf was really a giant’s blow.

But for the present there is but apparent failure; and we do well to avoid the vulgar error of judging of causes by their outward success, or being influenced by the desire of popularity or the fear of defeat. “Tis not in mortals to command success, But we’ll do more, Sempronius, we’ll deserve it.” Outwardly the life of Moses was one long retreat from foe and assault from friend; and when at last he stands after a century of hard endurance, labor, strife, and self-sacrifice, with undimmed view and undaunted heart, within sight of the goal, “ Comes the blind Fury with the abhorred shears, And slits the thin-spun life.” Alas, for hope, “if thou wert all, And nought beyond, O earth!”

Zipporah. The Burning Bush.

Moses, seeing his brethren oppressed, intervenes to save them from their enemies with temporary effect; but when he further tries to save them from themselves, they scornfully reject him. Consequently he retires into Midian amongst the Gentiles. There he finds others suffering injustice and oppression, and defends them: undaunted by the previous discouragements. Opening to them the resources of the well, he wows and wins Zipporah; after which he returns afresh to redeem Israel: this time he is received and submitted to. All this is obviously typical of the rejection of the Messiah by the Jews, and His consequent work since amongst the Gentiles, where He receives the church as His bride, and assumes relationships and responsibilities in respect of her family and her children (the Gentile remnant of Rev. 7), returning afterwards with her to save His Jewish people.

219. Macaulay’s Eng. II.

220. Fabius who was called the Cunctator (delayer) baffled Hannibal by continually retreating before him, until Hannibal was worn out and ultimately defeated. This method of conquering by retreats was practiced by Duguesclin in France, and by Wellington in Spain.

221. Addison’s Cato.

222. Ex. 2:11, 12.

223. Ex. 2:13, 14

Zipporah typifies the bride in the adversity of the wilderness -- the church militant; as Asenath, Joseph's wife, typifies the church triumphant in the future glory. Asenath is a kind of additional lustre to her husband; but Zipporah is, much the reverse -- a hindrance and a discredit to him, a source of danger and sorrow; besides which she is murmuring and ungrateful continually misunderstanding him -- took him at first to be an Egyptian! 225 When we hear of a king Cophetua wedding a beggar maid, or a Duke Chandos rescuing the wife of a groom from his blows and subsequently marrying her, and other instances of that kind of event embodied in the myth of Cinderella, we first think of the romantic side of the transaction, and admire the chivalrous devotion that has been shown; but reflection compels us to admit that the inconveniences of such *més-alliances* are enormous and continuous. Though love smiles at them, prudence recognizes them: they are not to be ignored. But there is nothing that a just and wise man like Moses could do under the circumstances, except maintain patience and silence. He should have foreseen, and did foresee, all that at the beginning; it was part of the sacrifice he had to make. Then there is this to be said in regard to Zipporah, -- that when she met the Hebrew ruler, his glories were obscured; he was a homeless outcast; and it was then she received him in love and faith. We may be sure he never forgot this. Now all that is manifestly typical of the church; -- Zipporah means “little bird”; whether by design or not, the name suggests the same blending of contrary thoughts, -- pathetic suggestions of weakness and waywardness; yet also of a nature belonging to the heavenly places; and of affection and divine care.

For the purpose of redemption God reveals Himself from Horeb. Consider the position from which He speaks: a judge’s attitude and words would be wholly different, when sitting on some committee to relieve the poor, from that in which it would be when sitting on the bench to declare the law or punish criminals. Sinai is the throne of judgment: Horeb is the throne of grace. They are distinct mountain summits in the same range: Horeb (*Ras Safsefah*), being much lower and more accessible than Sinai (Mousa) the rugged and imposing mountain of the law. This is now pretty well established; but it is strange how general has been the tendency to regard them as the same place; just as men usually confuse law and grace. It is at Horeb alone the bush can be burnt without being consumed; there is to be held the great assembly of the redeemed, the Bride, Gentile, and Israel, being grouped round the Redeemer. 226 Hither also came Elijah when he wanted to surrender his charge; and here he found that God was not to be found in fire, tempest, or earthquake, but in the still small voice. The voice on Sinai was very different. 227

Moses turns aside to see why the bush is not consumed:

And when the Lord saw that he turned aside, . . . God called {Ex. 3:4} him to reveal Himself to him as the God of holiness, Who was as a consuming fire, and yet was able in grace to take up such a people as Israel -- a frail useless bush of the desert, yet not destroy them, but purify and glorify them with His own presence. It is the whole cardinal plan and idea of redemption: and what discloses Moses as the seer is that he turns aside to study it, not passing on in indifference.

When the Lord saw that {Ex. 3:4},

He called him to the prophetic office.

The seer looks on all things with eyes that pierce through the mere outward shell, and discern the vital and spiritual meaning; not like the “dumb driven cattle,” who have eyes and see not {Jer. 5:21}, except what lies on the surface. This principle affects all sides of life. When the lady said to Turner that she could see no colors similar to his in nature, the great painter replied, “Don’t you wish, madam, that you could?” *He* could see them -- could see all the gorgeous hues of the sunset in a bit of wet stone. Bruce could see how to win a battle, and Solomon how to live in king’s palaces, by looking at a spider; as another learnt how to build a bridge over the Tweed by looking at a spider’s web. Young Watt’s aunt could see nothing but steam coming out of the kettle that she chid him for watching so continually; but he could see how to develop a more stupendous power from thence, than that monstrous genie whom the fabled fisherman let out of the little box, and who grew till he rose athwart the whole sky.

As a philosophic Kirchoff can by the lines in the spectrum tell us what the sun’s fame is composed of, -- by holding a piece of triangular glass to a ray of light coming through a hole in a shutter, discern what are the materials that form the distant worlds; so Gideon looking upon a bit of wet fleece, or Moses viewing a burning bush can tell us the nature of those spiritual worlds which no telescope has power to reach -- can tell us the very thoughts that live and shine from the heart of their Creator.

**The Rod-serpent.**

**The Leprous Hand.**

Here is another great principle in a small subject,

The Lord said, What is that in thine hand? And he [Moses] said, A rod {Ex. 4:2}.

Jehovah then empowers him to perform prodigious wonders with his rod -- to create and destroy life, to blacken the heavens, to break the vast power of Egypt, to divide the sea -- eventually in the deliverance of Israel. (Of course the Talmudists, with that airy inventiveness so characteristic, which spurns such vulgar aids as facts and proof, say that this

225. Ex. 2:19. See also Ex. 4:24-26.
226. Ex. 3:12, and 18:5; therefore it is called, “The Mount of God.”
was the rod which Adam had in paradise which descended to Seth, Jacob, and so forth. But that is just the common tendency to transfer the virtue to the instrument in order to take the glory of it away from God.) The reader may rest assured that the rod was in itself nothing but a piece of common dead wood; and the principle is this: That while men are apt to think, How much would I do if I had only such and such instruments, God is saving, “What is that in thine hand? Do it with that.” “With that! why ‘tis only a bit of stick. Ah, if it were a sceptre -- or even a crozier: but it is only a crook.” Yet knowest thou not, O man, that thou canst do greater wonders with that bit of common stick, if God send thee, than thou couldst otherwise with sceptre or crozier, though it were the sceptre of Charlemagne, or the crozier of Gregory?

For Moses shall break the iron sceptre of Thothmes with a stick; Shamgar shall slay the Philistines with an ox-goad; Joel shall destroy great Sisera with a bit of iron; Judith slay Holiferne, or Ehud smite Eglon with a bit of steel; David and the woman of Thebez shall deliver Israel with a stone; Gideon rout the Midianites with a few candles and pitchers; Samson overthroweth Israel’s enemies with a bone. There is not such glory in doing great things with great means: there is in doing great things with small means. If Columbus had gone exploring in the Alert or Challenge, “twere no wonder that he found a new world; but he went trusting in God, and did it with three open boats and a few mutinous men.

But the whole passage here is very comprehensive and important. Moses says that the people will not believe him; therefore Jehovah gives him two signs to prove the truth of his mission: and these signs are, in one form or another, the outward evidences that should accompany any one at any time who claims to speak for God to men: --

**FIRST CREDENTIAL. --** The rod is always the emblem of authority, whether it be the king’s sceptre, the bishop’s crozier, the field marshal’s staff, the musician’s baton, the magician’s wand, or the shepherd’s crook: and the authority of man -- that talisman by which he has power and role over other creatures -- is his **intellect.** Sir J. Herschel draws an extraordinary picture of what man’s condition would be without this faculty; having no natural means of defence (much less of offence), helpless, driven before the elements and devoured by beasts. Now what has taken place is, that this faculty of man, having fallen to the ground, has become earthly, sensual, and devilish {James 3:15}

-- a serpent of a fearful and deadly power in the earth, though not without its own kind of attraction (there is a sort of beauty in that into which Moses’ rod is changed); and occasionally innocent too; many serpents are not poisonous. That this degradation and perversion of the human intellect has taken place, let all history attest. The most frightful evils to man and beast in the world have ever been caused by human skill in devising oppression and torture. As if the ordinary ills of life were not sufficient, the fallen intellect invents such playthings as the rack, Baiser de la Vierge, and a thousand other forms of hideous cruelty.

Therefore the first sign is that a man shall, in obedience to and faith in God’s word, stretch out his hand and reclaim this rod; and when thus retaken it is changed from something malignant and dangerous into an instrument of valuable service. The intellect of man is raised from its base condition; and is no longer earthly, sensual, and devilish, but informed by that wisdom from above -- consecrated to the service of God and the welfare of men. What miracle could be greater than change of a Saul into a Paul, or to turn the intelligence of a John Newton from managing a slave-ship to composing, “How sweet the name of Jesus sounds?”

**SECOND CREDENTIAL. --** Then the hand withdrawn from the bosom is leprous --

Out of the heart are the issues of life (Prov. 4:23): not out of the head; nor merely by outward contact. That is to say, The evil uncleanliness of a man’s outward actions (hand) originates in the “heart,” or that side of the mind which includes the Will and the Affections -- the emotional side, as contrasted with the intellectual side. Hence the fool says in his heart, There is no God {see Psa. 14:1, 53:1}: for there is no fool great enough to say it in his head -- i.e., by intellectual process. The Indian Chief Teejyusung was never trained in metaphysics; but he rapidly came to follow this “trail,” when the pale-face missionary told him that the Great Spirit required His servants to forgive their enemies. “That cannot be,” said the warrior, looking out at the long row of scalps that hung at the door of his wigwam. “That is so,” said the missionary, “And His own Son, dying on the cross, prayed that His murderers might be forgiven.” To which the Chief rejoined, “Before that could be, a man must have a new heart.” Which statement contains a fund of sound theology. Now Moses is commanded to put his hand again into his bosom; but when it is drawn forth, it is found to be cured and cleansed. God has dealt with the hidden fountain of life and now the outward actions of life are sound and pure.

The first sign deals with what is popularly called the “head,” the second with the “heart”; and these accompany every divine message, and constitute outward proofs of its origin. In the opening nine chapters of his Evidences of Christianity, Paley works out with overwhelming power that witness which is given by the changed lives of (especially the earliest) Christians; how those who had previously lived selfish lives contaminated with all the foulness of the classic idolatry, now voluntarily passed their days in “labors, dangers, and sufferings,” solely because of the divine message --

228. Ex. 4.
which they had received. Paul catalogues a list of the vilest criminals conceivable to the Greek Christians, and adds, 

Such were some of you; but ye are washed . . . you're your body is [the] temple of the Holy Ghost . . . Glorify God in your body {1 Cor. 6:11-20}.

How shocked Augustine is in his Confessions with his old life at Carthage; how distressed is Bunyan in his Grace Abounding with his old sins; and how great a testimony to Carthage and to Bedford there was, when the grace of God transformed those powerful intellects, and fervent spirits, into agents of His own service for the welfare of His people!

This kind of evidence is continuous and omnipresent; therefore God says, 

If they will not believe these two signs, neither hearken to thy voice, thou shalt take of the water of the river and pour it upon the dry land, and the water . . . shall become blood (Ex. 4:9, 10).

That which is the appointed means of life and purity -- the water becomes to the rejecter the appalling symbol of death and judgment.

There remaineth . . . but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries {Heb. 10:26, 27}.

Moses Losing Caste.

It would naturally seem that the best way for Moses to help the oppressed Israelites would be for him to retain his high position in Pharaoh’s council. Being an adopted son of Princess Thermuthis, he might reasonably have thought, “I can do them most good here as a patron and friend at court: if I identify myself with them in their sins and miseries, I can do nothing.” There would be in most princes a natural reluctance to be associated with the herd of slaves who were so bitterly hated and despised by the Egyptians whom their toils enriched. Radbod drew back when Bishop Wolfran was just going to baptize him, saying, “I would sooner be with my ancestors in Woden’s Hall, than in heaven itself with your starveling band of Christians.” And there would be much inducement to even more benevolent men than he to prefer remaining in a secure and dignified position, where they could do good to the “lower classes” without any serious loss to their own pockets or reputations.

But Moses was to take a different course; like those Moravian preachers who went in amongst the lepers, and bade farewell to all the world beside. No earnest mind has approval for the Sybarite of Herodotus, who could not rest when a crumpled rose leaf was on his couch, and who fainted on seeing a man working hard. But many earnest minds have admiration for St. Simon Stylites receiving the homage of the people as he stood year after year on his uncomfortable pillar above them. It was better that he should come down and “walk the radiant path that Howard trod to heaven,” by plunging into the squalor and infection of prisons and charnel houses, that he might rescue those that were bound in affliction and iron. To be sure this way has its disadvantages: Howard dies of the fever; the Jesuit priests, who nursed the cholera-stricken in Paris, were buried with their patients; Father Damon has just written from the leper settlement in the Sandwich Islands, to say that at last the disease has seized upon himself. Yes, it certainly has its disadvantages. If one be afraid of losing caste, he had better not rashly adopt it.

He Whose course was thus foreshadowed and aftershadowed, being in the form of God, became a little lower than the angels; and, being found in fashion as a man, humbled Himself unto death, even the death of the cross. He made Himself of no reputation. So completely does He identify Himself with fallen, guilty, unclean men, that He says to Jehovah,

My goodness extendeth not to Thee (Psa. 16:2);

and, being blameless and holy, He confesses our foolishnesses and sins as His own. He is not ashamed to call us brethren!

Moses therefore voluntarily takes his place amongst the outcasts. He finds them broken by internal contentions; and so suffocated by oppression that they are more ready to settle down in their afflictions than to welcome his aid. There is a process called scientifically “alternate generation”: the insect aphide gives life to a larva which remains a worm, but gives birth to a new aphide, which in its turn originates a new worm. And this is the course of sin and misery; sin produces misery and misery produces further sin. The one is a cause and also an effect of the other, like famine and pestilence; together they conspire to degrade Israel, and sink them to a depth from which it seemed impossible to raise them. “What can you do with such dogs?” said the explorers of the Africans. “What is the use of preaching to such dogs?” echoed the colonist to the preacher. (The preacher was old Dr. Moffat; and so he gave out his text,

Yet the dogs under the table eat of the children’s crumbs {Mark 7:28}.

Well, no doubt these “dogs” are bad enough, but the oppressor’s testimony against his victim cannot be implicitly relied on: men generally slander those whom they wrong. The wolf in the fable made a very plausible statement against the lamb and his family; but it was an ex parte statement after all, and would hardly do to go before a jury without some judicial comment.

Moses demands their release from Pharaoh, who treats

229. 1 Cor.6:9-11.
231. Psa. 69:5.
232. Ex. 2.
him with scornful brutality. But what would you? Consider what unbounded impudence it must have seemed to Pharaoh for these firebrands to come agitating amongst his slaves, upsetting the whole fabric of society! Truly the evangelist must not be too sensitive to rebuffs: he needs toujours l'audace to bind the strong man and spoil his goods; he will find a grim earnestness in those other little French sayings, that one cannot make a revolution with rose water, nor make an omelet without breaking eggs. And there is a still greater trial that will meet him. To Moses it must have been the keenest sorrow of all when he found that the result of his sacrifices and labors is but to intensify the already bitter misery of their lives. For the usual course of things when people seek to keep others in oppression takes place now. Their slave-drivers say they are listening to these agitators because they are idle, and so their work must be increased; they must make bricks without straw. Pharaoh regards Moses and Aaron as the sole cause of these disturbances in his Arcadia (Ex. 5:4, 9), and roughly drives them from his presence. On their way thence they are met by the elders of the wretched Israelites, who solemnly denounce them with bitter upbraiding for being the cause of their fresh miseries.

All this is very natural and very typical: the Hebrew proverb says, “When the tale of bricks is doubled, Moses comes.” But the case usually is, that the deliverer’s approach causes the work and suffering to be increased. The Hindoo saying is more appropriate; that when a person is threatened by a serpent, he is awakened by a lizard crawling over him. For we usually find that the awakening of those, who are sunk in a lethargy of temporal or spiritual oppression to a sense of their condition, is in all ways a repugnant process. It is when the drowning man is being resuscitated that he suffers most severely; it is a necessary suffering if he is to be saved; but it is painful for the rescuer to contemplate.

The emancipator brings war; the evangelist brings trouble: the first signs of the new life are often cries of pain.

These have turned the world upside down have come hither also, said the Thessalonians,

whom Jason hath received (Acts 17:6, 7!)

The first coming of the Prince of Peace brought a sword, world-wide contention, the destruction of Jerusalem with a million lives. And yet it is not the deliverer that is responsible for this, nor does anyone grieve over it so bitterly as he.

Moses . . . said, Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me?

For since I came to Pharaoh, he hath done evil to this people: neither hast Thou delivered Thy people at all {Ex. 5:22, 23}.

In that crisis of insult and disaster he utters no word of retaliation to the attack of the elders, nor of complaint as to the treatment which he has received, either from king or serf; no complaint, even like that of Elijah’s, that his work was in vain (much less any complaint in that wretched spirit of Jonah, who would sooner see a city destroyed than be should suffer in professional reputation). In the nadir of his course he thinks of their sufferings; not of his own. There is no higher expression of magnanimous sympathy than this; except in that sacred life of One, Who, though He knows that to His people “Death is the crown of life” appointed by God “to free the oppressed and crush the oppressor,” yet weeps at the grave of Lazarus; Who in all our afflictions is afflicted, though well-knowing that each pain is but the birth-pang of some future happiness; Who, in the hours of His passion and death, wept for the guilty Jerusalem, whilst telling her daughters to weep not for Him but for themselves.

Pharaoh Negociates

When the adversary finds that he cannot destroy the people of God with the fury of a Nero, he tries, with far more success, the caresses of a Constantine. The erstwhile roaring lion assumes the role of a minister of light: Pharaoh, finding violence of no effect with the Israelites, tries diplomacy. Herodotus says that the ancient Egyptians used to capture crocodiles by putting clay into their eyes: the simplicity and the effectiveness of this method are very ingenious. It is the way in which the king of Egypt now endeavors to deal with the Hebrew Ruler. To be sure there is the initial difficulty that the crocodile may object to the proposed treatment, as Moses did in the manner we shall now consider: –

Pharaoh’s first attempt at throwing the clay was rather coarse and crude: he said,

Go ye, sacrifice to your God in the land [of Egypt] (Ex. 8:25).

This is the low unworthy suggestion which is usually made to blind every awakened soul. “If you are determined to be religions, well, be it so; but don’t cut yourself off from the rest of the race. Here are plenty of places of worship, objects of worship, and methods of worship, to suit every possible, and impossible, disposition. Choose one of them and do not, with more than pharisaic self-sufficiency, separate from them all and condemn them all.” Pharaoh does not now seek to hinder them from worshiping their own God as long as He is placed on a level with Amun-Ra, Thoth, and Osiris; and once thus placed on a level with the Sun, the Intellect, and the Hidden Life, His glory is sure presently to be reduced to the level of Anubis, Paht, or Scarabæus – the Jackal, Cat and Beetle; or Seb the Earth-goose, or even Seth -- the Devil. If however one will only be content with a God, for instance, a little more to be revered than the sacred beetle, and a little less than the holy bull, why then there are all the appliances of worship that Egypt can afford at his disposal.

And such appliances! Where else could such grandeur and solemnity in religion be found? It is adorned all the way down from the Second Cataract to the Delta with the most magnificent temples the world has ever seen. The Karnak was
approached by an avenue nearly two miles long of vast granite sphinxes, the temple itself huge enough to hold thirty modern churches, its central hall large enough to contain a couple of modern cathedrals. Where has there ever been a more imposing and gorgeous ceremonial; a more venerable and learned priesthood; a more majestic ritual? Apparently Egypt was the place of all others to be religious in, especially now when it showed itself so tolerant (or latitudinarian?) as to admit a new deity.

But toleration springs from principle; latitudinarianism from policy: and there is as much difference between them as between zeal and bigotry. Bigotry will inflict suffering for a Cause; zeal will endure it. “The bigot’s mind is like the pupil of the eye; the more light you pour on it the more it contracts”: 233 but the zealous mind is like a flower, which the light expands and colors. The tolerant man is often zealous; while the latitudinarian is often bigoted. In Christendom latitudinarianism ends, as its name ends, in Arianism.

The test of Pharaoh’s first proposal is constantly arising in a large and historic sense. The first disciples of Christ had to turn their backs on the glorious temple of Solomon when the spiritual Egypt had captured it and made it a place of idols. God was no longer to be found there when His Son had been dishonored: they elected to worship in the caves and dens of the earth; “Heaven, Lord, is there where’er Thou art.” Later on there came a time when the spiritual Egypt proposed to the people of God that they should mingle their worship with the revived Babylonish idolatry; but there were found not a few who had the fidelity to prefer the bleak mountain sides and caverns of Scotland, or the Vaudois valleys to the magnificence of a St. Peter’s Cathedral; as those who preceded them had preferred the catacombs to Jerusalem’s temple, or the

waste howling wilderness {Deut. 32:10}
to the Karnak of Thebes. The same principle and choice arise in the history of every converted soul: which will you have, a sensuous religion without God, or God without sensuous religion? You cannot have both, though Pharaoh proposes that you should; -- but that is only his clay; coarse and crude it is too -- simple mud.

His second attempt is much more adroit; the clay of better quality, more plastic and adhesive. He says,

I will let you go . . . only ye shall not go very far away
{Ex. 8:28}.

Now that seems a fair enough proposal. Why should one travel farther than is needful? and who is to determine the precise distance? All distance is relative. Reasoning thus the soul will find itself settled in a new Haran, on a kind of border land of spiritual life, a land of earthly worship and fleshly associations; a land of doubt and danger. It is a poor condition when a man shall say, “How near can I live to the world without being involved in its judgments?” “Is it wrong to do this?” “It cannot be much harm to do that.” When he says -- not “May I,” but “Must I do such a thing for the Lord?” it is a poor condition and a dangerous position: like walking on the edge of a precipice to see how near you can go without falling in. An eccentric man engaging a coachman asked some of the candidates how near they could drive to the edge of an adjacent cliff. Some of them said they could go within the breadth of a threepenny bit. At last came one who said he would go as far away from it as ever he could: this one was instantly engaged.

To these two Machiavellian propositions the Seer, “firm to resolve, stubborn to endure,” makes answer with that calm dignity which gives far more evidence of an inflexible purpose than all the tempestuous wrath which has been shown against him.

We will go three days’ journey into the wilderness, and sacrifice to the Lord our God, as He shall command us (Ex. 8:27).

That is the shortest distance that must separate Israel from Egypt: three days -- death And resurrection.

Three days’ journey {Num. 33:8} carried them to the other side of the Red Sea -- that Red Sea where God’s righteousness is vindicated; where Justice strikes and Mercy saves. It is the type of the Cross, where in an infinitely larger sense judgment was executed and salvation was accomplished; and which ends for the disciple the course of Egypt, and begins that of the wilderness. In that Cross the world is crucified to him and he to it.

Diplomacy Exhausted.

Pharaoh's third proposal was that the adult Israelites might go from Egypt, but they must leave their children behind them. The wolves in Æsop made a somewhat similar overture to the sheep; namely, that the latter should exchange their lambs for the young of the wolves. What a friendly proposition that seems at first view (yet on reflection misgivings arise). Pharaoh however only suggests that the Hebrews shall leave their own little ones in his care: has he not already given some evidence of his strong interest in them?

By such an arrangement that astute diplomatist knew full well that he would have them all back in his power sooner or later. If the Hebrews had gone without their children their hearts would have remained in Egypt, while their bodies were in the wilderness: a truly miserable condition and an insult to God; for their bodies are no use to Him without their hearts, -- dumb, driven cattle were better than that. God's purpose is to bring them entirely out of Egypt, and to fix all the objects of their interest and affections outside its borders, through the

233. A figure used -- by a strange coincidence -- independently by two eminent writers.
wonder on Canaan --

to deliver us from the present evil world {see Gal. 1:4},

and to set our

affection on things above {Col. 3:2}.

Pharaoh’s purpose is to fix the objects of their love and interest in the old kingdom of sin and condemnation, and so keep them tethered to it as securely as if bound by chains. For the force of attraction is very marvelous: we see for instance, an immense body like the moon held swaying round the earth by a chain so slight as to be absolutely invisible, -- else would she instantly bound away into the recesses of the heavens, but her heart is thus linked by earthly ties. In this, too, as in her celestial origin and borrowed light, is she not filly a type of the church?

By-ends* great-grandfather was a waterman, said the Dreader; he rowed in one direction whilst he looked in another. This was the position proposed by the third compromise; only that Pharaoh wanted the Hebrew boat tautly moored to the Egyptian shore: then they might row as hard as they liked in the other direction. It is the general principle that we have here of the displacement of the center of attraction -- the attachment of the interests and sympathies of God’s people to worldly allurements of any sort. But still it is remarkable how often the Devil hinders the advance, and thwarts the usefulness of even the most devout and earnest by the special means before us, namely, their children. If he can only get possession of them as hostages, we have some terrible examples of how he will use his power: Jacob wailing over Simeon and Levi, as David over Absalom; Aaron’s ministry silenced by the sight of his sons struck dead before the altar.

The spiritual Pharaoh also got possession of Eli’s sons, and so, though an aged and devoted servant of God, he has to bear the rebukes of a child; to have the ministry of his life turned into a reproach; to close it in a storm of disaster, and to remain a perpetual example of the evil effects of a man’s neglecting his own home. It is quite safe to censure him, for he cannot defend himself: his eyes, dimmed in ninety-eight years of service to God, darkened entirely, and his white hairs bowed in death when he heard that His Ark had been captured by the enemy: -- perhaps his censors might not have taken such a thing so much to heart. Nevertheless we must learn -- a hard lesson -- that the ardent prosecution of the highest duties will not exempt us from the evil results of neglecting the lowest. The glory of the illustrious John Howard’s achievements is dimmed by the death of his own son from insanity through wickedness.

When a third compromise is rejected, Pharaoh, exhausting the resources of diplomacy, makes his last proposal: he will let them go when, how, and whither they like, but they must leave their flocks and herds. 234 Now this proposal appears innocent enough; it seem a mere matter of their surrendering a little property; but Moses’ answer reveals the subtle deadly nature of the overture, -- like that spear of Ithuriel, the touch of which disclosed the lurking fiend. For the prophet’s answers not only disclose his own mind, but also his questioner’s. A remarkable mode of answering exercised by his Antitype in later times; for our Lord usually not only replied to the words of those who questioned Him, but also to their very thoughts, 235 which fact reveals largely the meanings of His utterances. Moses answers,

Our cattle also shall go with us, that we may sacrifice to the Lord our God: there shall not an hoof be left behind (Ex. 10:24, 26).

He regarded the cattle, and so did Pharaoh, not merely as so much property, or food supply (for they ate manna in the wilderness), but as the sacrificial means of approach to Jehovah. In fact they were so many types of CHRIST. The enemy wants us to go into the wilderness without Christ: it would be miserable indeed; but it would mean certain destruction.

It is peculiarly the proffer of the present time. The coarser and cruder attempts of the enemy against the people of God have more or less failed, and he is now ready to surrender everything if he can but deprive us of the sacrificial Christ. He will let us have the Christ of the manna; but not the Christ of the passover. That is to say, there is a fashion of religion rapidly growing that affects to receive and reverence our Lord in His heavenly life here on earth, but it rejects and treats with slight and repugnance the doctrine of his sacrificial death, His vicarious suffering and atoning blood. Now there are some stern and terrible words is the New Testament 236 on this subject. In that chapter, in which we have the Son of God set before us as the Antitype of the manna, we are told,

Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you {John 6:53}.

That is, except you receive into the soul and appropriate, as food is received and appropriated by the body, the Son of Man in His blood-shedding and death, ye have no spiritual life at all. It is stated here in contrast with the manna which was the wilderness food of the redeemed -- the earthy life of Christ; and the connection is that unless the Israelites had eaten the passover sacrifice before starting, they would never have lived to get to the wilderness at all. This passage has no connection with the Lord’s Supper, except that in the symbolism of the Lord’s Supper we profess all this. Nor is it a continuous matter like the manna; the tense is, “except ye shall have eaten (φάγησε, πιπησε,“ that is, once for all appropriated) the death and atonement of the Son of Man. 237

However greatly the religion of emasculated sentimentality may extend, the truth shall remain, that before


236. John 6:31-33, 53.

237. [This is not the full truth of the passage. Ed. of BT]
mercy can be satisfied justice must be appeased; before the gospel can be preached, the law must be vindicated. Before the Saviour can accomplish His first miracle in turning water into wine, the Law-giver must accomplish his first miracle and turn water into blood.

The Destroying Angel.
The Blood. The Hyssop.

Those mysterious sphinxes, like Silent Destinies, with that passionless and inscrutable gaze that seems to reveal nothing but comprehend all things, have looked down on many strange events in the thousands of years during which their calm, imperturbable faces have watched over Egypt; but on nothing more wonderful and dreadful than the tornado of judgments which swept down on that doomed country when Jehovah, with mighty hand and stretched out arm, enfranchised His people and crushed their oppressors.

Pharaoh had hardened himself, before God by means of His forbearance had hardened him still further, till there is now no chance of bending him: he must be broken. The reed advised the oak to bow to the coming storm; but the oak haughtily scorned the advice: so the mighty wind flouted it, broke it, blasted it, tore it up by the roots and tossed it aside in its anger, whilst it passed over the weak bending reed, unharmingly.

There went forth the flat,

Against all the gods of Egypt I will execute judgment
{Ex. 12:12}!

Each blow insults and abases some amongst them. Serapis blushing till his Nile waters, erst so translucent, turn to a blood red: Ra, the sun-god, is compelled to smile on Israel and frown on Mizzraim. The sacred frog and fly become objects of loathing. The bull-god, Apis, cannot protect himself nor his fellow-cattle from the murrain. Seb, the earth, is covered with vermin. Osiris and Isis are extinguished in the sky; and NADP, the vault of heaven, is covered with a shameful darkness as with a garment of mourning. The whole obscene brood are “hurled headlong flaming from the ethereal sky, In hideous ruin and combustion down To bottomless perdition.”

The priests had taught the people to look for another god yet to come; 239 for, though as the ancient Greek said, It was easier to find a god than a man in Egypt, yet to every human heart there was one still wanting. Had we as many as the Hindoos yet there is One more -- the Unknown God, as the Athenians called Him -- that some principle in the heart mutually calls for. What Balder was to the Norseman, Hapi was to the Egyptians. Him they ever looked for (as a possibility)

in the firstborn in each family. 240 Now as a last judgment of culminating horror the hand of the Lord is stretched out against Hapi, against the delusion of an earthly Messiah from a fleshly and evil source. Egypt had oppressed Jehovah’s first-born: Egypt’s first-born is slain: “Balder the beautiful is dead.” The expectation of Hapi is cut off for ever!

From this hurricane of devouring punishments sweeping through the land, what is to protect Israel? Not their strength or intelligence, for they are enfeebled and abused; nor their innocence, for they are sinners like their neighbors. God must undertake it; He must not only deliver them from their enemies but deliver them from Himself. “A god all mercy is a god unjust,” and in some way His justice has to be satisfied if He intervenes to rescue them. Therefore it is we now come to that means of deliverance, and lo! here is a strange thing. The angel of destruction is approaching -- to whose descending blows of Almighty power all that was fabled of Odin, and of giant Thor’s crushing hammer, or Jötuns casting avalanches in the Asgard, or Gigantes throwing rocks and mountains at Olympus, is as the tales of children playing; and the agent appointed to protect them from this awful Omnipotence is -- a lamb!

The important type of the paschal lamb is happily so well known that I will only say here: Its distinctly typical meaning as denoting the atoning and vicarious death of our blessed Redeemer permeates the New Testament, and is definitely affirmed in John 1:29, 1 Pet. 1:18, &c. It must be a dead lamb; the death of Christ alone atones. It must become so by a non-natural death as evidenced by the blood-shedding; that is, something penal and repellent -- for sin is the cause of it. (Those whose false delicacy is shocked when we speak of the blood are not shocked at the sin that causes its flow -- that is merely “moral obliquity” but if we deny the substitutional death of the Lamb of God, we must tear such passages as this out of the Bible and then we only have a mutilated fragment of it left.) The Israelites take shelter under the blood and eat of the victim inside the house, identifying themselves with, appropriating and assimilating, the Substitute. 241 It is roast with fire; subjected to God’s judgment. To be eaten with bitter herbs (the repentance of a contrite heart) and unleavened bread (of sincerity and truth) (1 Cor. 5:7, 8).

It was to be no ordinary feast: they were to eat of it standing -- with solemn reverence: with loins girt -- the girdle of truth Eph. 6: with shoes -- shod with the preparation of the gospel of peace Eph. 6:15; a staff -- the word of God -- in their hands: in haste -- a matter of urgency; the whole attitude betokening a journey away from Egypt -- no thought of receiving Christ and

238. Angus. -- see also Eccl. 8:2.
240. As Eve and the Jewish mothers expected the Messiah.
remaining in the world. It commenced a new era and closed the old one; Nisan, the seventh month of the old year, becomes Abib the first of the new.

The lamb was taken on the 10th of Abib, the day 242 when our Lord entered Jerusalem on the ass’ colt and was slain on the 14th, the day He died. It was slain between the two evenings (Ex. 12:6, marg.): the Jewish day would commence at sundown on the Thursday evening, at which time the Lord and His disciples took the passover, but the bulk of the people evidently took it before sundown on the Friday evening. 243 The Lamb of God having been slain on the Friday “between the two evenings.”

The blood was to be sprinkled with hyssop,

From the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall {1 Kings 4:33}:
it was like that sprig of myrtle in the bush that the earl of Anjou wore on his pilgrimage to Palestine; it was a symbol of humility. We may well doubt the reality of that conversion which asserts itself by a levity of flippant self-sufficiency and dogmatism: that is more likely to be real which shows itself in self-judgment, in a contrite heart and a lowly mind.

I abhor myself and repent in dust and ashes {Job 42:6}, said Job.

Woe is me! . . . because I am a man of unclean lips {Isa. 6:5}, said Isaiah.

Depart from me, for I am a sinful man, O Lord {Luke 5:8}!
said Peter. The agonies of self-judgment and abasement which such men as Augustin, Luther, Cowper, and Bunyan (especially, the last) endured for a time almost unsettled their reason, and dissolved their frames. Indeed this ordeal is meant to cause a practical dissolution of a nature that all things may become new. The autumn leaves that strew the ground must be withered and decomposed ere they can come up as flowers again: the black coal must be broken and dissolved in the retorts before it is spiritualized into that ethereal vapor that gives us so bright a light: the dirty rags are thrown into the vats, humbled, torn to pieces, turned into a very pulp, and then presently we see them rolled off in the new form on the “calendars” white, pure paper, on which may be inscribed the maxims of sages, seers, martyrs; yea, even the words of the living God Himself.

It is for this reason no doubt that the record of the exodus is here interrupted by Ex. 13 in which the command is given to associate man with the ass in redemption, Ex. 13:12, 13; a principle most humbling and instructive. (The proud flesh that is shocked by the thought of blood, and speaks of “the dignity of humanity” will resent this humiliation; but I think I would rather be classed by God with the asses than by man with the apes.) After all the ass, though ceremoniously uncleane, is no unworthy emblem of patient humility which has been crowned with supernnal honor. Does it not carry a cross like the humble and wholesome plants of the crucifera?

not bestrode on that eternally memorable 10th Abib by One Who in lowly pomp rode forth to die, what time “The angel armies in the sky, Looked down with sad and wondering eyes To see the approaching sacrifice.”

The Red Sea: Salvation: Miriam’s Choir.

Salvation is a great, comprehensive word. In one sense the Christian has now salvation --

receiving the end of your faith, even the salvation of your souls (1 Pet. 1:9),

that is, from the divine judgment against sin, which corresponds to the passover in Egypt, and the deliverance at the Red Sea. In another sense it is still future,

ready to be revealed in the last time (1 Pet. 1:5),

though now

nearer than when we [first] believed (Rom. 13:11).

In a third sense it is a daily experience. 244

Work out your own salvation {Phil. 2:12}.

The Red Sea marks an important stage. Israel had been sheltered from the Destroying Angel by taking refuge under the blood of the paschal lamb; but at Pi-hahiroth they seem to be in a more terrible position than ever, the mountains on each side, the sea in front, and a rapidly approaching army of overwhelming power behind. They cry out in a panic of fear, whilst their leader’s stern and reticent face holds converse with the skies. Then he turns to them and says,

Fear ye not, stand still and see the salvation of the Lord {Ex.14:13}.

This is the State in which those are who have been converted and have accepted the sacrificial Savior, but have not yet seen the great and glorious consequences of His death and resurrection. The soul then sees itself beset by every evil power and sinister principle of the world, the flesh, and the devil -- “the devil is most busy on the last day of his term,” says old Fuller -- and sees no way of escape, apparently nothing but disaster. Thus the poor pilgrim who had set out from the City of Destruction fell into the Slough of Despond before he reached the wicket-gate and the path of life (but if he had taken heed to the steps -- the promises, -- says the.

243. This is a simple explanation of a difficulty that volumes of learned controversy have been written on Luke 22:15, John 18:28.
244. 2 Cor. 1:6. Phil. 1:19.
Dreamer, he would not have fallen into such extreme misery. Thus Paul cried,

O wretched man that I am! who shall deliver me?
{Rom. 7:24}.

Thus Luther groaned and cried at Erfurt, and threw his inkstand at the devil at Wartburg. (I think, though, that he did the devil more harm with ink than with inkstands). Thus Whitefield fell morbid and despairing at Oxford. Bunyan’s fears were so great that he thought that his breastbone would split. Cowper took a coach to drown himself. Yet undoubtedly it was because these men had divine life and felt that they were so afflicted. What is wanted is for such to STAND STILL, and see the SALVATION OF THE LORD: to see (not the forgiveness of sins, that is the passover, but) the judgment of sin (the root principle, which is not forgiven but condemned, Rom. 8:3), and the great and permanent deliverance ensuing thereon.

When Bilbao planted his flag in the sea to assert his authority, or the Venetian Doge cast his ring into it, or Canute scolded it for approaching his chair, or Xerxes flogged it for wrecking his ships, I am not aware that much impression was produced on it. “Ten thousand fleets sweep over thee in vain, Man marks the earth with ruin -- his control Stops with the shore.” But when the Hebrew seer lifted up his shepherd’s rod over it, the great angry desolate sea recoiled in affright from his feet, making a path through its depths, and then returned with its frightful flood of roaring waters to overwhelm their pursuers. Thus Israel sees the salvation of the Lord, which, as by the one dreadful judgment of the cross, delivers and separates for ever His people from Egypt and its power.

There is therefore now no condemnation to those who are in Christ 245 (Rom 8:1), not alone because God had forgiven them (that was proclaimed five chapters previously in Rom. 3:25, &c.), but because, He,

sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh {Rom. 8:3}.

For the Christian it is done with, and can never come up again for judgment: he is to reckon himself dead, and live accordingly in righteousness. If he fail, he is dealt with on a new ground; not punished as a criminal by the judge, but chastened as a child by the Father.

THEN burst forth from the myriads of throats of the whole assembled nation that great anthem of sevenfold hallelujahs which billowed up from earth to sky and surged in through the portals of pearl, over the sapphire floor. Its echoes have come down to our ears through the clamors of thirty-three centuries, and even now stir our blood like the sound of Gabriel’s trumpet: --

He hath triumphed gloriously . . . He is become my salvation. He is my God. I will prepare Him an habitation . . . Thy right hand, O Lord, hath dashed in pieces the enemy! . . . Glorious in holiness, fearful in praises, doing wonders! . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed . . . Lord, the people pass over which Thou hast purchased . . . Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea {Ex. 15:1-21}!

And Miriam -- poor little Miriam that was, that used to stand in the Nile mud watching over her little brother -- she it is who is leading the choir of those millions enfranchised souls, and doubtless doing this as well as she then did that. Glorious work, Miriam! Better than minding the baby? “Glorious? yes! Better? no! Had I not watched there, I had not worshiped here.” And Moses, the babe whom her childish hands had protected, where is he? Ah! he is a brother born for adversity, and is never prominent in days of triumph like this. Presently there will be trouble again, and then we shall see him coming forward to pray, plan, labor, suffer, conquer for them; anon when the crisis is over, to again quietly obliterate himself. And this always, till he bring them right home to the promised land: then, having overcome every obstacle, he calmly closes his eyes in death and rests.

Mountain: Palace:
Sanctuary: Tree.

Directly Israel reaches the wilderness, they naturally meet with a group of important and beautiful types of the Messiah, and even in their song at the Red Sea there is a triple presentation of Him as the goal toward which the redeemed travel: --

(1) the mountain of thine inheritance,
(2) the place, O Lord, which Thou hast made for Thee to dwell in,
(3) the sanctuary, O Lord, which Thy hands have established (Ex. 15:17).

Stasicrates proposed that he should shape Mount Athos into a vast statue of Alexander. This, he said, would be a monument worthy of such a king -- “with a river running to the sea in its right hand and a city of ten thousand inhabitants in its left.” But the idea -- which is probably the most stupendous that history records -- was anticipated by this first type, which was afterwards developed by Daniel, 246 and was, very likely, taken by Stasicrates from him; for Josephus says that when Alexander and his party came to Syria, Jaddua met them and read to them parts of Daniel’s prophecy.

That prophet says that the Stone which falls on the image becomes a great mountain. Therefore all the features which

245. The Rev. Version has happily restored this verse, Rom 8:1, to its absolute character, by striking out the words at the end, which had been so unwarrantably interpolated.

246. Dan. 2:35.
we have seen in the type of the stone and rock become projected and magnified in the mountain. Besides which there are the obvious characteristics of Security and Dignity. Gianavello and seven men defended themselves successfully in mountain passes against four-hundred troopers, and with seventeen against a thousand.

As the mountains are round about Jerusalem, [Zion and Acra on the south and west, Moriah and Bezetha on the east and north], so the Lord is round about His people from henceforth and for ever {Psa. 125:2}.

They that trust in the Lord shall be as Mount Zion which cannot be moved {Psa. 125:1}.

Resting broad-based upon the earth, rising into the sky crowned with celestial light: though clouds may for a time hide from us those soft and verdant vales that nestle in its bosom, we know they are there still. Lightning and flood beat against it in vain.

He is our everlasting strength {see Isa. 26:4}.

“Trembling, I 247 survey the mountain head of eternity; dazzling summit! from whose height my dimly-perceiving spirit floats into the everlasting!”

Further (2), this is God’s dwelling place. Monarchs select the most beautiful and glorious abodes in their realms for themselves: so the King of kings has selected from the whole universe the person of the Messiah. Shall a Hadrian have so magnificent a villa, or a Nero build for himself an Aurea Domus, and shall the Ruler of the Solar systems not have one too? yes, verily a true Golden House, a palace of delights. -- (3), Here also is the Sanctuary, that is, a place of meeting for God and the worshiper. 248

And HE shall be for a sanctuary {Isa. 8:14}.

Yet, strange to say, when the redeemed people go forward, they are allowed to suffer for want of so cheap and vulgar a thing as water; and straightway their songs of triumphant worship are changed to murmurs of discontent. It would be difficult to believe it, unless we look within ourselves and see also the same gross inconsistency, the same swift forgetfulness and heartless ingratitude; we who have trusted God for our everlasting destinies will often fail to trust Him for to-morrow’s bread. But it is easier for us to be astonished at their failures than to avoid imitating them. After all, this test to which Jehovah in perfect wisdom submitted them --

to prove what was in their hearts {see Deut. 8:2}

-- was more severe than many of us have been put to, or can understand. Gadshy, who passed through this wilderness, says, it is a “burning sandy sea . . . it was dreadful. The stirrups were so hot that I could not bear my feet to touch them, as they burnt through my slippers. Being parched with thirst, I took up my water bottle, but found the sun had cracked it and let all the water out. You cannot walk . . . to burn your feet on the sand. You can hardly ride, for to do so is to add the heat of the camel to that of the air . . . You cannot rest under your tent, for that is to add suffocation to heat. The eyes grow inflamed, the tongue and lips swell . . . the brain seems on fire . . . and all this from the want of a little water!”

And when at last they arrived at Marah, the water was too brackish to drink: this was a terrible disappointment.

Then God showed them a tree which when [Moses] had cast into the waters, the waters were made sweet {Ex. 15:25}.

Once more the outward form changes -- a mountain, a palace, a sanctuary, now a tree, -- yet it is the same Christ, but now slain, for the tree must be cut down and cast in. We must all travel by the way of Marah some time. Well it is if we can so connect with those bitter waters of suffering the remembrance of that patient and blameless Sufferer, Who has consecrated affliction and shown us how to bear it. If suffering brings to us a nearer revelation of the Man of Sorrows Who was cut down in death for us, “then pain Were sweet, and life or death were gain.”

Near every poisonous plant there grows the antidote. On the edge of the grave we may pluck the amaranth; and hard by Marah’s bitter waters is hidden that noble Tree which when wounded yields its healing balm, and when stricken showers down its golden fruit; sheltering the wandering birds and scenting the air, as it lifts towards heaven its pyramid of foliage in God-like magnanimity, yet withal powerful enough to stretch out its great arms and grapple with the hurricane. It is cutoff from the earth and cast into the bitter waters; it must be steeped in that which we shudder to taste, and must take its customary noble revenge by imparting, its own sweetness to the waters. Lord, help us, and lead us in all our afflictions to this thrice-blessed Tree: how blindly do we grope about for everything but that!

---

**Palms And Well-Springs. The Flesh-pots.**

At Elim there is an oasis in the desert, representing the divinely appointed provision of ministry by earthly instruments. There are twelve well-springs (not “wells,” b’ehr, but ngahyin, that is, Christ being the hidden well, there are channels or ducts from Him -- as apostles, prophets, teachers, and so forth). Twelve; the earthly number, four, multiplied by the heavenly number, three, 249 for it is

---


249. [“Three” is the number of full testimony, “two” of sufficient. It applies to objects earthly no less than heavenly. E d.]
spiritual ministration dispensed on earth; twelve tribes, twelve gates to the New Jerusalem, twelve apostles through whom the Holy Ghost, the living water, is given; but the palm-trees represent a more general ministry.

The righteous shall flourish like the palm tree (Psa. 92:12), a beautiful simile, expressing not only the elegance and grace that caused the name of the palm (Tamar) to be given to the Jewish maidens; not only that hardy vitality which can live where almost everything else dies; not only that its fruits are sweet and nourishing, its ever-green boughs a world-wide symbol of victory and praise, its bark yielding medicine for the sick, or made into mats for the devout, its mass of perennial foliage making “the scorching sun-light dim. That drinks its greenness from the ground,” or indicating to the weary traveler afar off across the desert, where the hidden springs are to be found, -- that in fact there are three hundred and-sixty, 250 different uses made of it, alive and dead, by the Arabs; -- expressing not only all this, but above all, that participation in the sufferings and glories of the Messiah which caused its branches to be strewn prostrate before Him as He approached Jerusalem to die, and its boughs to be waved in joyous triumph at His ultimate exaltation in the feast of tabernacles. 251

This is a divine definition of a righteous man or woman. It is a pity that our conceptions are often so different -- of something hard, rigid and ungenial. We have all met with these beautiful and bountiful natures, whose fruit is never more sweet to our taste than when we have just passed by the bitter waters of Marah. We rest under the shadow of their gracious benediction, and for the moment cease to swell the chorus of those who are always crying that Christians are the worst people in the world.

Two such natures, lately transplanted, have shown how difficult it is to destroy the usefulness of a palm tree: -- one was she who was deaf, dumb, blind and otherwise infirm, yet who surrounded herself with an atmosphere of fragrant spiritual life; and earned by her own labours enough to give help to others who were in need; a second was he who went to and fro at Molokai, laboring with his remaining faculties, as one by one they were palsied, and his limbs rotted off, with leprosy. A Latin proverb 252 conveys the general belief that a palm tree grows best when it is burdened by weights -- like the similar belief that a walnut tree thrives most, on being beaten. Perhaps it is true, and that that is why the All-wise Husbandman lays burdens, and heavy ones sometimes, on the righteous -- such as the weight of these three million people on the heart of Moses, and certainly he grew stronger by it. Mohammed says, 253 “The, Christians say, ‘We are the children of God and His beloved.’ Answer, ‘Why therefore doth He punish you for your sins?’ Well, in the first place, God does not punish us at all; the Father chastens us (two as different matters as for a judge to be dealing with a criminal in the dock and for the same man in his private and domestic capacity to be dealing with his own child at home for disobedience). And, secondly, the Christian is chastened because he is “His beloved,” just as the tree might be either weighted, beaten or pruned, because the Husbandman cares for it. The number of palm trees is larger and more elaborate than the number of wells. It is five (man's number) doubled = ten, human responsibility, i.e., to God and man -- the law has two tables: this is multiplied by seven, the heavenly and earthly numbers combined (three and four) = seventy. Twelve represents a mission amongst the community: seventy represents the community itself. Moses appoints twelve pioneers and seventy elders, as Christ twelve apostles and seventy messengers. Twelve is an official number -- twelve gates to the New Jerusalem, &c. seventy is non-official.

They journey again and the whole congregation murmurs. Moses was beginning to feel the weight of them now. Usually we are apt to think that the qualities which a leader most needs are the strong, vigorous, dominant ones. But, when Pitt was asked his opinion, he replied that the quality which a prime minister most needed is patience. 254 Pliny said the same things about a judge; and, though Moses had more patience than anyone living, 255 it was exhausted at last at Meribah.

Would to God, say these emancipated slaves,

that we had died by the hand of the Lord [how pious we can make our blasphemies sound by a few interjections of sacred names] in the land of Egypt, when we sat by the flesh-pots [I doubt whether they sat much] and when we did eat bread to the full, &c., &c. [Ex. 16:3],

... we remember the fish ... the leeks, and the onions, and the garlic {Num. 11:5}!

Ah, “those good old times” that never really existed: what a glamour is over them -- once we are well out of them. What an enchantment distance lends to the view, whether prospective or retrospective. How impressed we should be with a sense of the former highly respectable connections of these people, but that we happen to know that all they had to do with the leeks, the onions and the garlic was to grow them for their taskmasters; and that all they had to do with the flesh-pots was to clean them.

250. Dr. Angus: Handbook.
251. This remarkable tree, “The princess of the sylvan race,” has sometimes, according to Humbolt, 600,000 flowers and many thousands of fruits (either dates, cocoa nuts or otherwise). The pith yields sago, &c. It produces everything some tribes use or need, from vegetable ivory to cordage. It gives its best fruit in old age.
252. Crescit sub pondere virtus.
253. Koran ch. 5.
254. Dr. Smiles.
255. Num. 12:3.
The Quails. The Manna.  
The Sabbath.

The learned critic, searching the Pentateuch for flaws with his microscopic mind, -- much as a midge might study a mountain -- is as grateful for the quails as the Israelites themselves were. Ex. 16 and Num.11 record the giving of quails in different ways: in Numbers a heavy punishment falls on the people whilst they eat them; in Exodus there is nothing said of this, besides other differences. That is enough for the learned critic: the quails are no longer a preliminary dish of mere game; they become evermore a pièce de résistance and are served up with every kind of variety, réchauffée again and again. In his calmly dogmatic way the L. C. announces that the whole Bible is now finally proved -- by means of the quails -- to be a mere human composition. Numbers and Exodus differ, because Exodus is “Elohistic” and the other “Jehovistic.” (These are his two cabalistic words, the open sesame to the esoteric recesses of the dark unwholesome caves of his philosophy.) It is true that Ex. 16 has more “Jehovahs” in it than Num. 11, but that is of no consequence to the learned critic: he has said it, and that settles it; -- Exodus is Elohistic and Numbers Jehovahist.

If the L. C. will examine a bank-note with the same sharp scrutiny, he will find some “flaws” in that (e.g. the tail of the letter f, in the last “of” but one, is forked, -- a most defective letter, -- and generally on the edge of one of the vowels of the word indicating the note’s value there is a white speck, and so forth). But he will be a poor man if he rejects as spurious all the notes thus “flawed,” because these are the very signs which at once convince the man of business that the note is genuine: these “flaws” are secret signs, designedly placed there, and the note would be worthless without them. In like manner the L. C.’s “flaws” in the Scripture, when examined, are found to be striking evidences of its divine inspiration and accuracy. “The accounts are not identical.” Why, if they were, we should not need more than one of them: it is because they are different and relate to two different events that we have two of them. The events, too, are more than a year apart as Num. 9:1, &c., proves. In the first case God did not punish the Israelites when giving the quails, because they were as yet being dealt with entirely on the ground of grace; whereas between that and the second case they had voluntarily put themselves under the law and its penalties, and were dealt with entirely on a new ground. Besides, a special decree of forbearance is naturally shown by the Lord to His people in their transitional stage which could not be allowed later on, just as a mother has a special patience with her child when it is being weaned which she could not exercise toward it a year later. -- But we will leave the quails with the learned critic. To him they are congenial. Food: we have something better.

In both accounts they are contrasted with the manna, which is food supplied from heaven, with no carnal or mortal element in it. It is a type of Christ, as the divine Man come down to the earth, as we have Him presented in the Gospels. “That glorious form, that light insuperable, And that far-beaming blaze of majesty, Wherewith He wont at heaven’s high council-table To sit the midst of trinal unity He laid aside.” It is a strange mystery, The people say one to another Man-hu? “What is it?” And the question remained to designate it, for no one ever found out really what it was -- nor ever will. But something we know: it is the sustenance and strength of the redeemed soul. It is the Son of God come down in humiliation; it comes from heaven and rests on the earth, but separated from the defiling ground by the dew (Num. 11:9) = sanctified by the Spirit and the word. It is “small” = despised, contemned, neglected; but “round” (spherical), it retains its heavenly and perfect character. It is "white" = pure, holy; and it is “sweet.”

What that means no mortal tongue can tell. It tasted like honey, but no one ever yet defined what that is like. From despised things we often get the most valued, the gold from the dust, the pearl from the oyster-shell; from the common coal tar come the most exquisite scents, the beautiful aniline dyes, and, above all, the saccharin, three hundred times sweeter than sugar. We can neither understand nor define, yet we use the term and think we know something of what it suggests. For from the time when Peter wrote of Him Whom not having seen, ye love . . . in Whom ye rejoice with joy unspeakable {1 Pet. 1:8}
till now, the records of the church abound with evidences of the sweetness of this holy and delightful ambrosia.

What an anthologia of rapturous expressions of personal delight in our blessed Savior and personal affection to Him, of the sense of His sweetness and loveliness, could be culled from even the musty tomes of “the Fathers” or the driest volumes of the school-theology of their children! It is worth while wading through the long pages of their puerilities to come to such words as these, for instance, from Augustine, “O Lord, I love Thee, Thou hast transfixed my heart. I could not be satiated with Thy wondrous sweetness.” The iron fetters of the somber theology of the dark centuries could not prevent St. Bernard from singing that beautiful hymn, “Jesus, the very thought of Thee With sweetness fills the breast”; nor prevent those outpourings of devout ecstasy from Thos. à Kempis and St. Francis de Sales. “The sacred humanity of our Lord,” says old Baxter, “is the most proportionable, delightful, sweet . . .” and sings of “the flowers that grow in Christ’s sweet meadows.” “O Christ, He is the fountain, The deep, sweet well of love,” says S. Rutherford. “When I say ‘Sweet Jesus’ the third time,” said the Earl of Derwentwater

257. Milton: Nativity.
258. Though the learned critic says it was tamarix mannifera; but we decline to accept him as an authority on this subject.
to the executioner, “Then strike”: and he knelt down and put his neck on the block, saying, “Sweet Jesus, sweet Jesus, sweet . . . ,” but the axe fell all too soon.

Nor is it alone the cultured or intelligent that taste this sweetness. The poor Scotch idiot boy will babble about “yon lovely Man”: and the poor dying Irishwoman cries “Ma sheached mile gra,” “My seven thousand times beloved.” And with these expressions there is always a sense of heart-rest which shows us what a mysterious connection there is, as in this chapter, between the manna and the Sabbath; as if one should hear the peaceful humming of the bees whilst he tastes the sweetness of the honey. “Thou hast made the heart for Thyself,” says the converted prodigal of old, “And it is restless until it finds its rest in Thee.” The converted captain of the slave-ship sings, “How sweet the name of Jesus sounds . . . ‘Tis manna to the hungry soul, And to the weary, rest.”

We presume to make a mere convenience of Him, we shall find no result but corruption and defilement: the proffered blessing becomes a curse.

The people reach Rephidim, and Moses is commanded to take the rod (of judgment) and with it to smite the Rock; on which the waters streamed forth, giving renewed life, cleansing and refreshment to the tribes.

That rock was Christ {1 Cor. 10:4}, and, consequent on His sacred suffering under the judgment of God, the Holy Ghost proceeds forth with an exhaustless re-generating, purifying, and restoring power. — (The learned critic confuses this event with one that occurs twenty years afterwards in Num. 20, but there are some deeply instructive differences, which he calls discrepancies: chiefly that in Numbers Moses is not told to strike the rock, but to speak to it, for Christ, having once suffered, must not be put afresh to suffering. Also he is told to take the rod [of Aaron’s priestly office]; he does take it, but smites the rock, and smites it with his own judicial rod, making a serious double mistake, as we are told in Num. 20:7-12).

Then a remarkable change of attitude occurs. That which is connected with the manna is the Sabbath — with Christ comes rest; but when they get the Water, the Amalekites come and give them battle — with the Holy Ghost’s advent is conflict. 259 The disciples were to stay at Jerusalem until the promised Spirit was given; and then immediately began their tremendous struggle with the powers of evil — not before, for God does not let the battle commence till His soldiers are thus empowered to meet the foe. A new leader is now required. The wise, all-comprehensive, shepherd-care of Moses continues ever; but an aggressive attitude is now to be assumed, and so Joshua leads in the van of the host, and chooses lieutenants (Acts 13:2) — a type of the leadership in the power of the Holy Ghost of the people of God against their spiritual foes through the wilderness of life, whilst Moses, aloft in prayer, represents the simultaneous intercession of our Lord on high: if the intercession cease for a moment, the battle goes against them.

It is necessary that the redeemed people of God should have training and practice in warfare. Though strife in itself is so contrary to the divine nature, yet we are placed in conditions where it is necessary to fight earnestly and ceaselessly; therefore discipline and instruction are needed.

David says,

He teacheth my hands to war, so that a bow of steel is broken by mine arms {2 Sam. 22:35; Psa. 18:34}.

There may be (to reason on Bp. Butler’s lines 260) no need of conflict in the future life, but there may be every need for those qualities of character produced by conflict here.

259. W. Kelly’s Lectures on the Pentateuch.
qualities that could be only produced by this means. “Plenty and peace breed cowards; hardness ever Of hardness is mother.” There are studies, such as mathematics, which we have to go through in our schooling days, which the bulk of us find no necessity for using in later life; but we always find the benefit of the logical habit and mental discipline that could be produced only by such studies. King Arthur’s sword is hung up by his emblazoned shield never to be used in war again, but its record ennobles it. We know that fire, blows, and attrition have evolved temper, power, keenness, and beauty in it, and that those qualities for ever remain; we know that the king’s arm has wielded it against his foes in battle, and that, above all, is what glorifies Excalibur and distinguishes it from a piece of common metal.

And since these qualities have to be developed, and can only -- so far as we know -- be developed by conflict, it is one of the highest attributes of Christianity that it leads us to war, not against our fellow-men -- much less against our fellow-Christians -- but against the evil principles that assail both them and us. Its genius is presented in the similitude of a Physician Who, whilst He mercifully heals and saves men, grapples with and slays the malignant, lurking evils that fasten on them and seek to destroy them. The conflicts of the physician with ghastly and insidious disease, often in peril of his life, call for as much courage, energy, vigilance, and capacity as those of the soldier on the field of battle. The qualities needed are the same, but the tendency of their action is reversed. “The Son of God goes forth to war . . . His blood-red banner streams afar; Who follows in His train? . . . Who patient bears his cross below, He follows in His train.” Conflict may be in passive suffering and endurance as truly as in energetic assault.

Each of Israel’s foes has its peculiar typical character and methods of warfare. The Amalekites represent those carnal and sinful principles which seek now in the wilderness to hinder and injure us. Their method of warfare -- quite different from that of the politic Philistine or the brave Jebusite -- was mean and cowardly: they

smote the hindmost . . . all that were feeble . . . when thou wast faint and weary {Deut. 25:18},
a dastard foe that lies in wait for every subtle and unfair advantage against our souls, -- whom God has sworn to destroy and concerning whom He has commanded,

Thou shalt blot out the remembrance of Amalek from under heaven, -- thou shalt not forget it {Deut. 25:19}.
Other foes might be treated leniently, but not this one. There must be no truce; no quarter -- guerre à l’outrance.

If we indulge the evil fleshly nature, we are feeding Amalek instead of fighting him, and are traitors to our leader

and cause. The synapta, or “sea cucumber,” has a power of great and rapid growth when it has much to feed on -- like the sinful principles within and around us; but when deprived of food, it has the power to shed off parts of its body, bit by bit, till there is little but the head left (that, indeed, is very slow to die, but it is not formidable without limbs to work with). The most effective way of fighting Amalek is by cutting off his supplies. He lingers long, and many times after he seems to have been entirely destroyed, he meets his accursed race in very unexpected places -- Agag on the throne; Haman in the council-chamber; but the ruthless sword of the prophet shall hew Agag in pieces, and Haman shall perish on the gallows that he had designed for Mordecai.

The General Assembly
At The Mount Of God.

In contending with Amalek there is as great a necessity for praying (Num. 20:11) as for fighting: one is the complement of the other -- as much so as eating and drinking; and one will not suffice without the other, or we may drift either into the dreamy fatalism of the hermit, or else into the barren “perpetual motion” of the sensationalist. Cromwell’s maxim about the powder is sound theology; and though his troops were often seen on their knees by their enemies, they found they were not on their knees to them; their enemies never had the advantage of seeing them with their backs turned, anyway. There is no antagonism between prayer and energy, trust and vigilance: true prayer will lead to energy; true energy will lead to prayerfulness. We should pray as if all depended on God, and fight as if all depended on us.

When Amalek has been conquered, the first thing to be established is naturally an altar. The principle of organized public worship is to be the distinguishing characteristic and most salient feature of the Pilgrim Nation, so Moses calls the altar Jehovah-Nissi, “the Lord my banner.”

For a fighting army always needs a standard, which forms, not only a rallying point and expression of unity, but an inspiring emblem of the Cause for which it is contending, and a public demonstration of the same. There are few evidences of the power of sentiment and symbolism so great as the banner -- a mere piece of silk or bunting, with a name or rough figure on it, intrinsically worth only a few shillings; yet warriors will grapple in deadly fray around it, the young ensign’s eye glaze in death as he tries to hold it, and one man after another will spring forward and pour out his heart’s blood in its defense. For this reason all that sentiment can do to invest a banner with every accessory that can awaken and sustain enthusiasm is usually accomplished: sovereigns personally present the regimental flags, while the chief

261. [And spiritual powers of evil too, wicked spirits. Accordingly Amalek represents Satan working by flesh, though not in the heavens. The enemy has various spheres of evil energy. Ed. B.T.]
religions dignitaries pronounce their benedictions on them amid circumstances of the utmost pageantry. On Israel’s banner is inscribed the august name of JEHOVAH, and it requires no addition of party name, symbol or shibboleth. It is great enough for us all to fight under -- so be it that we fight not one another, but Amalek. Nor shall we be allowed either to monopolize it or to rip it into sections (this is an abnormal taste truly, which would prefer a section of a flag to the whole, yet, strange to say, the taste exists). And we can rest assured that, like the battle flag of the old Norse champion, which, though fatal to him that carried it, ultimately led all that followed it to victory, this banner of the Lord shall advance from strength to strength, until it waves on the ramparts of Zion.

The passage that then follows is an adumbration of that time of final triumph. The clouds open and reveal to us a radiant and glorious vision on the MOUNT OF GOD of Moses receiving Zipporah from Jethro the Gentile, while Gershom and Elizer stand by, and the hosts of the warriors and chiefs surround them, having by the power of God overcome their enemies and reached their (immediate) goal. So the divine Savior shall be revealed in the future with the spiritual Bride who came from the Gentile home; while the upright Gentile of Matt. 25, who is received with a kiss of peace and affection, is allowed to sacrifice, and the Jewish remnant in “two bands” (Gershom and Elizer) are received there in friendship and safety in the presence of the myriads of the Redeemed, whose conflicts and sufferings are over.

Thus do we see that, however broken and incoherent the divine purposes may seem to be during their development, at some period or other, in time or eternity, they grow naturally and certainly to a dénouement which is perfect in beauty and splendor. There is in the classics a vision of vapors rising -- heavy and vague -- from a great plain; but as the sun shines on them they gradually assume the semblance of a noble city with “cloud-capped towers, solemn temples and gorgeous palaces,” which seems risen from the ground as an exhalation indeed, but an exhalation of glory and magnificence, like the holy Jerusalem descending out of heaven from God {Rev. 21:10}.

We can as yet see only through a glass darkly, and know only in part {1 Cor. 13:12}.

Let us not judge prematurely of the ways of the Most High; they tend toward a glorious goal. The grand and resplendent consummation of which we have the type shall assuredly come, but we must wait until the solar light from the battlements of heaven shall shine on these seeming earth-clouds. Shall we judge of the building whilst the scaffolding with its litter of ropes and rude timbers encloses the unfinished walls? or of the ship whilst still on the stocks? or of the tapestry whilst it is in a cluster of running threads in the midst of jangling wheels, all driving in contrary directions? How many shapes of ugliness does the clay take as the potter’s thumb touches it on the flying wheel before at last it reaches its perfection of symmetry? “We see but dimly through the mists and vapors, Amid these earthly damps; What seem to us but sad funereal tapers May be heaven’s distant lamps.” And what it seems to us but as a mass of clouds overhead shall soon open and reveal the unutterable glories of the constellations of the accomplished purposes of God, all governed by that supreme Pole-star whom He has appointed as the pivot of “the vast universe of bliss.”

Moreover, the Pole-star is a double star. And what a strange mystery that double star is! -- two distinct globes, yet seeming but one by reason of their mingled luster; one sphere of light for ever circling round another; each consecrated to the companionship of the other, yet together projecting their combined light far through the darkness of infinite space; each one gleaming with the complementary colors of the other, and together combining a glory of radiance blended into one pure light, which streams out upon a universe teeming with the multiform phases of perennial life.

This is THE GREAT MYSTERY; but I speak concerning Christ and concerning the church {Eph. 5:32}.

The heavens declare the glory of God; and the firmament sheweth His handiwork {Psa. 19:1}!

### The Law And The Testimony.

The course of Israel, as illustrating God’s dealings and purposes with the redeemed people, culminates in the supreme and resplendent glories of the General Assembly on the holy mount. It is the close of a record of absolute grace on the one side and absolute unworthiness on the other. We now come to the consideration of a new aspect of things altogether: namely, the history of Israel, (1) as illustrating man under the law; and (2) as being the repository of the principles of (a) divine service and (b) divine testimony.

“All other nations but the Jewish,” says S. T. Coleridge, “seem to look backwards, and also to exist in the present; but in the Jewish scheme everything is prospective and preparatory: nothing, however trifling, is done for itself alone; but all is typical of something yet to come.” “Old Fuller” has an ingenious conceit to the effect that “the Hebrew tongue hath no proper present tense, but two future tenses.” The author of Religio Medici says, “It is not

---


263. Of these overcomers the Leader appoints rulers of different orders of importance as in Matt. 25:21 &c.

264. Ex. 19, &c.

265. Table Talk.
unremarkable what Philo first observed, that the law of Moses continued two thousand years without the least alteration; whereas we see the laws of other commonwealths do alter with occasions; and even those that pretend their original from some divinity too have vanished without trace or memory." Even Renan, whose difficult task it is to put as changeable and evolutionary an appearance on the Jewish system as possible, says, "This organism was completed 450 years [more like 1450, though] before Christ. Judaism then became an abridgment of all the religious work of the world." 266

Thus do even the smallest actions of the Jews become magnified and thrown forward over the field of the world's vision, as in the specter of the Brocken in Hungary, when the traveler sees his shadow projected by the light behind him athwart the whole sky, enormously enlarged in all its dimensions; when he raises his walking-stick or casts a stone on the ground, the projected shadow seems like Odin plucking up a tree by the roots, or Jupiter casting Mount Ætna on Typhon.

In considering the Jewish records then we are not merely studying ancient history, but contemporary history, of principles and events such as we are now passing through. So when Israel is placed under the law he is tested as representing all mankind, and when he has the sanctuary and testimony committed to him, he is privileged on behalf of the whole race: it is not merely national or parochial, it is cosmic. To test the whole world in any other way so as to give a definite historic result would be manifestly impossible. The principle is the same as that which we see going on all day long in every-day life: in nearly all cases of trading the buyer only sees a small sample of the merchandise that he is invited to purchase. It is impossible for him to see, taste, and smell the whole bulk. So the hand is pushed into the corn sack, cotton bale, or tea chest, and a little taken out to represent the whole; or the "valinch" is plunged into the wine-butt and withdrawn with a sample so small that its absence is not missed, yet by it both buyer and seller agree to abide. If it be satisfactory, well and good; if not, the bulk is judged by the sample and rejected. And this last is what happened when Israel's corruption was finally proved: the time of probation was ended, and it was said,

Now is the judgment of this world {John 12:31}.

The law is given amid circumstances of appalling grandeur, with lurid

fire, . . . blackness, and darkness, and tempest
{Heb. 12:18},
in contrast with the gospel, which came in with the symbolism of luminous tongues -- the law being given in one language, the gospel in all; the law to condemn, the gospel to save; the law to detect what was lacking, the gospel to supply it; the law to disclose sin, the gospel to disclose righteousness; the law to pronounce judgment, the gospel to proclaim mercy; the law to detect man, the gospel to reveal God. The law's commands are numerous, negative, and complicated; the gospel's command is simple and single --

That we should believe on the name of His Son Jesus Christ and

love one another {1 John 3:23}.

Yet

the law is holy . . . and just, and good {Rom. 7:12},

and perfectly adapted to the testing purpose to which it has been applied, and also to the purpose for which it has been designed, of being a

schoolmaster [to bring us] unto Christ, that we might be justified by faith {Gal. 3:24}.

This figure implies a preparatory stage of things during a period of immaturity, at the expiration of which is found the liberty of Christ, which the Galatians so little understood. But that liberty no more implies license than the liberty of a youth freed from the authority of his schoolmaster implies freedom from the restraints of the amenities of honour and propriety. "Liberty" is bounded by "Christ." Usually we have a stronger regard for, and appreciation of, our schoolmasters when we reach maturity than we ever had before. We certainly do not wish to destroy them -- that would be antinomian -- nor to continue in subjection to them -- that were to be Galatian and antichristian.

Of (2a) the principles of divine service anon. But of (2b) the testimony I may here say that Israel has certainly at all times been a powerful evidence to God's rule and the character of it in the earth.

Ye are My witnesses {Isa. 43:10, 12; 44:8}; and not only so in being the custodians of the divine oracles, but in themselves and in respect of their whole history whether in good or evil. For infinite wisdom had so adjusted the matter that whilst they jealously guarded and carried about those scriptures that condemned nearly every step they took, even their national sins and judgments were evidences that those oracles were divinely inspired. The more deeply this is considered the more will be the wisdom of the reply which Frederick the Great's chaplain made when the king asked him for an evidence in brief of the inspiration of scripture. He answered, "The Jews, sire." And very powerful negative evidence to this comes just now from an opponent. Renan says, "It was only eighteen hundred years after Jesus Christ that the work of the Jewish people met with the first severe blow [from those of his own line of thought]. It then became doubtful to minds that were at all cultivated whether the things of this world were ruled by a just God." This is naive, but very important: the Jewish people have carried the evidence of the rule of a just God over the whole earth even till now. It is true that some small scientists are stated to have

recently upset the whole thing; but perhaps it may even survive that. (We seem to remember that a brilliant fellow-countryman of M. Renan claimed to have done something of the sort a century ago, when he said that it took twelve men to build up Christianity and only one (i.e., himself) to pull it down. Still, somehow it survived and used his own house afterwards to print Bibles in.)

The purpose of God is sure to be brought about. If He says to the Jews, “Ye are My witnesses,” they shall be so in one way or another. He does not light candles to put them under beds or bushes: if they are not a testimony in the burning and shining light of obedience and blessing, they shall be so in the gross darkness of sin and curse. If not by a flaming candle, it shall be by a smoking candle. And no one can hide it: Pharaoh and many another tried to do so, but, like the man in the Indian proverb who tried to shut up the sun, moon, and stars in three chests, with very imperfect success.

Here the thought is so far from an obedience sub papa, that the slave voluntarily suffers pain and sheds his blood sooner than not serve. Nor can there be any doubt that the interpretation is right which regards this as a type of the divine Servant voluntarily engaging Himself to perpetual servitude because of his love to God and to the spiritual Bride.

In Psa. 40:6 He says,

Mine ears hast Thou opened:
the word translated “opened” – kaharah – is translated in Psa. 22:16

pierced (my hands and my feet).

As Jacob’s seven years’ service for Rachel suggests Christ’s becoming a servant in order to win the church, so this represents an everlasting service willingly undertaken in order to retain it. The depth of love and the height of devotion here implied only seem the more infinitely beyond our contemplation the more we meditate upon them. Now and then we see some faint reflection here on earth, as when Devine, following her whom be had wooed into prison, was wedded to her in the condemned cell, and held her dead body in his arms till he himself expired with a last “Je t’aime” dying on his lips; or when Leonhard Dober deliberately gave himself into slavery that he might preach the liberty of Christ to his fellow-slaves in the West Indies. Sometimes too we see some reflection of such love and fidelity in a servant --

I love my master [Ex. 21:5]

-- as when that brave Russian leaped amongst the wolves to save his master, or when the French bonne recently gave herself to the mad dog that her mistress’s children might escape.

There are two other typical references in this chapter which are significantly associated with this. In Ex. 21:13 the Cities of Refuge are briefly alluded to, whither the poor outcast, blood-guilty by misfortune, might fly for protection; and in Ex. 21:32 the mention of thirty pieces of silver, which we find stated as the compensation for a dead slave. To the dishonor of our race we remember that this was the precise value which, after bargaining, was put upon the Son of God by the religious leaders of the day. It was a sober business transaction, and therein consists its bitter contempt, its being undesigned. They thought Him a wicked man, but, even so, not worth more than a few shekels’ reward. This insult was keenly felt, even amongst so many other terrible injuries.

They weighed for my price thirty pieces of silver . . . Cast it unto the potter; a goodly price that I was prized at of them (Zech. 11:11-13)!

We frequently see twenty times as much offered for the apprehension of some common malefactor. This was a long time ago. Yes, but there are millions of people around us who would not surrender even that for the possession of Christ now.

Consider for a moment what became of the money for which our Lord was sold. The traitor could not keep nor use

267. Matt. 5, &c.

The Slave’s Ear Bored:
The Thirty Shekels.

When Tischendorf went to Mount Sinai, he found a copy of the Gospels there, where it had been for nearly 1,500 years. It was a strange phenomenon, the mountain laboring and bringing forth -- a dove. In the same way when the Law itself had existed for about 1,500 years, the Interpreter came Who showed us 267 that in some respects within the letter of its text it held the spirit of the new dispensation.

Thou shalt love the Lord thy God . . . and thy neighbor as thyself {Matt. 22:37-39}.

Love is the fulfilling of the law {Rom. 13:10}.

The gospel goes beyond it, but not against it. There is sometimes a mistaken effort to exalt the gospel by contrasting it with, and by inference disparaging the law. This is not

using the law falsely {see 1 Tim. 1:8}.

For in its most legal and condemnatory passages it contains by implication or prophecy, a foreshadowing of good things to come; and even the record of the giving of the ten commandments is immediately followed by a most remarkable passage (Ex. 21), where the obedience of love is compared with the obedience of law -- the spirit with the letter.

The slave who had to be set free on the sabbatic year might elect to remain in perpetual servitude.

If the servant shall plainly say, I love my master, my wife, and my children: I will not go out free; then his master shall bring him to the door post . . . and bore his ear through with an awl; and he shall serve him for ever {Ex. 21:5, 6}.
it: it blistered his hands, and be throw it back to the priests; but their piety prevented their taking it. Eventually it was paid for a potter’s field, as had been prophesied. Now is there anything more desolate than a field -- robbed of its clay, and strewn with calcined cinders and other refuse -- which a potter has done with? And to what purpose was the field put? The most miserable and melancholy of all, though perhaps in this world the most useful and necessary of all --

_to bury strangers in! Wherefore that field was called the Field of Blood unto this day [Matt. 27:7, 8]._

Characteristically to the last, even the blood-money of the great Martyr goes to buy a refuge and resting-place for the bodies of wretched aliens. Oh, can there be a more pathetic connection of thought in all the long eternity, past or future, than the thought of the dead Benefactor hanging on that rude cross, with His thorn-crowned head sunken on His breast, and the desolate burying-ground for nameless paupers that was purchased by the price of His betrayal!

**Israel As Illustrating The Principles Of Divine Service.**

(2a) Xenophon relates a conversation which Socrates had with Aristodemus the Little concerning the obligation of divine worship. Aristodemus was inclined to atheism, but by an argument which Socrates advanced in his usual, courteous, questioning manner, he succeeded in convincing him. Up to this part of the dispute the old philosopher had been perfect: his arguments in proof of a divine design, wisdom and beneficence have been the model of all such reasonings ever since; the embryo of Palsy’s famous illustration of the watch and Lord Brougham’s of the crab’s tentacle might be found in the remarks to Aristodemus about the human ear and eyelash. When, however, Aristodemus at last says, “I would have [the Deity] send on purpose to let me know expressly all that I ought to do or not to do,” the sages’ reply shows us how lamentably in the dark on these subjects the human race was.

For the greatest and most capacious mind of a nation of philosophers gives answers concerning portents and prodigies; and (subsequently to Euthydemus) he says approvingly that the Delphian oracle commands to “follow the custom of your country.”

It seems harsh and crude to say that a modern Sunday-school child knows much more of this subject than the ancient philosopher, yet it is quite true -- as true as that the modern child knows very much more of geography and astronomy than Plato and Aristotle, who never suspected that the western hemisphere had continents, that Saturn had rings, or Jupiter moons; but of course all this is no matter of credit to the modern child or discredit to them. What was unknown to them has been disclosed to us, that is all. “If I can see more than others,” said Sir Isaac Newton, “it is because I am standing upon giants’ shoulders,” meaning that his discoveries were based upon those of Copernicus and others who preceded him. And if we in the Christian era know more as to the service of God than those of former times, it is because we have been raised on giants’ shoulders to see that which God has been pleased to reveal -- primarily by means of the Hebrew system.

“Do but consider,” continued Socrates on this subject, “that the sun that seems to be exposed to the sight of all the world, does not suffer us to gaze fixedly upon him, and whoever has the temerity to undertake it is punished with sudden blindness.” This is only partially true whether of the type or of the antitype: the sun will sometimes, while still visible, veil himself sufficiently to be gazed on by all; “Lo, in the orient when the gracious Light Lifts up his burning head, each under eye Doth homage to his new-appearing sight, Serving with looks his sacred majesty . . . Attending on his golden pilgrimage.” If Herschel sat to study the sun for twenty-five years, so may those whose telescopes reach into that heaven far beyond the stars contemplate for ever the great Source of all light and life, with reverence and godly fear indeed, but with ever increasing love and adoration: ever to apprehend, never to comprehend. “When I have laved the sea dry,” said the boy to St. Augustine, “then thou shalt understand the Trinity.”

But it is true that this kind of contemplation has a powerful effect on the sight. Gazing long on the sun somewhat unfit the eye for the time for minute discernment of surrounding things. Sir Isaac Newton had looked so much on it that its image remained continually impressed on his sight, even, it is said, when in the darkness of night; and there seems to have been some similar persistency of vision on the spiritual retina of his namesake, the friend of Cowper --

I meditate on Thee in the night watches [Psa. 63:6].

A recent biographer says that when John Newton was getting old he used sometimes to forget himself when preaching, and would turn to an old servant standing near him, saying, “What was I speaking of?” when the answer invariably was, “You were speaking of the Lord Jesus Christ, sir.”

Now that which Aristodemus and multitudes of others sought vainly to know, which even a Socrates could not disclose, has been revealed to men by means of the Hebrew system. God thus made known the principles on which and the methods by which He required that men should approach, worship, and serve Him. At that time they were only to stand “afar off,” it is true, and behold Him with the outward eye. 268 When Christ, the true Israel, was appointed, He disclosed infinitely more; then men were “brought nigh” and beheld Him with the inward and spiritual vision, 269 in a sense in which He had never been seen before. But all the main elements relating to Approach, Worship, and Service,

are here set forth in a system of symbol-teaching; this part of the Pentateuch being arranged as a Kindergarten for the world, in the childhood of the race. This system of instruction has been for three thousand years on the earth; therefore it would be strange indeed if we did not know more on such subjects than the ancient philosophers. How much mankind need the instruction, and how terribly misguided the most devout minds may be for the lack of it, we may see in the puerile superstitions, the gross cruelties and foul abominations of even such highly civilized peoples as the ancient Greeks and modern Chinese. How pitiful it is to read of that devout Phoongye who deliberately burnt himself to death the other day, to offer himself to God. If he had had some of our knowledge! and if we had some of his devotion!

The method in which this instruction is conveyed is by a vast and elaborate system of symbols in connection with the scheme of the tabernacle. These symbols are impressive by reason of a certain majestic dignity in their arrangement, which is most strange; for it must be admitted that symbols are in a sense toys, though useful ones; and it is not easy in general to keep the mind from a kind of levity in considering them. This, however, is chiefly a matter of association. For we may sometimes see a bereaved mother weeping as if her heart would break over a few little toys, which to her are as pitiful and pathetic as to others they are puerile and unmeaning. Symbolism had to be used, as Italian is used in music, because it is the only language universally understood (in connection with that subject); and, further, there are no other means -- even now, much less in olden times -- of conveying in human language many of the highest spiritual principles. Besides this, symbols attract the attention, impress the memory, and enlighten the understanding.

**The Sanctuary. The Ark:**
**The Mercy Seat.**

Let them make me a sanctuary that I may dwell among them (Ex. 25:8, &c.).

the primary principle of worship was enunciated in that word "sanctuary." The dignity and majesty of God is of such nature that no worship can be acceptable that is not holy; and, as there was no word in human language that would convey the true meaning of this, it has to be conveyed by physical types, ordinances and emblems.

There were, indeed, words which conveyed part of the meaning. All those terms which carry the idea of consecration, corban, taboo, fetish, signify that a thing must be kept apart for the deity's service and must not be made common use of. This principle we see all day around us. The head of the house, of the firm, or of the state, will object to have other persons using his implements. He says, "That is my pen, or sword, or sceptre: leave it alone." He would not use them if they become common and unclean by general handling. Nay, do we not all extend this kind of sequestration over our immediate belongings to a certain extent, and feel somewhat resentful if people roughly use and coarsely handle them? Does not every mother say at times to her child, “You must not touch that; it is your father*s"? And this is not merely a question of dignity: one of the chief reasons for this exclusive appropriation is in order that the instruments may be kept clean and fit for the master's use, which would be impossible if everyone be allowed to take them. Precisely the same considerations apply to the use of instruments appropriated by God, but the elements which disqualify them from being fit for His service, being moral and spiritual, are naturally little understood by men. Hence they needed an elaborate ritual (originally) to enable them to understand this word sanctify; that it does not merely mean “keep apart” (like taboo, corban, or fetish) but it means, keep apart in purity.

For instance the priests separated to many of the Greek and Roman gods organized as part of their worship the most horrible and nameless crimes; and it was generally true of any idolatrous priests of old, that so long as he observed certain exclusive attitudes and forms he could be as evil as he liked; as now in such places as Dahomy where a person or thing is “Ju-Ju,” set apart for the deity, Je-whe, but it may be the foulest person in the tribe or the most unclean thing -- a serpent frequently. The gigantic high-priest of the Hawaiians was perhaps the most wicked man in that hemisphere: he would kill a man for treading on his shadow. But a priest sanctified to Jehovah must avoid evil, for that is especially what is abhorrent to his God; and (since no man but One has avoided it altogether) the ordinances taught him to live in the habitual condemnation of evil, and provided him with a means of cleansing himself, when from casualty or infirmity he was defiled by earthly contacts (but they made no provision whatever for his wanton continuance in it).

The directions for making the Ark are given first of all, even before the building in which it was to be placed. Who but God would think of the furniture before the house? Yet the reason is plain: the Ark was the type of Christ, and consequently everything had to be built out from and in connection with it; for it sets Him forth as the core from which everything flows centrifugally, and the Center to which everything tends centripetally in God's system of worship. Around it all the people were to assemble; when it moved they were to follow, when it stopped they were to encamp, till it ultimately led them through the Jordan into the promised land: arrived thither, it is deposited in the magnificent temple constructed for its reception where it still maintained its central and dominant position.

It was made of a fragrant wood (signifying the humanity of Christ) covered with gold,

*within and without* [Ex. 25:11]

(the symbol of His divine majesty). It contained the tables of the law
also the pot of manna, the treasured memorial of His humiliation here on earth; and (subsequently) Aaron’s rod that budded, the emblem of priestly power and authority. Upon it was placed the mercy seat, and upon that rested the Shekinah, the visible semblance of the divine presence. That is, Christ is the basis on which mercy is exercised and dispensed; the Mercy Seat rests on, and is in a sense part of, the Ark: 270 the mercy seat is beaten out of solid gold, however, -- no wood or human element in the divine mercy; it is absolute -- and beaten out of the same piece of gold as the cherubim, one at each end, emblems of judgment. Justice and mercy, are thus met in Christ and combined in favor of the approaching worshiper, for the cherubs’ faces are toward each other and toward the seat: that is to say, justice answers to the face of justice and looking upon the mercy seat, sees the atoning blood sprinkled thereon.

They were commanded to make staves to carry the ark by. These were symbols of itinerancy, and express to us the manner in which our Lord accompanies His people in all their wanderings through the wilderness,

I will never leave thee, nor forsake thee {Heb. 13:5}. Until they crossed Jordan they were commanded to leave the staves in their rings; but when they reach their goal in the promised land they take out the staves, 271 for now they were to wander no more.

There was to be a golden crown round the top of the ark. This would be about the edge of the mercy seat, and thus we see what is expressed in the words “Thy glory crowns Thy grace.” Men usually connect crowns with physical conquests and material successes, not with patience and forbearance. The nine crowns of heraldry are of this nature. The Romans had indeed the corona civis which was awarded for the rescue of a citizen in battle, and the corona obсидionalis for a general who saved an army; but the first was of oak-leaves, and the second of grass or wild flowers, while their crowns for deeds of prowess and slaughter were of gold. No man ever thought that there was anything glorious in grace that a crown of beauty and dignity should be awarded to it: we had derided it and awarded it a crown indeed, but -- of thorns. But God’s thoughts are not as ours. He beheld His glory, the glory [not of outward dignity as Messiah or Son of man, though these also are His, but the inward moral beauties of divine nature] as of the Only--begotten of the Father, full of grace and truth {John 1:14}.

Grace is poured into Thy lips: therefore God hath blessed Thee for ever {Psa. 45:2}.

270. Christ Jesus Whom God hath set forth to be a mercy seat [same word as in Heb. 9:8 – ἡ ὑποτήκην].
271. 1 Kings 8:8.

The Table:
The Candlestick: The Tongs.

The next thing in the tabernacle that is treated of is the position of the people of God. They are represented by the twelve loaves of showbread, corresponding to the number of the tribes; and these emblems are placed on a table before the ark -- but outside a vail. This vail is removed in the present dispensation, having been rent asunder at the death of our Lord. 272 It was torn from the top to the bottom, signifying, (a) that it was done by God and not by man -- from His side, not ours; and (b) that the action is final and absolute. Therefore the people are brought immediately into the divine presence -- “brought nigh.” The table on which the showbread rested was a further type of Christ. It was made of wood covered with gold (deity covering and investing His humanity), surrounded by a golden crown and border, or guard: and over the bread, which lay in rows, 273 was laid the frankincense. Thus we have them in a certain sense “in Christ.” His people rest on Him, as the bread rests on the table. They are surrounded by Him, as the guard and crown surrounded the bread on that table, to protect and glorify them; and they are covered by the fragrant frankincense of His holy and perfect nature, ever ascending to God in their favor. The table has rings and staves, which fact shows that its application is now, during the time of their earthly pilgrimage, that all this is true of the redeemed. We do not wait to be in heaven to be in Christ in this position of extraordinary privilege and honor. The best robe is brought forth from the father’s house (to apply another type) that the prodigal may be invested with it just where he stands.

Immediately connected with that is the Candlestick (or lampstand) of pure gold. It consisted of the central shaft with triple branches at each side something in the form of a vine, with which its meaning is somewhat parallel, though distinct. There is the same primary idea of the branches abiding in Christ as their center and support, but in the vine the chief thought is fruit-bearing: here it is light-giving. The two services, though continually mingled, are distinct operations. In the vine each branch is supplied with the life-giving sap from the central stem, as each soul receives his power for spiritual bloom and fruitfulness by abiding in Christ. And each branch of the candlestick is made with a flower, and the developing fruit (knop) behind it. As light-givers, however, the source of power is the Holy Ghost, symbolized by the usual figure of the oil; even our Lord Himself, the central shaft, gives light in this way, that is, by the power of the Holy Ghost. This light shines continually on the table upon which in symbol the redeemed are exalted, covered with

273. Not in piles as usually represented, Lev. 24. They were all on the same level, like those at king Arthur’s table, which was round, that none should have higher or lower place than another.
frankincense in the divine presence.

The light-giving function is at its highest and most appropriate use in the tabernacle, where it reveals all the relations between God and His people, but of course its use is universal. That was the true light, which (lit.) coming into the world lighteth every man. That of Galilee, and not -- for example Buddha, though his name signifies the Enlightened One, nor even Moses, though he gave an anticipatory reflection of that light, as a mirror might. What literal darkness, with its sins and doubts, its fears, perils, and lurking evils, is to the outward man, spiritual darkness -- ignorance, prejudice, evil -- is to the inward man. Light is knowledge; which seems a very meager definition, but it is beautiful in itself as well as in what it discloses and creates. For it discloses loveliness as truly as deformity, and not only discloses but creates all the beauties of color that deck the gorgeous universe. Light, which is the primal work of creation and which is a symbol of God Himself, is of so mysterious a nature that even though we find out year by year more about it, yet we do not know even now for certain what it is, -- whether for instance it be an element that travels to us from the heavens, or the vibration of some omnipresent ether, impalpable and all-pervading. None can understand it, but all can benefit by it. Each decade brings us some fresh discovery concerning it. Its susceptibility to sound; its power to produce sound; its power to reproduce form; its actual physical power to move bodies, as shown by the radiometer; its power to draw the tender shoot of the plant above the black earth; and when the darkness is doing its deadly work of producing poisonous carbonic acid gas from its leaves, the light suddenly appears, stops it, and in its turn produces the life-giving oxygen.

All this is true of that spiritual revelation and instruction which comes primarily from on high, to show us our sins, and dangers, to guard us from hell and guide us to heaven, to heal and refresh our eyes -- though it be painful at first as the sun's rays to those who have been long buried in the dark mines. When we struggle in darkness and the shadow of death with unseen foes, and cry in an agony for light, like Ajax of old; or when we feel the world sinking from us, the pall of a heavy, benumbing gloom settling down over us, and call for more light, like Goethe, then how good and how pleasant it is to behold the light of the knowledge of the glory of God in the face of Jesus Christ.

There is no wood in the candlestick: it is all gold. All the appliances are divine. The only element that could suggest anything merely human is the wick, and that was consumed in doing its beneficent work. Even the tongs and snuff dishes -- those instruments with which the wick is trimmed and kept in order -- must be of gold.

And look that thou make them after their pattern which was shewed thee in the mount {Ex. 25:40}.

All that pertains to light-giving must be in a divine way, the way shown in the mount to Moses, and in that other Mount of Olives, whence came the oil -- where the divine instruction shone forth, not in a way dogmatic, bigotry, or apologetic, but full of grace and truth. And for all that the pattern be divine and the construction perfect, yet must the work of discipline and affliction take its course: the gold must be beaten and the wick must be shorn.

**Tabernacle Boards:**

**Bars: Sockets: Curtain.**

As the temple is stated in the New Testament to be merely typical of the body of the redeemed, who are built together as living stones {1 Pet. 2:5, IND NT}, so the tabernacle is another aspect of the same principle. The latter gives the aspect of the church in the wilderness; and it is strange to see that in God's view and purpose it is as complete in all details (though somewhat differing) as the temple is ultimately in the promised land. In the tabernacle the people of God are living boards. They are built in together around the Ark and then covered with the gorgeous curtains which represent the resplendent glories and beauties of Christ.

These various boards are formed into one complete whole for the indwelling of God. 274 The literal house of God is a people, not a building.

He dwelleth not in temples made with hands {Acts 17:24}.

The word “church” in the scripture always means a people, never a building. Thus we read,

Tell it to the church {Matt. 18:17};

Feed the church {Acts 20:28};

the church that is in thy house {see Phil 1:2}:

expressions that could not be used except in reference to persons. These boards are formed from the same wood as the ark: the regenerate nature is of the same character as the nature of our Lord; and they are covered with gold -- invested with the divine righteousness.

As He is, so are we in this world {1 John 4:17}.

They are founded on large heavy sockets of silver, and this silver was formed of the half-shekels that the Israelites had to pay for their redemption. 275 They were to be shaped by discipline of cutting, planing, and polishing as divinely ordained; and they were linked together at the corners above and below by rings. There were then five bars shot through these upright boards transversely, to aid in holding them together in their places. These horizontal bars, kept in their position by golden rings, correspond with the five gifts in the church,

apostles, . . . prophets, . . . evangelists, . . . pastors and teachers, for the perfecting of the saints {Eph. 4:11}.

---

274. Eph. 2:22.
275. Ex. 30:11-16.
Thus

all the building fitly framed together growth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God [Eph. 2:21, 22].

The whole building, surrounding its sacred contents, was then over-canopied by a curtain of gorgeous tapestrie in beautiful and elaborate symbolism of blue, purple, scarlet, fine twined linen, and cherubim of cunning work. Each of these things, like the swan of Wordsworth on St. Mary’s Lake, “Floats double, swan and shadow”; and we are told that their resemblance to the things of which they are types is the resemblance of a shadow, not of a reflection. That is, the law has

a shadow of good things to come [Heb. 10:1].

Let us consider what that word “shadow” implies. All the brightness and splendor, all the affluence and elaborate skill, all the solemn pomp and imposing magnificence of the ancient tabernacle and ritual, in comparison with the spiritual privileges of the present and coming dispensations, is but as the dark rough shadow to the regal beauty of the crested swan whose supreme grace it so imperfectly adumbrates. These colors in the tabernacle curtains have doubtless all significant meanings, and though there are many who suffer from what Livingstone called “the soul’s color-blindness,” yet the colors are real and full of meaning. Those who have especially studied these subjects consider that the blue (which is in the harmony of shades what the treble is in music) suggests the heavenly attributes of Christ, as in John’s Gospel; the scarlet suggests His Jewish royalties, as in Matthew; the purple, His characteristics as the Son of man as in Luke, and the fine twined linen indicates that pure and perfect human life of interwoven service to God and man which we find to be the special feature of Mark’s Gospel. The cherubim typify the power of truth and faculty of judgment with which Christ is invested, for the whole curtain is unquestionably typical of our Lord Jesus Himself covering and investing His people with His own glorious attributes.

Now consider how an individual board is kept in its place. It was made with two tenons (Heb., “little hands”), which were to fit into and take hold on the solid silver socket of the redemption-money underneath. But that is not all; for the little hands would soon yield to the enormous leverage of any pressure on the top of the board. Much more than what strength is found in itself is needed to keep any one soul in its place in the building of God. It is founded on accomplished redemption; that is its faith. It rises up into the iridescent glories of the enfolding curtain; that is its hope. It is built in amongst all its fellow boards, standing shoulder to shoulder with them, stretching out on either side to them, holding them and being held by them; that is its charity. Moreover it is supported by the five transverse bars (gifts) and rings, also by the other rings above and below, the symbols of union and eternity. But above all and more powerful than all else to keep the board in its place of honor and security was the weight and

strength of the curtain, in which verily it is a type of the ever-blessed Savior Who over-canopies, surrounds, and encompasses His redeemed people, investing them with the resplendent glories of His own personality and attributes.

AS HE IS, SO ARE WE IN THIS WORLD {1 John 4:17}.

These humble pieces of dead wood are taken up from the wilderness dust, and emblazoned with the splendors of a mystic heraldry in the hieroglyphics of the celestial worlds.

There were, then, three coverings over the completed tabernacle to, shield it from defilement and injury. First, the curtain of goats’ hair which presents its aspect to man -- nothing indeed very attractive to sight: a curious contrast to its aspect toward God, which we saw in the, generous and radiant beauties of the tapestry now hidden underneath. The goats’ hair signifies more than this, however. It was the sign of a prophetic function, 276 and an expression of separation from the world -- perhaps also of an exalted and estranged life. Over this went the covering of rams’ skins dyed red, which means consecration 277 and leadership: 278 consecration being an advance on separation, the one negative, the other positive.

Cease to do evil; learn to do well [Isa. 1:16, 17].

And over all a covering of badger skins, which would protect from harm and evil. The badger is peculiar for its hardness (the skin is so impervious that the stings of bees make no impression on it); and its caution, cleanliness, and watchfulness are well known. It is the pilgrim aspect.

Inside, the holiest place was to be secluded by the vail, which until the death of our Lord divided it from the part where the table of showbread and the candlestick stood.

The vail, that is to say, His flesh {Heb. 10:20},

was rent in death, and a way was made open for the worshipers into the immediate presence of the divine Majesty. We are thus told then that the vail is the flesh or human life of Christ; and the symbolism of blue, purple, and scarlet is reproduced here as in the curtains. The colors are varied features of character (and of office, as already indicated 279). There is a harmony and meaning in the seven colors as truly as in the seven musical sounds, and there is much affinity between the two modes of expression. Complementary colors are as pleasing as concordant notes, and discordant sounds as displeasing as hues garish and ill-assorted. Red is spoken of by scientific men as the bass in color, as blue (the color of the heavens and of the sun’s flames, according to Dr. Marcat,

277. Lev. 8:2.
278. Dan. 8:3.
279. In many of the applications of these tabernacle-types I do not, of course, claim originality. On the contrary, I am indebted to writers too numerous to quote; and especially to Mr. E. C. P’s [Pressland] Lectures and a series of articles published years ago in “The Household of Faith” [found in this present volume. By T. Newberry].
before the earthly atmosphere modifies them) is the treble. Purple is a blending of these other two, and many interesting applications have been made of such facts as these. At least there is no doubt whatever that these passages before us indicate the analysis and interblending of the heavenly and earthly elements of our Lord’s nature, the divine light, dissolved into its different elements, just as when one looks at the sun through a prism. And pray observe that, while everything else in nature becomes repulsive when dissolving into its elements (decomposing), light alone grows the more exquisitely beautiful, the more its component parts are revealed.

The vail was to be hung on four pillars, which doubtless represent the four evangelists whose mission is to set forth and disclose that holy and beautiful life in the Gospels, whilst hiding themselves in Him. These four pillars 280 are probably much larger and stronger than the boards, and occupy in a sense a more honored position; but they neither rise higher nor are founded deeper, and they are just the same in being of the common wood and being based on the silver sockets of redemption. Their hooks are of gold -- all that connects them with Christ and enables them to support Him is divine: mere developed human nature will not do. The table and candlestick are then placed outside the veil; the candlestick on the south side, the side of grace, 281 with which truth is associated -- “grace and truth”; and the table on the north or judicial side, 282 for the principle of fellowship is always connected with the exercise of discipline in one form or another.

The doorway (or “hanging”) through which the holy place was entered was supported by five pillars which cannot typify men, for they are not socketed on silver but on brass. Perhaps these express the five gifts as occupied in advancing and supporting Christ as “the door,” the sole means through which intending worshipers can enter into this highly privileged position. These pillars being socketed on brass 283 suggest that the capability to bear judgment unscathed is the foundational element in respect of the exercise of all ministerial gift; for this is what brass signifies, whence it is put on the altar of atonement to sustain the fires that would consume the wood. This hanging has all the same Messianic symbols of blue, purple, scarlet, and fine twined linen as glorify the tapestry of the curtain and the vail, but the cherubim are omitted; the symbols of judgment would be unsuited there, where it is a question of receiving a guest. They might repel. The brass sockets indeed speak of judgment, but a judgment borne; and they are hidden out of sight. The old welcoming word on the Roman door-steps of Salve was more encouraging than the warning one of Cave.

Indeed it is remarkable how the invitations of the gospel are always set in the terms that can make them most attractive, and how everything that could possibly repel is removed out of the way. When the Philistines said to Jonathan, “Come,” they meant to slay him. When Leonidas said to the Persians, “Come,” he meant to withstand them. When Mahmoud said to the Grecian slave, “Come,” it was in order that the gleaming scimitar might sever his head from his body. But from the mouth of the divine Ambassador the whole mystery of godliness is expressed and characterized by that invitation, “Come,” and the accompanying assurance, Him that cometh to Me I will in no wise cast out {John 6:37}.

The “Brazen” Altar.

Directions having now been given regarding everything within the tabernacle except the golden altar, we might naturally expect that that would be the next thing treated of, but three long chapters intervene. We must not think however that there is any lack of order here: the lightning may move (to apply a figure of Dr. Holmes’s) in a zigzag way as if undecided, but it knows perfectly well where to strike. The order in which the scripture comes is one of the most powerful evidences of its divine origin; and we shall find ample reasons why, instead of our going on to the golden altar, we are led abruptly outside into the court to the brazen altar to learn that the foundation of all this fabric of worship is in the Atonement.

That which is appropriately called the “religions world” would naturally omit this part, constructing a religion without a basis, a house without foundation. The atonement is becoming ignored or else characterized as a slander upon God. If however we take anything direct from God’s own word we can be in no danger of receiving any such slander. But the present increasing surrender of the doctrine of the atonement is a natural reaction against those strained and irrevetent analyses of this awful and sacred theme by scholastic disputants who have contended over such hard and artificial subtleties as Objective and Subjective, Crypto-dualistic, Dynamic or Organic atonement and the like. 284 From such hard and barren theories it is not surprising that the “religious world” should oscillate to a religion which its leaders define as “morality touched with emotion,” “a stream of tendency,” &c., &c., where there is no need of a brazen altar at all, and only need of an altar of -- say, Britannia metal or German silver, -- in order that men might burn incense to one another. For they reverse the maxim of old King George, who indignantly said to the fulsome preacher that he had come to his “place of worship” to hear the praises of God and not his own.

280. The word is thus applied to the apostles in Gal. 2:9.
281. 2 Chron. 4:10.
282. Ezek. 40; Lev. 1:11.
283. i.e., copper.
284. E.g., Dr. Simon’s “Redemption of Man.”
The religion that omits the brazen altar is bloodless and consequently lifeless, for the life is in the blood; and it bears the same relation to the religion which God has inspired that the corpse on a dissecting table bears to the man who is examining it. The parts and arrangements are similar; nothing is wanting but the vital principle -- the blood. It was said that the war-horse of the Paladin Orlando was in every respect perfect but for one fact -- it was dead. And even a dead horse is of more value than a dead religion, for though it may be given a spasmodic semblance of life, such as that which the magnetic current gave to Galvani’s frog, yet it is only for a time.

But in the divine plan the brazen altar is an all-essential part. It represents Christ as the means by which a sinful being can approach the holy sanctuary of God -- a seeming impossibility; and by which he can whilst thus approaching become divested of his polluting guilt and absolved from sin’s tremendous curse and penalty -- a still greater seeming impossibility. For it is natural to expect that as a sinner approached God, his sin would be but the more fastened on him, and his penalty the more imminent and threatening: all of which would assuredly be true if this brazen altar were not found on the way. Now the thought is familiar, that the sacrifice on the altar typifies Christ offered, suffering and slain as the atoning Victim; but we have to see in the altar itself which supports the sacrifice the same divine Being in another aspect. The wood of its symbolic humanity was covered by the flame-enduring metal, which represents that our Lord’s infinite capacity to support and endure the fire of judgment is the basis on which His sacrifice rests. Being infinite, His aatonement was infinite, because His sufferings were infinite. That is why the brazen altar is larger than the other appointments of the tabernacle. The number of those who are illuminated by the sacred candlestick, or represented on the table of showbread, or permitted to approach the golden altar, is limited; but in respect of the sacrifice at the brazen altar we read,

He tasted death for every man [see Heb. 2:9].

The measurements of these former are in restricted numbers, 1½, 2½, &c.; but the circumference of the brazen altar is in fives; the number of human responsibility, universally quadrupled. And, while the brazen altar is double the height of the ark and table and even a cubit higher than the golden altar, the grating on which the sacrifice is laid is adjusted to exactly the height of the mercy-seat. 285 There is to be round this altar no crown, nor attraction, nor ornament -- nothing but a terrible presentation of judgment and suffering.

And how much there may be in all of the details! Its “horns” are the symbols of the authority by which it claimed, and the power by which it held, the destined victim of its terrible purpose.

Bind the sacrifice with cords, even to the horns of the altar {Psa. 118:27}.

In the Antitype this power was exercised by Himself in deliberate self-surrender and solemn self-dedication. It is hollow with boards {Ex. 27:8}.

He emptied Himself. The staves signify its earthly and present character: that wherever the people of God are, they are seen associated with that infinite atonement.

And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his firepans; all the vessels thereof thou shalt make of brass {Ex. 27:3}.

To trivial minds alone such words are trivial: for others they contain suggestions of an infinite pathos, thoughts that “lie too deep for tears.” Each figure is a hieroglyphic of suffering; each implement a symbol of pain and death. The same God that gave solemn directions concerning the ashes of the sacrifice ordained that the dead Christ should be tended and shielded from insult by reverent hands and loving hearts.

The Court. The Priests: Aaron.

The tabernacle was surrounded by a spacious court which was enclosed by white curtains suspended from sixty pillars, socketed on “brass” and filleted with silver: the curtains being five cubits high, one hundred long and fifty wide. The court represents the especial sphere of God’s operations by human instruments in the world, and though the measurements (five and multiples of five) indicate human responsibility, yet the curtains of fine twined linen express that purity is expected to be maintained on the basis of a capacity to bear judgment, around all that pertains to God’s service on the earth. The silver filleting connected the whole. The principle of redemption traverses and unites all that is really divine. A religion that ignores redemption and what it implies is not of God at all.

When we reach the gate of the court we find, as we might well expect, that the Messianic glories and beauties are emblazoned upon it; but again the judicial cherubim were absent, for it typifies the One through Whom

if any man shall enter in he shall be saved {John 10:9}.

The first thing seen by one who enters thus through Christ is the sacrifice on the brazen altar, which at once reveals the inexorable justice of God, and the gracious provision by which its claims are satisfied. The three entrances then are, (1) this outer “gate” which admits the sinner to the ground of salvation, and reconciliation; (2) the “door” of the tabernacle, which admits to fellowship in the Light, with the people of God; and (3) the “vail” which -- being rent -- admits to the immost mysteries of the divine abode, the ineffable glories of the Shekinah and the exalted privilege of worship.

The house of Aaron is typical of the whole body of the followers of Christ,
whose house are we {Heb. 3:6};
and Aaron, of course, typical of Christ Himself,
the High Priest of our profession {Heb. 3:1}.
The high priest was usually understood to be the most noble,
wise, learned, devout, and sympathetic amongst men; and in
that character -- as the very highest development of manhood
-- he stands towards God to represent and intercede for men.
When be turns, then, towards men to represent and intervene
for God, he is invested with the absolute power and exalted
dignity of his divinely privileged position. It is extremely
unfortunate that human sin or infirmity have so obscured to
our minds the majesty and magnificence of the original idea
of a priest. His

holy garments . . . for glory and for beauty {Ex. 28:2}
-- of blue, purple and scarlet, of exquisite embroidery, and of
the iridescent splendor of gold and flashing gems -- were full
of a sacred symbolism of hieroglyphic meanings. From the
mystic mitre that crowned his head to the golden bells and
pomegranates pendant from his robe, his raiment was
emblazoned with as elaborate heraldry of manifold spiritual
significations. The names of the people of God were engraved
on precious stones to be carried on his shoulders and in his
breast-plate; their memorial too was in the formula upon the
mitre on his head; signifying that on the seat of power,
affection and intelligence our Great High Priest continually
carries the remembrance of His beloved people. The head
plans for them; the shoulders support them; the heart beats for
them. And one thing more has He assured them of -- for all
types are imperfect -- that their names are also engraved on
the palms of His Hands.

That is the original idea of a high priest and it abides still,
notwithstanding the way in which men have maligned and
burlesqued it. Aaron the first to fill the office was the first to
dishonor it. Yet probably there has been no living man -- then
or since -- so fit for the position: evidently a man of noble
presence and of an exalted eloquence, of calm and dignified
bearing, even in times of crisis and calamity. When his sons
are smitten dead at his feet,

Aaron held his peace {Lev. 10:3}.

He had attained the faculty which that illustrious German
prince, who had suffered so much, recently desired for his
son -- “Learn to suffer without complaining.” When he hears
that he is to die without seeing the promised land, toward
which he has fought and labored for forty years, he calmly
prepares for his lonely pilgrimage up the sides of Mount Hor.
He was in the main a consistent and devout man and had to
sustain a certain amount of obloquy by being associated with
the enterprises of Moses, but such a man as Aaron is
generally respected. Even the Koran, which is pretty hard
usually on makers of idols, deals very gently and
apologetically with him: while those writers who have, like
Paine, written with the greatest virulence against Moses,
generally leave his brother alone.

And this indicates where his shortcomings were: a man
who is never abused, never accomplishes anything of the first
order.

Woe unto you when all men shall speak well of you!
{Luke 6:26}.

Aaron was weak and was turned aside at one time by the
influence of the strong mind of his sister, at another by the
pressure of popular opinion. To him vox populi was become
vox dei, when he should have recognised (in that case) the vox
diaboli. Not that he was weaker than men generally, but his
position required one who was stronger. The position needed
one who could, like Sois, look upon the thousands of his
prostrate companions appeasing their thirst, whilst he suffered
on and merely sprinkled his face with water. Within the
imposing personality and behind the eloquent tongue of the
first high priest there was a spirit infinitely less powerful than
that which enabled the little battered old man whose
bodily presence was weak {see 2 Cor. 10:10}
to look on the furious opposition of whole nations and say,

None of these things move me {Acts 20:24}:
or even than that which enabled the common-looking old
Greek philosopher to refuse to escape from the poison cup of
his enemies, when he was offered the opportunity. “Why are
you surprised,” he said to Hermogenes, “that God thinks it
best for me to leave this earth?” But when such a man as
Aaron is led astray, the noble gifts which he has receivedecome perverted to unworthy uses: that faculty of language
which formerly had resounded with such sonorous power
before the Egyptian courtiers is afterwards used to effect a
most dexterous palliation of his offence.

Thou knowest the people, that they are set on mischief . . .
then I cast it [the gold] into the fire, and there came out
this calf {Ex. 32:22-24}!

The Priests’ Robes: The Breastplate.

The long and elaborate explanation of the priests’ dress is of
course full of important spiritual meaning. The Messianic
colors and symbols are everywhere interwoven. The golden
bells and pomegranates pendant from his robes are considered
by some to signify the principles of testimony and fruitfulness.
When the fine linen is spoken of, it doubtless indicates
personal purity. The Urim and Thummim were the means by
which the will of God was made known to the priest. They
correspond with the Spirit and word possessed by the priests
(i.e., every Christian) of the present dispensation.

From the front of the high priest’s gorgeous apparel
flamed a splendid coruscation of blended lights, gleaming
from the mass of precious stones of which the “breastplate”
is made. The names of the tribes of Israel were engraved on
them; for, like the twelve stones at the bottom of Jordan, the
twelve on the bank thereof, and the twelve which Elijah built
into an altar at Carmel, these twelve also represent the people of God. The character, however, of these stones and the position in which they are placed show in a marvelous way in what estimation our Great High Priest holds his unworthy disciples; and consider, I pray you, what unutterable meaning there is in this type. We are accustomed to the thought of being regarded by divine mercy as objects of pity, or by divine favor as objects of benevolence, but we are perhaps very little accustomed to the thought of our being regarded by divine love as objects of value and beauty, objects of adornment, of radiance and rarity. Ah! that is very different. The apprehension of it would enlarge our knowledge of that love which passes knowledge, and it would give us a higher estimate of the value of every one even to the humblest of those whom He calls

My jewels {Mal. 3:17}.

It requires but a comparatively slight exercise of faith to believe that His mercy compassionates us, or that His goodness has bountiful designs for us -- as that our names are on His shoulders or our memorial on His brow; but it requires all the faith we posses to credit that His love actually values us, that He bears us on His heart, regarding us not merely as pitiful creatures that have been rescued, but as precious gems of intrinsic and inestimable worth. 286 And this is very strange: we can never understand it though we must believe it. Our Great High Priest regards us as valuable and -- because His eyes have rested on us -- beautiful and worthy of admiration. In another connection we have the same principle. The Bridegroom says to her who bewails that she is black,

Thou art all fair, My love {S of S 4:7}.

And it is at the time when she is conscious of her blackness that she is told so. The German philosopher said, The more that he knew of men the more he liked dogs: probably we all have such a feeling at times. The more we know of one another and ourselves the more marvelous does that love seem which could not only suffer for us, but could set such a value upon us. How to account for it? Who can? Who can explain love and the ways of love? When the mother of the Gracchi said, “These are my jewels,” pointing to her children, did she think them valuable because she had suffered and laboured for them? or because it really gave her pleasure to look upon them -- or both? 287

Gems are the most valuable and beautiful things the earth contains. As valuable as the rare metals, they are more beautiful: as beautiful as the flowers, they are more durable. But, after all, what are they, what is their origin? There is a well-known passage in a modern writer where he traces the course of the common mud or slime, composed of clay, sand, and soot. By process of time and the mysterious alchemy of divine power operating everywhere, the clay is gradually developed into a sapphire, the sand into an opal, the soot into a diamond. And this is not mere poetry but common scientific fact. The diamond is indeed “crystallized carbon,” glorified -- soot. It is the Lord’s doing and it is marvelous in our eyes. How have they been thus transformed so that they adorn the king’s crown, the queen’s coronaet. the high priest’s breastplate? By the power of the Most High working mysteriously by means of heat and flood, of pressure, of darkness, and light. And when picked up from the dust the work is not yet done: they have to pass through the discipline of cutting and grinding. The lapidary bends over them on the revolving lathe and makes them scream as he touches them here and there. He hurts them a good deal, but he will not harm them. They will shine with a more beauteous luster presently.

What a sense of security this gives! Those who possess gems protect them with the greatest care. The gem may perhaps be in a poor environment, like that rich ruby which the Russian Peter took from his pocket in a piece of crumpled paper, and handed to King William; or unpolished as the Koh-I-noor, before the Iron Duke used to take it for his royal mistress to the lapidary to be cut and ground. But it is too valuable to be uncared for. The duke would sit by, never letting the gem out of his sight till a new facet was cut, and then would carefully wrap it up in a silk handkerchief and take it away till the morrow. Even such a care protects, even such a value is set upon, the people of God. The heavenly Lapidary bends over the crude misshapen stones as they move on the revolving wheel of life, and He touches them with many a sharp instrument and polishes them with their own dust. But He will neither harm them Himself nor let anyone else do so; and He says,

They shall be Mine . . . in that day when I make up My jewels {Mal. 3:17}!

The Altar Staves: The Laver.

Directions are then given to provide staves wherewith to carry the Golden Altar; signifying that the basis of worship is to accompany us in our wanderings down here, They indicate that worship -- like the Ark or Mercy-seat -- is not to be a matter of one locality, but of all localities; though indeed there is only one “place of worship,” and that is within the veil. In like manner the sailor carries his compass all over the world, but it always connects itself with the center of the heavens where the pole-star shines; otherwise it is useless.

The pilgrim fathers, the Huguenots and many others, have been scattered over the face of the earth; but though they had to leave their household possessions, every remnant of them could carry the golden altar with them by its unseen

---

287. I think the different stones may correspond to the different tribes. There is, however, some indistinctness as to what some of the stones really are. An Italian wrote on these subjects some ago, but I forget now whether the book got beyond the proof-sheets. W. G. Fullerton has recently published an interesting volume on “God’s Jewels.”
staves, yet there was but one altar:

“our hearths we abandon, our lands we resign:

‘But Father we kneel to no altar but Thine.’

Worship is, however, an exercise of so holy a nature that a means is next introduced by which the worshipers are required to cleanse themselves of any defilement that they may have contracted before approaching the throne of divine majesty. This was the Laver, a large reservoir of water, with a “foot” underneath into which some of it flowed from above as required and in it the intending worshiper was commanded to wash his hands and feet.

This signifies the practical purification of the general course of conduct (“walk” — the feet) and of all definite actions (the hands) by means of

the water of the word [see Eph. 5:26].

It is therefore the second and practical side of sanctification, a thing continuously needed, whereas the first aspect of sanctification, the complete submergence already described never needs repetition. Peter in a mistaken modesty declined to allow his feet to be washed until the Lord told him that it must be done:

If I wash thee not thou hast no part with me.

Then the ardent disciple made another mistake: he said,

Lord, [wash] not my feet only, but also my hands and my head.

But that would be to repeat what is not to be repeated. The Lord replies,

He that is bathed [lit.] needeth not save to wash his feet, but is clean every whit [John 13:8-10].

There is a tendency to overlook this need of purification: the callous and ignorant will rush in where angels fear to tread. Hence the material of which the laver was constructed was brass, which speaks of the searching of divine judgment. Moreover the laver was made from brass mirrors (Ex. 38:8) and thus it represented that character of the word by which a man sees himself reflected in all his need of cleansing, and at the same time, which from its own resources affords means of cleansing.

That mirror-like faculty in the word of God is one reason why so many have an enmity against it. They find themselves reflected in it in a very unflattering light, “warts and all,” as Cromwell told the painter. But it is a necessity in any true religion, as Pascal says, that it should know human nature: Il faut, pour qu’une religion soit vrai, qu’elle ait connu notre nature. Therefore they assail it, only to find, like Praxiteles when he broke the mirror that offended him by revealing his mutilated face -- that all the broken pieces took up and reflected the same representation (so that there were now twenty unsightly Praxiteles instead of one). It is a mirror which, if it be broken, only multiplies its testimony; and they had thought it to be like that little glass toy, the “Prince Rupert drop” which will explode and vanish if you give it ever so slight a scratch! No, that is the difference between truth and error perhaps. What is that phrase that says though Truth is run over by a locomotive and crushed out of all shape, yet she will eventually recover, whereas Error dies of mortification from a pin-scratch? May be so; I only know that Error is an unconscionably long time dying, and that Truth is being run over all the time.

This purification by the laver is very stringently commanded. If it were omitted, the approaching worshiper was cut off by death. This would be in the antitype of course spiritual -- there would be no spiritual vitality in the exercise. There may be much of fluent and complaisant verbosity -- or even eloquence -- that assumes to be ministry and worship; but unless there be a practically purified course of life and action in those through whom it comes, it is all vapid and lifeless; and there ascends but an odor of death and decay instead of a fragrant incense.

Consecration of Aaron.

The Golden Altar.

There is a sort of double consecration of Aaron for the position of high priest. Firstly, as typifying Christ personally, where it is without blood — simply with water and oil, that is, by the word and Spirit. There was no need of blood in this case, for of course there was no sin. And the same thing took place anti-typically at the Jordan. When our Lord had been baptized, immediately the Holy Ghost; (anti-type of the oil) descended upon Him. He was

anointed by the Holy Ghost [see Luke 4:18; Acts 4:27, 10:38].

However it is instructive also to see that, though for Himself personally He was independent of atonement, yet He did not take the place of being independent of the Word. He therefore insisted on being baptized when the Baptist himself demurred.

In the second phase of the consecration, Aaron is associated with his sons as head of the priestly house, and he identifies himself with them as the Lord does in grace with His disciples in John 17, Psa. 16 &c. Then we find that after they are “washed” (or rather, bathed, submerged 288) in water, it is necessary, before the oil rests on them, that their garments should be sprinkled with blood, and their right ears, thumbs, and toes touched with it, signifying that whatever they hear, do, or proceed in, should be in relation with the sacrifice and death of Christ and all that it involves. The bathing in water signifies that of which Peter speaks:

through sanctification of the Spirit [by means of the water of the word of course] unto obedience and sprinkling of the blood of Jesus Christ [1 Pet. 1:2].

It is not here the practical purification of conduct that is in

---

288. rahghutz, see Lev. 16:26.
question -- that is dealt with elsewhere. But what is meant is that primal and absolute sequestration of the soul from all else to God which is effectuated directly that His word is received. We see the two aspects of sanctification in Thessalonians; this absolute and final one which is the portion of every Christian:

God hath from the beginning chosen you to salvation through sanctification . . . and belief . . . {2 Thess. 2:13}.

And that which is relative and progressive;

The very God of peace sanctify you wholly; . . . and your whole spirit, soul and body be preserved blameless {1 Thess. 5:23}.

All this with Aaron is a shadow, no doubt, “but like a shadow, proves the substance there.” When the commands have been given for the priests to be ordained and for perpetual sacrifices to hallow the sanctuary, the LORD gives His promise to dwell among them, and gives directions for the golden altar to be made. We now reach the culmination of the whole fabric -- a mystic fabric which “sprung like some tall palm in majestic silence.” But there was to be a majestic eloquence there too.

For the Golden Altar, with its sacred fire and ascending incense, expresses Worship; 289 and this is the loftiest occupation to which it is possible for a created intelligence to attain. Alas! that we understand so little and care so little to know what it is. Doubtless those mysterious celestial beings, those powers and hierarchies that people the skies and solar systems, have many occupations but none so exalted, so privileged, so honorable and, perhaps we may say, so delightful as worshiping and communing with their Creator. The condemned sinner who passes by the way of the brazen altar arrives here at last, into the very presence of deity, to lift hands made holy by the absolving sacrifice, and face made radiant with the celestial light in adoration of his Redeemer, the triune God, throne amid the mystic cherubim.

Of necessity worship is usually mingled with thanksgiving, prayer and intercession; but the highest worship is that pure adoration which “joys in God” for what He is in Himself, quite distinct from anything that He has done for us:

“Forth from the last corporeal are we come
Into the heaven, that is unbodied light,
Light intellectual replete with love,
Love of true happiness replete with joy.
Joy that transcends all sweetness of delight.” 290

We see how in the vision the four-and-twenty elders, who cast their crowns before the rainbow-circled throne, assign a reason for their worship:

Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things {Rev. 4:11}.

The four “beasts,” or symbolic representatives of mercy and judgment, were saying

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come {Rev. 4:8}.”

Then the beasts and the elders worship the One Who has taken the book, assigning a further reason, for Thou wast slain and hast redeemed to God by Thy blood out of every kindred, and tongue, and people, and nation . . . {Rev. 5:9}.

This leads up to the highest of all forms of worship, where the worshipers even cease to contemplate the effect of divine mercy upon their own destinies, or what divine power has accomplished around them. From the myriads of those assembled choirs rises the anthem of adoration,

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever {Rev. 5:13}.

If we knew more of this, we should feel like him of old,

How amiable are Thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD:

(but there was something even beyond that)

my heart and my flesh crieth out for the living God {Psa. 84:1, 2}.

Men think it an honor to be allowed to see some merely human being who has accomplished some great achievements: how much greater the honor and delight of being brought into the presence of the Being Who achieved him. When we look on the excellence of some human work, we think with admiration of its author and even desire to meet him and express our appreciation. Can we look upon God’s work even in creation without the same desire? Shall I search with the telescope the infinitude of the midnight sky and look with awe upon the ice gathering on the hills of Mars, the great trade winds circling in the Belt of Jupiter, or the whirling debris making another moon on Saturn: -- and then look down through the microscope and see the myriad forms of sentient life in a drop of water -- see them, too, all manifestly made and impelled by the same One Mind, -- the almost invisible volvox twirling round exactly on the same principle as the most distant sun, -- can we see all these without longing to come into the presence of Him “Who rounded in His palms those spacious orbs, And bowled them flaming through the dark profound?” And even though we had no mouths to feed, no souls to save, no sins to be forgiven, there is nothing so natural, suited and incumbent as that the soul should long, even faint, for the courts of the Lord, and the heart, yea, and the flesh cry out for the living God; and nothing that can be more delightful than to join the “sevenfold chorus of hallelujahs and harping symphonies” around the throne of the Most High.

The Ointment. The Incense.

289. That is (the gold and wood as in the ark), Christ as the basis and medium of worship, intercession and prayer.
290. Dante: Paradise.


Counterfeits.

Directions followed for making the holy ointment with which the tabernacle and its appurtenances were to be anointed. The chief component is the olive oil, which, being mingled with certain fragrant and medicinal qualities, typifies the unction of the Holy One who sanctifies by His presence the true Tabernacle of God.

Then the Incense or Holy Perfume is described. The making of this, and also of the ointment, was a sacred commission, invested with a charge of unusual solemnity; and the reason is evident, for the one typifies the essential personality of the Divine Son, and the other that of the Divine Spirit. None but the omniscient can comprehend all that is here signified; and it behooves us to have much care and reverence in considering these things, where the essential nature of Divine Being is presented. The command is given that whosoever should make any imitation of the incense should be cut off from his people, because what experience has seen, prophecy has foreseen -- that there is nothing so attractive to a certain class of mind as this very occupation of composing counterfeit Christs. We can no more comprehend the nature of our Lord than we can comprehend infintude; and all we can do is to accept what is presented in the scriptures for our reverent contemplation, and not essay to go beyond with our shallow reasonings and carnal speculations. But the pedant will rush in where angels fear to tread. He undertakes to explain the whole mystery of godliness. Has he not measured the Infinite with his three-foot rule? Has he not litmus paper in one hand and a pair of small compasses in the other? How deftly does he apply the terms of arithmetic to the Eternal?

Having thus analyzed he commences to reconstruct; but just here is where his efforts are outwardly least satisfactory. He makes something that is like the original -- so like indeed that many can see no difference -- but there is a difference. The difference is that which generally exists between what God makes and what man counterfeits, the difference between diamond and paste, between gold and pincheck.

The system of the pedant is by no means a new thing. It is as old at least as Arius the Libyan, whom stout old Athanasius withstood. Arius was indeed the very high priest of pedants. He analyzed and reconstructed till he presented the church with a Christ so like the real Christ that many till this day cannot tell the difference. But it was not the same. To use his own pedantic language, it was homoousian but not homoousian. Arius however was undoubtedly a man singularly devout, venerable, and learned. That is not the case always with the learned pedant; but, to compensate for the absence of these three qualities he has “l’audace, encore l’audace, et toujours l’audace” that is usually sufficient to found and lead a new school on.

Now the peremptory command given against this class of offence takes no cognizance as to whether the imitation is a good or a bad one of the original; the command is against making the attempt at all. I have always thought, besides, that in respect of these speculations on the personality of our Lord, it is not so much a question as to whether they be correct or incorrect. The sin is in entering into such speculations at all, nor is the least part of the offence the peculiarity in this, that it compels the minds of multitudes of persons to enter into the same profane sphere of thought, and turns themes of a delicacy and solemnity too great for speech into the faction cries of vulgar controversy.

All this, however, should not hinder us from reverently contemplating what the scripture has revealed, whether by type or abstract statement. The boundary line between devotion and profanity is not passed so long as we keep within what God has been pleased to disclose. In the components of the ointment and perfume before us, for instance, we can perceive the elements of light-giving (in the olive oil); elements which express an inward origin (as the myrrh), an inward shield (as the cinnamon), an outward characteristic (as the cassia). The calamus then is the pith of a reed. This ointment was not to be put on man’s flesh {Ex. 30:31, 32}.

The mere fleshly nature, how innocent soever it may be, cannot receive the Spirit of God.

In the incense there is expressed a reference to grace (stacte, S of S 5:13, &c.); inward richness (galbanum), and fragrance (onycha -- while the word itself comes from a root signifying “a lion”). The frankincense is expressive amongst other things of purity. All these elements were to be salted together (lit., Ex. 30:35).

This incense was to be beaten very small {see Ex. 30:36, Lev. 16:12}, and burned on the golden altar. It is the highest expression of worship. Its substance is deliberately consumed in the service of God, and before His face. What ardor and devotion are here signified? And in this as all else is our Lord an example for His disciples. The martyr of Prague gave it expression when he said, “This body in flames, I give to Thee!” “If they had not been flesh and blood,” says “old Fuller,” speaking of the martyrs, “they could not have been burnt; and if they had been no more than flesh and blood, they would not have been burnt.” He speaks too of “The Forgotten Martyrs” “God’s calendar is more complete than man’s best martyrologies, and their names are written in the book of life who on earth are wholly forgotten.” Nor is it only of those who have died in material fires that I speak. It may be that this kind of worship is going on around us ever day far more than we know of -- where one immolates the whole body, soul and spirit like the old apostle, who said with as much grandeur as simplicity,

I am now ready to be offered {2 Tim. 4:6}.

This immolation is a submissive and passive attitude, “ready to be offered.” It is not meant of course that there can be any justification for men in wantonly inviting death. Indeed the
sacrifice is not so much carried out by death as terminated by death. The distortion of this principle may be seen in those who are misled into taking away their own lives, as did the warriors of Otho when he died, or that Burmese who of late burnt himself before his god; their action we know to be wrong. Yet we may well desire the devotion that impelled it.

“Beaten very small!” And every blow that falls upon it only causes it to yield some fresh fragrance. This was its sole retaliation, like that noble tree which, when wounded, yielded its goodly balm. Every blow that fell on Him, and every crushing humiliation, brought out more and more the fragrant beauties of His nature.

Burnt with fire! And as the scorching flames consume it, it only becomes more and more transformed into a burning and shining light. Consumed it seems to the outward sight; but the eyes of Faith, Love, and Hope can see that it has not perished, but that it is by the sufferance of these fires transformed, spiritualized, and etherealized, and that it ascends odorous with the beauties of its holy perfume into the bosom of the Father.

**The Golden Calf.**

Whilst God was elaborating a system of worship of such mystic beauties and splendors that angels desired to look into it, those for whom it was being designed prepared a system for themselves, gross and bestial, on the plain below. The incense is ever the climax: the golden calf the anticlimax.

Men are constructed so that they must worship. If they do not worship the true God, they will inevitably worship some false god. I say “invariably” because, though there are some who profess not to believe in any God at all, yet even these are found to be worshipers of something or other that occupies the position of deity towards them. Sometimes it is Nature or as the ancients called him Pan; or Humanity with a capital H, or Ignorance, re-christened Agnosticism to make it seem more learned (but all its dignity fades into vulgarity when you give it the English name -- that is often the case with the deities and theories). Sometimes, says the apostle, their god is their belly. “Belial comes last, than whom a spirit more lewd Fell not from heaven, or more gross to love Vice for itself.”

Even to Christians it was necessary that the apostle should write,

Little children keep yourselves from idols {1 John 5:21}!

In general we may say that any person, or thing, or theory -- such as I call “principle” when I hold it myself, and “fad” when somebody else holds it -- that we allow to take that position in relation to us, to exercise that authority over us, and exact that devotion from us which rightly belongs to our Creator, is a false god that we are serving, no matter by what euphemistic name soever it may be called. As in a benign sense, so in a malign sense, the outward forms and physical symbols pass away, but the spiritual and essential meanings abide and become more developed. In the worship of the true God the types of outward form have passed away with the childhood of the race; and they that worship do so in spirit and in truth {John 4:23, 24}.

So the gross outward forms of idolatry pass also; but they that worship the false gods will worship in spirit and in fact. Men do not, it is true, worship a physical Apollo, or a visible Aphrodite, or a material Bacchus, but they are often devoting their most precious possessions to the principles represented by these names, whether it be the refined dissipations typified by the first, or the grosser license and debaucheries of the others. They do not offer Apollo a hawk, but will devote years of valuable time to some phase of artificial culture that, beyond a slight and questionable service as a recreation, is of no real use to anyone in the world, where people’s bodies are starving and their souls dying. They do not offer Aphrodite a dove or Bacchus a pig; but to the principles that these names suggest there are thousands every day sacrificing health, strength, reputation, home, family, body, soul and spirit. There are those more innocent deities too that receive the service due to Jehovah, Hercules for instance, or Fame, “the sister of the giants.” We don’t worship beetles now; but we hear it commended as a virtue to pass a lifetime dissecting the antennae of some minute insect with no object on earth except to be able to state that the Melitta is or is not the larva of the Meloe.

All this is widespread, not to speak of those services of the fouler deities, the worship of “Mammon, the least erected spirit that fell,” of “Moloch, the horrid king besmeared with blood of human sacrifice and parents’ tears”; of the worship of the Lords of Malebolge, and of the viler creeping things, obscene as Chemosh, horrible as Kalee. How many offer their most precious gifts to such principles as these! as they said Titania twined her garlands round the coarse and brutal ears of her ass-headed lord. When the eyes are touched with the eye-salve, what an awakening! “There lies your love.” “Oh, how mine eyes do loathe his visage now!”

The worship of the calf was not however so degraded as this. It was taken from their old masters the Egyptians; and that remarkable people was generally cleanly even in their idolatry. Apis, the bull, representing Osiris, was adopted by Israel, and to say the truth, at first view there seems little harm in it. More respectable people than they had worshipped at his shrine for centuries without apparent disadvantage. Where was the sin? Aaron might think. It was a clean and useful animal, and represented the valuable principle of Prosperity. Yet God looks down out of the heavens full of anger and goes near to destroy them off the face of the earth. We soon find that He deals in a different way with His own

291. All this is a question of object. Another man spends years examining animculae, but in order that he may cure or prevent disease. Of course this is different.
people from that in which He deals with the rest of the world. He says,

You only have I known of all the families of the earth: THEREFORE will I punish you for all your iniquities (Amos 3:2).

It is not safe to presume because of the immunity of others. Is He going to allow this stupendous insult, that His own redeemed people dethrone Him in favor of a calf?

See how evil communications corrupt, though the effect of the contagion perhaps does not show till long afterwards, when the disease has had time for incubation and the weak state of the constitution gives it opportunity to develop. Moreover, one often takes the disease in a malignant form from another who has it only mildly. The calf idolatry in Egypt had been comparatively decent and cleanly: in Israel it developed at once into horrible orgies.

Little children, keep yourselves from idols {1 John 5:21}.

The Intercession of Moses.

We are apt to suppose that the position of a ruler is easy and enviable. And so doubtless it would be, if one could accept its privileges without feeling its responsibilities, like an oriental Pacha. Generally those who covet such positions would feel but little of the obligations, and therefore they are unfit; and the obverse of this is true too. There is nothing that we know of Moses to indicate that he ever had the slightest personal ambition to rule Israel: but when he was forced to the post, there is much to show that be felt the responsibilities of a ruler as only such a large and noble nature could. The heartless ingratitude and wickedness of the people however are almost too much for him; and it appears as if he would gladly relinquish his post till he hears God threatening to destroy them. Then, when he sees them in sin and danger, he offers himself up altogether -- even to the eternal obliteraton of his existence -- sooner than desert them; as King Codrus gave his noble life up in secret for the Athenians; as Mettus Curtius leaped his horse into the gulf of everlasting oblivion for the Romans: so surpassed he the legends of Greece and Rome. This is one of the phases of the mediator. He is the Man of opportunity, the Friend in need, that loveth at all times, that sticketh closer than a brother -- that says, Call upon Me when you are in trouble.

Those who saw him down amongst the people denouncing their idolatry with flaming words of consuming wrath, could have had no conception of the infinite pity with which he had just pleaded their cause -- and would again plead it -- even to the offering up of himself in propitiation for them. If Zobeide, in the Eastern story, seemed to beat her weeping dogs cruelly, it was because she was compelled: she afterwards mingled her tears of sorrow with theirs.

Let the righteous smite me: it shall be a kindness {Psa. 141:5}.

The man of the world condones our faults to our faces and condemns them -- perhaps exaggerates them -- behind our backs. But the true Advocate reverses this: to men's faces He said

Ye generation of vipers {Matt. 23:33};
but to God He groaned
Father, forgive them; for they know not what they do {Matt. 23:34}!

Some have asked, What is the use of intercession with Deity? If God's disposition be merciful, what need is there that anyone should intercede for others? Is He likely to be swayed from His irrevocable decrees and inexorable purposes by any petitions whatsoever? This is a kind of reasoning most quickly answered by type or illustration. Here the great indignation of God with Israel for their gross insult and national treason is entirely natural. But so is the pleading of Moses for mercy to his sinful brethren. So also is the mercy that is at last granted in response to that impassioned intercession. It is quite natural, then, that a ruler should desire to grant mercy to a sinful people, and yet find it out of accord with the dignity of his throne and laws to do so unless some one pleaded their cause; -- quite natural, for instance, that Edward III. should have desired to spare Eustace St. Pierre and his companions, when they were led to him with the halters round their necks, but that he should have found it impossible to do so, until the queen urgently interceded for them. To spare them before that would have seemed weakness: after that it was grace. Yet it is easy to believe that the monarch was quite as benevolently disposed as his wife. He might even have suggested the intercession to her himself (though I do not believe he did, yet it would have been entirely natural). For all that, it is certain that without the intercession the men would have been hanged by the neck outside the walls of Calais till they were dead.

Not only so but cases are found where the ruler himself searches directly or indirectly for an advocate of sufficient importance for this very purpose; much as the Scotch government (theoretically) appoints the first law-officer of the Crown to defend a criminal who is not otherwise supplied with an advocate in order that everything which can possibly be alleged in favor of the accused to justify him or mitigate the severity of the punishment should be advanced. And if punishment must come, it will then appear the more impartial and deliberate. Thus the advocate brings out either the vindication of the judged or of the judge, or both. In fact advocacy is one of the very few things that are always productive of some good results (and consequently it is but natural that shallow minds should think it useless).

Besides all this there is its reflex effect. No one can pray or intercede for another without receiving the answer in his own bosom, without becoming larger and stronger in soul (speaking now of ourselves). Let me put this question to the reader: Is your habit of mind that of intercession? Is it your tendency to condone, with that charity that covereth a multitude of sins, the offences of others, -- so far as justice
permits -- and to appeal to God and man in their favor? If so, that is Christlike. Or is it the reverse? The name of the middle ages, “Advocatus Diaboli,” was well invented; but the function is a very old one, and a very bad one. Better to be an Advocatus Dei.

The Daysman, for whom Job in the ancient darkness groaned, has three principal functions: He is the Interpreter, whence the name “Word,” because He expresses the thoughts of God and man. He is the mediator between God and man -- that being broad and universal. Besides this, in the divine family of those whom He is not ashamed to call His brethren, He is the Advocate with the Father {1 John 2:1}.

Results of Moses’ Intercession.

When the positivist young man told the minister that he would never believe anything that he could not understand, the old man replied that his creed, then, must be very short. And the reply was well within the truth, which is, perhaps, more fully expressed by the German paper in which I lately saw this conversation reported: -- “She: ‘So you believe in nothing?’ He: ‘I believe in nothing that I cannot understand.’ She: ‘Well, that comes to the same thing!’” The reply might have been meant satirically, but it is sober, sound philosophy, for all that; we can really understand nothing until we first believe something.

It is especially true that it is

by faith we understand {Heb. 11:3}

in reference to heavenly things, whether they be physical or spiritual. For instance, in regard even to physical things in the heavens, are there not thousands of ships at this very moment safely and surely guiding their courses by the positions of the stars? When their navigators look in the Nautical Almanac that can tell them for years ahead where such and such a star will be at such a moment, not one in a thousand of them, perhaps, understands how it has been made out. If any of them comprehend the method of the calculation, they cannot stay to work it out for themselves. Yet they dream no more of doubting their nautical almanac than of doubting their existence. Any of their calculations, or of the astronomer’s whom they trust, are based first of all on belief in the figures and statements of other men who have proved them. It is through faith they understand. At the bottom it is on that basis that they safely convey and protect the thousands of lives and millions of value entrusted to them.

Men say that they do not understand how a perfect and omniscient God can repent. Yet when I read that

the Lord repented of the evil which he thought to do unto His people {Ex. 32:14}

after the impassioned and devoted intercession of Moses for them, I find it easy to believe exactly what is stated; and it I cannot understand how it is so, I find it tenfold more difficult to understand how it could be otherwise. And this is true of a large class of scripture difficulties. When it is difficult to conceive how the original statement can be true, consider for a moment how much more difficult it is to conceive anything else of the matter to be true. Is it difficult to believe that God was filled with anger against the wickedness of Israel, and yet that He exercised forbearance toward them when His beloved and honoured servant offered to give himself up in their stead? Perhaps it is difficult, but it is impossible to believe otherwise, that is assuming the main historical events to be true, of course.

Then something consists in rightly apprehending the meaning of the word “repent.” In general, in scripture, it does not mean remorse or contrition, as so many think, but simply a change or revolution in the attitude of the mind.

Godly sorrow worketh repentance {2 Cor. 7:10}, but that shows it is not the same thing. There is, indeed, a secondary use of the word repent, as where we are told Judas repented (a different Greek word is, however, used). That is the vain remorse of baffled sin. In any such senses as regret or remorse in reference to His personal actions, we are assured that God is not a man that He should repent {1 Sam. 15:29}.

There is no inconsistency in these statements for people of ordinary intelligence. (The Learned Critic is not included here, of course. His intelligence is extraordinary -- whether upwards or downwards who shall say? -- At any rate a language has not yet been invented sufficiently explicit for him.)

There is far more honor in accomplishing great work with small and apparently inadequate means than with strong and suitable instruments, so we are not so much struck with the fact that Shamgar and Samson delivered Israel, as that the one did it with a common ox-goad, the other with the jaw-bone of an ass. God, who constructs the basin of an ocean by means of the minute encriniae, or builds up a thousand miles of rocks on the Australian coast by the agency of coral insects, reveals the glory of His power and wisdom, chiefly by accomplishing work vast and stupendous, by instrumentalities feeble and despised.

It was thus in the Israelitish history. Those whom He took up to promulgate and preserve the knowledge of the true deity on the earth were not a band of angelic beings, but a nation of men quite as sinful as any that ever had existed. It suits modern criticism to speak well of them as a nation whose fitness caused their survival, and their evolution of a religion gradually from a low to a high standard. But ancient criticism had a different opinion; according to the author of Religio Medici, it held that “the Israelites were turned out of Egypt because they were scabbed.” The truth, as usual, holds its own even way between the extremes: they were about the same as their fellow-men, not much better nor much worse.
Human nature is much the same wherever you find it. As to the Israelites, having a tendency to develop upwards, however, the facts seem peculiarly the other way. The greatest height they ever reached of pure and lofty devotion was on the banks of the Red Sea. A very short time afterwards they fall into the vilest orgies of idolatry. It was with people like these that God has transformed the face of the earth, instruments that continually broke in His hand; and that is full of encouragement for His servants now. All this is too obviously typical to need comment.

On this occasion, when they fell down before a golden calf He turns to cast them away, but listens to the intercession of Moses and retains them. The advocacy of Moses then takes another character. He makes their very wickedness a ground of appeal to Jehovah to go with them.

I pray thee go amongst us, for it is a stiffnecked people, and pardon our iniquity and sin, and take us for thine inheritance {Ex. 34:9}.

It is not that we are so good that He cannot do without us, but we are so bad we cannot do without Him. If this be presumption, it is the presumption of faith; and I wish we had more of it.

In truth it was one of the finest pieces of advocacy even in God’s records. He first carries his point on the grounds of the Judge’s goodness, when it was the people’s badness that was really in question; and then he turns round and makes the very badness of the people a fresh basis of appeal -- this time *ad misericordiam* and in *forma pauperis* -- for fresh clemency. Moses had said that he was not eloquent and of course believed it, but that was only because of the innate modesty and diffidence of his great nature. He had indeed a massive and magnificent character. “Great, not as a hewn obelisk, but as an Alpine mountain . . . unsubburable granite, piercing far and wide into the heavens; yet in the clefts of fountains, green beautiful valleys with flowers.” 292 If he seemed at times to be rock, then it was after the similitude of that rock at Fontainebleau, *la roche qui pleure*; from its hard and rugged face the tears continually falling that fertilize the ground which it protects.

**Outside The Camp.**

**Illumined Faces.**

A principle of the highest practical importance is shown us when, after the idolatry of Israel,

Moses took the tabernacle and pitched it without the camp, afar off from the camp . . . and . . . every one which sought the Lord went out unto the tabernacle of the congregation which was without the camp (Ex. 33:7).

We see thus that a time may come when an institution which has undoubtedly been set up by God Himself must be abandoned, because of its present corruption and apostasy. A time may come when it is as clear a duty to forsake it as till then it had been clearly a duty to support it. The drummer boy told his captors that he could not play the signal for retreat -- “they didn’t use it in the English army”; and the brave French officer, who liked courage and loved epigram, smiled and sent him back free to his own company. But the boy’s statement, though well invented, was not true. The greatest general of that age had said that the most important quality in a commander was to see when it was necessary to retreat, and to *dare* to do it.

This principle is sometimes misapplied, and then, like all else that is valuable when misused, it is apt to be dangerous -- even disastrous. Obviously, if we can follow our own inclinations in such matters, there is no obligation to unity and cooperation in a divine testimony at all. Every great little man that can find a few followers can seize a few boards of the tabernacle and trot outside to make a new camp whenever he cannot get his own way in everything. It is nothing to the purpose to say that the seceders will march and fight in the same direction as the others. What commander could admit of that kind of thing -- a substitution of guerilla strife for organized and united battle? It is not “magnificent,” and it certainly “is not war.”

And yet there is a time when withdrawal is commanded. Before that time to withdraw is cowardice: after that time to remain is treason. 293 As to when the hour is, we are not left to our own capricious judgment. No private voice, no merely human chief, however influential, is authorised to initiate such a movement. When on one of the Spanish galleons, at the battle of Gravelines, a man was hauling down the flag, the commander stabbed him on the spot. Who gave the man any authority to pull down the flag? Surely that is a matter for the leader. In the case before us it is when Moses (typical of Christ as Leader) removes the tabernacle containing the ark (typical of Christ as the Center of worship and testimony) that the time has come. When such an institution is found neither to possess Christ as Leader or Center, it is no longer treason to leave it: it is treason to remain.

But we have much evidence that the forbearance of the Lord is so great that, so far from forsaking for a light cause anything which He has set up, He will linger till the last instant that there is the slightest possibility of any reformation. In the ancient days the Shekinah lingered near Jerusalem for a long time before finally departing. In the Gospels Jesus visited the temple to the last and purged it judicially until their infamous bargain with Judas was concluded; then He leads the disciples to Olivet. In the church history of Revelation, even after the Laodiceans have excluded Him from their


293. Of course where one desiring to act rightly is misled, these terms are too harsh -- as to motive.
assemblies. He lingers at the door and knocks. And the disciple is not above his Master: so long as the Master can bear with a disorderly and inconsistent condition of things, the disciple should be able to do so likewise. We should not leave the sinking ship before the captain has decided that the time has come. To do so before that is to act as the rats do: hence the verb “to rat” — a vile verb truly, and though it goes smoothly enough in the first persons singular and plural, a horribly irregular one.

Let those who are easily offended by the inconsistencies of their fellow-servants consider however what an extremity of patience their Master exercises before He gives such cases up. In this case before us there was no removal of the tabernacle until the mass of the people in their idolatrous apostasy had reasonably elected a calf to Jehovah’s throne. In the Epistles we see frequently indications of the gravest inconsistencies and disorders in the churches -- as at Corinth and Galatia -- but no directions given for any to withdraw and commence afresh. All efforts and exhortations are directed towards reform, except where conditions of general apostasy and idolatry render all such attempts hopeless. Then the apostle says,

From such turn away {2 Tim. 3:5}.

Come out from among them and be ye separate.

And I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty {2 Cor. 6:17, 18}:

thus the passage proceeds. When such a step has to be taken, with all that it involves of obloquy and renunciation, there is granted -- always provided that the step is taken in obedience to the expressed will of God -- a special revelation of divine favour and countenance. Moses then asks,

If I have found grace in Thy sight, show me now Thy way, [for what?] that I may know Thee: and consider that this nation is Thy people {Ex. 33:13}.

Jehovah replies by granting him a special revelation of Himself, and by saying,

My presence shall go with thee, and I will give thee rest {Ex. 33:14}!

And thereafter the man’s face became so illumined with an unutterable, celestial glory, that the people were filled with awe and wonder. In this there was a type of that light of the knowledge ‘of the . . . gospel’ of the glory of God in the face of Jesus Christ {2 Cor. 4:4, 6}.

Only, as Paul tells us, concerning it, the light from the face of Moses, being symbolic of the legal covenant, was so powerful that it repelled the unregenerate beholders: the light of the gospel, however, shining in the face of Jesus Christ, carries a peculiar power with it which enables the beholders to draw nigh and gaze unharmed.

In any case the face of a man who communes thus with God becomes thereby illumined with a divine glory and beauty, which (though he may be all unconscious thereof himself), when turned upon his fellow-men, yields them a celestial light. This is indeed a beauty “which age cannot wither nor custom stale.” It is independent of all external form. Paul is traditionally held to have been infirm and mean in outward appearance; yet always in all our minds, when we think of him, we think of “a light that ne’er was seen on land or sea” resting on his face, a light of spiritual and intellectual beauty. Plato speaks of the beauty of Socrates, and Phavorinus, comparing him (about the ugliest man in Greece) with his friend Alcibiades (who was about the handsomest), says that the beauty of Socrates will endure undimmed when that of Alcibiades was withering -- ay, and when it shall rot in corruption.

And in no way can the French proverb apply more truly than in this. “To be beautiful one must suffer.” That is what Paul proved and what Moses proved. It is what the smith cries to the iron as he burns and smites it: it is what the lapidary mutters to the stone as he cuts and grinds it: -- “Il faut souffrir pour être belle.”

The True Atlantes And Caryatides.

The Israelites gave very generously of their possessions in order to construct the tabernacle; for so inconsistent are men that they will offer gifts freely to the true God one day and worshipveal the next. People are only consistently good or bad in books. When the satyr turned the poor man out of his cabin for blowing on his soup to cool it, and then on his fingers to warm them, (he would have nothing to do with one that could blow hot and cold, he said,) he merely did it after his manner satirically. He knew very well that the whole human race could blow hot or cold at will, and that even he who said the more he knew of men the more he liked dogs was probably not a great deal better than his fellows. Nor was he who said his countrymen were so many millions “mostly fools,” much wiser (though unquestionably more learned) than the bulk.

When the different materials were collected for the building, much necessarily has to be done before the tabernacle is finished, and this is accomplished by human instrumentality. A number of artificers led by Bezaleel (an ancestor and type of Christ) are called, who take up the materials and so design, fit and perfect them, that they are worthy to be built in with the rest of the sacred edifice. The tabernacle being by one aspect a type of the body of believers, we have before us then a figure of the place and value of ministry by human instruments.

The same principle is seen in another connection in Psa. 45. There is the gold of Ophir {Psa 45:9};

294, 2 Cor. 3.
that is what God gives. It is put in the ground and men stoop and pick it up. No man can make it, though they have been trying for ages (and have indeed succeeded in making something like it). This gold is the divine nature of which we are made partakers, which is communicated in the gospel. Then there is the wrought gold {Psa 45:9},

that is where human design and labor are worked into the God-given gold. The bride had a third attribute too -- raiment of needlework: this she had of course prepared for herself;

the fine linen is the righteousnesses of the saints {Rev. 19:8, JND NT}.

These last are in the tabernacle symbolized by the hangings of the court.

But it is to the ministry by human agents that we are directed in this passage. Bezaleel and his assistants took the rough-hewn members of the tabernacle as they were brought, and by their patient and ingenious care, design and labor, they gradually developed and perfected the character of each, till they were formed finally into one glorious and harmonious whole. The important place given in the sacred records to the mention of these artificers may suggest to all who know and serve the Lord a consideration of the great value and importance of their work; and not only to those whose sphere of work is public and prominent, but as Peter says,

As every man hath received the gift, even so minister the same one to another {1 Pet. 4:10}.

If there is by grace a faculty, there is also a responsibility. We are all given the care of the characters of one another. We are called to be cunning artificers in human souls, so to care for, study, and act upon, one another as that the impression of the divine idea shall be wrought out in each according to his position, nature, and capacity.

What work this is! There is nothing more important in the universe. How infinitely more important than all the carving and sculpturing in literal wood and stone could ever be, how important soever were it. It is the spiritual artificer who has most right to say, “Art is long though life is short.” When Michael Angelo was told by his friend that some finishing touches, that he had been weeks in giving to a statue, were only trifles, he replied that all these trifles constitute perfection, and that perfection is no trifle. When told that he worked slowly, the great artist merely replied. Yes, but that he worked for a long time. And the artificers of the Lord work for a long eternity: as eternity exceeds time, so does the work of the spiritual sculptor surpass the physical, but, alas, so does not his sense of the importance of his work, it is to be feared.

Mutual soul influence is hourly going on everywhere for good or evil whether we recognize it or not. Let each consider whether the influence he is exercising on others is of Bezaleel or Beelzebub. Is the form we are carving to be a Galatea or a Frankenstein: to be animated by the spark from heaven, or the fire of hell? And let us consider, too, that to exercise an influence for evil on one human being for a moment has a baleful effect that can perhaps never be cancelled, nor can it be compensated for by beneficial influences exercised on others, however large. The man of God who wrote hymns a century ago of such strength and grace that millions of Christians still sing them and find them a soul-forming power, -- that man used to say that he never could forget nor cease to sorrow for the bad effect of his own conduct on a young shipmate of his in his early days.

Let us therefore consider one another to provoke unto love and to good works. Let us make it a matter of consideration, of thought, of effort, of design: endeavoring to produce in each the impress of God, the semblance of Christ; not using the same tools and methods with each, but having some care as to what is appropriate. Nor let us be discouraged if some are more difficult to manipulate than others. Beech and oak are much harder to work than deal, but the result is worth the extra labor. If there be knots in the wood -- or eccentricities in the character -- the patient and able artificer can often turn these to adornments by careful treatment. Who would not prefer walnut wood to pine? If there be a discipline implied in all this, well, then if the righteous smite me, it shall be a kindness: here again “to be beautiful one must needs suffer.”

The Pillar of Cloud.

At length the Tabernacle stands finished in the midst of the enormous multitude of worshipers. And as it stands, radiant and resplendent with ineffable glories, it expresses to the universe the thoughts of God concerning Christ and His people. Pray reflect on what a wonderful possibility it is for a creature on this small planet to be able to follow the thoughts of the Deity at all, and especially those thoughts and designs pertaining to the most exalted and spiritual themes, the most holy counsels of the Most High. How strange were it for a dog to be enabled, through some subtlety of human invention, to follow the thoughts of a man? Yet the gulf between divine and human intelligence is infinitely wider than that between human and canine. Once in a lifetime there will flash into one’s mind the stupendous meaning of those words that He has made known to us the mystery of His will {Eph. 1:9, JND NT}.

When Kepler was discovering the mathematical laws that move the solar system, he rapturously exclaimed, “O Almighty God, I think Thy thoughts after Thee!” And yet the laws of the solar system in comparison with the eternal principles before us are as transient and trifling as the rules of a game of marbles.

When the building containing the sacred Ark has been anointed with the holy ointment -- in the same manner in which the antitypal ark,
tabernacled with men (John 1:14, Rev. 21:3, Lit.),
was anointed with the Holy Ghost --
the cloud abode thereon, and the glory of the Lord filled
the tabernacle {Ex. 40:35}.
This pillar of Cloud, which represented the Divine Presence, protected them from the torrid heat by day and the innumerable dangers and terrors of the darkness by night, guiding the myriads of wayward and ignorant beings through the waste howling wilderness home to the promised land. But in order to accomplish this, the people had to be guided in all their journeying by the movements of the cloud. Here we have the two great essential principles of protection and subjection.

A condition of relationship between God and His people is thus expressed: He engages to protect them, and in order to do this requires that they should obey Him. Wherever there is relationship there is responsibility, and there is a certain complementary complexion always between the relationship and the responsibility which is like that which exists between the complementary colors or sounds; -- the one suggesting and implying the other. When the ray of light comes to the rose, directly she absorbs all the shades that combine to form the green into her heart, she wears its complementary red on her bosom. When any musical note is sounded, the trained ear can simultaneously hear the vibrations -- though faint indeed, as in some spiritual realm -- of its accordant harmonic tones. The one cannot exist without the other. I know of no gospel -- from God, though plenty from men -- which does not advance Christ in the two-fold character, indissolvably joined, of Savior and Lord. Protection always necessitates obedience, and obedience always necessitates protection. To omit the first is legalism: to omit the second is lawlessness.

There is no other way of managing that ever I heard of. Everywhere men agree to submit to human governments, more or less faulty, because of the protection they give; for experience proves that the worst of them is better than anarchy. The citizen says, “If I surrender to you my natural savage rights of offence and defense, I expect you to protect me.” The government says, “If I am to protect you, I must have your allegiance and obedience.” Of course in the human social contract this is limited to physical matters. The rulers do not protect our souls and therefore should not dictate to our consciences. When the rulers of Jerusalem or Bedford commanded Peter or Bunyan not to preach, these very properly refused to obey. They had commands to the contrary from a higher court. At the same time when a government commands that one shall not preach at such and such a particular place because of interference with the public convenience, it is entirely within its jurisdiction, and should be obeyed. Many zealous Christians get themselves into trouble and create scandal through not seeing this distinction.

But as the protection of the Cloud is eternal, so the claim on our loyalty and submission is infinite. It is well to see, too, that His people’s submission gives them -- as far as a creature can have it -- a claim upon God’s care which is thoroughly recognized and responded to. Human rulers do not always fulfill their part of the contract. When Philip of Macedon told an old woman that he had not time to consider her petition, she replied, “Then you ought not to be king!” and he, about the fiercest and proudest man on earth at the time, was so impressed with the justice of the taunt that he immediately undertook to examine her claim. The people used to contrast with this the conduct of Demetrius who ruled afterwards. This latter received affably the petitions of suppliants and folded them in his robe till he had an armful of them: he then went to the bridge of the Axius and threw them all in the river, which made the populace very indignant.

But what chiefly concerns us is obedience; readiness to advance when commanded, -- like those six hundred, “Their’s not to reason why.” When Paulus Æmilius found his army talkative, says Plutarch, busy and ready to direct their general, he said that each should keep his hand fit for action and his sword sharp, and leave the rest to him. Chrysantes, too, is handed down to us by the same writer as a fine example of military obedience. He was seen with his hand raised in the act of striking a foe when the trumpet sounded to cease, and his arm fell quietly to his side.

How can we down in the ranks expect always to understand our Leader’s designs? If our carcasses fall in the wilderness, our souls shall reach the promised land. If there are wounds there are balms. “How many a Christian pilgrim,” said Krummacher, “would never have seen anything of the spiritual manna and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought Him not to lead him into a desert.” The road is rough, but the goal is sure. Down here on the plain we cannot expect to see the way so well as Omniscience can see it from the summit of the pillar of cloud. It has been said, Abraham went forth not knowing whither he went, but he knew that God knew, -- or as Whittier wrote,

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.”

**Knops, Loops, And Taches.**

Those qualities of diversity and unity which, being combined, form the principle of Fellowship, are illustrated in every detail of the Tabernacle. The coverings and curtains are made in several pieces, but linked by loops and taches of blue and gold. The building is of so many different boards but united by horizontal bars with golden rings. The twelve loaves rest under the same holy incense on the one table. The branches of the candlestick are all distinct in their individual places, but
are all united in the central Shaft whence they originate. They were to be made with

three bowls... with a knob and a flower in one branch;
... so in the six branches... And a knob under two branches of the same, and a knob under two branches of the same, according to the six branches (Ex. 25:33-35).

Not only do their various lights blend into one confluent glory, but, distinct as they are individually, the flowers and knops (i.e., the promise and potency of fruitfulness) are distributed in such a way as suggests co-operation, and precludes exclusive claim. The successful evangelist visits a place with rich results in conversions. He would be the first to acknowledge that the previous labors and prayers of others had prepared the way for him, and to deny that he was the only instrument used, or that the immediate cause is always the sole cause.

Very early in the world’s history its teachers sought to open its eyes to the value of fellowship. In the plain of Shinar they were accomplishing a work so stupendous that God Himself thought necessary to “go down” to stop it. What is there a united mass of people cannot do -- either for good or evil?

The Lord said, Behold the people is one, ... and now nothing will be restrained from them {Gen. 11:6}!

God divided and conquered them. It was He first used that principle divide et impera, and it proved such an effective one that the Devil, who has often a better appreciation of divine methods than we have, and largely imitates them, has adopted it as his chief mode of warfare.

The Greeks would never have been conquered by that Roman plan of campaign, “Divide and rule,” if they had only listened to their ugly little hunchbacked slave’s story about the four bulls that the Lion dared not attack so long as they kept together, so that he plotted to get them separated and conquer them in detail: or that other story of the old man who re united his quarrelsome sons by showing them, how easy it was to break the faggots one by one, but how impossible to do so when they were all tied together in a bundle, with a band round, holding them close together, strengthening, and being strengthened by, one another. Ah, that uniting band, how important it is!

Above all these things put on charity, which is the bond of perfectness {Col. 3:14}.

Herr Heibich’s illustration of the tub is none the less graphic and powerful because it is homely. It must be fitly joined together and then bound together, or else it would not hold water. Everything, from the sewing on of a button up to the making of a Jupiter or Saturn, wants a final belt or ring put round it to unite its atoms. There was only one thing that the foreign cook omitted when he made an English plum-pudding, following the directions with scrupulous accuracy. He did not put it in a cloth; and the result was more interesting than satisfactory.

There can be no such thing as fellowship without something of public spirit; and probably there never was a time in the church’s existence when public spirit was more weak. For in general there seems neither grace nor persecution enough to evoke it. If everyone is selfishly to consider his own things and no one those of his neighbor, public spirit is dead and fellowship dissolved. It is necessary to remember that the church has a claim on the sympathies and services of every one of her members, just as the state has on her citizens, under penalties by the law of Misprision, and it is an unnatural thing if the members do not respond. The Greek word “idiot” — ἴδιος τῆς -- meant a private person who took no part in public transactions. It was not perhaps originally a term of reproach; in fact it was innocent enough, but not all the powers of language could prevent its ultimately passing into a term of pity and contempt. The Christianity which limits its public interest to occasional sneers at the quarrels of Christians is a poor thing.

Yet, poor thing as it is, it is still infinitely preferable to that contentious and ferocious religiousness which wastes the time and gifts granted by God for the tending of His flock, in quarreling and wrangling. “Blind mouths!” 296 that scarce themselves know how to hold A sheep-hook, or have learned aught else the least That to the faithful herdman’s art belongs! What recks it them?... so long as their petty and paltry ambitions are satisfied. La Fontaine renders the story of the old man and the faggots 297 pathetically. He dies imploring his sons to be united by bonds of love: “soyez joints, mes enfants; que l’amour vous accorde!” It was bad enough after such an appeal for them to be disunited, but for them to enter into fratricidal strife...!

And of all fighting that is the worst -- when brothers fight -- and the bitterest. A brother offended is harder to be won than a strong city. The nearer people approach in resemblance and interests, the more virulently they contend when strife arises. The Jews hated the Romans, but they hated the Samaritans, whose worship most closely of all the world resembled their own, a great deal more. The Mohammedan of the Sunnite sect hates his brother Mohammedan of the Shitites worse than he does a Christian. And the strangest thing of all is that the bitterness of religious quarrels is always in inverse ratio to the importance of the subject in dispute: the smaller the point at issue is, the more fierce and disastrous the convulsion on account of it is in church or state. What an array of power, learning, and eloquence do we see all through the church’s history joining battle over the respective merits of Tweedledum and Tweedledee, whilst matters serious enough receive no attention at all. How many thousands are slaughtered for calling Shibboleth, sibboleth, -- ’tis merely dropping an H! How many years spent in dividing the

296. Ruskin’s remarks in Sesame and Lilies on this passage from Lycidas are very instructive.
churches from John o’ Groats to Constantinople simply to
determine whether the tonsure is to be crescent like Saint
This, or circular like Saint That, while men’s souls are dying
and “The hungry sheep look up and are not fed, But, swollen
with wind and the rank mist they draw, Rot inwardly, and
foul contagion spread: Besides what the grim wolf with privy
paw Daily devours apace” . . .

But we must

contend earnestly for the faith {Jude 3, JND NT}.

We must indeed, but not for tonsures, shibboleths, and the
like. Better a thousand times that the church be wrecked than
the faith surrendered; but what do we of the “laity” care how
the “priests” wear their hair, or how they pronounce their Hs,
that we should century after century be scattered, disheartened,
and anathematized over such things? Every
fresh pedant too that comes will tell us that “orthodoxy is my
doxy; heterodoxy is your doxy go to, let us make a new sect
and say that it is the church (that has been from the
beginning), formed on the basis of my new truth -- which of
course it has always possessed.” And perhaps he will hold up
his rushlight to the Sun and insist on our seeing spots there,
when we know that those spots are only defects in his own
vision, like the “Marriott blind spots” on the retina.

Some day men may find that to do all that is possible to
maintain fellowship is a greater service to God than to get the
best of a polemical wrangle; that he who weakens fellowship
by pulling its cords so tight as to strain them, or by relaxing
them so loose as to surrender them; or who stultifies
discipline by laxity to serious evils, or severity to slight
offences; or wantonly introduces or encourages elements of
strife amongst the people of God -- such as do these
things are not serving but opposing the Head of the church.

Let your moderation be known unto all men {Phil. 4:5}.

If we each want our own way in everything, fellowship is
impossible.

I do believe, in spite of all that seems to contradict the
conviction, that Love is greater than Pedantry, and that such
tings as rings, cords, knobs, loops, and taches are better than
dynamite.

Historical Abridgment
of Two Thousand Years.

The construction of the tabernacle proceeds “from harmony
to harmony” through “all the compass of its notes” until
finally it closes with the full chords of a splendid diapason.

The fulness of time -- the octave. the Eighth Day. 298 has
come, and the building in all its beauty and magnificence is
erect, every inch of it bearing in mystic heraldry some divine
principle; the august presence of the Shekinah arising out of
it far into sky. The enormous multitudes of the whole nation
of Israel, with their chiefs and elders, and their six-hundred
thousand warriors, surge around it. Far in the north sways the
banner of the cherub over Dan, Ashur, and Naphtali:
westward, southward, and eastward wave the standards of the
ox over Ephraim, of the man over Reuben, and of the lion
over Judah. “With them rose A forest huge of spears, and
thronging helms.”

As the people look, they see their inspired ruler,
accompanied by the newly ordained high priest in his
gorgeous symbolic robes, standing in the midst of the court of
the tabernacle. The priest offers sacrifices and turns to the
people, solemnly lifting his hand, to pronounce upon them the
ineffable benediction of the Most High. Then the ruler and
priest together

went into the tabernacle of the congregation, and came
out, and blessed the people: and the glory of the Lord
appeared unto all the people. And there came a fire out
from before the Lord, and consumed upon the altar the
burnt offering and the fat: which when all the people saw,
they shouted, and fell on their faces {Lev. 9:23, 24}.

And all this was a shadow -- not even a reflection but a
shadow -- of the things which were to come. What then must
the substance be? We know this is entirely typical and that we
possess the antitypes now and in the future through Christ. “In
Him the shadows of the law Are all fulfilled and now
withdraw.” In the Talmud one of the emperors impigns the
character of the Hebrews’ God because He “stole from Adam
a rib.” Said the daughter of Rabbi Gamaliel in reply, “A thief
came in the night, and stole a silver vase.” “Bad,” said the
emperor. “But he left a golden one,” said she. “Good,” said
the emperor, “I wish he would come every night.” “So,” said
the Rabbi’s daughter, “If Jehovah took the rib away, He left
Eve.” If God takes anything away it is to give us something
better. If He takes the shadow, He gives the substance. Yet
there are those who cling to the old shadow rather than the
substance, those who prefer the rites of the law to the realities
of the gospel. Like Narcissus they fall in love with a mere
reflection and pine away. Like the dog, they drop the food
they have, to grasp at that visionary and transient similitude
in the unstable water. Beware of the spirit of Narcissus.

Beware of dogs {Phil. 3:2}.

For all these things were types of that which Christ was
coming to accomplish. There was no other way of explaining
that to human minds except by means of these types, just as
we teach children by toy-symbols in the kindergarten. But
they are not to remain always in the kindergarden. When they
have learned the lesson, the toys which have served so useful
a purpose are for ever put away, and the pupils grow up to
deal with realities (for the most part invisible and intangible).
The case is reversed then. Instead of dealing by means of
physical objects with invisible and intangible things, the mind
has been trained to deal with vast physical interests by means

of abstract and theoretical thoughts. The merchant never sees the property that he buys and sells all day long -- except perhaps small samples of merchandise occasionally. The diplomatist does not see the countries and nationalities concerning which he labors all his lifetime -- though he may have seen scraps of some of them.

Before entering the tabernacle, Aaron offered all the sacrifices prescribed by the law. That expressed in figure Christ “offering Himself” in all the aspects symbolized in the four offerings referred to, --

Sacrifice and offering [i.e., peace and meat offerings] and burnt offerings and offerings for sin Thou wouldest not, neither hadst pleasure therein, which are offered by the law . . . Lo, I come to do Thy will, O God! -- He taketh away the first [i.e., the type] that He may establish the second [the antitype] (Heb. 10:8, 9).

Briefly, the meat offering was a kind of loaf of fine flour burnt on the altar, or baked in a pan. There was no death involved, and it expresses the offering of the perfect earthly existence of our Lord Jesus Christ up to God in continuous daily devotion, during which He was searched and tried by the fiery ordeals of human life. The fine flour is His unsullied nature; the oil signifies the Holy Spirit which He possessed; the salt is truth. The other three sacrifices involved the death of the victim. The sin offering was required in expiation for sin; He bare our sins in His own body on the tree {1 Pet. 2:24}.

In the peace offering then God and the forgiven sinner find a communion of satisfaction and enjoyment in the contemplation of the sacrifice of Christ. This is a very wonderful figure; yet it would be hard to say that it is more wonderful than any of the others. In the aspect of the burnt offering, the divine Priest has offered Himself spontaneously and entirely, -- absolutely, spirit, soul and body, -- in life and death, in devotion to God. All these aspects of sacrifice were either culminated or fulfilled -- unitedly yet distinctly -- in the cross of our blessed Redeemer. In all there are, to be more precise, five sacrifices, which number corresponds to the number of human responsibility. The trespass offering is however a second phase of the sin abstract. Broadly, sin is the abstract pollution, and trespass is a concrete action which violates the rights of others and consequently necessitates indemnity.

The reason why so much difficulty has been found in distinguishing them is, I believe, because the two things overlap each other so much and are as difficult to limit precisely as body and mind, or soul and spirit.

When all the work of the sacrifice has been completed, the Priest and Ruler in the act of blessing the people passes within the tabernacle out of sight. That was the last attitude in which His assembled disciples have seen their Lord.

While He blessed them, He was parted from them and carried up into heaven (Luke 24:51, Acts 1).

His people stood there gazing, wondering, worshiping, and have been waiting ever since for Him to appear, “He Who with hands uplifted, Went from this earth below, Shall come again all gifted, His blessings to bestow.” These are the two great events since the crucifixion which obliterate all other records. Moses and Aaron (typifying Christ in His regal and sacerdotal characters) while blessing the people WENT IN . . . and CAME OUT [LEV. 9:23].

Everything occurring between, though it should comprehend “all the farre stretched greatnesse, all the pride, crueltie and ambition of men is drawne together and covered over with these two narrow words, Hie jacet!” and its history written in the one little word “and.” In the sight of God, in comparison with the entrance of Christ into heaven after His accomplished work and His coming forth again to judge and bless the world, all human events for nineteen centuries are only worthy of a copulative conjunction.

Death in the Sanctuary.

Directly after the tabernacle has been set up and consecrated with such imposing solemnity and happy anticipation, a frightful event occurs. Nadab and Abihu, Aaron’s sons, are stricken down dead before the altar by a blast of divine wrath. They had offered

strange fire {LEV. 10:1}.

As though the burning inspiration of the God-given afflatus, already there, were not sufficient, they provide from their own artificial resources, -- and perish. No! Other things men may and should provide, but not that. Moses explains to his brother that this was the reason; but it may well be doubted whether this explanation in any way assuaged the horror and anguish of the venerable high priest, as he saw the charred corpses of his sons carried out from the sanctuary. With that calm dignity, however, which characterized him and veiled the real weakness of his nature, he held his peace {LEV. 10:3}.

But what awful and agonized questionings there are sometimes under the peaceful exterior.

Why should this terrible sorrow fall on him just at this moment when he had done all that the Lord had commanded, and was more than at any former time in accord with the divine will? If it had happened when he sinned in making the golden calf, for example, none would wonder, but now -- ! Could not God have prevented the young men’s sins, (which seemed so much more to partake of the character of rashness than wickedness)? Could He not -- seeing whose sons they were -- have arrested so fearful a judgment?

The flipant mind has a ready tongue to answer all such questions as these. It is another question whether such facile answers are satisfactory. Aaron had sinned and now his sin
had found him out. He must have brought up his family badly too, like Eli, and this is the natural result. "I told you so."
“See how the prohibition against wine is brought in just there.” These answers do not always proceed from coarse brutality as one might think: they generally come merely from levity, heartlessness, and self-sufficiency. “My dear brothers,” as Cromwell used to say, “I beseech you to consider that it is possible you may be wrong.” And consider too, that whether you are wrong or not, such explanations as those are only likely to fill the sufferer with indignation and draw down a rebuke from God on the Zophars, Bildads, and Eliphazs who torment His stricken servants with their shallow conceits.

There is another class of those who, with much better intentions than these, yet are perhaps more irritating. They approach the sufferer with an airy cheerfulness, and with complaisant smiles tell him that it is all for the best. “This is sent for his good” (fancy a man consoled by the thought that, for instance, his sons are struck down for his good!), and again “there are millions worse off” than he: this last form of consolation is doubly irritating to a right-minded person, as in the first place it insults the sufferer by assuming that he can be consoled, instead of pained by the fact that other people are suffering more than himself; and, secondly, it takes away that little morsel of consolation that everyone finds in believing his own misfortunes are peculiar. Solomon knew these people and said it was like taking away a garment in winter to sing songs to those who have a heavy heart. We are not told by the All-wise to rejoice with them that weep.

But we are told to act as He did Whose mission it was to comfort those who mourn: “Jesus wept.” To “weep with those that weep,” and not to pretend to know too much of the mysterious causes of their suffering. It is possible we may be mistaken in our judgments. Why is it that one of the most honored and influential of God’s servants at this time on earth, who has for years endured continual extreme bodily suffering and domestic sorrow, is (now while I write) prostratedly struggling with pain and death, just at the time when we would think his powerful voice most needed to combat those attacks on the foundations of the faith which he has already withstood? Why should Carey, when translating the Bible into twenty four heathen languages, be obliged to hear the screaming of his mad wife from the adjoining room?

“Teach thy tongue to say, I do not know.” From the Jewish Talmud comes that advice, but it is sound and good. Nothing produces so much infidelity as the idea that we have to account for everything, or that there is any human being who can -- in respect of its absolute origin -- account for anything. Goethe’s Doctor begins by thinking he knows all things (though, as a few matters have been discovered since his time, be probably would not pass a modern school-board examination). He had thoroughly and painfully studied, he says, Philosophy, Jurisprudence, and Medicine, *und, leider! auch Theologie,* -- “unfortunately” indeed, for when a man exhausts all that, there is nothing but Demonology left, and it is no wonder he took to it. Yet he could not then tell the cause of the restlessness in his own heart, nor find a means to cure it. How much he must have known, that Doctor then, by his own account of what he had *durchaus studiert!* Yet I think that the man knew more, who discovered the laws of the solar systems and said he was only like a child picking up shells on the shore while the ocean of truth stretched beyond him out to infinity. Did it ever occur to you when such and such an one has been followed by calamities; and men said God was chastening him for his sins, that perhaps the truth was, the devil was punishing him for his righteousness? Such mistakes have been made since Job’s time.

How patiently we can bear the trials -- of others. We are optimists then: everything is for the best. But when sorrow knocks at our own door, we are pessimists; then we think Schopenhauer may be right after all, and “think that the bottom is come out of the universe when our own gallipot leaks.”

“Teach thy tongue to say, I do not know.”

If any man think that he knoweth anything, he knoweth nothing yet as he ought {1 Cor. 8:2}.

He knows merely the outsides and secondary causes of things: of the primal causes, the inward origin, the “fourth dimension,” of even the simplest object we know nothing. If the Learned Critic can explain to me what it is that makes one little brown seed come up with a red flower and another little brown seed come up with a blue flower, I will explain to him every mystery in every part of the universe, from the Bathybius to the Gadarene pigs.

We know some things however, though not yet indeed as we ought: -- that knowledge, though a good thing, puffeth up, and that intellectual pride was the original damnation, and it is the special danger of the present day; that, whilst knowledge puffeth up, charity buildeth up. We know that, if a man love God, the same is known of Him. We know that our blessed Redeemer wept in sympathy with human sorrow, and that in all our afflictions He is afflicted: and we know that there have been some here on earth who in the midst of the most crushing disasters could calmly say,

Though He slay me, yet will I trust Him {Job 13:15}

-- that there is

“A faith which sees the ring of light
Round nature’s last eclipse!”

**Forbidden Diet.**

**The Swine: The Hare.**

It appears somewhat strange that Keshub Chunder Sen’s religion of Yoga has not been more successful than at present seems to be the case, for it has in it every element of popularity. The only way of accounting for its failure is in
recognizing the truth of what Talleyrand cynically said to the founder of Theophilanthropy, when the latter was bewailing the poor reception which the public were giving to his invention. It is very hard indeed to make a new religion popular. If one however could perpetually preach it, deny oneself all rest and comfort, be put to death and rise again to establish it; it might eventually succeed; but otherwise ‘tis poor work. The fact is that people -- with the exception of a few, like the hare-brained Athenians, always looking for some new thing; and a few professional sceptics (who have generally credulity enough to believe almost anything, have we not lately seen a leading atheistic teacher become a believer in Madame Blavatsky’s Theosophic “miracles”?) -- the fact is that the bulk of people are very reluctant to accept a new Faith: otherwise Chunder Sen’s *Yoga* 300 would have had a world-wide acceptance, for it fits human nature to perfection. It consists in selecting the fancy bits out of the other religious systems (rejecting the rest), and joining them neatly together, for all the world like a patch-work quilt, though perhaps hardly so useful.

Now these remarks apply to such passages as the eleventh chapter of Leviticus, where certain prohibitions and restraints are announced to the Israelites as to diet and other matters. For we see round us those who take portions of the Jewish religion, who put themselves nominally under the Jewish law, keep the Jewish feasts, and ceremonials, and appropriate the Jewish promises: but do we ever see a single person abstaining from the meats forbidden to the Jews, or submitting to those restraints which are inconvenient?

For instance we ask, “Why do you follow the lines of worship ordained for the Jews, and appropriate the Jewish feasts, ceremonies, and promises?”

“Because it is thus commanded in the Scriptures.”

“Commanded to the Jews, yes. They are also commanded to offer animals in sacrifice, not to eat pork, nor to light fires on the Sabbath. Do you also obey these commands?”

“No, all that is different.”

“Oh, that is different. You think then that you are at liberty to take what you like and leave what you don’t like. So did Chunder Sen. Yoga? I am afraid that will not, do.”

These directions respecting food were given to the Jews, firstly, in order to make a distinction between them and all other peoples, for at that period God had an object in secluding His own people that they might have a fair trial by being kept from mingling with other nations and their contaminations. Now, however, the people of God are sent amongst the peoples of the world to disseminate their principles and are to be distinguished not by outward actions or garb, but by what is inward and spiritual. Therefore what was physical with the Jews becomes typical to the Christians.

Now there is perhaps nothing that has so much effect for good or bad on human beings as what they consume for the nourishment of the body, and appropriate for the nourishment of the soul. A foul-eating people will be in most ways physically foul, and a foul-thinking man will be in most ways spiritually unclean. Consequently all that the Jews took into the body by eating, must be cleanly, and all that the Christian takes into the soul should be pure. Some think it strange that the Hebrews’ God should concern Himself about the details of their diet. It would be still stranger if He did not; if He allowed those whom He called His peculiar people to eat such loathsome food as was then common, or even such as so civilized a people as the Chinese now esteem delicacies, rats, birds* nests, dogs, and lizards; whilst others eat infinitely worse.

Appetite is a matter primarily of inherent tendency and though, to be sure, it may be trained by custom and restrained by such directions as these before us, yet the great principle that develops itself in the passage before us is this, -- the difference in the natures of beings: where there is anything with an unclean nature, it for ever remains so unless it has a new nature. In the Hindoo fable the dove flies down to the marsh and seeks to enchant the crane, which is eating snails, by recounting the beauties of paradise. At length the crane draws its beak out of the mud and enquires whether there are any snails there. The dove is afraid there are not. At least has never noticed them. Whereat the crane buries again its beak in the mud with an air that implies that the conversation is irrelevant and intrusive. Heaven itself were hell to the crane without snails.

As to Israel, almost the whole natural realm -- the earth, the air, the sea -- was at their disposal for food, but there were certain restrictions. The forbidden things were in general things unwholesome or unsafe for that climate: that is natural and very obvious. But all these things were given to them for examples and are typical in many ways. For instance, taking them as types of natures or characters, to be clean an animal required the foot divided -- that is, the principle of separation in the “walk” or general conduct, for there is evil in the earth, the foot must not sink into it. But this feature by itself a swine may have, and this principle without the chewing of the cud only produces the ascetic or pharisee -- a hard, rigid, uncomfortable, God-forsaken, religiousness, whose highest reach of piety consists in,

God, I thank Thee that I am not as other men


On the other hand, the camel or hare, which chews the cud but does not divide the hoof, is equally to be rejected, though perhaps it is not entirely so objectionable. This indicates a nature that eats spiritual food -- that which is unseen is spiritual -- and food that has been dead but is now alive again in resurrection (i.e., grass or grain, whereas the carnivora

300. This a something of the principle of Lewis Carroll’s “Caucus Race.” The competitors started when they pleased, ran as far as they liked, left off when they felt disposed, and all took prizes.
only feed on what is dead), but at the same time a nature which has no principle of stability and separation in its walk.

Such natures as these can charm with their apprehension of the highest spiritual themes while their lives are low and unworthy. Balaam was such an one. How lofty the flight of his spiritual emotions; how base his cunning and avaricious life. The pathos of Lawrence Sterne over the caged bird and the dead donkey has drawn tears from thousands who perhaps would have been touched only with contempt did they know of the cruelty with which the writer neglected his own wife and home; yet his sermon on conscience is one of the finest things I ever read. In Bunyan, Christian and Faithful are met by “a tall man more comely at a distance than at hand.” This man is extremely fluent on spiritual matters and quite charms Faithful with his fine discourse. Christian however is not so much enamored. He says that the man’s name is Talkative, and that “notwithstanding his fine tongue he is but a sorry fellow.” Faithful replies, “Well, he seems to be a very pretty man”; whereon Christian says, “That is to them that have not a thorough acquaintance with him, for he is best abroad; near home he is ugly enough . . . all he hath lieth in his tongue.” Faithful then says this reminds him of Lev. 11 and Deut. 14. “The hare cheweth the cud, but yet is unclean, because he parteth not the hoof.” And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge; he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners.” “You have spoken,” says Christian, “for aught I know, the true gospel sense of those texts.” And for aught I know, too.

Israel’s Diet: continued.

In regard to the quadrupeds selected and rejected then we can see a fair evidence of a spiritual application, but that may not be quite so obvious in regard to the fish and birds.

A fish to be accepted must have both scales and fins. The scales were considered by Agassiz to be of sufficient importance to form a basis on which to distinguish the different species, and this basis has been generally accepted. They form a bright, strong, flexible, defensive armor, and may remind one of Eph. 6:11. With this armor the fish are more hardy, and less liable to be injured and influenced by passing external impressions. The fins are serviceable for balancing, guiding and staying. (Of course all fish swim through the water by means of the tail, therefore fins can -- in a way -- be done without, as far as mere progress goes.) In addition to this the fins are rudiments of higher powers. We see this in the development of their pectoral fins into a kind of limb in the climbing perch, and into a kind of wing in the flying gurnard and Exo Volitans. Fins consequently suggest a nature which has poise and self-control, and has also in itself the impulses and rudiments of faculties which belong to a higher existence, a life in a celestial sphere. We need not believe in the evolutionary dogma, that one animal changes into another just because it has rudiments of faculties which that other possesses, any more than that a kettle will ultimately become a teapot because it has a spout: still there is a relationship between the wing and the fin which is traced back even to the saurians of the paleozoic times, and there is an embryo wing implanted even in the most unlikely places, as in caterpillars. The human caterpillar, feeling his proneness, sighs, “O that I had wings like a dove!” Some day perhaps, when he has passed through the chrysalis stage, they will come.

The birds of prey are excluded --

. . . the vulture and the kite after his kind, every raven rafter his kind {Lev. 11:13-15}.

These feed not only on death like the carnivora, but on corruption. This is the nature that finds delight in the contemplation and appropriation of what is not only dead but foul and putrid. But is there any such nature? Unfortunately we know too well that there is, and when we stand outside the cage of a bird like the African “Sociable Vulture,” and see it plunge its reeking beak in some loathsome carrion, we are apt to wonder what enjoyment it finds in that. But this is typical. There are European Sociable Vultures as well who feed on garbage, it may be.

All of this description are unclean, whether they are characterized by power and dignity like the eagle, cruelty like the hawk, impudence like the cuckoo, or the ponderous and shallow gravity, the stupid wisdom, of the owl. “I don’t believe,” said Fox, “any living man is half so wise as Lord T- --- looks.” Amongst them all there is none so impressive looking as the owl -- to those that do not know that his omniscience is only parochial; that his attitude of grave impartial rebuke is only the fear to commit himself; that his preference for the twilight is not because he loves meditation (for he is only dozing when he looks so thoughtful), nor because of his exceptional devoutness, but simply because he is always confused by the daylight. His demeanor of calm disparagement does not mean a bit that he is superior in sanctity to everyone else: it only means that he thinks himself so. It is the general censoriousness which characterizes this predaceous nature. We can forgive him much on account of his purblindness, but surely it is going too far when, like the mantis religiosa, he spells “pray” with an “e,” instead of with an “a.”

A habit of inherent fault-finding is one of the most commonly known features of this nature and one of the most rapidly developed. But it finds faults not so much from a desire to correct them as that, from a natural aptitude, it looks for them in every direction (except inwardly). It loves to pick up morsels of evil from all sides, and whilst shaking its head over them and appearing to condemn them, quietly puts them in the mouth, masticates and ruminates them. Finally, whatsoever things are untrue, whatsoever things are dishonest . . . unjust . . . impure . . . unlovely and of bad report; if there be any vice; if there be any blame, the carrion-feeding
nature thinks on these things. The elements of all these evil tendencies are of course in each of us. But if we have also been granted new natures, we have the power to reckon dead {Rom. 6:11}

and

make no provision for the flesh {Rom. 13:14}.

Was not old Ulysses right (to speak as a man) when he smote down the scurrilous Thersites with rough blows, and Achilles when he slew him?

But oh, for the wings of the dove

covered with silver and her feathers with yellow gold!

Though we

have lien among the pots {Psa. 68:13}
yet may we be so. “Not as a raven but a dove The Holy Ghost came from above,” -- that wisdom which is from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. It is simple concerning evil, wise concerning that which is good. Far from the carrion-feeding natures, it rejoices not in iniquity, but in the truth, imputes no evil but hopes all things and believes all things. Nay, even when the evil is unquestionably there, it is slow to see it, as to which we read even of the Most Blessed, that if He should mark iniquities who shall stand; that He had not seen iniquity in Jacob nor perverseness in Israel . . . (though there was little else there). The Lord, I think, would be well pleased to see more of the same nature in us all; that we might have dove’s eyes and not vulture’s. Thus the Bridegroom says,

Behold thou art fair, my love; behold thou art fair; thou hast doves’ eyes within thy locks (S of S 4:1)!

In general too, all creeping things -- all crawling, prone, and groveling natures -- are rejected. But if they

had legs above their feet to leap withal upon the earth (Lev. 11:21)

like the locusts, they were accepted. For these had an inherent power that could overflow those earthly obstacles that the absolutely prone nature is stopped by. “If you cannot plough through the log,” Abraham Lincoln used to say, “plough round it. It is better still when there is that inward faculty, which he himself possessed so largely, that enables us to rise over it.

**Lepers And Leprosy.**

Pursuing the subject of the natures of creatures in Lev. 11, we have man brought before us in the succeeding chapters. In the twelfth we find him, to be of such a nature -- shapen in iniquity . . . conceived in sin -- as to require that there should be a sin offering even in connection with his birth, before he had committed any action good or bad, and then under the figure of the leper we have a truly frightful picture of that which a sinful man may become.

This horrible and melancholy disease is not, I think, so much a type of sin in general -- other diseases typify that -- -- but of some of the worst forms of sin, especially in respect of its loathsomeness and corruption, its contagion and its impossibility of cure, save by the direct power of God.

That the type is of this character, and not, as has been so frequently supposed, a type of sin in general, is shown by the fact that the leper is invariably shut out from the camp. 302

Now the thought of foolishness is sin {Prov. 24:9};

but it would be very wrong to suppose that one should be shut out of the assembly for that or any such offences as those for which milder forms of discipline are prescribed. On the other hand the apostle refers to various kinds of sin 303 with which if professing Christians were corrupted, they were not to be kept company with, not so much as to be eaten with. Thus Peter, guilty of an error of judgment and a lapse of moral cowardice that even such a wise and brave man at times falls into, commits a most sectarian offence in refusing to associate with certain Gentiles. He is rebuked, but it would have been outrageous to expel him from the assembly for that. Whereas the incestuous man in the church at Corinth they were peremptorily commanded to put away from amongst them; and the same extreme treatment was necessary in cases where the corruption was of a spiritual rather than a moral character, as with the blasphemers Hymenæus and Alexander; or where it was of a doctrinal character, as for instance in the case of the Nicolaitanes, 304 Spiritualism, Blavatskyism, &c.

This action has to be taken, not from harshness and severity, but because of the corrupt and deadly nature of the contagion. There is place enough indeed for compassion and sorrow. The subjects of such disease -- whether spiritual or physical -- are of all the afflicted race of mankind the most to be pitied. There is no condition more terrible except one; and that is the condition of those who could shut a leper out of the camp, or a sinner out of the church without sorrow and reluctance. Angels must look on such beings as these with indignation, and devils with complacency.

But is the thing itself so very bad? for so many are constantly saying that the disease is not infectious or contagious at all. At St. Kitts they thought so till lately when they find the number of lepers nearly doubled in the last few years through their being allowed to pass to and fro amongst the people. So now there is “great alarm” and will probably

---

301. Psa. 51:5.

302. [So in the assembly the sinner as such has no place any more than the leper in the camp. “If any man sin” is quite distinct, and in no way sets aside the usual application of the type. E. B. T. ]

303. In: 1 Cor. 5:11 and elsewhere.

304. 1 Tim. 1:20, Rev. 2:15.
be a reaction toward stringency like the reactions in former centuries, when there were laws such as those in Scotland, where one who escaped from a leper asylum was hanged or buried alive. M. Pasteur lately said that the Swedish Dr. Hankel had found the microbe; but two years ago at a meeting of the Epidemiological Society, high medical authorities, speaking in vigorous terms of warning as to the increase of the disease in India and England, brought in two London lepers and showed the leper germ in their saliva by a microscope. Dr. Thompson, who had had charge of a leper hospital, said his experience satisfied him that the disease was contagious. Other authorities testified to the same effect. Père Damien, it is said, received the disease through flies settling on a part of his head where the flesh was abraded. In Robben Island they distinctly traced the contagion in the cases of two boys lately. That is a terrible place, Robben Island. Conceive an abode of maniacs, convicts -- half of whom are murderers -- and lepers. “We passed through one ward, and then another and another,” says a visitor. “Here one could see a poor fellow sitting huddled up on his bed, ceaselessly rocking himself to and fro to ease the pain. . . . A truly awful sight was a poor man with both eyes gone . . . In a corner, working quietly was a leper tailor. . . .”

In dealing with the matter, the first thing necessary is to prevent contagion and therefore anything resembling the disease was regarded with suspicion and the patient for a time secluded. While things are even doubtful, it is so desirable to be on the right side that a state of quarantine is requisite. Precise and elaborate tests were given by which to distinguish the disease from ailments which resembled it in appearance. These are detailed, but the importance of the enquiry hinders them from being trivial. A mother sometimes looking at her sick child, will feel her heart beat with a suffocating anxiety as she watches the doctor examining the little pimples upon it. If they are rose-colored, it is only chicken-pock; if they are red colored it is the small-pox. The mark of leprosy is at first the white bright {Lev. 13:24, 38}

spot. It doesn’t look at all so bad in beginning. The Roman poet had a good deal of reason for saying that, if Sin were only to be seen in her natural deformity, instead of being disguised with all false attractions, men would hate her instead of loving her (though I think this is chiefly true at first; after awhile all her foulness does not repel). Leprosy does not look at all bad -- at first.

There must be the utmost deliberation and care in judging. It is either malice or wicked thoughtlessness to attach so horrible a stigma, whether in a physical or spiritual sense, without entire certainty. When the professing church shut out Arius (notwithstanding his eloquence and accredited piety), I believe it was entirely right. When it shut out men like Luther and Wesley, it discredited itself and not them. The same is true as to private judgments. The main test of leprosy was that, whereas the other ailments tended to become better and more restricted as they were watched and cared for, leprosy always tended to become worse and to spread. Everyone who has noticed the course of leprous and zymotic morals or doctrines will recognize the accuracy and importance of the similitude.

Bacon says it is of the philosophia prima that, whereas in medicine when a disease is at its height, it is less likely to be communicated than when it is in progress, so also in morals, when a man’s life is quite abandoned in wickedness, his example is much less likely to be pernicious than the example of one in whom vice has not yet extinguished all the good qualities. Macaulay, while objecting to this being regarded as a first principle, says that it is a “very happy similitude.” Undoubtedly the principle illustrates the striking verses in Lev. 13 where it was commanded that when

the leprosy cover all the skin of him that hath the plague
from his head even to his foot, . . . the priest shall . . .
pronounce him clean {Lev. 13:12, 13}.

It was on the distortion of a principle like this that the Spartans used to thoroughly intoxicate their slaves in order that their children, seeing them in their debauchery might be shocked and repelled. Had they however only partially intoxicated them, their children might have been only amused and attracted.

**Provision For The Leper.**

It seems pitiless to put the leper out from the camp, but in reality it is in pity that it is done, pity to others. Moreover there are some evidences that God has a special consideration for the dreadfully unfortunate creatures thus expelled from the company of their fellows, and that -- on some occasions at least -- He reveals Himself in an especial nearness to the Banished, as in the case of that ecstatic vision to the exiles of Judah in the forty-fifth Psalm. And here is matter for thought: “Where God can go, I may go,” say some; but no; not always. To go there may mean defilement to the disciple, but He can no more be defiled by any contamination than the sunbeams which fall on the pestilent swamp. The Lord who touched the lepers without contracting defilement goes where and does what He pleases: we should go where and do what we are told.

But we have not learnt the first rudiments of Christianity if our sympathies do not go out after the outcast and afflicted, to pray and desire that their way may be through darkness to light, through sorrow to joy, through misery to God. How must the celestial light of the gospel seem to shine with utterable brightness in a place like the Leper Settlements in Molokai or Robben Island, like a constellation in the blackness of a midnight sky. These poor wretches who have no hope on earth have appeared to be especially ready to welcome the proffer of hope for a future life, and divine sympathy. The four lepers shut out of Samaria reached the spoil first after all, and became privileged ambassadors: the
ten lepers of Samaria lifted up their blighted eyes and saw
One approaching them whom the princes of the earth shall
seek in vain. There may be more compensations than we
know of in some of these afflicted lives, especially if we join
on time to eternity, for the one is not complete without the
other.

Here is a chord sounded in the bass, -- discordant,
jarring, wailing, repelling. . . . Wait, till we sound this treble
chord with it . . . Ah, that is different; now it is a complete
concord; the higher clef is joined on to the lower, interblends
with it, explains and harmonizes it. The celestial answers
to the terrestrial and resolves its wailing discords. It may be that
the higher chord is a long and weary time withheld . . . and
meanwhile the jarring and wailing goes on, “No one so utterly
desolate, But some heart, though unknown, Responds unto his
own; --

“Responds -- as though with unseen wings
An angel touched its quivering strings;
And whispers in its song,
“Where hast thou stayed so long?”

When shall we cease to reason within ourselves as though
time were all and death ended all. It transfigures everything
to lengthen our view and widen our horizon, to see that
eternity is joined on to time, that our journey does not cease
at the cold disconsolate swarf, but stretches out beyond over
the illimitable and infinite space. In the poem beginning “La
tombe dit à la rose,” the gave enquires of the flower what
becomes of all the “tears” that fall upon her bosom in the
dawn, and the rose replies that she transforms them into a
perfume “d’ambré et de miel.” She demands then what the
grave does with all those who fall into its ruthless maw, and
the grave says he transfigures them into celestial spirits. Death
does not end all. It is merely the line which comes between
the bass and treble clefs.

Is there not a special design and appeal of the heavenly
invitation to those who have a miserable destiny in this world?

The poor have the gospel preached to them {Matt. 11:5}.

Christ is specially at home in the Lazarettos. He can contract
no contamination and His sympathizing words give present
consolation and future hope. Blessed are they that mourn, for
they shall be comforted. I think of the times when the Black
Death, the Plague, and Cholera stalked, grim and ghastly,
through the habitations of men, and of the red cross painted
on the plague-stricken houses, with the words “Lord have
mercy upon us” underneath; and think how strange it is that
this Roman gibbet, once the infamous symbol of a penal
death, should be now a universal symbol of sympathy and
mercy. What misery has it covered through the long dark
ages! What consolation it has yielded! I cannot easily forget
what a negress once told me of the Christian leper assemblies
in the West India Isles; what solace it is to them in all their
misery to have a hope and portion in Christ; how they fulfill
His dying request to eat bread and drink wine together in
remembrance of Him; how the bread had to be broken and
placed on the wrists of some, because their hands were --
gone! . . .

Resuming consideration of the matter typically, we find
that God has made especial and elaborate arrangements to
meet the desperate need of persons in this terrible condition.
There were four things required, namely Healing, Pardon,
Cleansing, and Consecration. As to the first, men have tried
many things but there seems no authentic case of real leprosy
cured by human means on record. Dr. Koch’s injections are
the latest means used in Robben’s Island, but without the
slightest success. We think we know everything now that they
tell us that the white blood-corpuses or phagocytes eat up the
disease germs. We have only to increase the number of
phagocytes and disease is killed; yet somehow men still suffer
and die. Nor would we in any way undervalue the skill and
service of those who have advanced the medical science in the
van of all the others; but simply say that leprosy, or sins of
leprosy types, God alone has been able to cure, and -- so far
as we at present know -- God alone by direct power ever will
be able to cure.

But there was much more besides curing.

This shall be the law of the leper in the day of His
cleansing. He shall be brought unto the priest, and the
priest shall go forth out of the camp. . . .

It is not a thing that is to take place in heaven by-and-by,
but now and here (as to the antitype).

And behold if the plague of leprosy be healed in the leper
. . . {Lev. 14:2, 3}.

Then succeeds a long and elaborate, though happily familiar
and well-understood, series of types; concerning which it is
perhaps simplest to say that when our blessed Savior stretched
out His hand and touched the leper with the words

I will, be thou clean {Matt. 8:3, Mark 1:41, Luke 5:13}.

He fulfilled them all and supplanted them all.

The Leper (continued.)

In accordance with the principles already referred to, there
was a special provision made for the leper, even in respect of
his cleansing and consecration. Besides the usual sin, trespass,
and burnt offerings required by others, there was the
impressive and expressive ceremony of the Two Birds. By the
command of the priest these birds were taken, and one of
them

killed in an earthen vessel over running water {Lev. 14:5}.

That is of course the death of Christ

come in the flesh {1 John 4:2, 3},

-- the earthen vessel, -- and in inseparable connection with the
living “water of the word.” Birds pertain to the ethereal
sphere; that is to say, the highest conception of His being and
personality is required in such a case as that before us. Of
course it is always the same Christ in absolute perfection that is our atonement in fact, but the different values of the figures used indicate the different degrees of estimation in which His work is held by persons of different capacities. The poor man, that is, the man with a poor capacity and apprehension, brought a handful of meal: that was his apprehension of Christ -- very meager, the rich man brings a bullock: that is his apprehension of Christ, a far higher degree of estimation. A great difference in apprehension but no difference whatever in application, for in each case the infinite merits of the infinite Savior apply. This difference of capacity to apprehend is often caused by the sense of the evil of sin being weaker in one than in another. The poor woman in Luke loved much, for she felt that she had been forgiven much;

but to whom little is forgiven, the same loveth little {Luke 7:47}.

In the leper's case it is not so much amplitude of apprehension as altitude of apprehension that is contemplated. It is the soul from out of its dungeon in the deepest abyss of human woe looking up and apprehending the advent of the heavenly Christ in His most celestial aspect, imprisoned and dying in the "earthly vessel," -- albeit over running water, -- and the cedar wood, scarlet, and hyssop -- that is to say, all that pertains to the glory, 305 majesty, and ambition -- and even the humility -- of the world, dipped in the blood, buried in the grave of Christ.

Happily that is not all, or it were but a dead hope. The priest takes in his hand, with the cedar wood, scarlet, and hyssop, the second bird, the living bird; and plunging them all under the blood of the dead victim, he sprinkles the leper seven times therefrom -- thus identifying him in the most solemn and awful way with the whole of these transactions. He then lets the living bird loose in the open field, and the leper is pronounced clean. The meaning of all this is very obvious. It is the death and resurrection of Christ. In the slain bird He is delivered for our offences; in the freed bird He is raised again for our justification. It is liberty out of condemnation. The idea of setting birds free in order to express deliverance from captivity, -- as, for instance, the lazzaroni of Naples did in honour of Nelson after the battle of the Nile, by which conflict they considered their liberties secured, -- is a very old and well-known one. In this case, the bird being dipped in the blood of the slain one is identified with it. It is in a sense the same bird. It is the same Savior risen again from the dead, and the fact is full of infinite meaning. Yet unfortunately how few give it consideration. How few consider what is implied by the resurrection of Christ,

for if Christ be not raised . . . ye are yet in your sins {1 Cor. 15:17};

there is no justification, nor is there assurance that the sacrifice is sufficient and acceptable, nor that there will ever be any resurrection at all.

Yet how many Christians there are who see only the slain bird, who stop at the cross and do not go forward to the opened sepulchre; and in consequence of this do not see how great and thorough their deliverance has been. That is why at the beginning the apostles used to preach

Jesus and the resurrection {Acts 17:18}.

The details are then given of the cleansed leper's consecration. He is the only one except the priest concerning whom such particulars are given. He is submitted to the action of water (the word), of blood (the Atonement) and of oil (the Holy Ghost). The water goes all over him. The blood is put on the tip of his right ear, the right thumb, and great toe, and then the oil on the same places, signifying that all that pertains to his actions, "walk," and receptivity should be in accordance with the solemn ordinance through which he has passed -- should be such as is not unbecoming to one who has been cleansed by the blood of Christ and sealed with the Holy Spirit. Noblesse oblige. For the future his position demands of him a certain course of action, attitude, and thought. No blood is put upon the head itself, but the remainder of the oil is poured thereon.

The head of every man is Christ {1 Cor. 11:3}, and when Christ personally is typified, He is anointed without blood, for He was personally sinless and needed no expiation. Thus when the High Priest is separately consecrated, 306 he is bathed and then directly the oil is put upon him in the same way as, when our Lord was baptized in the Jordan, He was anointed by the Holy Ghost {see Acts 10:38} by the immediate descent, in the form of a dove, of the divine Spirit. Had it been anyone else, atonement (either typically or otherwise) would have been required before the anointing could take place.

Thus is the leper raised from the very lowest depths of human misery to the highest altitudes of divine felicity, the variety and extremity of his need only serving to disclose -- in a way that nothing else could -- the exhaustless affluence of the unsearchable riches of Christ.

The Two Goats.

One of the incidental proofs of the inspiration of the Scriptures is the way in which the precepts and commands are intermingled with the principles and historical circumstances whence they originally sprang. In that way not only is avoided the monotony, which is the bane of classified theology, but the ethical lessons are conveyed gradually and are impressed mnemonically by the context; whilst the precept throws light on the principle and the principle on the precept, the book

305. Ps. 92:12, 2 Sam. 1:24, 1 Kings 4:33, &c. 306. Lev. 8:6-12.
interpreting and illustrating itself; as Giuliani used to say that Dante was his own interpreter. “Dante spiegato con Dante.” If the Bible had been constructed by professional theologians, it would have had a methodical arrangement like their own writings, no doubt, -- doctrines here, history there, precepts somewhere else -- all neat, symmetrical, and useful as a kitchen garden. Whereas it has been arranged more in the way in which God makes a continent, with a gigantic appearance of disorder which becomes more and more orderly and magnificent as we view it from higher and more comprehensive standpoints. Moreover, it is more difficult to avoid meeting the precepts when they are everywhere interspersed with the text.

After dealing with Leviticus with the subject of the leper, where human nature is shown in its most repulsive forms, we find some chapters of precepts which show by implication what horrible things it is capable of doing, and these are immediately connected with the atonement in the important and well known sixteenth chapter. They were very real sinners, these Israelites, these men for whom the atonement was provided. But, thank God, the atonement provided is very real too. And that is the difference between a divine gospel and a human religion. The human inventions are so grotesquely inadequate, inconsistent, and inconsequent, that they are seldom or never meant to be taken seriously. The reply of the ancient oracle (which fairly represents popular religion in all ages) is that men “To the pure precincts of Apollo's portal” must “come pure in heart, and touch the spiritual wave.” There is no hope for the real sinner, but for the fictitious “pure in heart” it says, “One drop sufficeth for the sinless mortal; All else e’en ocean’s billows cannot lave!”

Now if a man be pure, he does not require cleansing at all; whereas those who really require and desire cleansing are informed that there is no power that can accomplish it. Men do not practice such preposterous foolishness in any other matters; no one ever saw a doctor professing that one drop of his medicine was sufficient for those who were perfectly well, and that not all the medicine he possessed could save any sick person.

They that be whole need not a physician, but they that are sick {Matt. 9:12}.

The fountain which God opens is

a fountain . . . for sin and for uncleanness {Zech. 13:1}.

Thus as these chapters which recount such a fearful catalogue of sins are connected with the Great Day of Atonement, so does the sense of sin at all times -- in some form and degree -- lead to the apprehension of the atoning work of Christ. And it is the weakening of this sense of sin that in recent times has been undermining the doctrine of atonement and other foundational doctrines of Christianity. A recent writer in the Revue des Deux Mondes says, “With us the notion of sin has long, been abolished. Adultery is the contravention of a certain article of the Code -- the violation of a contract signed in the presence of such and such lawyers.” Though I refuse to believe that such words are true of the bulk of the French people, yet unquestionably they are true of a very large number in that and all other nations professedly religious.

There are a great many who fancy they can see quite well; but when their eyes are tested, it is found that they are very defective; that they are myopic or, it may be, suffer from “Daltonism” -- they are incapable of distinguishing certain colors, most frequently red. These people are astounded when told of the defect and find that others can see what they cannot. There is often the same kind of defect in the spiritual sight, and frequently those who assume to guide are unwittingly stone blind to the most important things which exist, and exist terribly, without their knowledge. These blind guides are more dangerous than the engine drivers who cannot distinguish the red lights on the railway that we hear of sometimes, for those lead only our bodies to destruction. One of the most fatal infatuations is for me to suppose that a danger does not exist because I do not see it, as one of the most stupid is to think that a phenomenon cannot exist because I do not understand it.

But the “advanced” theologians will find it more difficult to remove the atonement from the hearts of the people than probably they think. They have not yet quite succeeded in removing it even from the creeds. Heidelberg and Brooklyn must have been somewhat surprised lately when at the burial of that strong man of God who repudiated their “modern criticism,” the multitude burst with a great emotion into singing, “Dear dying Lamb, Thy precious blood Shall never lose its power!”

The great Day of Atonement was ushered in with the most solemn, awful, and imposing ordinances. When modern criticism says that atonement by blood is shocking and terrible, it says what is true. It is meant to be shocking and terrible, for sin is shocking and terrible. The especial feature is the taking of the Two Goats, which give the two great aspects of the death of Christ. The first goat is the LORD'S lot: it is slain in order that His justice may be vindicated in respect of the presence of sin in the world, (apart altogether from the question of the forgiveness of sins). On the head of the second goat all the sins of His people are charged and it is sent into the wilderness bearing their offenses for ever away from them to a land not inhabited -- where there is no one to know them or charge them upon us. The first aspect -- where God has the first and highest claim on the atonement -- is perhaps little considered by us. In this sense Christ tasted

death for every man {Heb. 2:9}.

The blood was sprinkled once on the mercy seat, for one testimony is sufficient towards God, but it is sprinkled seven times before the throne out towards men, for the testimony must be repeated over and over again to man in order to be effectual. Goats are taken, because whilst they are really clean, yet they are put in the place of being unclean and
regarded as symbols of impurity. 307 God sent His Son in the likeness of sinful flesh {Rom. 8:3}, yet was He holy, harmless, and undefiled {Heb. 7:26}.

The Feast And Holy Convocations.

The experiences of a Drop of Water are not, one would think, very exciting; yet I remember being much interested in reading Grube’s *Geschichte eines Wassertropfen*, and afterwards being deeply impressed by Paul’s question, Why should it be thought a thing incredible with you, that God should raise the dead? {Acts 26:8}. Why indeed! for it is a thing of just the same nature, only a degree less wonderful and entirely as impossible for us to comprehend, that God can transform and etherealize a drop of water, lift it up in its new invisible form in the air, and carry it flying through the heavens. The learned Professor will not believe that God can raise the dead because he cannot understand how it can be done; but can he understand how the other transformation is done? He says it is the heat that expands and turns the water into vapor, &c., &c. But can he tell you how the heat does it, or why, or what heat is, or anything beyond one or two mere outward facts. Ah, when we get to the original causes, the “how” and “why,” the professor finds there is a point beyond which if one seek to go, he finds that he is “like a man trying to lift himself by his own waistband.” (This was the expression that the professor’s able colleague himself used in his famous infidel address to the British Association some years ago).

Grube’s drop of water lay long troubled in the restless, melancholy sea until one day a ray came down from the sun bringing it a message to come up hither to the Lord of Life and Glory. As the sunbeam kissed it, the drop of water (together with many of his neighboring drops, says Grube) felt a strange lightness and emotion -- a strong sehnsucht -- seize them. They disappeared from mortal sight, became changed into a spiritual and ethereal nature and rose into the sky, bathing in the sun’s light and warmth. But its life was only now beginning: the Sun and the Wind sent it hither and thither on its delightful and beneficial course, -- now flying in the cloud, now lashing in the hail, now flashing in the rain, now flashing in the snow, roaring in the cataract, glistening in the dew, moistening the fevered lip, or gleaming in the rainbow, eventually finding repose again in the vast and peaceful sea -- not the same sea, though, -- whence it originated.

It is the same God, working according to the same great principles, whether to the physical or spiritual realms, Whose light and warmth shining from the face of Jesus Christ, the Sun of Righteousness regnant in the celestial sphere, rest upon the sea of human strife and transform myriads of the drops that compose that sea into an invisible spiritual life, drawing them upwards into His own presence and favo. The natural and normal effect of the rays coming from the Sun of Righteousness upon the human Wassertropfen is to draw him upwards by the mysterious power of Warmth and Light.

In being changed the Wassertropfen leaves all its bitterness, its acids and its alkali’s behind, becoming purified by the sun’s chaste and genial beams, and being drawn upwards to survey the broad earth from above, and to see its wide panorama sweeping forth underneath. This is always the first thing that happens. Christ gathers His disciples round Him and shows them the course of the world’s past, present, future, when sending them forth on their various missions. And the principle is the same here in Leviticus. So soon as the work of redemption is finally settled, we are lifted up and taken in a rapid flight over the whole dispensations of human history, which pass under us (in the twenty-third chapter) like the islands and continents of the revolving globe.

This is done by means of the divine appointment of the Seven Feasts (or Festivals) -- they were by no means all of a joyful character -- though some of them were so. These were solemn convocations at certain periods of the year: Holy-days, Feiertage. Unfortunately “holiday” expresses to us now only the ideas of indolence, pleasure, perhaps even debauchery (which fact gives us an instance of apostasy in words such as Dean Trench writes of). These Festivals do not commemorate but anticipate; for as the thoughtful S. T. Coleridge said, the Hebrew institutions differed from all others in this, that whereas other nations commemorated the past, with the Hebrews everything was prospective and preparatory, “nothing is done for itself alone, but all is typical of something yet to come”; and elsewhere, “Sublimity is Hebrew (not classical, Greek or Latin) by birth.”

I ask the reader to ponder those words of Coleridge’s: his wide and deep knowledge of the classics and his heterodoxy in some things make his testimony the more remarkable. The heathens compose their calendars to commemorate a past mythology (composed of nursery tales smeared with the slime of Tophet). The Christians, disobeying the apostle, who discountenances their observance of such things, fill their calendar with days in memorial of St. This or St. That, or of a gunpowder plot or a “martyred” king. But the Hebrews, contrary to all the world, have feasts appointed which (so far as we can judge) anticipate and reflect the whole future history of the world. Thus tended also all their ritual, religion and public policy. What an overwhelming proof of the finger of God there is in this fact alone!

With the Jews, then, the calendar is a small chart, annually renewed, of future history. The first great event is the solemnization of the Passover which is expressly stated in 1 Cor. 5:7, 8 to be typical of the atonement of Christ, and immediately connected with it is the Feast of Unleavened Bread which in the same verse is shown to be typical of a
course of life devoid of evil. The apostle says,

Christ our, Passover has been [lit.] slain for us; therefore let us keep the Feast [or holy-day, -- he means, of course, the Feast of Unleavened bread which began at the Passover] not with old leaven, [i.e., in this connection, the horrible profligacy that characterized the Corinthians’ heathen worship] neither with the leaven of malice and wickedness [elsewhere we read of the leaven of Herodians -- political religiousness; the leaven of the Pharisees which was hypocrisy, &c.] but [keep the feast] with the unleavened bread of sincerity and truth {1 Cor. 5:7, 8}.

The Feast of unleavened bread must not be divorced from the Passover, nor must the acceptance of the atonement of the true Paschal Lamb be separated from a pure and upright course of life.

**The First Fruits And Pentecost.**

It is not merely a matter of conjecture when we say that the Hebrew Festivals were typical of the future dispensations. There is the most distinct scriptural authority for so regarding them. The verse just quoted from 1 Cor. 5 authoritatively applies in this way the feasts of the Passover and the Unleavened Bread, and the five others are (either directly or inferentially) thus applied and explained in other passages, as we shall see: –

On the third day after the Paschal Lamb was slain

on the morrow after the Sabbath (Lev. 23:11, &c.);

a sheaf of the first fruits of the new harvest was taken by the priest and waved before the Lord with the usual sacrifices, -- but not with a sin offering -- as a solemn dedication of what the ground would produce. This we are warranted in applying to the resurrection of the true Lamb of God on the third day (the morning after the Sabbath, the first day of the week),

but now,

says Paul,

is Christ risen from the dead, and become the firstfruits of them that slept {1 Cor. 15:20}.

Nothing of the harvest was to be eaten until this solemn dedication of the first sheaf to God had taken place, and the meaning of this we see shown in a peculiar and beautiful way in the Gospel of John. Our Lord had risen but not yet ascended. This ascension was the act of dedication of the life now begun in resurrection; and therefore He says to the sorrowing disciple with whom He speaks at the side of the sepulchre,

Touch me not, for I am not yet ascended to my Father

{John 20:17}.

No created being was to participate in Him, not even so much as touch Him, until His sacred life was as the first fruits of resurrection proffered to the God of the harvest.

But what takes place is entirely characteristic and beautiful. With reverence we may say, He could not go on His way, even on such a solemn embassy, and leave that sorrowing heart despairing beside the sepulcher without one word of comfort; and it is well to see that there is nothing in the claims of the highest ardor of devotion to God that hinders one from the flow of human sympathy whilst passing onwards. He could not see Mary bowed at the grave without saying.

Why weepest thou: whom seekest thou? {John 20:15}.

And she supposed it was the gardener! Ah we often think that it is only the gardener when it is the Christ. There was no blaze of glory around His head even in resurrection: though we cannot believe otherwise than that there was dignity and grace, yet He took on Him the nature and semblance of man so completely that He was mistaken for a gardener, and thus -- as the sheaf of plain barley was waved before the Lord -- He ascended as the first-fruits of them that sleep. This was on the sixteenth of the month Abib: it was on the seventeenth of Abib that Noah’s ark had rested on the summit of the mountain. 308

Exactly seven weeks after the waving of the sheaf came the Feast of Pentecost in which was offered

a new meat offering {Lev. 23:16, Num. 28:26} of the general harvest in the form of two wave-loaves of bread; but this time they were to be accompanied by a sin-offering, for there was leaven (typical of evil) in them. They were to be baked, however, so that the leaven should not continue to work. The antitype of this is given in Acts 2. There we are told that

when the day of Pentecost was fully come {Acts 2:1} -- that is, not merely come, but “fully” -- in the antitype -- come, the disciples being together, the Holy Ghost descended upon them and formed them into the one body of the church. Until then they had been so many separate particles, like the grains of flour which were to form the pentecostal loaf until the oil 309 was poured upon them. Directly that was done, the separate particles were united into one mass. This figure is very beautiful and expressive: the individual disciples being gathered together, upon them the Holy Ghost (typified by the oil -- “the unction of the Holy one,” -- ) was poured forth, and they are thus baptized into one body in identity, unity, and cohesion,

for we,

says Paul,

being many, are one bread,

[though formed out of two loaves, Jew and Gentile]

and one body: for we are all partakers of that one bread

308. Gen. 8:4: of course the seventh month, old style, had become the first month, new style.

309. See Ex. 29:40.
This day of Pentecost was the day (according to Maimonides and the Rabbis) on which the law was given. It was in every way appropriate that it should be also the day on which the Spirit and the gospel were given.

Now Paul says,

If the first fruit be holy, the lump is also holy
(Rom. 11:16).

How can that be if there be leaven in the bread? Simply because there is a sin-offering also with the bread, which was not required with the pure unblemished sheaf. Does not that view then give sanction to the allowance of evil in the church? By no means, for the leaven was baked; that is, the action of fire -- judgment -- is passed upon it and its corrupting action is stopped.

To the superficial mind there is nothing to notice, except indeed it be of a grotesque nature here in the offering of a couple of loaves of ordinary bread, accompanied by the elaborate ceremonial and sacrifices that seemed so disproportioned to the value of the bread itself -- the whole round of sacrifices on an exceptionally large scale being commanded -- two rams, seven lambs and so forth; but there are meanings in things which the superficial glance cannot perceive. There is a kind of ink made from oxalomolybdic acid, the writing of which is invisible till the sun shines upon it, and these sacred hieroglyphics of the Holy Ghost cannot be rightly read until the light shining from the face of Jesus Christ, “The light that never was on sea or land, The consecration . . . . . . .” rests on them. And much depends too on the eyes that look: he that would bring back the wealth of the Indies must take out the wealth of the Indies; the more the mind is already filled with the affluence of the scriptures, the more treasures shall we find on every fresh contemplation. If our eyes are filled with the beauties of the living Word, we shall see His glorious radiance transferred on to the page of the written word as we read.

But much depends on the way in which we look at things as to what we can see in them. The companions of Columbus only saw driftwood at the bow of their vessel; but Columbus saw, and saw correctly, a new world. The friends of Galileo and Newton saw chandeliers swing and apples fall, thinking them trifling matters no doubt; but the unveiled sight of the philosophers saw hidden in these little things the secrets of the laws which govern the swaying solar systems. The Viscount who escaped from Metz took a morsel of paper out of his tooth and they found on it, reduced by microscopic photography, the vast plan of the enemy’s movements. The German officers play at Kriegspiel as Pyrrhus played in ancient times with the blocks of wood, but the blocks of wood mean regiments and battalions, the game is war, and the stakes are continents. This morsel of paper from the book of Leviticus may be to us merely the “Jehovistic account” of a Hebrew feast, or the reflection, as on a telescopic mirror, of the vast church dispensation.

The Feasts of Trumpets, Atonement, And Tabernacles.

The period introduced by the feast of Pentecost covers a long time, as it pre-figures the present era, and is characterised by a very peculiar feature. It is commanded,

When ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field . . . neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor and to the stranger [Lev. 23:22].

It is especially the period of charity and grace, during which the gospel of the grace of God [Acts 20:24] is proclaimed in contrast with the gospel of the kingdom in the future,

the everlasting gospel [Rev. 14:6] all through, and other characters of dispensation. And even when it is finished, there shall be still a reserve of mercy, gleanings left for the poor [of the Jewish flock] and the stranger [the Gentile] whereof we see the result in the vast redeemed multitude of the seventh of Revelation, assembled after the rapture of the church:

they shall hunger no more . . . [Rev. 7:16, 17].

Can one see into the future? The learned professor smiles superciliously. He says, there have been plenty of people who said they could, but that is not quite the same thing. Many cases of course where there have been, even with these “monthly prognosticators,” happy shots, they could not always be wrong; but as to really foreseeing what is still future, nonsense! Even the most astute and learned are grotesquely often wrong when they forecast a week ahead. “A false prophet is a tautologous expression.” Do you remember that Abbé who wrote the book proving that the Swedish constitution was now permanently settled, and while he was revising the proofs of the book, Gustavus III. came and upset it all? or the great and far sighted Metternich who said the disturbances in Vienna would be “nothing much,” and four days after was flying for his life from his ruined house? or how Napoleon sent off the messenger to Paris from Waterloo announcing that he had won the battle, just a couple of hours before his defeat? No, no; “better not prophesy unless you know.” And you can never know of anything till it is positively there before you. That is the true ‘agnostic,’ or, (if you prefer the Latin to the Greek word) ‘ignoramus,’ view of the matter.

310. It is true that in both the Hebrew and Greek the same word is used for both loaf and bread, but I think this is the sense of the two passages. Thus also the Israelites were represented by twelve loaves (for the twelve tribes), which was collectively “the shewbread.”
Can we then *never* see the things which are not actually there, the things which are invisible? Do not the travelers see the town of Messina, for instance, when entering the Straits long before it is actually visible? “Yes,” the professor admits, “but that is the *Fata Morgana.*” Do they not see the oasis in the desert long before it is in range of sight? “Yes, but that is the *mirage.*” Cannot the whole world every morning see the sun right up above the horizon at the very moment when you, the professor, prove that it is actually out of sight below the horizon? “Yes, but that is *refraction.*” Very well then, there is the same power, operating spiritually, which produces by a fata morgana, mirage, or refraction of the celestial medium; that effect which enables us to see

those things which be not as though they were

{Rom. 4:17},

and to look on the things that are invisible.

The fourth great festival, the Feast of Trumpets 311 has the clearest reference to the in-gathering of Israel after the close of the present period of the Two Loaves. Isaiah says,

Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts of the land of Egypt and shall worship the *Lord* in the holy mount at Jerusalem {Isa. 27:12, 13}.

Isaiah (and other prophets) further explain that in that time the enmity between the ten tribes and the two tribes will be removed. 312 But in order to be welded together they must pass through a most fiery ordeal, “the great tribulation.”

This *Réveille* was to be on the 1st of the month *Tisri*, and on the 10th of the month the great day of Atonement was appointed.

Ye shall afflict your souls {Lev. 16:29}.

In fulfilment of this, Zechariah says,

they shall look upon Me whom they have pierced and they for shall mourn for Him, as one mourneth for his only son . . . In that day shall there be a great mourning in Jerusalem {Zech. 12:9-11}.

They become conscious at last of their great and heinous sin in rejecting their Messiah. This day of Atonement has just been explained in Lev. 16.

Five days after this, on the 15th of Tisri, the last great feast -- of Tabernacles -- is commenced. It continues for seven days. The vast multitudes dwell in the open in booths. They take the branches of goodly trees -- willows of the brook which recall their sorrows and banishments, palm branches to celebrate their victories -- and rejoice before the Lord their God. In that day -- the period here typified -- says Isaiah,

the glory of the Lord shall cover the earth as the waters

cover the sea {see Isa. 11:9, and see Hab. 2:14 IND NT}.

In that day, says Zechariah, they shall go up to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles 313 . . . {Zech. 14:16}.

In that day shall there be upon the bells of the horses *holiness unto the Lord* {Zech. 14:20}.

In that day living waters shall go out from Jerusalem . . .

In that day there shall be one *Lord* and His name one {Zech. 14:8, 9}

and at evening time it shall be light {Zech. 14:7}.

It is the beginning of eternal day. The time is come for which all nations long, when Gurmi is loosed from his chain, and, coming out of the dark cave, at last devours the war god Tyr, and the ransomed of the Lord shall return and come with singing into Zion; and everlasting joy shall be upon their head . . . and sorrow and mourning shall flee away {see Isa. 35:10}.

**Painting The Lily.**

The whole Hebrew year was typical. It was “a dome of many-colored glass” through which one looked out on “the white radiance of eternity.” It had two beginnings, each of them in the seventh month dating from the other. The month *Tisri* began the civil year, when we pass through cold and barren season till we come to the seventh month, *Abib*, which then becomes the first month of the new era 314 when all is changed, “when the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come”; all is in resurrection life. Then again, the period beginning at Abib culminates on the seventh month, in a new *Tisri* when the Feast of Tabernacles reveals to us the glory of the Lord covering the earth as the waters cover the sea.

The feasts were all but one arranged in these first months: three feasts (Passover, Unleavened-bread, and First-fruits) in Abib, the beginning of the spiritual year; and three (Trumpets, Atonement, and Tabernacles) in Tisri, the beginning of the civil year. The remaining feast, that of the Two Loaves, which typified the Church period, is, so to speak, interjected in the month Sivan distinct from the other two groups of festivals but connecting them, like Panama betwixt the two seas.

Looking forward along the year from Tisri, the natural commencement, it begins with ploughing and sowing, and ends in the general vintage (judgment). Looking forward from Abib, the spiritual commencement, the year begins with the Passover and First-fruits (death and resurrection) passes on

---

312. Isa. 11:13.
313. This verse, Zech. 14:16 and John 7 leave no possibility of doubt as to the feasts being typical of the Millennium.
314. Ex. 12:2, Deut. 16:1.
through the period of Unleavened-bread, the barley\textsuperscript{315} and wheat harvests (the time of salvation), the blossoming fig-tree (devotion), the former and the latter rain, the vintage, culminating in the holy convocations and rejoicings of the Feast of Tabernacles. The Sabbaths running through the year are perpetually recurring pledges of the coming divinely-appointed rest. The seventh year was sabbatic. Seven sevens brought round the jubilee when the slaves were set free, mortgages were cancelled, and land that had been sold reverted to the original owner. In proportion as the jubilee was near, the lease of the land diminished in value to the holder. In proportion as the coming of Christ seems near to us, so is the value of the earth and earthly things lessened in our estimation.

This complete prophetic chart, this perfect picture of the dispensations, was handed to the Hebrews, and immediately they began to "improve" it; as though one should take a chart prepared by the Admiralty and make fresh lines on it to suit one’s own taste, or take a picture, finished (say) by Turner or Leighton, and trim it up. "Just let me put a little carmine here, a little gamboage there; ah, there’s nothing like good red and yellow"... Go to, let us “add another hue to the rainbow.”

I do not speak of the impiety of this; indeed I do not think the impiety of adding to what God has perfected so great as that of taking from it; but I would ask you to consider its astounding impudence! I ask you, Theologians, how would you like everything you did to be taken and improved upon with clumsy fingers; as Neologus, whom you follow, improves upon every divine injunction and precept. This is the spirit of Neologus; and you can see its impudent folly in everything else, but are blind to it in spiritual matters. When the carpenter drives in a nail, Neologus insists on giving it a few more blows, and leaves his mark on the place. When he is shown a beautiful chord of Beethoven’s, he says, "Yes, no doubt very fine; but there are only seven notes in it altogether, bass and treble. See I have three fingers still to spare; I may as well use them. Listen...!"

Well, whether the chord be better than before or not, we must no longer call it Beethoven’s; it is Neologus’. And when the Jews had added on the feasts of Purim, Dedication, &c., to the “Feasts of Jehovah,” and otherwise degraded them, we find them no longer called the Feasts of Jehovah at all, but feasts of the Jews (Lev. 23:4, John 5:1)! as the institution which was once called the church of God comes to be called

the church of the Laodiceans {Col. 4:16, Rev. 3:14}.

You may “paint the lily,” but then it is God’s lily no longer.

For instance, God demands repentance and faith for salvation; but Neologus insists on that \textit{and} something more, -- creed, ceremonial, or action, -- I do not understand exactly, nor does he. All I know is that it is not the salvation of God {Acts 28:28} that he proclaims; it is something of his own. The Founder of Christianity established two sacraments, \textsuperscript{316} Neologus says there must be seven. The Founder gave a cup of wine to His disciples; Neologus says, “No! It must be wine and water.” Have you considered the colossal IMPUDENCE of all that?

And there is a way of developing this principle by which every foundational doctrine may be diluted away to nothing. I read a sermon by Theologicus, in which he was defending his own orthodoxy. “Do I believe in the doctrine of regeneration?” said he, “Most assuredly I do, Except a man be born again, and again, and again, he cannot see the kingdom of God.” Thus, whilst he appeared to be underlining the word, he had dexterously scored it out. He kept on hammering the nail in till he split the board.

Nevertheless the firm foundation of God standeth. And the building mysteriously grows towards completion. –

“No hammers fell, no ponderous axes rung; Like some tall palm the mystic fabric sprung. Majestic silence!”

And He shall bring forth the headstone thereof with shoutings, crying Grace, Grace unto it {Zech. 4:7}!

\textbf{The Lamp And Showbread.}

The whole diapason of the Levitical harmony closes in a double chord of promise, which is expressed by the perpetual renewal of the Lamp and Showbread. \textsuperscript{317} The light of the testimony is to be always maintained through the darkest and longest nights, and the showbread to be for ever supported on the holy table, covered with fragrant incense in the divine presence, the whole twelve loaves: \textsuperscript{318}

\begin{itemize}
  \item everyone of them in Zion appeareth before God {Psa. 84:7}.
\end{itemize}

Thus whatever comes, we have this gracious assurance, “The Light Thy love has kindled Shall never be put out.” -- this assurance that the Lord is continually looking on His people in their brightest and most favorable aspects, and regarding them as a shining light by the power of the Holy Ghost, and as the nourishment of life resting on Christ (the table of wood and gold), surrounded by the “border” with its “golden crown” and covered with the frankincense, --

---

\textsuperscript{315} The barley which comes three weeks earlier (in that country) seems to me to indicate especially the blessing of the Gentile period, Ruth 1:22, John 6:9; and wheat that of Israel, Mat. 13:29.

\textsuperscript{316} To use the common (but incorrect) word.

\textsuperscript{317} Lev. 24.

\textsuperscript{318} In the sight of God \textit{all} His people, however scattered, are eternally present. Elijah builds His altar with twelve stones, even when the tribes were split up.
complete in Him {Col. 2:10}.

I pray you take notice of this. For to whomsoever else the light of the testimony has been extinguished, it has never been extinguished for God, and never will be.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen {Isa. 43:10}.

This assurance is proved to be greatly needed, for the first thing we read of is that one of the Israelites does what lies in his individual power by contention and blasphemy to upset the whole organization: The evil is so grave that by divine command the people put him to death. There is usually a Thersites, 339 -- or spirit of Thersites -- to be found at hand in every enterprise, to discredit it by his conduct, to discourage and disparage his comrades, and blaspheme his leaders. Sometimes he will assume a charitable tone; but you will find all his charity is directed to the enemy, and all his hatred to his brethren. You fancy what a fine candid and liberal nature this is, when you hear him speaking of the Trojans: but when he speaks of his fellow Greeks, of the great leaders especially, the heroic Agamemnon and Odysseus who are giving up their homes and lives to the cause which he is supposed to advocate, then you find what foul misrepresentation and vituperation can co-exist with unctuous but spurious liberality.

It is always difficult to understand why Thersites does not go over to the Trojans, if he likes them so much better than his companions. He often does go finally; and ah, what a relief it is! But his wretched work lives after him unhappily. What crops of doubts and contentions spring up from the seeds which he has sown! So that, when we contemplate them, we can at last get to understand how it was that one of the most gracious men who ever lived said with grief,

I would they were even cut off which trouble you {Gal. 5:12}!

As to arguing with Thersites and endeavoring to persuade, one may as well argue with a sewer and persuade a pestilence. That much-experienced, much-afflicted man Odysseus, the crafty, strong, and valiant Odysseus, used very short arguments with him: “Except detraction, what hast thou bestowed?” he demanded of the slanderer, as he smote him down to the dust with rough and ruthless blows.

Though perhaps after all David chose the more excellent way when he said to Abishai,

Let him alone, and let him curse {2 Sam. 16:11}.

On the whole, Rabshakeh is preferable to Thersites; Rabshakeh was coarse and abusive, but he was an open enemy and kept outside the wall. But let us be assured of this, that neither Shimei, Thersites, nor Rabshakeh, have breath enough, albeit they speak great swelling words, to blow out the light that God’s love has kindled. It shall continue to burn -- though perhaps feebly -- through all the dark long night, till the dawn shall appear and the bright and morning star shall arise. We oscillate between optimism and pessimism. Truth is neither the one nor the other. It is neither true that “whatever is is right” nor that “whatever is is wrong.” There is much that exists that is right, and much that is wrong; and bright above all, “White-handed Hope, the hovering angel, girt with golden wings.”

The Comprachicos used to cut the facial nerves of children, so that the poor little creatures were disfigured by a perpetual laughter or a perpetual weeping. It was all ghastly and unnatural, but not more so than the ancient laughing and weeping philosophers, or modern optimism and pessimism. The Herr Professor has looked so long through the microscope that he has become myopic, he cannot see White-handed Hope hovering above, nor the ring of light round nature’s last eclipse, though he can see the myriads of microbes better than we others. For him the bottom of Pandora’s box is eaten away by them. He thinks the ancients were mistaken when they saw hope there -- and I think so too.

It is a strange statement of scripture that experience leads to hope. If we listen to the man of the world, we hear that experience leads to caution, to distrust and hopeless cynicism: and yet truly experience leads distinctly to hope. One who for the first time saw the sun go down behind the ocean would despair of ever seeing it again; but we, who have seen it thus descend many times before, are emboldened by our experience to hope that in a few hours it will rise again at the other side of the universe to “flatter the mountain tops with sovereign dye.” He who for the first time beheld the melancholy autumn deepening into winter, would surely think all things were sinking into chaos and old night; but experience leads us to an assured expectation of the resurrection of all things in the coming springtide.

And though many beautiful qualities are seen even in the darkness of despair, yet few great achievements are accomplished without hope; and those who have the most completely conquered the world, whether physically or spiritually, have been those who were distinguished by this faculty. “If you thus give everything away,” said Pericles to Alexander, “what will you have for yourself?” To which the world-conqueror replied, “Hope”: and a greater man than he, the founder of an infinitely greater dynasty, wrote to his fellow-disciples -- a handful of common workpeople who were trying to convert the world whilst being persecuted by all the powers of earth, -- wrote to them about rejoicing in hope {Rom. 12:12}.

J. C. Bayley, The Bible Treasury, vols. 15, 16 17, 18, 19.

339. Thersites only clamours in the throng, Loquacious, loud, and turbulent of tongue. (Homer’s Iliad.)
Outlines of Lectures
On the
Tabernacle of Witness

T. Newberry

Lecture I

The Offerings for the Tabernacle

EXODUS 25:1-9
And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Introduction

And the Lord spake unto Moses, saying, Speak unto the children of Israel (Ex. 25:1, 2).

These were communications from God, and are therefore of divine value. They are the unfoldings of the thoughts of the divine mind, given, indeed, in type and shadow, but nevertheless containing the expressions of infinite wisdom, grace, and love.

These types and shadows contain an inexhaustible fund of instruction, comfort, joy, and blessing, amply repaying the most diligent and prayerful investigation.

These words were to be spoken to the children of Israel; but they are written for our profit. The letter was for Israel, God's outward nation; the spiritual truth is for us, even for those who through grace have believed in Jesus.

All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come (1 Cor. 10:11).

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4).

The Offering

Speak unto the children of Israel, that they bring me an offering: of every one that giveth it willingly with his heart ye shall take my offering (Ex. 25:2).

The margin has it, “That they bring me an heave offering”; for so it is in the Hebrew. There are two kinds of offerings mentioned in Scripture, the heave offering, or that which is offered or heaved up to God, and the wave offering, that which is caused to pass and repass before him: as significant, the one, of that which is done to God, and the other, of that which is done in his presence. Here it is the heave offering; but in Exodus 35 both terms are used. Literally,

Every one that waved a wave offering of gold (Ex. 35:22), and,

Every one that heaved an heave offering of silver (Ex. 35:24).

And whether it be in doing, suffering, or giving, when there is first a willing mind it is accepted, if done to God, and as in the sight of God; as he says,

Of every man that giveth it willingly with his heart ye shall take my offering (Ex. 25:2).

God loveth a cheerful giver {2 Cor. 9:7};
but then he sets the example; and by his own unspeakable gift he lays the believer under infinite obligation, and leads the soul to make the earnest inquiry,

What shall I render unto the Lord for all his benefits towards me? {Psa. 116:12}.

These gifts make not God our debtor; they are the feeble acknowledgment on our part that we owe a debt which eternity will never see discharged.

While Moses was on the mount receiving those divine communications, the people of Israel at the foot of the mount were getting weary at his prolonged absence; and without waiting for the communication of God's mind to them, they get up a system of religious worship, and set on foot a contribution after their own fashion (Ex. 32).

Solemn and instructive intimation of what has taken place in the professing church; while the Lord Jesus, who has gone up on high, has delayed his coming.

The comparison and contrast of these two characters of offerings are strikingly suggestive.

Aaron says:

Bring your contributions unto me . . . . and they brought them unto Aaron (Ex. 32:2, 3),

and the result was the molten calf, and religious worship by proclamation --

To-morrow is a feast to Jehovah (Ex. 32:4, 5).

This is man’s contribution to man for a professedly religious object, according to the wisdom and will of man, and what came of it,

and there came out this calf (Ex. 32:24).

God says:

Let them bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering {Ex. 25:2}.

Offerings to God for the accomplishment of his word and will is that which he requires.

**What the Offerings Were to Be**

God has not only expressed his willingness to receive, he has also specified what is to be given.

*And this is the offering which ye shall take of them; gold, and silver, and brass, &c. {Ex. 25:3-7}.*

These various materials are significant, and we will endeavour to point out their symbolical import, as suggested by other portions of the inspired word.

**Gold,** the purest, most precious, and most beautiful of metals, is the emblem of that which is divine, of the divine nature, excellency, and glory.

**Silver,** as typical of redemption, and the redemption price. {Compare Ex. 30:11-16 with 1 Pet. 1:18.} And silver being anciently the chief circulating medium, becomes also the type of communion, on the ground of redemption.

**Brass,** typical of enduring strength (Deut. 33:25).

**Blue,** of heaven, from its colour, and of perfection, from its Hebrew name. Heavenly perfection.

**Scarlet,** of earthly dignity and glory (2 Sam. 1:24).

**Purple,** a combination of blue and scarlet, typical of heavenly and earthly glory combined.

**Fine Linen,** purity, righteousness, &c. {Rev. 19:8}.

**Goats’ Hair,** human nature simply, without the idea of purity (Matt. 35:32). A kid of the goat was most frequently chosen for the sin offering.

**Rams’ Skins Dyed Red,** atonement {1 Pet. 1:19}, as “a garment dipped in blood” {Gen. 3:21, 37:31}.

**Badgers’ Skins** the pilgrim character {Ezek. 16:10}.

**Shittim Wood,** human nature, wood from the wilderness of Shittim.

**Oil for the Light,** the Holy Spirit in testimony.

**Spices for the Anointing Oil,** the graces of the Spirit of Christ {Psa. 133}.

**And for Sweet Incense,** those graces of the Spirit which are for a sweet smelling savour to God.

**Precious Stones,** various excellencies and perfections, both in Jesus and in his people, through grace {1 Pet. 3:4}.

This is the “alphabet,” so to speak, with which it is necessary to be familiar before we shall be able to read the types of the tabernacle intelligently. I think I have given each “letter” its true expression and power. I think I have “pronounced” them rightly. Others, indeed, may differ from me in this; but, like different dialects of the same language, I am persuaded we shall nearly agree in substance.

Now let us put these “letters” together in the order in which they here occur, and I think they will spell a well known and much loved name -- the name of him who is the Alpha and the Omega, the name of Jesus, Jehovah the Saviour.

**Gold,** for he was with God and was God -- “God over all, blessed for ever {Rom. 9:5}.”

**Silver,** he is our Redeemer. His precious blood was our redemption-price.

**Brass,** the Almighty Saviour, of patient and enduring strength.

**Blue,** he came down from heaven, and even while on earth could speak of himself as “the Son of man which is in heaven”; and he was perfection itself.

**Scarlet,** as Son of David all earthly dignity and glory belongs to him.

**Purple,** both heavenly and earthly glories center in him.
FINE LINEN, he did no sin, neither was guile found in his month.

GOATS’ HAIR, he was made in the likeness of sinful flesh, though personally he knew no sin, and on the cross was made sin for us.

RAMS’ SKINS DYED RED, he was the atoning Lamb.

BADGERS’ SKINS, he was a pilgrim and stranger here, not having where to lay his head.

SHITTIM WOOD, “The word was made flesh, and tabernacled among us {John 1:14}.”

OIL FOR THE LIGHT, he was the Christ, the anointed One, the faithful and true witness, the light of the world.

SPICES FOR ANOINTING OIL, every grace and virtue centered in him.

AND FOR SWEET INCENSE, his name is as ointment poured forth.

PRECIOUS STONES, the one in whom every excellency, perfection, and glory meets and dwells.

Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore, --
All are too mean to speak his worth,
Too mean to set the Saviour forth.”

The Object

We now come to the object for which these contributions were to be made.

And let them make me a sanctuary; that I may dwell among them (Ex. 25:8).

For A Dwelling-place

Gracious words! God having redeemed a people out of Egypt, desired to have a dwelling-place among them in the wilderness. So God now desires that sinners redeemed by the blood of the Lamb should be built together for an habitation of God through the Spirit (Eph. 2:22), and be built up a spiritual house, composed of living stones (1 Pet. 2:5).

When Jesus was here upon the earth he himself was the sanctuary and dwelling-place of God. In him the glory of the Godhead dwelt.

The Word was made flesh and dwelt (or tabernacled) among us, and we beheld his glory {John 1:14}.

Before his death, in this respect, he abode alone (John 12:24). But having finished his work, and ascended up on high, upon himself, and on the confession of his name, as the Christ, the Son of the living God, known in the soul by the revelation of the Father, he built his church (Matt. 16:15, 16) for an habitation of God {Eph. 2:22}, the house of God, the church of the living God, the pillar and ground of the truth (1 Tim. 3:15).

How perfect, how suggestive are the words of God! He does not say, Let them make themselves a tabernacle, or meeting-place, that I may come and visit them.

It is natural to man to think of himself first, and to begin from himself. But God’s thoughts and ways are the opposite of man’s. God begins from himself -- “Let them make ME a sanctuary; that I may dwell among them.”

O for grace to learn this lesson perfectly! so that in meeting together in church fellowship our first thought may be, not our own comfort and convenience, nor even our own edification -- God will take care of that -- but that God may have a dwelling-place among us, and that God, through Christ, may be glorified. “That I may dwell among them,” not as a wayfaring man that turneth aside to tarry for a night, but to be at home there. And Jesus has told us the secret of this. And the secret is, love and obedience -- love to Christ, and obedience to him.

If any man love me he will keep my word (Gr., not words. See Rev. 3:8), and my Father will love him, and we will come unto him and make our abode with him (John 14:23).

The visits of divine grace, in a Father’s love and a Saviour’s pity, to the abodes of the saints in the midst of their unworthiness and self-will, is one thing; the home-dwelling of divine love, where holiness is cultivated, truth maintained, and obedience sought, is another, and far more blessed.

A Sanctuary

Let us mark another thing. He does not say, Let them make me a tabernacle, or a tent, as though anything would do for God; but, “Let them make me a sanctuary,” a holy habitation, “that I may dwell.” Yes,

holiness becomes God’s house for ever {Psa. 93:5}.

In the gospel God comes down to sinners; it is grace abounding amidst the abounding of sin. But the truth for the saint is the doctrine which is according to godliness. To the sinner, by the gospel, God says,

Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool {Isa. 1:18}.

But to the believer he says,

What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you: I will dwell in them, and walk in them; and I will be their God, and
they shall be my people (2 Cor. 6:14-18).

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

**The Plan**

_According to all that I shewed thee, after the pattern of the tabernacle, and after the pattern of all the instruments thereof, even so shall ye make it_ (Ex. 25:9).

In the things of God no place is left for human reason, and no margin for self-will. God has arranged everything according to infinite wisdom, and the word of God contains full instructions.

These earthly types were the example and shadows of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount (Heb. 8:5).

Weighty and important words! May they be brought to bear upon our consciences, and tell upon our hearts!

The assembly of believers on earth should be the reflection down here of what the church is in Christ above. Is the church above redeemed to God from an evil world? the church on earth is to be separate to God, as not of the world, even as Christ is not of it. Is the church above one in Christ its glorious Head? the church on earth should exhibit this oneness. Is the church above a holy and true church? the church on earth should be conspicuous for holiness and truth, the epistle of Christ known and read of all men {2 Cor. 3:2, 3},

the pillar and ground of the truth {1 Tim. 3:15}.

And just as Christ on earth was

God manifest in flesh {1 Tim. 3:16};

so the church should exhibit Christ manifest in his people.
Lecture 2

The Ark of the Covenant

EXODUS 25:10-16
And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee.

The Order of Arrangement

And they shall make an ark of shittim wood (Ex. 25:10).

The historical order of the construction of the tabernacle and its vessels, as given in chapters 36 and 37, is different from the preceptive order in chapters 25 and 26. And doubtless there is a reason for this difference.

In chapters 36 and 37 the divine historian begins with the account of the tabernacle and tent, its curtains and coverings, then proceeds with the boards and bars, &c., and then follows the account of the ark, the table, and the candlestick, &c.

The historical order is the natural order. When the tabernacle was set up, then the various vessels were brought in and put in their proper and appointed places (Ex. 40). All this is natural. But in chapters 25, 26 we get the order in which God mentions the various particulars, the divine order, the place they occupy in the divine mind.

When speaking of the offerings for the tabernacle, he begins with himself,

Let them bring me an offering {Ex. 25:2},

Let them make me a sanctuary {Ex. 25:8}.

So when speaking of the vessels of the tabernacle, and the various particulars connected with it, he begins with that which pre-eminently is typical of the person of Christ, the ark of the covenant.

The Spirit of God invariably gives Christ the first place, and the center place. He is the Alpha and the Omega of all God’s purposes and plans. He is God’s center, the foundation, the chief corner-stone, and the head-stone of the corner. Precious Jesus!

God over all blessed for ever {Rom. 9:5}, everlasting praises be unto thy name.

The tabernacle represents the Church of God on earth, believers

builted together for an habitation of God through the Spirit (Eph. 2:22).

But when the Spirit of God states this, he does not simply say, “You also are builded together,” but

In whom ye also are builded together {Eph. 3:22};

he begins with Christ.

It is a poor thing to meet together simply as Christians for our own edification and comfort, and then to invite and expect Christ to come in. The divine thought is that we meet in the name of Jesus, around his blessed person, to maintain his honour, truth, and authority, that as so met, we may be an holy habitation of God through the Spirit. And

where two or three are gathered together in {unto} my name,
says Christ,

there am I in the midst of them {Matt. 18:20}.

The Ark

And they shall make an ark of shittim wood (Ex. 25:10).

The ark of the covenant is typical of the Lord Jesus, as the center of gathering and of blessing to the Church of God.

The shittim wood is typical of his human nature,
as the word made flesh {John 1:14},

the gold of his divine nature, God manifest in flesh. While the union of both represents him as Immanuel, God with us.

In the presentation of Christ, the Holy Ghost begins with
his incarnation. And great stress is laid, in 1 John 4:1, and 2 John 7, on the confession that Jesus Christ is come in the flesh. The ark of shittim wood typifies Christ incarnate.

The Dimensions

Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof (Ex. 25:10).

This, at 1 ft. 9.888 ins., or nearly 1 ft. 10 ins., would be about 4 ft. 6 ins. long, 2 ft. 6 ins. wide, and 2 ft. 6 ins. high.

Doubtless God had a reason for each of these measures, but as they are not explained, as I am aware, we shall do best to leave them among the other “mysteries” connected with the person of Immanuel.

The Overlaying

And thou shalt overlay it with pure gold, within and without shalt thou overlay it (Ex. 25:11).

There can be no mistaking the import of this. The divine nature and the divine glory in the person of the Lord Jesus here appears.

“WITH PURE GOLD.” He was God as well as man. And all the holiness, dignity, and glory of the divine nature were seen in him, even while here below. Veiled, it may be, to human eyes, but there it was.

Num. 4:5, 6, sets forth Jesus as seen on earth.

When the camp setteth forward, Aaron shall come; and his sons, and they shall take down the covering vail, and cover the ark of the covenant with it; and shall put thereon a covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

To the spiritual mind, he was God manifest in the flesh; but to the natural mind, his flesh was as the covering vail, hiding the splendour of his deity. The badgers’ skin covering suggests the lowly form in which he appeared, as Jesus of Nazareth, the son of Joseph and Mary. The cloth “wholly of blue,” spread over all, expresses that heavenly and perfect character which marked every thing he said and did. As he who came down from heaven, and who was, as his own words declare, even while here on earth,

the Son of man which is in heaven [John 3:13].

But the ark within the vail, in the most holy place, which we are now considering, shows him as entered into heaven itself: now to appear in the presence of God for us.

Within and without shalt thou overlay it {Ex. 25:11}.

The intimate connection and the exquisite combination of the divine and the human in all the internal feelings and outward acts of Immanuel, is a subject of profound interest, to be approached with holy reverence and godly fear. The shoe must be taken from the foot while we tread this sacred ground.

There were within the bosom of Jesus human thoughts, purposes, and affections, but no thought, purpose, or affection was only or merely human, but also divine, each had a divine overlaying, if I may so express it.

If he takes little children in his arms, this is not simply human tenderness, but also divine condescension and love, and the blessing pronounced by human lips confers divine and everlasting favour. Yes, and “the God shines glorious through the man.” If he drops a tear of human sympathy at the grave of Lazarus, that tear-drop sparkles with a love divine. And that clear, distinct human voice which utters the words, “Lazarus, come forth,” and he came forth, is the voice of him, who in the beginning said, “Let light be,” and light was.

He sleeps exhausted with his many labours in the vessel’s stern, while the elements, as though conscious that their master slumbers, do their utmost to swamp that frail bark; but almighty power lies dormant in that weary frame. Hark! ’tis the well known voice of Mary’s son. The tempest hears it, and is still.

The Golden Crown

And shalt make upon it a crown of gold round about (Ex. 25:11).

The ark of shittim wood represents Christ incarnate. The ark overlaid with gold, God manifest in flesh. The ark encompassed with this golden crown, represents

Jesus, who was made a little lower than the angels for the suffering of death, CROWNED WITH GLORY AND HONOUR (Heb. 2:9).

The blood on the mercy seat as the basis of this crown, tells us of his atoning death. But when he had finished the work which his Father gave him to do on earth, he said,

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was [John 17:5].

And though we see not yet all things put under him, yet we know that his prayer is answered, and that the risen man at God’s right hand is there divinely glorified.

The Rings and Staves

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them (Ex. 25:12-14).

These rings and staves adapted the ark to the wilderness condition of God’s people, so as to be in readiness to accompany them in all their journeys. And Jesus assures us,
Where two or three are gathered together in {unto} my name, there am I in the midst of them (Matt. 18:20).

Wherever, throughout
that great and terrible wilderness [Deut. 1:19, 8:15],
the tabernacle of God was pitched, there the ark occupied its central and appointed place. So where saints are gathered according to God, there will the presence of Jesus be. But his own proper place must be reserved for him, and given to him, and God’s order of gathering is, “Jesus in the midst.”

And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne by them (Ex. 25:14).

When the princes of Israel offered six covered wagons and twelve oxen to Jehovah,
Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according unto their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders (Num. 7:1-9).

The ark of the covenant was among the vessels which were under the charge of the Kohathites. Thus the ark was to be borne upon the shoulders of the priests, the Levites, of the family of Kohath.

When David attempted to bring up the ark into the city of David, and placed it, after the example of the Philistines, on a new cart, God made a breach upon Uzza (1 Chron. 13). But when David, having discovered his mistake, put it on the shoulders of the Levites, according to God’s order, God helped the Levites, and there was joy and blessing (1 Chron. 15).

So the setting forth or ministry of Christ, as God’s ark, ought to be a matter of individual responsibility to God. It is not to be done by machinery. It is not an affair to be taken up by societies, formed according to the principles of men, and upon a worldly model. All this is a departure from the simplicity of the order of God, and from the examples of the early Christians under the immediate guidance of the Holy Ghost, through the apostles and prophets.

Where Christ has given the gift, whether it be of the evangelist, the pastor, or the teacher, the possession of that gift lays the individual receiving it under solemn responsibility to Christ. And woe be to the evangelist, if he preach not the gospel. Woe to the pastor if he feed not the flock of God, which he hath purchased with his own blood: and to the teacher, if he take not heed to the ministry which he hath received in the Lord that he fulfil it. And woe be to him that hinders it. On the other hand, he that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward; and the Lord’s word is,

Occupy till I come {Luke 19:13}.
Blessed is that servant whom his Lord when he cometh
shall find so doing {Matt. 24:46; Luke 12:43}.

“O happy servant he,
In such a posture found,
He shall His Lord with rapture see,
And be with honour crowned.”

When John Bunyan, then a prisoner in Bedford jail, was asked, If he were let free, would he promise not to preach again? his reply was, “If you let me out of prison to-day, I will preach again, by God’s grace, to-morrow.” He felt the pressure of the staves of the ark resting upon his shoulders.

The rings were to be of gold, and the staves of shittim wood overlaid with gold. This teaches us that the divine grace of the Lord Jesus, and also his human sympathy and tenderness, and both combined, adapt him to the need of his people in their present wilderness condition. He can condescend to the weakness of the two or the three met in his name, and can be touched with a feeling of their infirmities; but he is also present in their midst in the all-sufficiency of divine grace and strength.

The staves shall be in the rings of the ark: they shall not be taken from it (Ex. 25:15).

Not only were the children of Israel to be always ready to follow the leadings of the cloud,
to go by day or by night (Num. 9:21);
but also the ark was ever in readiness to accompany them.

Where two or three are gathered together in {unto} my name, says Christ,
there am I {Matt. 18:20};
not, there will I be. He is always in readiness to meet with us; we have never to wait for him, though we have always to wait upon him.

Then, again, the worship of God in this dispensation is not confined or fixed to a certain locality or localities.
The hour cometh and now is,
says Christ,
when ye shall neither in this mountain nor yet at Jerusalem worship the Father (John 4:21).

“Where*er we seek him he is found,
And every spot is holy ground.”

It is good to have a closet in our houses, consecrated by visits from the Father and the Son, and holy communings with them; and desirable to have a suitable place where brethren in Jesus may meet together free from all distraction; but the only true consecration is that which flows from the manifestation of the divine presence, and the revelation of the glory of God in the person of the Lord Jesus, in the present power of the Holy Ghost.
The Testimony

And thou shalt put into the ark the testimony which I shall give thee (Ex. 25:16).

The ark was to be the depository of the unbroken tables of the law. The two tables of testimony first given, through Israel’s utter failure, were broken beneath Mount Sinai (Ex. 31:18; 32:19). The second tables were put into the ark (Deut. 10:1-5).

The shittim wood, as we have seen, sets forth the incarnation of Christ, and the gold his divine glory, and both the human and the divine combined in his mysterious and blessed person; so these unbroken tables of the law, put into the ark and kept there, point out the unsullied obedience of his life as man.

As made of a woman, he was made under the law (Gal. 4:4). And he kept it, as no other man did or could. But as Son of God, he did infinitely more.

Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:6-8).

That is, he obeyed as man, or rather as God-man, the will of his heavenly Father -- a character of obedience infinitely higher, and divinely more precious than human obedience to law.

Law never demanded that the righteous should die for the guilty. Nay, law would have forbidden it. Law foreshadowed the substitution of the innocent for the guilty, and atonement by blood; and Christ by his atoning death fulfilled the shadows of the law. But in fulfilling them he went infinitely beyond the law’s demands.

Law declares the righteous requirement of God from man in the flesh, and supposes in man’s nature a tendency to evil, and forbids it. And hence, when brought to bear on man, it becomes the ministry of condemnation. It tests the nature and brings out its real character (Rom. 8:7). Christ’s nature was pure and holy, and hence his perfect obedience to all its principles and precepts, as Son of the virgin. But over and above all this, as the eternal Son of the eternal Father he obeyed his Father’s will, and through the eternal Spirit offered himself without spot to God. Wherefore God also hath highly exalted him, and from that height of excellent glory he has sent down the Holy Spirit to baptize into one body in fellowship with their exalted Head all believers in him. So that now, in virtue of this oneness, the believer stands accepted in him, in all that he was and did on earth, both as the obedient Son of man and the obedient Son of the Father, in all that he suffered on the accursed tree, when he offered up himself as a sweet-smelling savour unto God, and in all that he now is, as the glorified man at God’s right hand above. He himself is our righteousness, and we are made the righteousness of God in him.
Lecture 3

The Mercy Seat and The Cherubim of Glory

EXODUS 25:17-22

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Mercy Seat

And thou shalt make a mercy seat of pure gold (Ex. 25:17).

The spiritual import of this is clear from Rom. 3:24, 25, where there is a manifest allusion to it by the Holy Ghost:--

Christ Jesus, whom God hath set forth to be a propitiation, [literally, a propitiatory, or mercy seat,] through faith in his blood.

The word rendered “propitiation” in Rom. 3:25, being the same word that is used in Heb. 9:5, and there translated, “mercy seat.”

The Hebrew word signifies to cover over, or to make atonement, to appease, or pacify. The mercy seat, therefore, presents to us

Jesus, whom God hath set forth to be a propitiation {Rom. 3:24, 25}.

“Of pure gold,” of divine excellency and glory. The ground on which God acts in divine grace and mercy, yet with all respect to holiness and justice. “Pure gold.”

On this mercy seat the blood was sprinkled on the great day of atonement (Lev. 16:1, 2, 14), and it formed the lid of the ark in which were deposited the tables of the testimony. For the exercise of divine mercy towards guilty sinners can only be on the ground of blood-shedding and atonement, and in consistency with the demands of divine and infinite holiness. Hence, the blood-stained mercy seat is erected over the unbroken tables of the law.

The Dimensions

Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof {Ex. 25:17}.

The mercy seat was of the same dimensions and extent as the ark of the covenant.

The exercise of divine mercy and grace is founded on the person and work of the Lord Jesus Christ Himself, and is co-extensive therewith. It has for its basis and foundation the incarnation, obedience, life, and death of him who was eternally God, and is now the risen and glorified Christ, at God’s right hand above.

The Cherubim

And thou shalt make two cherubims of gold (Ex. 25:18).

The forms of these cherubim are not here given us, but in Ezek. 1 and 10 and Rev. 4, the cherubim, or living creatures, are largely described. Wherever we read of the cherubim in the scriptures, they are always connected with the performance of the divine will, or the manifestation of the divine glory.

The first mention of the cherubim is in Gen. 3:24, and they are there evidently emblematical of angelic agency. In Ezek. 1 &c., I believe they are symbolical of prophetic agency, and its various characteristics as employed of God; and in Rev. 4, of the ministry of the redeemed in glory.

In form the cherubim on the mercy seat appear to be

1. “Cherubim” is the plural of “cherub.” Strictly speaking, “cherubims” is incorrect. As we say, ox, oxen, not oxens.
simpler than those described in Ezekiel: this we gather from
the expression in Ex. 25, the 20th verse, -

toward the mercy seat shall the faces of the cherubim be,
implying that there was but one face to each.

In ascertaining the spiritual import of these cherubim, I
believe what is stated in scripture as to the truth of the person
of Christ is our best and safest guide.

We have already seen, in the shittim wood of the ark, set
forth the incarnation of the Lord Jesus; in the gold, his divine
nature; in the unbroken tables, his living obedience; in the
blood-stained mercy seat, his atoning death; and in the crown
of gold, his resurrection and ascension glory. We now
proceed a step further: for we know that, having ascended up
on high, he has received gifts for men (Psa. 68:18; Eph. 4:8).
And it is this truth which is, I believe, embodied in these
cherubim of glory. The ascended Christ, the risen man,
receiving in his own person the fulness of the Spirit for the
manifestation and extension of divine mercy, founded on his
finished work.

There is a somewhat similar figure in the vision of the
Lamb in Rev. 5:6:

And I beheld, and, lo, in the midst of the throne, and of
the four living creatures, and in the midst of the elders,
stood a Lamb as it had been slain, having seven horns and
seven eyes, which are the seven spirits of God sent forth
into all the earth.

Now what is set forth in Rev. 5, by these seven horns and
seven eyes of the Lamb, is expressed by these cherubim of
glory in Ex. 25. The fulness of the Spirit received and
possessed by the Lord Jesus for testimony to God’s mercy and
grace.

The comparison of Psa. 68:18, with the quotation in
 Eph. 4:8, will show the beautiful accuracy of Scripture. In
Psa. 68:18, we read:

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the
rebellious also, that the Lord God might dwell among
them {Psa. 68:18}.

In Eph. 4:8, the Spirit gives us the present application of this
scripture to the church, and varies the expression thus,

When he ascended up on high, he led captivity captive,
and gave gifts unto men.

In the case of Israel, he has received gifts in his own person
for them, to be dispensed in due time. In the case of the
church he has given gifts to them, for present benefit and
blessing, while he himself remains the Fountain Head, the
source, and the communicator of these gifts.

The types of the two cherubim and the candlestick are
beautifully illustrative. In the cherubim we have the gifts of
the Spirit in their source above, within the vail, in the holiest
of all, as received by and communicated from an ascended
Saviour; in the candlestick, the gifts of the Spirit in their
exercise and manifestation in the church on earth, the gifts
being given for the perfecting of the saints.

The Workmanship

Of beaten work shalt thou make them {Ex. 25:18}.

There are three places in which the term “beaten” occurs.
Here, in connection with the cherubim; in verse 31, in
connection with the candlestick, - -

Of beaten work shall the candlestick be made;
and in Ex. 27:20,
pure olive oil beaten for the light;
and in each case it is connected with that which typifies
ministry, or testimony, and points out the connection between
diligence and testimony, and the strength which diligence
gives. As shown in the cherubim, the patient and labourious
ministry of Christ on earth, preparatory to his taking his place
in heaven, as the center and source of testimony in the church.
The candlestick shows ministry in its exercise, having Christ
for its center, a labourious and responsible work. And it is
“beaten oil” which is provided for the light.

Their Position

Of beaten work shalt thou make them, in the two ends of
the mercy seat. And make one cherub on the one end, and
the other cherub on the other end: even of [or from] the
mercy seat shall ye make the cherubims on the two ends
thereof {Ex. 25:18, 19}.

The mercy seat and cherubim were of one solid piece of
wrought gold. The cherubim formed the extension of the
mercy seat from either end, and represent the provision made
by God, through the Spirit, for the extension of divine mercy
and grace, founded on the finished work of Christ. Christ
having come, and suffered, and died, and ascended, would
still have abode alone, and his work have been availing to
man, had he not received of the Father the promise of the
Holy Ghost, and from his place in glory sent down the Holy Spirit to bear his testimony to the accepted sacrifice, and to divine mercy as now in exercise on the ground of it (Acts 2:33; John 16:7). But now the Holy Ghost, as received by a risen Saviour, is the testifier and communicator of this divine mercy and grace to man.

Here upon this mercy seat, and between these cherubim, it is that God delights to sit, and the glory delights to dwell. This mercy seat is the throne of grace, and these cherubim are the cherubim of glory. Here grace triumphant reigns, and reigns through righteousness unto eternal life. Here every attribute of deity is glorified, even in the bestowment of mercy and grace to the guilty and undeserving.

“Hence mercy, mercy from on high, 
Descends to rebels doomed to die.”

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need {Heb. 4:16}.

*And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings* (Ex. 25:20).

Thus hovering over and shadowing the mercy seat. In contrast with the larger cherubim in Solomon’s temple, described in 1 Kings 6:23-28, whose wings extended twenty cubits, touching the wall of the house on either side of the most holy place.

In Solomon’s temple the cherubim represent ministry in its heavenly *exercise*, but in the tabernacle ministry, in its heavenly *source*.

*And their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be* {Ex. 25:20}.

The number two is significant of fellowship, in this case fellowship in testimony. “The witness of two men is true,” as showing the truth of the testimony.

“Looking one to another,” “seeing eye to eye,” showing the harmony or agreement of the testimony.

And both looking on the mercy seat, shows that the grand mysteries of atonement are the center truths of the testimony.

Which things (also) the angels desire to look into {1 Pet. 1:12}.

Such is the testimony given by Jesus glorified, in the power of the Holy Ghost sent down from heaven, true, harmonious, and occupied pre-eminently with the glory of divine grace, founded in its manifestation on the person and work of Christ, God manifest in the flesh, his lowly birth, his holy life, his atoning death, and his risen glory.

*And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee* {Ex. 25:21}.

The throne of divine grace is founded on the person and work of the Lord Jesus, and all God’s purposes, promises, and covenant blessings center in him. He is the true ark of the covenant, and the ark of the testimony also. All the lines of divine truth center in him, and radiate from him.

**The Promise**

*And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel* (Ex. 25:22).

This is the meeting-place, and place of communion between God and those who, like Moses, receive the word from God’s mouth, and give testimony from him (Ezek. 3:17). Those who stand in the secret counsel of the Lord, who perceive and hear his word, who mark his word and hear it (Jer. 23:18).

The secret of ministry in the power of the Holy Ghost is communion with God, over his own word, in spirit in the holiest. God occupying the mercy seat, Jesus himself our meeting-place, while from him who has received the fulness of the Spirit for testimony, gift is not only received at first, but replenished for constant exercise.

Happy and privileged enjoyment! Yet, while this is, I believe, the interpretation of the figure, since all the promises of God in Christ are Yea and Amen to every believer, each individual Christian is permitted to claim and share the privilege of this communion with God, from off the mercy seat, concerning all the communications of his mind and will.
Lecture 4

The Table of Showbread

EXODUS 25:23-30

Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway.

The Table

Thou shalt also make a table of shittim wood (Ex. 25:23).

The ark of the covenant, as we have seen, sets forth Jesus as the center of gathering to the Church of God. The table presents him as the CENTER AND GROUND OF THEIR COMMUNION.

The Material

Thou shalt also make a table (Ex. 25:23).

Where two or three are gathered together in the name of Jesus, it is the will of God that his dying love should be commemorated among them.

A table of shittim wood (Ex. 25:23).

The incarnation and humanity of the Lord Jesus lies at the foundation, and an incarnate Saviour, God manifest in the flesh, is the center of our communion in church fellowship.

“A table,” not tables; there is but one.

The Dimensions of the Table

Two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof (Ex. 25:23).

God has fixed the dimensions of his own table, and man is not at liberty to extend or limit it. In length and breadth it extends to all believers, while walking worthily, yet excluding the unconverted and the defiled. Its height also is of divine appointment. It is on a level with the mercy seat. It is for believers, and for believers only -- for those who, through faith in Jesus, have an interest in his atonement; whose iniquities are forgiven, and whose sins are covered.

The Overlaying

And thou shalt overlay it with pure gold (Ex. 25:24).

Gold is the emblem of divine excellency, and pure gold, of the purity and holiness of the divine nature. The table of shittim wood, overlaid with pure gold, typifies the divine excellency and purity of the person of the Lord Jesus, as the ground of communion, in whose person the divine and human natures are united.

That is not the Lord's table, according to the mind of God, where the divinity of Christ, and his divine excellency and glory is not held and maintained. The Christ in whose name we meet is Inmanuel, God with us.

The Golden Crown

And make thereto a crown of gold round about (Ex. 25:24).

We meet indeed in the name of an incarnate Christ, to commemorate his dying love. But he who was once made a little lower than the angels for the suffering of death, is now crowned with glory and honour. We meet, therefore, in the name of a divine and glorified Christ.

At his table we remember what he was, and what he did and suffered on earth for us; but at the same time, what and
where he now is, crowned with glory and honour at God’s right hand. And we do this “until he come,” in the expectation of his return to receive us to himself.

**The Border**

*And thou shalt make unto it a border of an hand breadth round about* (Ex. 25:25).

[Hebrew, misgereth, a border or enclosure, from sagar, to shut up, to close.] The length and breadth of the table is fixed by God himself, as we have seen (verse 23), and also its height: but the table thus extended and limited by divine grace and infinite wisdom, is also guarded. There was to be a border to the table. And God has also fixed the limits of the border; it was to have a border of an hand breadth.

There are four fingers to an hand breadth, and there are four things indispensable to real and right communion at the Lord’s table, according to God and his word, if there is to be real and full blessing. And we are to be guided by God’s word alone in guarding his table.

The first thing is saving faith in Jesus. This is generally admitted (John 20:31; 1 Cor. 10:16) — “The bread which we break.” Secondly, the holiness and consistency of walk which becomes the confession of his name (1 Cor. 5). Thirdly, soundness in holding and maintaining the truth of the person of Christ (2 John 10). Fourthly, subjection to the authority of Christ (2 Thess. 3:14). For we meet at the Lord’s table as believers, and in the name of him that is holy, him that is true, and of him that hath the key of David, that openeth and no man shutteth (Rev. 3:7).

It is all-important to see that the table sets forth Christ himself. That the ground of our communion together in church fellowship, is the person of Christ; an incarnate, divine, and glorified Christ: and hence the absolute necessity of examining and judging ourselves, and of the exercise of the strictest church discipline in connection with the table of the Lord (1 Cor. 5 and 11).

The table is not to be looked at merely as the gathering point of believers, where all Christians may meet simply because they are Christians, without regard to walk and doctrine. This were to make a table without a border.

It is in connection with the table that discipline comes in: this we learn from 1 Cor. 5 and 11. And it is observable that the Lord Jesus, at the passover, previous to his instituting the Lord’s supper, having first washed his disciples’ feet (John 13:1-11), then led his disciples into the closest self-examination Matt. 26:20-25; John 13:12-30); the result of which was, that Judas having received the sop went immediately out. Then, and not till then, could Jesus divide the bread among them, and also the cup, saying, “Drink ye all of it.”

In Luke’s account, indeed, who states things in their moral order and connection, and not always in their historical order, it would appear otherwise; but a careful examination of all the passages will confirm the fact.

*And thou shalt make unto it a border* [Ex. 25:25].

This is imperative; it is not left to man’s will or likings. He that said, “Thou shalt make a table,” said also, “And thou shalt make a border.” And a border of an hand breadth, not a border of one finger, or of two, or of three, but of an hand breadth.

Faith is indispensable; but not only faith, but holiness; and not only holiness, but truth; and not only truth, but subjection to the Lordship of Christ in his church — his supreme and exclusive Lordship — for he opens, and no man shuts; and shuts, and no man opens.

A border of an hand breadth round about [Ex. 25:25].

It was to extend all round, to be guarded on every side, no gap left in the fence, no breach to be left in the walls (Neh. 6:1). This will not please everybody. (See Neh. 4:7-9.) And there are not only little foxes that spoil the vines, but there are foxes who seek to break down stone walls (Neh. 4:3). This is dangerous work (Eccl. 10:8). The border is to extend all round.

**The Border Crowned**

*And thou shalt make a golden crown to the border thereof round about* [Ex. 25:25].

This is very striking! There is not only a divine glory connected with the person of Jesus as the ground of communion, as shown by the golden crown to the table, but also God has put divine honour on the jealousy which guards the communion of saints, because it is connected with the glory of the person of his Son.

And as the border extends all round, so does the crown: for it is the jealousy that guards the person of Jesus in every point in the matter of communion, that has this divine honour put upon it by God himself.

**The Rings and Staves**

*And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof* (Ex. 25:26).

Thus adapting the table to the wilderness condition of God’s people. And God also has provided for his people now, so that wherever two or three are gathered in the name of the Lord Jesus, there they might break the bread and drink of the cup in remembrance of him.

*Over against the border shall the rings be for places of the staves to bear the table* (Ex. 25:27).

Thus especially connecting the rings and staves with the border.

And are we not thus reminded that our exposed condition
in such a wilderness as this renders the border of all importance? And further, that the border is necessary in every place?

And thou shalt make the staves of shittim wood, and overlay them with, gold [Ex. 25:28].

Both the human tenderness and sympathy of the Lord Jesus, as shown by the shittim wood, and his divine grace and all-sufficiency, as shown by the gold, adapt him to the wilderness need of his people, in their church communion here.

That the table may be borne with them {Ex. 25:28}.

Neither the ark nor the table were to be carried, after the example of the Philistines, on a new cart. That is, both testimony to the person of Christ, and communion together in his name, are to be matters of individual responsibility.

The Vessels of the Table

And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them (Ex. 25:29).

All that is connected with the communion of saints, on the ground of the person of the Lord Jesus, is to be of God, and done in the power of divine grace. Human will, human authority, human wisdom, have no place here.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Christ Jesus [1 Pet. 4:11].

Let all things be done, not only decently and in order, but also by the grace of God, and to God’s glory. And however important these directions are in all manner of service, they are never more so than in things connected with the table of the Lord.

The Showbread

And thou shalt set upon the table Showbread before me alway (Ex. 25:30).

See Lev. 24:5-9.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake (Lev. 24:5).

The fine flour is typical of the pure and excellent humanity of Jesus.

The twelve pierced cakes (so the Hebrew) are typical of his suffering and broken body, the provision for all the people of God (John 6).

Two tenth deals, or two omers to each cake. A double portion: a portion for time and for eternity. As the provision made on the sixth day, which was for that day and also for the Sabbath. (See Ex. 16:22-26.)

And thou shalt set them in two rows, six on a row, upon the pure table before the Lord (Lev. 24:6).

Christ the bread of life set forth, a full provision for all believers. But it must be on the pure table. A pure and holy Christ the basis of communion: and the table guarded from defilement. And “before the Lord”: for the eye of a jealous and holy God is ever resting on the communion of saints.

And thou shalt put frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord (Lev. 24:7).

Thus presenting a memorial of the rich fragrance of the character and ways of Jesus in his life, as well as the sweet savour of his sacrifice in death.

Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant (Lev. 24:8).

Renewed weekly. So on the first day of the week the disciples came together to break bread (Acts 20:7). And on the day of his resurrection, and the following Lord’s day, Jesus himself allowed his disciples to handle in his own precious body, the sacred memorials of his sufferings and death (John 20).

To the church, indeed, the weekly period is not the seventh day, the token of creation rest, but a seventh period, namely, the eighth day, the sign of resurrection, and the rest of a completed redemption.

Before the Lord continually {Lev. 24:8}.

This is repeated, for it is all-important. The feast is not provided for the guests only, but in honour of the Father and of the Son. The table is not spread for the family only, the Father takes his seat at the head. His language is,

Bring hither the fattened calf, and kill it; and let us eat and be merry {Luke 15:23}.

For the full joy of communion is in the Father’s presence. We are but partakers at the altar: the first and best portion belongs to God.

And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute (Lev. 24:9).

“Aaron and his sons.” The high priest and his house. That is, to us,

Christ as a Son over his own house, whose house are we (Heb. 3:6).

By virtue of the anointing as an holy priesthood, our fellowship is not only with the Father, but also with his Son Jesus Christ.

If any man hear my voice, says Jesus,

and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

At the Lord’s table we have sweet fellowship with Jesus, our high priest above, in the remembrance of his sufferings and death.

And thou shalt eat it in the holy place; for it is most holy.
(Lit. “holy of holies.”) [See Lev. 24:9].

How God guards the holiness of this feast of love. The very atmosphere of the place where it is eaten must be holy, for that which is here set forth, and on which the believer feeds, is “most holy.”

By a perpetual statute [Lev. 24:9].

As often as ye eat this bread, and drink this cup, says the apostle,

ye do shew the Lord’s death till he come {1 Cor. 11:26}.

It is of perpetual obligation till then. And the often eating is as obligatory as the eating at all. When he comes the obligation ceases. It is an ordinance peculiar to the present dispensation. After this he will drink the new wine with us in his Father’s kingdom.

In the millennial period the divinely appointed and divinely restored sacrifices, which till then will never have fully accomplished their divine intention, these sacrifices will take the place, if I may so say, of the simpler, but grand memorials of a Saviour’s sufferings at the table of the Lord; and then the

mountain of the Lord’s house {Isa. 2:2}

will be the center of communion to the whole earth.

But till the Lord come, may true disciples be everywhere found gathered by twos and threes, or more, around the person of the Lord Jesus, to commemorate his redeeming love, in the recognition of his present glory, and in the hope of his return; “esteeming all God’s precepts concerning all things to be right; and hating every false way.”
Lecture 5

The Golden Candlestick

EXODUS 25:31-40

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick he made: his shaft, and his branch, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knob and a flower in one branch; and three bowls made like almonds in the other branch, with a knob and a flower; so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the candlestick. Their knobs and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount.

The Candlestick

And thou shalt make a candlestick of pure gold
(Ex. 25:31).

As the ark of the covenant represents Christ the center of gathering to the church of God; and the table of Showbread, Christ as the center and ground of communion; so the golden candlestick represents HIM as the CENTER, the SOURCE, and the SUBJECT of TESTIMONY.

In the cherubim on the mercy seat we have ministry in its heavenly and divine source; in the CANDLESTICK, ministry in its exercise on earth. In the cherubim, ministry at its fountain head above; and in the candlestick, ministry in its manifestation in connection with the church below.

If any man thirst, says Christ,

let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified) (John 7:37-39).

A glorified Christ within the veil is the source above, and living waters are diffused on earth, when faith draws out from his abundant fulness.

“A candlestick,” or lampholder, or, literally, a depository and giver of light. It is God’s provision for his church, during the present night time of the world, previous to the rising of the Sun of righteousness. The church itself is God’s provision for the world.

Ye are the salt of the earth {Matt. 5:13},
says Christ;

ye are the light of the world {Matt. 5:14}.
The pillar and ground of the truth {1 Tim. 3:15}.
The epistle of Christ, known and read of all men {2 Cor. 3:2, 3};

and Rev. 1, 2, 3 so represents it in the seven golden candlesticks, with “Jesus in the midst” {not necessarily}. A collective and corporate testimony; not as originating truth, but as receiving and maintaining it.

But in the seven-branched candlestick of the sanctuary we have set forth testimony as an individual thing,

for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12).

The Material

A candlestick of pure gold {Ex. 25:31}.

That which is here signified is ministry according to God, and not according to the principles and practices of men; ministry after a divine model, maintained in the power of divine grace.

If any man speak,
says Peter,

let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ (1 Pet.4:11).
Not simply cultivated intellect putting forth its strongest efforts, and its fairest forms, to the credit of the preacher and to the honour of the ministry; but divine grace manifested to the glory of God.

This ministry looks to no earthly or human source for its principles, authority, or sanction. It traces them neither down from the pontifical chair, the throne of the sovereign, nor up from the congregation of the people, nor yet from ministerial sanction, right or left. Cause for fervent thankfulness, though it be, when this ministry is delivered from papal bondage, when the throne permits and protects its exercise, when the people recognize and receive it, and when the sweet fellowship of fellow-servants makes the labour light.

Yet, nevertheless, true ministry has its source, its sanction, and its strength in God. It is gift received from the Lord Jesus Christ risen and glorified; distributed by the Holy Ghost according to his own will (1 Cor. 12:11), and exercised in subjection to the supreme authority of Christ. There are diversities of gifts, but the same Spirit; differences of administrations (or services), but the same Lord; diversities of operations, but it is the same God which worketh all in all (1 Cor. 12:4-6).

The reception of gift from Christ, whether it be that of the evangelist, the pastor, or the teacher, lays the person receiving it under the most solemn obligations to exercise it diligently. He becomes a steward of the manifold grace of God, and it is required in stewardships that a man be found faithful. When Peter and John were charged by the religious authorities of their day to be silent, their reply was,

> Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard {Acts 4:19-20}.

And the exhortation of Paul to Timothy (2 Tim. 4:1-5) is worthy of all regard:

> I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word; be instant in season, out of season . . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

See also the parable of the faithful and wise servant in Matt. 24:45-47.

### The Workmanship

> Of beaten work shall the candlestick be made {Ex. 25:31}.

Beaten work for the candlestick, and beaten oil (Ex. 27:20) for the light.

The candlestick was not cast by one simple operation, but wrought. This shows the labour, care, and skill which is required in ministry according to God. It is not simple gift, but gift stirred up, labouriously fulfilled, and strengthened by the exercise. (See 1 Tim. 4:13-16, and 2 Tim. 1:6.)

### The Center Shaft and Branch

> His shaft, and his branch (not branches), his bowls, his knops, and his flowers, shall be of the same {Ex. 25:31}.

This is the center shaft and branch, which is called, by way of pre-eminence, “the candlestick,” in verse 34, and is typical of the Lord Jesus Christ himself, the center and source of testimony in the power of the Spirit, and the great example and pattern of it in his personal ministry on earth.

As to fruit-bearing, he is the true vine, and his disciples are the branches. And as to testimony-bearing, he is the true candlestick, and his servants are branches of the same. In either case, without him we can do nothing.

As the sufferings of Christ fitted him to sympathize with us as our High Priest within the vail, so his active and labourious service here adapts him to our need as the center and source of testimony, now that he is glorified above.

In the gold, we see his divine sufficiency and excellency: in the beaten work, his human preparedness; and in the shaft, with his branch, his bowls, his knops, and his flowers, we see signified his dependence as man; his all-sufficiency, as possessing all stores of wisdom and knowledge; and his adaptation, as having now, and as the one who exercised when on earth, every variety of gift, who spake as never man spake, and all in divine excellency and glory.

### The Branches

> And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side {Ex. 25:32}.

The golden candlestick, consisting of the center shaft and lamp, his branch, bowls, knops, and flowers represents CHRIST HIMSELF, the center and source of ministry. The whole candlestick, with its seven branches and seven lamps, and all its other parts, is the divinely-devised representation of MINISTRY OR TESTIMONY ACCORDING TO GOD, having Christ for its center.

The apostles and prophets of the present dispensation, having laid the foundation, and all the fundamental points, whether of truth or practice, being settled, and contained in the inspired scriptures, the three standing branches of ministry in the church, and for the adding to and building up of the church until it is complete, are those of the evangelist, the pastor, and the teacher (Eph. 4).

---

2. The mistake of branches for branch is corrected by the translators themselves in the parallel passage, Ex. 37:17.
The six branches proceed from the main shaft in pairs, expressing fellowship and concurrence in testimony. They proceed from the sides, and not in front; for the object of ministry is not to make the ministry or the minister prominent, but for the exhibition of Christ.

We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake [2 Cor. 4:5].

Standing aside that he may be visible to all, and thus giving him in testimony his own proper place, “Jesus in the midst.”

These branches, as the original word for branch implies, are hollow.

In Zech. 4 we have a candlestick all of gold; the representation of ministry in the power of the Spirit, in the latter day, and in connection with Israel. This candlestick has a bowl on the top of it, and seven pipes leading to the seven lamps. While two olive trees supply the oil to the bowl, and thence to the seven branches and lamps. The two olive trees are representations of Zerubbabel and Joshua; but these again are typical of the Lord Jesus in his Melchizedec character as priest and king. While the great lesson conveyed by all is --

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts [Zech. 4:6].

“Branches,” hollow, and thus adapted to receive and to convey the oil. The import of this is expressed by the apostle --

Not that we are sufficient of ourselves, to think anything of ourselves; but our sufficiency is of God [2 Cor. 3:5].

We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us [2 Cor. 4:7].

The source of all supply for ministry is in Christ, and the power for all testimony is the Spirit of God.

Three branches on either side. The evangelist begins the work, and lays the foundation, which is Christ Jesus, and faith in him. His sphere is the widest. His parish is the world. The pastor carries on the work, in caring for the blood-bought flock of God. The teacher leads the soul yet higher into the truth of God, and the apprehension of the divine glories of the person of Christ.

The Bowls

Three bowls made like unto almonds, a knop and a flower in one branch; and three bowls made like almonds in another branch, (with) a knop and a flower: so in the six branches that come out of the candlestick [Ex. 25:33].

“Bowls.” Compare Jer. 35:5, there translated “pots,” the larger vessels from which the “cups” were supplied.

Their oval form, “made like unto almonds,” is doubtless significant. The root of the Hebrew word for “almond” signifies to watch, and also to be early, ready, or prepared, as the almond tree was noted for its early blossoming. See Jer. 1:11, 12: --

Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten (or watch over) my word to perform it.

So also 2 Tim. 2:21: --

If a man therefore purge himself from these (vessels to dishonour), he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good work.

And 2 Tim. 4:5: --

But watch thou in all things, do the work of an evangelist, make full proof of thy ministry.

These bowls, therefore, made like unto almonds, express watchfulness, readiness, and preparedness for the Christian ministry.

But this preparedness consists in a general and large acquaintance with divine truth; the word of Christ dwelling richly in the heart, in all wisdom. Like the scribe instructed unto the kingdom of heaven, bringing forth out of his treasure things new and old (Matt. 13:52).

So Paul to Timothy --

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (1 Tim. 4:15).

And --

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

The Knops

A knop. Round in form, so the original word signifies, and smaller in size than the bowls. These knops I understand to be typical of the distinct gifts, such as the gift of the evangelist, the pastor, and the teacher.

The Flowers

And a flower. The Septuagint says, a lily; probably an artificial flower, in the form of a lily.

As the bowls express preparedness for ministry, through a large and deep acquaintance with the word of God; and the knop, distinct gift for its ministration; so by the flower is expressed the beautiful and full unfolding of divine truth in actual testimony.

And this suggests an important and instructive lesson -- that God would have his truth presented in a comely and attractive form.

The preacher sought to find out acceptable words, (or words of delight) (Eccl. 12:10).
And

the sweetness of the lips increaseth learning (Prov. 16:21).

On the lips of the great teacher the people hung, and marvelled at the gracious words that proceeded from him; and no wonder, for

never man spake like this man {John 7:46}.

Three bowls made like unto almonds, with a knob and a flower in one branch {Ex. 25:33}.

That is, three bowls, one knob, and one flower in each branch. Significant of a threefold capacity or preparedness, consisting in a general acquaintance with each branch of divine truth -- “three bowls.” One distinct gift, as that of the evangelist, the pastor, or the teacher -- “a knob.” And one manifestation of gift -- “a flower.”

Every evangelist should not only be acquainted with the truth of the gospel, but also with the other truths of God’s word, so as to be prepared to give the word of exhortation where needed, and also a word of instruction; though his distinct gift be that of the evangelist, and his distinct work be that of preaching the gospel.

So with the pastor, his especial call may be to deal with souls experimentally, to

reprove, rebuke, exhort, with all longsuffering and doctrine {2 Tim. 4:2},

but he should be also ready to present the gospel of the grace of God to perishing sinners, and also to instruct the souls he deals with.

And so with the teacher: while he makes full proof of his own ministry, he will find it delightful and profitable to
do the work of an evangelist {2 Tim. 4:5},
as God gives him opportunity. And experimental dealing with souls in secret, will tend to increase the richness and value of his ministry in teaching.

The Center Shaft

And in the candlestick shall be four bowls made like almonds, with their knobs, and their flowers {Ex. 25:34}.

“The candlestick.” This is the center shaft and branch, the type of the Lord Jesus, the great pattern, center, and source of ministry in the Spirit.

“Four bowls,” all treasures of wisdom and knowledge are in him.

“Four knobs,” he was the great Evangelist, the Good Shepherd, and the perfect Teacher, and he was more, he was the great Apostle and Prophet of our profession.

And four flowers. The very perfection of beauty and excellency shone out in his ministry. When he preached the gospel, all the publicans and the sinners drew near unto him for to hear him. And what can equal the rich unfoldings of grace contained in the fifteenth of Luke? When he feeds his sheep, what green pastures and still waters do his cheering words provide? When he instructs his disciples, what rich unfoldings of divine truth! what revelations of a Father’s love! And when he unfolds the future, how distinct the prophetic visions stand before the eye! How vivid the brightness of his coming! how gorgeous the mansions of the Father’s house appear! and that one place which he is gone to prepare for us!

In v. 31 we also have noticed “his branch,” for he too was the empty and dependent one in ministry on earth. His language was,

I can of mine own self do nothing {John 5:30}:
As I hear I speak; and my doctrine is not mine, but his that sent me {John 7:16}.

And when from the height of his glory, he gives the revelation to his servant John, he writes upon it the title,

The revelation of Jesus Christ, which God gave unto him {Rev. 1:1}.

What an example for us!

The Knobs Under the Branches

And there shall be a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that come out of the candlestick {Ex. 25:35}.

The word “and” shows that this is additional. There are four knobs in the center branch, and three in the shaft, making seven in all, the perfect number; for the perfection of gift is in Christ, he has received gifts, all gifts for men. And it is beautiful to see how each several branch of ministry is sustained, as it were, by the corresponding office and grace of the Lord Jesus, as we read, “A knob under two branches of the same, and a knob under two branches of the same,” &c.

The evangelist, the pastor, and the teacher all fall back on him, that out of his fulness they may receive grace for grace in the exercise of their several gifts.

The Oneness of the Candlestick

Their knobs and their branches shall be of the same: all of it shall be one beaten work of pure gold {Ex. 25:36}.

How beautifully expressive of the oneness of this ministry and labour and patience!

He that planteth and he that watereth are one {1 Cor. 3:8}, and one in Christ. However diversified the gift, the labour, the characters, and service of each; and though each will receive his own reward according to his own labour; yet in the end he that soweth and he that reapeth shall rejoice together. By the grace of God they are one in the service, and when the whole shall result in the glory of God, they shall share in the joy.

There are diversities of gifts, but the same Spirit. . . .
Differences of administrations, but the same Lord. . . .
Diversities of operations; but it is the same God which
worketh all in all (1 Cor. 12).

The Lamps

\textit{And thou shalt make the seven lamps thereof} \{Ex. 25:37\}.
Seven lamps, the perfection of testimony to divine truth. Six
in the side branches, and one in the center shaft, making the
seven. \textit{For all testimony is incomplete apart from Christ. He gives it its perfection.} That ministry alone is
complete according to God which has Christ for its central
subject.

\textit{And they shall light the lamps thereof, that they may give
light over against it} \{Ex. 25:37\}.

Where God has given the gifts it is that they may be
exercised.

No man \textit{lighteth} a candle and putteth it under a bushel, but
on a candlestick \{Matt. 5:15\}.

“\textit{That they may give light over against it.}” The design of
testimony in the power of the Spirit, is the manifestation of
the glory of God in the person of the Lord Jesus. The whole
circle of truth is to be connected with him, that it may not
merely be truth, but

as the truth is in Jesus \{Eph. 4:21\}.

How beautifully the Lord Jesus has taught this in speaking
of the Comforter, through whom it is that this ministry is
exercised!

He shall glorify me: for he shall receive of mine, and shall
shew it unto you. All things that the Father hath are mine:
therefore said I, that he shall take of mine, and shall shew
it unto you (John 16:14, 15).

Then again, the candlestick was placed in the tent of the
congregation \textit{over against the table} \{Ex. 40:24\}. So that
ministry in the power of the Spirit is designed to throw its
light on the solemn and sacred scenes of the sacrifice and
atonement of Jesus, and in its light the sweet memorials of his
redeeming love are to be set forth and realized.

Indeed, all that was done in the holy place was by the aid
of its bright shining. Nature’s light was excluded by the
coverings and hangings of the door. Within the holiest of all
the Shekinah shed its lustre; but in the first tabernacle the
bright shining of this candlestick gave its light.

The Oil

In Ex. 27:20, we read:

\textit{And thou shalt command the children of Israel, that they
bring thee pure oil olive beaten for the light, to cause the
lamp to burn always.}

How this oil, that is, the supply of the Spirit, is to be
obtained, we learn from the example of the early disciples
recorded in Acts 4:23-31:

They lifted up their voice to God with one accord, and
said . . . And now, Lord . . . grant unto thy servants that
with all boldness they may speak thy word. . . . And when
they had prayed, the place was shaken where they were
assembled together; and they were all filled with the Holy
Ghost, and they spake the word of God with boldness.

So Paul:

Brethren, pray for us \{1 Thess. 5:25; 2 Thess. 3:1\} –
and for me, that utterance may be given unto me, that I
may open my mouth boldly, to make known the mystery of
the gospel . . . that therein I may speak boldly, as I
ought to speak (Eph. 6:19, 20).

Through your prayer, and the supply of the Spirit of Jesus
Christ (Phil. 1:19).

The Vessels Belonging

To the Candlestick

\textit{And the tongs thereof, and the snuff dishes thereof, shall
be of pure gold} \{Ex. 25:38\}.

This ministry is to be \textit{kept in order}, not by human authority,
or on human principles, but on those which are of God, and
according to God. Not by ecclesiastical courts of human
organization, nor by the mere voice and will of the people
\{2 Tim. 4:3\}; but, when needed, by godly counsel and
admonition, exercised in spiritual wisdom and grace. See the
example of Paul, in his inspired epistles to Timothy and Titus.

Of a Talent of Gold

\textit{Of a talent of pure gold shall he make it, with all these
vessels} \{Ex. 25:39\}.

A talent of gold is computed to be about 114 lbs. in weight,
and about £5475 in value \{in 1863\}.

Ministry according to God, in the exercise of the gifts of
his Spirit, and in connection with Christ, is a \textit{weighty and
valuable} thing.

That which gave the candlestick its weight and value was
the pure gold of which it was composed.

The highest order of natural ability, however cultivated,
is but as inferior metal. It is the \textit{grace of God, and the
gifts of Christ}, exercised in the \textit{power of the Holy
Ghost}, which gives to ministry its true dignity and real value.

The expression, “liberty of ministry,” has been much
misunderstood. Every saved sinner is at liberty “to tell to
sinners round what a dear Saviour he has found.” But this is
not “ministry,” in the sense we have been considering it. The
Holy Ghost uses a distinct word \{keerusso\} for \textit{preaching},
when it is in the exercise of the \textit{gift of the evangelist}. And it
had been well for the English reader if our translators had
been more careful than they have been, in faithfully
distinguishing it. This word signifies, to proclaim as an
herald, with official authority. And for the preaching of the
gospel in this sense the gift and call of the evangelist is
needed.

Every believer, who has had experience in the things of
God, is called on to look, not on his own things only, but also
on the things of others. And brotherly care exercised in
brotherly love is our duty and our privilege. But this is not all
that is expressed in the pastoral gift and office. Godly souls
may be able also to admonish one another. But to be a pastor,
in the true sense of the word, there must be the gift of a pastor
from Christ.

Every one who is taught in the word may seek to
communicate what he knows to his fellow believers, though
he may not have the gift of a teacher. To be a teacher in the
church of God, there must be a divinely-given capacity to
receive and to communicate the mind of God revealed in his
word.

Whoso boasteth himself of a false gift is as clouds and
wind without rain (Prov. 25:14).

And oh, what confusion, disquietude, and loss of blessing
must ever result when the flesh asserts its right to do what it
will, and to speak as it likes! May God ever preserve his few
weak, simple, gathered ones from this! Felt weakness,
confessed nothingness, leaves an open door for the Lord to
come in; pretence of being something when we are nothing
shuts him out.

The Caution

And look that thou make them after their pattern, which
was shewed thee in the mount {Ex. 25:40}.

Oh, that we were wise, that we understood this! Oh, that the
church of God had never departed from God’s pattern! But it
is not too late; even now individual servants of Christ may
return to God’s order, and individual souls may refuse to
recognize the innovations and perversions of man; and liberty,
and joy, and blessing, and soul progress, will, by God’s
grace, be the inevitable results. May God in his infinite mercy
grant it for Christ’s sake.


**Lecture 6**

**The Curtains of the Tabernacle**

EXODUS 26:1-6

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together, one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

*Moreover, thou shalt make the tabernacle* {Ex. 26:1}.

Having considered the principal vessels of the sanctuary, we now come to the consideration of the tabernacle itself.

In the tabernacle of witness, there are two sets of curtains and two coverings.

The ten curtains of fine twined linen, and blue, purple, and scarlet, with cherubims, forming the tabernacle; and the eleven curtains of goats’ hair forming what is called the tent.

Then the covering of the tent of rams’ skins, dyed red, and the covering above of badgers’ skins (Ex. 36:8, 13, 14, 18, 19).

It is of the utmost importance to keep these things distinct in our minds, for although the translators often confound the terms “tabernacle” and “tent” (“mishcan” and “ohel”), and are extremely careless in rendering the words, the Holy Ghost employs the most exact and beautiful precision; and it is by attending to this precision that we may hope, through Divine grace, to ascertain the mind of God.

The tabernacle, as the Hebrew word “mishcan” signifies, is God’s dwelling-place, according to Ex. 25:8:

Let them make me a sanctuary, that I may dwell among them,

and is more immediately connected with God’s abiding presence.

The tent (“ohel”) is more immediately connected with the congregation, as the place of assembly, and is therefore called “the tent of the congregation”; and I call especial attention to the fact, that the Holy Ghost never uses the expression “tabernacle of the congregation,” but always “tent of the congregation”; thus never confounding the two ideas, as the translators frequently do.

“And thou shalt make the tabernacle.” A dwelling-place for God with men on the earth. Oh marvellous, condescending grace! {2 Chron. 6:18}.

Christ himself, while he was on the earth, was this tabernacle, and as such he abode alone {John 12:24}.

The Word was made flesh, and dwelt, or tabernacled, among us {John 1:14}.

He was God manifest in flesh: the Godhead and the glory dwelt in him.

But Christ having died, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, and sent down the Comforter; by that One Spirit all believers are now baptized into One Body, in union with the risen man, their glorified Head; the Church on earth thus forming the tabernacle, or dwelling-place of God, as, says the Scripture:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? {1 Cor. 3:16}.

In this sense the tabernacle represents the whole Church of God -- looked at in the Spirit, not in the flesh -- composed of all true believers in Jesus throughout the world.

I speak not now of any manifest oneness, but of that which exists in Spirit, notwithstanding all the outward failure.

As to the materials of which these curtains are composed, first, --

*Of fine twined linen* {Ex. 26:1}.

Let it be borne in mind, that here the Church is not looked at only as the purchase of the blood of the Lamb -- the ram’s skins, dyed red, will give us that thought in due time -- but as the workmanship of the Eternal Spirit.
The new man, which is renewed in knowledge after the image of him that created him (Col. 3:10);

**God’s workmanship,** created in Christ Jesus unto good works (Eph. 2:10);

the new man, which after God is created in righteousness and true holiness (Eph. 4:24).

The fine linen is the righteousness of saints (Rev. 19:8), expressive of conformity, through the Spirit, to the image of Christ as the holy one. For

he that is begotten of God sinneth not (1 John 3:9).

The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. 8:4).

**And blue.** Blue is the emblem of heavenly perfectness.

And how beautifully these two thoughts of righteousness and heavenly perfectness are expressed by the Lord Jesus in his sublime prayer in John 17!

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth: thy word is truth (John 17:15, 17).

**Here is the fine linen.** And again:

They are not of the world, even as I am not of the world (John 17:16).

**Here is the blue.**

And for their sakes I sanctify myself (set myself apart from the world to God), that they also might be sanctified through the truth (John 17:19).

Here is the fine linen and the blue combined. For by the Holy Ghost, sent down from heaven, uniting the believer with a glorified Christ at God’s right hand, just so far as his soul enters by faith into the truth, is he in heart separated from the world, and brought into fellowship with God. And thus the holiness and the heavenliness of Jesus are wrought by the Holy Ghost into his spiritual being.

**And purple.** The emblem of earthly and heavenly glory combined.

For through the indwelling of the Holy Spirit the believer is identified with the Lord Jesus, in whom the earthly glories of the son of David, and the Divine and heavenly glories of the Son of God, meet and center.

**And scarlet.** The emblem of earthly glory.

And in the earthly glories of the Son of David the believer shares; and when the Son of man shall sit on the throne of his glory, the saints too shall reign, for it is a faithful saying,

If we suffer, we shall also reign with him (2 Tim. 2:12).

The purple rather expresses the present glory of the Lord Jesus, while the anointed King of Israel, sitting on his Father’s throne. The scarlet, his coming millennial glories, in his mediatorial kingdom. But the believer, through the Spirit, is one with Christ in both respects:

With cherubins of cuning work shalt thou make them {Ex. 26:1}.

The cherubim inwrought with these various materials, beautifully express the gifts of the Spirit for service to God, in the building up and knitting together the Church, as the body of Christ, in Spirit.

**Ten curtains.** We have hitherto looked at the Church, in spirit, in its unity; we now contemplate it as composed of various parts or assemblies {the church is not composed of assemblies}.

Thus, in the apostles’ times, there were the churches of Galatia, the church in Corinth, Ephesus, &c. And so now, believers, though one in Spirit, are dispersed in various localities. True, in the times of the apostles, there was an outward expression of local oneness which no longer exists. Yet, nevertheless, in spirit and in truth, all believers in a given place are one.

**The length of one curtain shall be eight and twenty cubits,**

and the breadth of one curtain four cubits: and every one of the curtains shall have one measure {Ex. 26:2}.

The Church of God, in Spirit, as here represented, in any given place, is composed of every real believer in that place -- of every converted sinner, of every new-born child of God. Wherever the Spirit of God has come as a quickening Spirit, there he remains as an indwelling Spirit. And every one in whom he dwells, is by him baptized unto the one body, of which Christ is the risen and glorified head.

The length and breadth of every curtain was fixed by God. God’s measure of the Church, in Spirit, in any one place, takes in every real believer in that place; but no more. It is inclusive of every quickened soul, but exclusive of every unconverted person.

And God’s principles are the same everywhere. He has not one measure for one place and another for another. “Every one of the curtains shall have one measure.”

**The five curtains shall be coupled together one to another; and other five curtains (shall be) coupled one to another** {Ex. 26:1}.

Literally, “a woman to her sister.” An Hebraism.

When the different local assemblies of believers were outwardly, as well as spiritually one, as in the church at Ephesus, or at Philippi, composed of all believers in Christ in those cities, how real and sweet the fellowship of churches! How close and intimate the fellowship between Colosse and Laodicea! Hence writes the apostle Paul,

When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea (Col. 4:16).

And so writes the apostle Peter, to the elect strangers:

The church that is at Babylon, elected together with you, saluteth you (1 Pet. 5:13).
But even now, while the outward oneness is gone, the fellowship of churches in Spirit remains, hindered, hampered, and feeble though it be; and when two or three are gathered together in {unto} the name of Jesus in different localities, a little of the sweet fellowship of churches may still be enjoyed. Then again, the vital interests of believers, though sundered by distance of place, are inseparably connected. One member cannot suffer without all the members suffering with it, little as they may healthfully sympathise the one with another.

The membership of the body in Spirit, is the all-important point. Being members of particular churches, is a thought utterly unknown to scripture, and, practically, mischievous in the extreme. And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches, and it shall be one tabernacle {Ex. 26:4, 5, 6}.

The marvellous prayer of the Lord Jesus, recorded in the seventeenth chapter of John, gives us, I believe, in the Lord’s own words, the precious truths set forth by the loops of blue and taches of gold, uniting the whole into one tabernacle, the dwelling-place of God.

This prayer of Jesus is occupied with the Church of God; it takes in neither Israel nor the world (John 17:9), neither the Old Testament, nor the millennial saints; but the then disciples of Christ, and those who should believe in him through their word -- the Church, as built upon the foundation of the apostles and prophets. Having first reminded his heavenly Father of his earthly obedience, and asked to be glorified, as the obedient God-man, with the glory which, as the Eternal Son, he had with the Father before the world was, he then prays for his disciples. He had given to them eternal life, for they had known both him and the Father, and now, taking his place in spirit, as no longer in the world, but as ascended to his Father -- he at the right hand of God above, and they still on the earth -- he prays that they may be one, as the Father and the Son are one, that is, in a spiritual, Divine, and eternal oneness (John 17:11); and this prayer was accomplished when, being by the right hand of God exalted, having received the promise of the Father, he sent down the Holy Ghost at Pentecost, who baptized into one body all believers in Jesus, in union with their glorified head.

Then setting himself apart to the Father from the world which crucified and rejected him, thus sanctifying himself for their sakes, he prays for them, that they, being one with him risen, and thus no more of the world than he is of the world, through the knowledge and apprehension of this truth in the power of the Holy Ghost, that they might be practically sanctified and separate in spirit from the world to God.

He next proceeds to take in all those who should believe on him, during the present dispensation of faith in the inspired word, previous to his return to receive the Church: that they all might be one in this divine, spiritual, perfect, eternal oneness. And so they are. And this oneness is the proof to the world of the mission and Messiahship of Jesus (John 17:20, 21).

He is not here contemplating their outward oneness in the flesh, but their inward oneness in the Spirit. Then, making them the sharers of his given glory, he asks that they might be one, as the Father and himself are one, in that glory, in grace! Glorious and blissful prospect!

And when associated with him in that resurrection glory, their bodies fashioned into the likeness of his own, they shall be made perfect in one, and the perfection of the oneness will be manifest.

And when Christ, who is their life, shall appear, and every eye shall see him, and they also appear with him in glory, then will the world know that Jesus is the sent one of the Father, and that they also are loved with the same love as that with which the Father loves him.

Then, as not having yet exhausted the desires of his loving heart, he asks that they may not only be associated with him in his manifested glory to the world, but that they also may be with him and near him in his own eternal dwelling place with the Father, there to gaze on his divine glories, and share his everlasting love.

This divine, heavenly, and perfect oneness of the Church in Spirit, is beautifully typified, as I have said, by these taches of gold and loops of blue.

Gold is the emblem of that which is divine; and blue of that which is heavenly and perfect: and such is the oneness of the Church in Spirit. Their oneness is of God. It is even as the Father and the Son are one, effected by the indwelling of the divine Spirit, the Spirit of the Father and the Son.

But it is a oneness with the ascended Christ, the heavenly Man, by the Holy Ghost sent down from heaven.

And this oneness is perfect; although the glorious perfection of it will only fully appear when the one Church, having no spot, wrinkle, or any such thing, shall descend out of heaven from God, having the glory of God, and shining with a light clear as crystal.

And this Divine, heavenly, and perfect oneness still exists, and nothing can touch it. The loops of blue and taches of gold never let go their holdfast.

The prayer of Christ secures it. A prayer heard and answered.

The outward manifested earthly oneness of the Church was committed dispensationally to the hands of man, and, like
every thing else committed to him, it is gone, utterly and for ever gone.

The earthen vessel has been smashed into a thousand fragments; the golden bowl remains intact.

The flesh of the oyster is corrupting and putrefying; the *pearl* remains in all its peerless oneness, and its priceless value.

The outward fellowship of Churches and of Saints, where is it? Nevertheless, in Spirit we are still one.

In matters of *human* opinion, of *worldly* policy, and of man’s *imperfect* reasoning, how many the points of difference!

In matters of *divine* faith, of *heavenly* truth, and of *scriptural* *perfection*, how numerous the points of union!

One hundred loops of blue, and fifty taches of gold, unite the ten curtains and every fibre of them into *one Tabernacle*.

Is all this any excuse for our wretched outward divisions, when not called for by the glory of God and of Christ, and by the interests of vital truth? Is this any palliation of our sin? Far from it.

And even now, in various parts of the world, the Spirit of God is arousing individual souls to the consciousness of this solemn fact. And by gathering sinners direct to the person of a divine Saviour, and by associating saints around the person of a divine *Master*, he is bringing twos and threes in separation from human systems which divide, to the divine center, which unites, to taste afresh the blessedness of the words of Jesus, in their comfort, their sweetness, and their power,

that they all may be one (John 17:21).
Lecture 7

The Curtains of the Tent

EXODUS 26:7-13

And thou shalt make curtains of goats’ hair, to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

The Goats’ Hair Curtains

And thou shalt make curtains of goats’ hair, to be a tent ³ upon the tabernacle: eleven curtains shalt thou make {Ex. 26:7}.

The ten curtains of fine twined linen formed the tabernacle; these eleven curtains of goats’ hair compose the tent.

Looking on the tent as typical of the Lord Jesus when on earth, it presents him as taking upon him the form of a servant, and made in the likeness of men (Phil. 3:7). Yea more, oh marvellous stoop of condescending love, as made in the likeness of sinful flesh (Rom. 8:3). For the goat in Scripture was especially selected for the sin offering, as typical of Christ; though it was only on the cross that he was “made sin for us.” And the parable in Matt. 25:31, to the end, shows the marked distinction in figure between the sheep and the goat. We know that he personally “knew no sin”; yet, in outward form and appearance, he was found in fashion as a man.

At the same time, like the tabernacle enclosed by the tent, he was the habitation of God, the glory of the godhead dwelt within.

In the second place, looking at the tent as typical of the Church of God on earth, it presents us the Church as composed of individuals living in the world: not as the Church inwardly in Spirit, but the Church outwardly in the flesh. ⁴

It is called the tent of the congregation, as representing those who are associated, or gathered together, to the confession of the name of Jesus -- the assembly, or assemblies, of the saints.

And the tent of witness, as representing them as the witnessing company for Christ in the earth.

I am black, but comely,
says the bride,
as the tents of Kedar;
such is the Church’s outward appearance in the flesh,
as the curtains of Solomon (S of S 1:5);
such she is within, as the workmanship of the Divine and Eternal Spirit.

The Dimensions of the Curtains

The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits {Ex. 26:8}.

The dimensions and limits of the curtains of the tent of the congregation, as well as of the tabernacle, are fixed and laid down by God himself in his word.

There are two cubits more in the curtains of the tent than in those of the tabernacle, and this is significant.

The quickening and indwelling of the Spirit of God, and faith in the Lord Jesus Christ, is all that is requisite in order to any one’s forming part of the Church in Spirit now, as the body of Christ;

for by one Spirit we are all baptized into one body
(1 Cor. 12:13).

Where there is the revelation of the Son by the Father in the power of the Holy Ghost, there is a living stone; but, in order to form part of the Church as the witnessing company to Christ in the earth, there must also be the confession of Christ, the Son of the living God, as the result of Divine
teaching. (See Matt. 16:13-18.) And those who are built upon the foundation, and associated together in this confession, compose the Church of Christ, as the witness for him in the world (John 12:42, 43). There must also be consistency with this confession; for the brother that has offended, and will not hear the Church, or the assembly of those who are gathered together in the name of the Lord Jesus, such an one is to be regarded as a heathen man, and a publican (Matt. 18:15-20). He is outside of that which is the witness for Christ in the earth.

The inscription on the curtains of the tabernacle is,

The foundation of God standeth sure; having this seal, the Lord knoweth them that are his (2 Tim. 2:19).

The inscription on the curtains of the tent is,

Let every one that nameth the name of Christ depart from iniquity (2 Tim. 2:19).

As to the Church of God in Spirit -- the tabernacle of God -- the Lord Jesus knows every one of those who belong to him. They may not be able to apprehend themselves with certainty that they belong to Jesus; the world may not know it; they may be hidden ones; but the foundation of their security is this: the Lord knows them, and all they that are his at his coming, shall be raised to the first resurrection, and every member of his mystic body shall form part of the Bride in the glory. But as the witness to Christ in the earth -- the tent of the congregation -- the pillar and ground of God's truth -- separation from evil is the principle of its very existence: without this it crumbles into ruins. Moral or doctrinal evil, admitted into an assembly of witnesses for Christ, is like a fretting leprosy in one of the curtains of the tent, which will destroy it in the warp and woof (Lev. 13:47-52).

Whosoever shall call upon the name of the Lord shall be saved {Rom. 10:13}.

This is true of all who compose the tabernacle, or Church of God in Spirit.

And,

Let every one that nameth the name of Christ depart from iniquity {2 Tim. 2:19}.

This is the precept which is imperative on all who form part of the tent of the congregation -- the witness to the name and truth of Christ on the earth.

The Uniformity of the Measure of the Curtains

The eleven curtains shall be all of one measure {Ex. 26:8}.

As each curtain of the tabernacle represents all those believers who, in any particular place, form the Church of God in Spirit in that place, so each distinct curtain of the tent represents those saints of God, and disciples of Christ, who may be associated together around the person, and to the confession of the name of the Lord Jesus Christ in a given locality; forming a local Church there, such as was the Church at Ephesus, or at Philippi, or at Colosse.

But it is the will of God, and according to the Word of God, that each distinct gathering of believers should have the same principles of association and of discipline; so that a person received in any one place as a believer, who is walking consistently and confessing the truth, should be admitted into full communion in every other assembly of God's saints, not as a member of any particular church, but as a member of the Body of Christ.

And an evangelist, a pastor, or a teacher, labouring acceptably in any one place, should be received in every other place, and be perfectly at liberty to perform his service there, as one under responsibility to Christ, and a steward in the household of God.

So, on the other hand, any person not received on sufficient grounds in one place, or put out of communion by the assembly there, with the sanction of Christ, and under the guidance of his Spirit, should be regarded as outside every other gathering of saints everywhere. That the godly discipline of one assembly may not be nullified by the ungodly laxity of another.

And there is another thing. There is a fellowship of churches as well as of individuals; and the same principles which apply to individuals, will apply with accumulated force to assemblies.

If we are to avoid communion with a person who refuses to judge or to renounce evil in conduct or doctrine, how much more are we called on to refuse communion with assemblies which refuse to judge evil or heresy, and to maintain collectively the holiness and truth which becomes the house of God, and the honour and authority of Christ.

The Coupling Together Of the Curtains

And thou shalt couple the five curtains by themselves, and the six curtains by themselves, and shalt double the sixth curtain in the forefront of the tent {Ex. 26:9}.

How beautifully and expressively this sets forth the happy fellowship of assemblies, where holiness, and truth, and subjection to Jesus has been maintained! And God would have this fellowship experimentally and practically realized.

"Thou shalt couple the five curtains by themselves, and the six curtains by themselves." And does not this also express the communion together which God would have enjoyed by assemblies of believers in any particular district, more or less extended? -- such as between the Churches of Galatia, or the Seven Churches of Asia; while provision is made, as we shall see presently, that all may be one.
The Loops and Brazen Taches

And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the coupling which couplet the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one (Ex. 26:10, 11).

We have just seen the arrangement of God, that the curtains may be united. We have here his provision, that the tent may be one; for church union is not only an association of churches, but ONE CHURCH.

Bezaleel and his companions were endowed with skill and wisdom from God, to make the tabernacle and the tent according to the pattern shown to Moses in the Mount -- one tabernacle and one tent.

The Spirit of God baptizes into one body all believers in Jesus {Christ}, as the tabernacle or dwelling-place of God; and the apostles and their fellow-labourers, under the direct guidance and control of the Spirit, carried out the Divine thought in the original formation of the outward Church; for it was one, in a manifest and unbroken outward unity, one tent.

And God had made full provision for the continuance of this oneness, in the one doctrine of his Word, the one teaching of his Spirit, and the supreme Lordship of his Son. But human traditions having been permitted to mingle with, and to supersede the pure doctrines of the Word; and the teachings of the so-called Church to interfere with the teaching of the Spirit; and the authority of man to set aside the sole Lordship of Christ in his Church, the outward oneness which once existed, exists no longer.

But God's principles are unchangeably the same. The Word of God continues to be the depository and criterion of revealed truth; the Comforter remains, and the Lord Jesus retains his supremacy; and the blessing, and the privilege, and the profit, is to be realized and enjoyed still, whenever two or three are found to carry into practice God's original instructions, by meeting together on God's principles. The testimony of the Lord Jesus to the Church in Philadelphia is the witness of this (Rev. 3:7-13).

There were one hundred loops, (of what material or colour we are not told, probably of the same material as the curtains,) forming one hundred links of union, but not of blue, not of heavenly perfection. And fifty taches of brass, strong and enduring, but not taches of gold, the emblem of Divine and eternal oneness.

The loops of blue and taches of gold uniting in one the tabernacle of God, prefigured the oneness of the Church in Spirit, in the bond of charity or love -- a bond Divine, heavenly, and perfect.

These loops of goats* hair and taches of brass coupling the tent together that it might be one, shows the outward Church united in the bond of brotherly kindness, a bond strong and lasting indeed, but still human.

This distinction is marked in 2 Pet. 1:5-7:

Giving all diligence -- add to your brotherly kindness, charity.

The tache of gold never lets go, for it is the emblem of Divine charity. The loop of blue never gives way, for it is the figure of perfect love. Not so the taches of brass and the loops of the tent, for they represent the human affections; the brotherly kindness which, by the command of God, we are to manifest the one to another, as belonging to the family of God and the household of faith, whilst walking worthy of God.

If any man obey not the Word of God, we are to have no company with him, that he may be ashamed. (See 2 Thess. 3:14).

The outward expression of brotherly love has received a check;

yet we are not to count him as an enemy, but admonish him as a brother. (See 2 Thess. 3:15).

The tache of gold remains intwined with the loops of blue. That is, in the exercise of Divine charity, we are to be perfect, as our Father which is in heaven is perfect.

In the deep love of our hearts we may grieve over, pray for, and seek the restoration of our erring brother; but if he bring not the pure doctrine of a true Christ, we are not to receive him into our house, neither bid him God speed, for in bidding him God speed we should be partakers of his evil deeds (2 John 10, 11).

John was the disciple whom Jesus loved; one who was wont to lie in the bosom of Jesus, and whose heart there learnt to beat in unison with the heart of him in whom Divine love, in all its fulness, dwelt. Yet we hear John saying,

I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth (3 John 9, 10).

John was one of those, and prominent among them, whose constant effort it was to maintain the truth of the Person of Christ, and who would admit of no compromise.

Diotrephes was one who sought to maintain his own place in the Church, in indifference to the truth of Christ. This is manifest, for rather than have his own influence interfered with, he kept the witnesses for the truth of Christ outside.

Beloved, follow not that which is evil, but that which is good (3 John 11).

Divine love led the Father to give his Son to die for sinners. The same love leads him to chasten his children for their sins. Christ loved the Church, and gave himself for it. But he himself says,

As many as I love, I rebuke and chasten (Rev. 3:19).

Divine love led Jesus to be a sacrifice for sin. The same love constrained him to pray,
If it be possible, let this cup pass from me {Matt. 26:39};
for contact with sin, and to be numbered with transgressors,
is intolerable to Divine love in its intrinsic holiness.

Divine love in a believer clings to a brother with an
undying grasp; but Divine love will never allow him to rejoice
in his iniquity, nor to have fellowship with his untruthfulness.
For it is love in the truth for the truth’s sake which Divine
charity manifests.

Jesus prayed for his Church, that it might be one, and it
is one, divinely, perfectly, and for ever one. Jesus
commanded his disciples that they should love one another,
and they are taught of God to do so. He who does not love,
gives no evidence that he is born of God. And we do love one
another, just in proportion as the love of God is shed abroad
in our hearts by the Holy Ghost, and as we are thus made
partakers of the Divine nature, for God is love, and love is of
God. But in the manifestation of this love, and in the exercise
of brotherly kindness, there is need of Divine wisdom, for
real love can neither connive at sin, nor be indifferent to
error.

Charity rejoiceth not in iniquity, but rejoiceth in the truth
(1 Cor. 13:6).

It manifests itself in faithfulness; faithfulness to God, to
Christ, and to the brethren.

The Tent Covering the Tabernacle

And the remnant that remaineth of the curtains of the tent,
the half curtain that remaineth, shall hang over the back
side of the tabernacle. And a cubit on the one side, and a
cubit on the other side of that which remaineth in the
length of the tent, it shall hang over the sides of the
tabernacle on this side and on that side, to cover it
{Ex. 26:12, 13}.

By this arrangement, the beautifully-wrought curtains forming
the tabernacle were entirely enclosed and hidden by the
curtains of the tent; the tabernacle, as we have shown,
representing the Church inwardly in Spirit, and the tent the
Church in outward manifestation.
Lecture 8

The Coverings of the Tent

EXODUS 26:14

And thou shalt make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins.

The Covering of Rams’ Skins

And thou shalt make a covering for the tent of rams’ skins dyed red {Ex. 26:14}.

It is not called a covering for the tabernacle, though in one sense that is true, but a covering for the tent; for it is not the Church in Spirit, but the Church in testimony, that especially needs this covering. The curtains of goats’ hair formed a tent upon the tabernacle (Ex. 26:7). These rams’ skins dyed red form a covering for the tent {Ex. 26:14}.

The lamb was the type of the Lord Jesus in the meekness, gentleness, and lowliness of his character; the ram the type of him in the strength, firmness, and decision of his testimony.

The rams’ skins being dyed red add another thought, that of the atoning death and precious blood of the Lamb of God.

The tent under the covering of the rams’ skins dyed red shows the Church as accepted in the person, and under the cover and shelter of the blood of the Lamb.

When the first intimation of gospel grace was given by God himself to our first parents in the garden of Eden, in those words,

The seed of the woman shall bruise the serpent’s head {Gen. 3:15},

Adam, on the part of himself and of his wife, made his confession of faith, by calling his wife’s name Eve, the mother of all living, though the sentence of death had just been pronounced on himself and his posterity on account of sin. Yet he calls her not the mother of all dying, but of all living, for faith laid hold on the promise, and associated in life and victory with the virgin’s seed who was to come, all who should believe in him. Thereupon God made, as a substitute for the aprons of fig leaves, which unbelief had sewed together, coats of skins, and clothed them. Thus Adam and Eve no longer appeared in their nakedness and shame, but clothed and covered by God himself in the skins of those victims which probably were the first sacrifices, foreshadowing the bruising of the heel, and the atoning death of the woman’s promised seed.

In like manner the tent, covered with this covering of rams’ skins dyed red, shows the Church in its testimony as seen in Christ,

in whom we have redemption through his blood, the forgiveness of sins, according to the riches of God’s grace {Eph. 1:7}.

And, as thus seen, notwithstanding all the failure in testimony of those composing it, and their unworthiness in themselves, what was said of Israel may be applied to them,

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel (Num. 23:21).

While, at the same time, we know that there was no iniquity or perverseness that God did not discover and deal with, as walking in their midst.

It is important to remember this, that the Church’s completeness in Christ above does not exempt her from God’s fatherly discipline, and the judgment of the Lord Jesus down here. Totally the reverse. We are called to walk worthy of God unto all well pleasing, and to adorn the doctrine of God our Saviour in all things. And we are dealt with on the ground of this high responsibility.

You only have I known, says God to Israel,

of all the families of the earth: therefore I will punish you for all your iniquities (Amos 3:2).

The more God’s presence is manifested in the assembly, the more will it be felt that he is of purer eyes than to behold iniquity, and cannot look on sin.

The Outer Covering

And a covering above of badgers’ skins {Ex. 26:14}.

This typifies the Church in its outward appearance, as seen by man.

As the tents of Kedar (S of S 1:5).

I clothed thee also with broidered work, and shod thee with badgers’ skin (Ezek. 16:10).
It is the pilgrim aspect of the Church, which is thus presented, in which it is conformed to the lowly appearance of Jesus when on earth, having no form nor comeliness, and no beauty that man should desire him (Isa. 53:2, 3). And therefore, whilst walking in conformity with the pattern thus set up by our Lord,

the world knoweth us not, because it knew him not
(1 John 3:1).

Solomon’s Temple was “exceeding magnificent,” for it was the type of the redeemed in glory. The tabernacle, though all glorious within, was covered with a covering of badgers’ skins; for it is the figure of the Church in the wilderness.

Every thing externally gaudy and attractive to the natural eye is entirely out of character with the present dispensation. How much this truth has been lost sight of!

When the mustard plant became a tree, its original distinctive character was gone.

A spreading vine of low stature [Ezek. 17:6]
best comports with the Church’s true design. Lowliness and humility best suit its spirit, and unpretending simplicity its external form.

Those upper rooms and private dwellings in which the disciples originally met, witnessed the presence of God, the manifestation of Christ, and the power of the Spirit, blessedly and gloriously beyond compare. While the finger of God, since then, has been often employed in writing “Ichabod” on the plaister of the interior walls of many of the ecclesiastical masterpieces of human skill (Dan. 5:5).

The wearing of gold, and the putting on of apparel, gives the lie to the profession of discipleship; and the embellishment of the places of assembly contradicts the acknowledgment that we are pilgrims and strangers here.

The world’s livery does not look well on the servants of Christ; and the architecture of an idol’s temple is not necessary to secure the presence of Jesus with the two or three assembled in his name. On the other hand, away with the thought that any thing is good enough for God and Christ. No! no!

Honour the Lord with thy substance, and with the first-fruits of all thine increase {Prov. 3:9};
but let it be suitable -- let it be in accordance with God’s mind and word.

Let all things be done decently, and in order
{1 Cor. 14:40}.

Whosoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, let us think on these things.

A disciple’s outward appearance should be so consistent with the position in which God in his providence has placed him, as to give no occasion for remark; and the places of assembly for God’s saints should leave the hearers and worshippers while there in entire freedom to wait on the Lord without distraction.

The tent of the congregation was not left without a covering: a suitable and substantial one was provided.

And will our God and Saviour leave us destitute of decent clothing, or of suitable places of assembly? Surely not. Our heavenly Father knoweth that we have need of these things {Matt. 6:32}.

### Summary of the Curtains

Looking on the Lord Jesus while on earth as typified by the tabernacle (John 1:14), the inner wrought curtains answer to him as the Son of God, in his excellency and beauty.

Declared to be the Son of God with power, according to the Spirit of holiness (Rom. 1:4).

The goats’ hair curtains, as the Son of Mary (Luke 1:35), made in the likeness of men; yet personally that holy thing, born of the Virgin.

The rams’ skins dyed red present him as the Son of Man, who gave his life a ransom for many -- God’s spotless Lamb.

And the badgers’ skin covering, as Jesus of Nazareth, the Son of Joseph, the stranger here, to whom the world was a wilderness wide, and life one weary pilgrimage from the manger to the Cross.

But regarding the tabernacle and tent, with its coverings, as typical of the Church of God, the curtains of fine linen represent the Church in spirit, as the workmanship of the Holy Ghost.

The goats’ hair curtains, the Church in testimony, and in outward responsibility.

The rams’ skins dyed red, the Church as seen of God in Christ, and under the cover of his atoning blood.

And the badgers’ skin, the Church as seen by the world in their pilgrimage character, and their outward condition here.

In resurrection glory, however, the internal workmanship of the Holy Spirit, as typified by the curtains of the tabernacle, will appear in all its Divine perfection and beauty.

The flesh, with all its imperfections, will be done away for ever, these vile bodies fashioned like Christ’s glorious body, this mortal will have put on immortality, and this corruptible incorruption. The goats’ hair tent will be exchanged for the

building of God, the house made with hands, eternal in the heavens (2 Cor. 5:1).

But the Church will ever appear as accepted in God’s beloved, their robes washed and made white in the blood of the Lamb.

While the pilgrim garb will be exchanged for the becoming robes of royalty and triumph, the priestly garments of glory and of beauty. No longer the badgers’ skin covering externally visible, but

having the glory of God (Rev. 21:11).
Lecture 9

The Boards of the Tabernacle

EXODUS 26:15-25

And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

The Boards of Shittim Wood

And thou shalt make the 5 boards for the tabernacle of shittim wood standing up {Ex. 26:15}.

Regarding the tabernacle as typical of Christ, these boards of shittim wood overlaid with gold, the framework of the tabernacle, represent him in the combination of the human and the Divine natures in his blessed person, the foundation truth of Christianity,

God manifest in the flesh {1 Tim. 3:16}.

But, taking the tabernacle as typical of the Church, these boards represent the individual believers of whom the Church of God is composed.

The Material

They were to be of shittim wood, shittim wood being, as we have seen, typical of human nature.

Their Position

Boards of shittim wood standing up {Ex. 26:15}.

This intimates that they had been previously cut down.

Believers were once the children of wrath, even as others, growing wild in nature’s forest; but they had been selected by Divine grace, and had been brought low by the convictions of the Spirit, and they are here seen standing in grace (Rom. 5:2). Their feet, as it were, set upon a rock, and their goings established (Psa. 40:2).

The Design

Boards for the tabernacle {Ex. 26:15}.

Representing true believers, prepared to confess Christ, and to meet together in the confession of his name.

Not only by one Spirit baptized into one Body, which is true of all believers, but also builded together for an habituation of God through the Spirit (Eph. 2:22), which is outwardly true only of those who are united together in the confession of the name of Jesus in Church fellowship.

Boards for the tabernacle of God. Not members of a particular Church. This is man’s perversion of the Divine original. Not any person for an outward professing Church, formed on man’s model, but the boards, representing real believers, saints, and faithful brethren in Christ Jesus (Eph. 2), which could keep rank (1 Chron. 12:23). Consistent in walk, sound in doctrine, subject to the authority of Christ, keeping his word, and not denying his name, and associated together to form a sanctuary for a dwelling-place for God (Ex. 25:8, and Eph. 2:22).

5. The boards, so the Hebrew.
The Dimensions of the Boards

Ten cubits shall be the length of a board, and a cubit and a half the breadth of one board {Ex. 26:16}.

Say about eighteen feet three inches high, by two feet nine wide.

Thus ten cubits was the height of the tabernacle. One third of the height of the holy place in Solomon’s temple, and half the height of the most holy place.

A certain height and breadth was appointed by God for the boards of the tabernacle.

In Num. 3:15, &c., we find that every male of the tribe of Levi was numbered from a month old and upward. But in ch. 4 they were numbered from thirty years old and upward.

All that entered into the host; to do the work in the tent of the congregation {Num. 4:3}.

And in chapter I we read that all Israel from twenty years old and upward were numbered,

all that were able to go forth to war in Israel {Num. 1:2, 3}.

Every regenerate person is born into the family of God, and is a member of the body of Christ: and, as such, has a title to a place in the assembly.

But in order to fill this place happily and to the glory of God, a certain depth, height, and breadth of Christian experience is desirable. He must have faith in Jesus, and being justified by faith, have peace with God; and standing in grace, rejoice in hope of glory. He must also be in charity with his brethren, and prepared to show and to receive love.

Faith, hope, and charity, these three. Depth, height, and breadth.

Depth, down to the sockets of silver {Ex. 26:19}. Faith in redemption.

Height, up to the rings of gold {Ex. 26:24}. Hope of the coming glory.

Breadth, extending to the other boards on either side.

Love in the truth to all them that have known the truth, for the truth’s sake which dwelleth in us, and shall be with us for ever (2 John 1:2).

These boards were not trees left unhewn, in their natural shape, but planks, four-square, like stones fitted for their appointed place in a building.

We should meet, not simply as professors, but as believers; and not only as believers, but in the name of him that is holy and true, and that hath the key of David {Rev. 3:7}.

This is, I believe, God’s model for building at the present time.

There must be, individually and collectively, faith, holiness, truth, and subjection to the Lordship of Christ, if we would so meet as that Christ may say,

Thou hast kept my word, and hast not denied my name {Rev. 3:8}.

The Tenons

Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle {Ex. 26:17}.

“Two tenons,” Hebrew, “hands.” According to their name they appear to represent the hands of faith, laying hold on the redemption which is in Christ Jesus; and, according to their position at the bottom of the boards, they suggest the idea of the feet of faith, standing firm on redemption, and the redemption price.

“Set in order.” So as to fit exactly into the sockets. No slackness, no wavering, but “steadfast, and unmoveable,” “established, strengthened, settled.”

“Two hands,” or two feet. A firm grasp, and firm standing.

“Thus shalt thou make for all the boards of the tabernacle.” The tabernacle of God is composed of such and such only as have saving faith in Jesus, and in the redemption accomplished by his atoning blood.

The Number of the Boards

On the South and North Sides

And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And for the second side of the tabernacle, on the north side there shall be twenty boards {Ex. 26:18, 20}.

Twenty boards of a cubit and a half make thirty cubits, while the length of the holy place of the temple and the most holy together was sixty cubits, or double the length.

Thirty cubits will be about fifty-five feet long.

The Sockets of Silver

And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons {Ex. 26:19}.

The comparison of Ex. 30:11-16 and Ex. 38:25-28, with 1 Pet. 1:18, 19, will give us most clearly and beautifully the spiritual import of these sockets of silver.

And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then they shall give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half shekel shall be the
offering of the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls (Ex. 30:1-15).

Forasmuch as ye know, says Peter,

that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot (1 Pet 1:18, 19).

All God's people are numbered as a ransomed people: to be reckoned among them on the ground of profession merely, is to come under judgment. The tares will in due time be all burned in the fire (Matt. 13).

The redemption price is fixed by God himself. The value of the soul, and the demerit of sin, being estimated according to divine holiness and its requirements. (“After the shekel of the sanctuary.”) There can be no ransom for the soul, and no redemption for the sinner at a less price than the precious blood of Christ; and all souls are of equal value.

Then as to the use made of the redemption silver.

And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tent of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls (Ex. 30:16).

And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and three score and fifteen shekels after the shekel of the sanctuary. . . . and of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket (Ex. 38:25, 27).

A talent of silver is computed at £342 3s. 9d.; a talent being about 1,14 lbs. weight.

Thus typically each individual comparing the habituation of God is seen standing on redemption as a soul ransomed by the precious blood of Christ, God's spotless Lamb; and the whole foundations of the tabernacle are laid in that which is the memorial to God's people, and the memorial before God of the completed work of Jesus.

The candlestick was made of one talent of gold, expressive of the all-sufficiency of Divine grace, as provided for testimony.

And to each socket of the tabernacle there was apportioned a whole talent of silver, expressive of the all-sufficiency of the redemption price.

The Two Sides Westward

And for the sides of the tabernacle, westward, thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides (Ex. 26:22, 23).

Sides, not side; “two sides westward.” Three boards for each side, meeting in the middle, and projecting about two cubits in the center, and two boards for the corners, one board for each corner, making eight boards in all.

In representations of the tabernacle, the west end is generally drawn as though it was composed of one side only, whereas there are two sides and two corners. Six boards are but enough to reach from side to side (the breadth of the tabernacle, as found by the size of the curtains being ten cubits), and eight boards are too many if put straight. As suggested above, I believe all difficulty is removed, and the sixteen sockets will also be in place.

The Coupling and Foundations Of the Corner Boards

And they shall be coupled & beneath, and they shall be coupled together above the head of it unto the ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board (Ex. 26:24, 25.)

In Heb. 3:6, we read,

Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.

And again,

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end (Heb. 3:14).

The boards were “coupled beneath.” And believers are one in the confidence of faith. Each board standing firm in the sockets of silver, and each believer established in the faith of the Gospel.

And the boards were also “coupled together to one ring above.” And we are one in the rejoicing of the hope. We have one faith and one hope of our calling. Christ crucified is the foundation of our faith, and Christ glorified the substance and center of our hope, Christ himself being the chief Corner Stone, uniting the Jew and the Gentile in one on earth beneath; and he is also the Head Stone of the corner, uniting them together in one in heaven above.

6. Not coupled together. Compare Ex. 36:29, where it is correctly rendered. There is a difference in the Hebrew expressions.
Lecture 10

The Bars of the Tabernacle

EXODUS 26:26-30

And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.

The Bars

*And thou shalt make bars of shittim wood* [Ex. 26:26].

We have already considered the *boards* of the tabernacle, fitly framed together, and firmly fixed in the sockets of silver, as typical of believers standing in redemption, and associated together in Church fellowship. We have now to consider the *bars* of shittim wood, overlaid with gold -- God’s provision for compacting together and securing the whole.

The fourth chapter of the Epistle to the Ephesians will furnish us with a solution of the spiritual import of these bars.

The Epistle to the Hebrews is largely occupied with priesthood and sacrifice, and there we find the corresponding types richly unfolded.

The Epistle to the Ephesians preeminently treats of the Church, and it is there we especially find the interpretation of the things connected with the tabernacle.

In the first six verses of Eph. 4, the seven-fold, or perfect provision for the unity of the Church is mentioned; one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Then, from verses 7 to 11, the *five gifts* given from a once humbled, but now ascended and glorified Saviour, are noticed -- apostles, prophets, evangelists, pastors, and teachers.

Then the object for which they are given is stated from verses 12 to 16:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

These five bars of the tabernacle answer most strikingly to these five gifts from a risen Christ, and their object and end is the same, the “perfecting,” “edifying,” and “compacting” of the whole together.

The Material

*Bars of Shittim Wood* [Ex. 26:26].

They were to be of *shittim wood*, reminding us that those who have received gifts for service to the Lord and to his saints, are men of like passions with others. They have this treasure in earthen vessels, that the excellency of the power may be of God, and not of them. Not sufficient of themselves to think anything as of themselves, they can of their own selves do nothing.

The Arrangement of the Bars

*Five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end* (Ex. 26:26-28).

There are five bars for each side of the tabernacle, and there are four sides, one north, one south, and two sides westward.

God’s arrangements and provisions for ministry are simple, perfect, and uniform, and adapted to the need of the
Church of God throughout the whole world.

The gifts of the Spirit are for the edifying of the whole body; and wherever believers are gathered in the name of the Lord Jesus, there these gifts have their place and service.

All believers everywhere have need of all the gifts of the Spirit for their compacting and edifying; and according to God's arrangements, whatever gifts there may be, are available for all.

The apportioning a certain number of souls for one man's care, or one man to a certain number, is entirely contrary to God's order. The gifts are for the body, and God sets them in the Church for the benefit of all.

The leading of the Spirit, or the providence of God, may indeed place some in certain localities; but all believers have a title to their service, and they are debtors according to their ability and opportunity to all. Every human arrangement which interferes with this, is a thwarting of God's gracious, benevolent plan.

There are two bars lying side by side near the bottom of the boards of the tabernacle (not one above the other), one in the center, and two side by side near the top; thus, extended sphere of the labours of the evangelist, whose commission is,

Go ye into all the world, and preach the Gospel to every creature {Mark 16:15},

and in whose experience the prompting of the Spirit is ever to the regions beyond {2 Cor. 10:16}

-- “the regions beyond.”

The two bars near the top represent the ministry of the pastors and teachers; the pastor watching over the souls of the converted, feeding the flock of God. And the teacher leading them onward and upward into further and higher acquaintance with the truth of God, and of the love, person, and ways of Jesus. Thus,

<table>
<thead>
<tr>
<th>Pastors</th>
<th>and</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**The Overlaying of The Boards with Gold**

*And thou shalt overlay the boards with gold* {Ex. 26:29}.

It is remarkable that the direction for overlaying the boards does not occur in the portion which treats of the boards themselves (verses 15 to 25); but here in connection with the bars; and, doubtless, there is significance in this.

The boards were of shittim wood, for they represent believers, *in themselves* the partakers of human nature, in its weakness and frailty. But the boards are overlaid with gold; signifying that, *as one with Jesus*; believers are also partakers of the Divine nature (2 Pet: 1:4).

As associated together in the confession of the name of Christ, they are not regarded as they are in themselves, but as seen of God in Christ Jesus, -- the sons and daughters of the Lord God Almighty.

As we are by the grace of God -- as seen by him in the Son of his love -- such we ought to be practically and experimentally at all times, but especially when gathered in the name of Jesus, under the searching eye of him with whom we have to do, that, as builded together for an habitation of God through the Spirit, there may be nothing to grieve or quench that Holy Spirit of our God, or to hinder the full flow of blessing from our God and Father.

Oh for grace ever to remember this! As the shittim wood in the tabernacle was nowhere to be seen, so the flesh, or that
which is merely natural, should never be manifest in the
assembly of God's saints. But putting off the old man, and
putting on the new, as the elect of God, holy and beloved, the
Divine nature should appear, and Divine charity be ever in
full exercise.

Thus it would come to pass that the distinctions and
graduations which exist in the arrangements of Divine
providence, and which cannot be overlooked with impurity in
the outward walks of life, would disappear when believers
were assembled together in the Church; and each and all, as
children of God, members of Christ, dwelt in by the Spirit,
partakers of the same Divine and eternal life, loved and loving
with the same Divine charity, they would hold the faith of our
Lord Jesus Christ, the Lord of glory, without respect of
persons (James 2:1).

But more than this. “Holiness becomes God’s house.”
The infirmities of the flesh may be confessed in the closet, but
ought never to mar the worship of the assembled saints.
Collective failure may be acknowledged in the prayer
meeting; but when met in the Church, as, for example,
around the table of the Lord, we should meet and worship as
the sons of God,
a chosen generation, a royal priesthood, an holy nation, a
peculiar people, showing forth the praises of him who hath
called us out of darkness into his marvellous light
(1 Pet. 2:9).
Yet, while the gold glittered on the surface of the boards,
the shittim wood still existed within. So it becomes us ever to
remember that, notwithstanding all that Divine grace has
made us; in ourselves we are nothing at all.

The true circumcision, worshipping God in the Spirit,
rejoicing in Christ Jesus, but having no confidence of the
flesh {Phil. 3:3}.

This, however, is no excuse for sin or failure; for the grace
of Christ is sufficient for us, and his strength is made perfect
in weakness.

But why is this direction to overlay the boards with gold
reserved for insertion here, in the midst of the instructions
respecting the bars?
Does it not intimate a connection between the exercising
of the gifts given, and the fuller participation and
manifestation of the Divine nature?

Thus holding the Head, all the Body, by joints and bands,
having nourishment ministered and knit together, increaseth
with the increase of God.

And while God,

according to his Divine power, has given unto us all things
that pertain unto life and godliness, . . . whereby are given
unto us exceeding great and precious promises, that by
these we might be partakers of the Divine nature,

-- is it not through the exercise of the gifts of the Spirit, in the
ministry of the Word, that very especially, both individually
and collectively, these great and precious promises are
realized, and that this growth in grace is experienced
(2 Pet. 1:3, 4)?

The Golden Rings

And make their rings of gold for places for the bars
(Ex. 26:29).

There is a divinely given and provided place for ministry, in
the exercise of the gifts of the Spirit, in the Church of God.

“Rings of gold for places for the bars”; how significant!
Yes, there is a place provided and appointed of God for
each of the several kinds of ministry.

A place for the apostles and prophets, which none else
can occupy: a place of authority and power.
A place for the evangelist, and a work of vast importance
and responsibility; having to do with souls and with eternity.

A place for the pastor and the teacher, in watching over,
and leading on, the souls of the redeemed, with which the
saints’ well-being, and the honour of the Lord Jesus, is
intimately connected.

The Overlaying of the Bars

And thou shalt overlay the bars with gold {Ex. 26:29}.

As every man hath received the gift, even so minister the
same one to another, as good stewards of the manifold
grace of God. If any man speak, let him speak as the
oracles of God; if any man minister, let him do it as of the
ability which God giveth: that God in all things may be
glorified through Jesus Christ {1 Pet. 4:10, 11}.

Real ministry is the exercise of a gift received from God
through Jesus Christ, in the power of the Holy Ghost,
according to the ability which God giveth, and for God’s
glory.

It is not mere natural ability, however highly cultivated,
or however fully recognized by human authority. It is
something far more precious, more glorious, more important
than this.

How vividly the Apostle Paul realized the truth so
beautifully set forth by these bars of shittim wood, overlaid
with gold!

I magnify mine office {Rom. 11:13},
he exclaims;

not that we are sufficient of ourselves to think anything as
of ourselves, but our sufficiency is of God {2 Cor. 3:5}.

But we have this treasure in earthen vessels, that the
excellency of the power may be of God, and not of us
{2 Cor. 4:7}.

To sum up these various figures of ministry which we
have already considered.
In the cherubim on the mercy-seat, in the holiest of all, we have set forth ministry in its heavenly origin and source.

In the golden candlestick in the holy place, over against the table, and by the altar of incense, we have ministry in the assembly, and in connection with communion and worship.

And in these bars of the tabernacle, uniting the boards together, we see ministry for the building up and compacting of the Church of God.

**The Charge**

And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount {Ex. 26:30}.

All important, and ever important words! Whether as to Church gathering and constitution, or whether as to ministry in the Church, God’s pattern, and that alone, is to be followed; -- a pattern not earthly and human, but heavenly and Divine.

Is there not pride, presumption, and sin, in pretending to improve on God’s order of things in any particular? or in setting aside that order to make way for man’s?

How thankful should we be to God, that he has condescended so minutely to arrange and order every thing for us in his word! -- in type in the Old Testament, in example in the Gospels and the Acts, and in express directions in the inspired epistles of the apostles!

May we be prayerfully diligent to ascertain God’s order by means of every portion of his word, and hearty and earnest in seeking to carry it out, in our humble measure, according to the grace given to us: esteeming all his commandments concerning all things to be right, and hating every false way, fully persuaded that God’s plans are the best plans, and that in keeping his commandments there is great reward.
Lecture 11

The Vail and Hanging For the Door

EXODUS 26:31-37

And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their books shall be of gold, upon the four sockets of silver.

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

The Vail

And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made {Ex. 26:31}.

The spiritual signification of the vail is given us by the apostle in the following words:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God, let us draw near (Heb. 10:19-22).

This vail represents the flesh of Jesus, and in connection with his atoning sacrifice, it shows him as the way of entrance by faith into the holiest of all.

Before the death of Jesus,

The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing (Heb. 9:6-8).

But when Jesus expired on the cross at Calvary,

The vail of the temple was rent in twain, from the top to the bottom (Matt. 27:51).

God by this act distinctly intimating that the way of access was clear -- the glory could shine out, and the believer in Jesus could enter in. God could be just while he justified -- and manifest himself as glorious in holiness, while the pardoned sinner was accepted and brought nigh by the blood of Jesus.

In this beautiful vail we thus behold set forth typically, Jesus -- God manifest in flesh; who by his atoning sacrifice becomes himself the way of near approach to God in the very holiest. Precious Jesus! Precious privilege! How little apprehended or estimated in proportion to its value!

The Construction of the Vail

Of blue, &c. {Ex. 26:31}.

We may trace in these colours and fine linen with cherubim the various excellences combined in the person of Christ. The blue, his perfection as man, and the heavenly beauty of his character,

the Son of Man which is in heaven {John 3:13}.

“And purple.” The combination of the heavenly and earthly dignities in him who was at once Son of David and Son of God.

“And scarlet.” He was born King of the Jews, and, though rejected of his own, he yet shall reign.

“And fine twined linen.” He was “that holy thing” born of the virgin in his incarnation, and “holy, harmless, undefiled, and separate from sinners” in his whole life and conversation here.

“Of cunning work.” What beauteous blendings, what exquisite harmonies may be discovered in the character of Jesus! How each grace tempers the others, and enhances the glory of the whole!
“With cherubim shall it be made.” The cherubim, as we have before said, represent the various characters of service to God, in the accomplishment of the Divine will.

In the garden of Eden it was angelic ministry. -- As shown by the cherubim on the mercy seat, the gifts of the Spirit for ministry at their heavenly source. -- In the vision of Ezekiel, prophetic ministry and its characteristics. -- And in the four living creatures around the throne of God, and of the Lamb, the ministry of the redeemed in glory.

Here, on the vail, the cherubim represent the various kinds of service to God, which were seen in perfection in Jesus, who came down from heaven to do the will of the Father, and in whom the apostle and prophet, the evangelist, the pastor, and the teacher were combined and manifested in all their excellency.

The Pillars of the Vail

And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon four sockets of silver (Ex. 26:32).

This beautiful and significant vail, representing the incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. And can we be at a loss to ascertain the fact which answers to this foreshadowing? Did not God employ four individuals, men of like passions with ourselves, but Divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness, -- God manifest in the flesh?

In the four inspired records of the life and death of Jesus, the whole truth of his person is exhibited as the Incarnate One. Whereas the five gifts given from an ascended Saviour go a step beyond, and in addition present him in his risen glory at God’s right hand.

Their hooks were to be of gold.

Their capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, his words and teachings, so as to bring out the truth of his Person in all its fullness, was of God.

So that those apparent discrepancies between the narratives of the four inspired historians, which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the four Gospels, these seeming blemishes are, in fact, the marks and proofs of the handiwork of a Divine Editor.

Under his all-wise guidance and control, Matthew selects and arranges those materials which present the Lord Jesus especially as the Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers.

This corresponds with the scarlet.

Mark presents him especially as the Son of God and Son of Man, in his untiring service. The purple.

Luke, as the social Son of Man, and in connection with mankind at large. The fine twined linen.

And John, as the Divine and heavenly Stranger, in all the perfection of his character and ways.

Answering to the blue.

The full-length portrait -- the perfection of the truth of the person of our precious Immanuel, is the result of the whole combined.

These pillars stood on four sockets of silver.

For while the four inspired historians were employed and capacitated of God to exhibit the truth of the person of Jesus, they themselves reposed on his redeeming work, and on his precious and atoning blood.

The Position of the Vail

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy (Ex. 26:33).

These taches connected together the two larger curtains, composed of five smaller ones each, thus forming one Tabernacle (Ex. 26:3-6).

The vail was to be hung immediately beneath these taches, dividing the tabernacle into two parts twenty cubits for the holy place, and ten cubits for the most holy.

Into the first tabernacle, or the holy place, the priests went continually, accomplishing the service of God. Setting forth the ordinary privilege of believers in their priestly service and worship.

But into the second, or most holy place, the high priest alone entered once every year. For while the first tabernacle was yet standing, the Holy Ghost signified that the way into the holiest was not made manifest.

The vail divided unto Israel between the holy and most holy place. But the true light now shineth; the vail has been rent; the glory of God’s grace has shone out; and the believer has boldness to enter in through faith in the blood of Jesus (Heb. 10:19-23). The vail now no longer divides between the holy and the most holy place; but he whom the rent vail typifies rather unties. He is himself the way of access by faith into the very presence of God. Our true place of worship and communion is in the holiest of all. How far is this realized by the majority of Christians?

The heart must be sprinkled from an evil conscience, in order to the enjoyment of this privilege in reality. The body must be washed in pure water; that is, the believer must apprehend his interest in the death, burial, and resurrection of Jesus, which this washing or baptism in water signifies, or access into the holiest is not enjoyed. It is a practical,
personal, experimental thing.

Unbelief cannot enter there. Neither can the believer and unbeliever worship together within the vail. The presence of sin, in the license and love of it, in the holiest of all, is as impossible as the existence of darkness in the brilliance of the noon-day sunshine.

A firm standing in grace, and separation from evil personally and corporately, are indispensable to entrance, abiding, and worshipping in the holiest of all.

The Arrangement of the Vessels of the Sanctuary

That thou mayest bring in thither within the vail the ark of the testimony . . . (Ex. 26:33).

And thou shalt put the mercy seat upon the ark of the testimony in the most holy place (Ex. 26:34).

And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side (Ex. 26:35).

The ark and the mercy seat were to be placed within the vail in the holiest of all. Thither Jesus our forerunner has for us entered: and there it is, from off the mercy seat, that God delights to hold communion with his people.

The table and the candlestick had each their appointed position in the holy place without the vail; for they typify communion and testimony in the Church on earth assembled.

The table has its place on the north side, or side of judgment; for it is in connection with the table of the Lord that discipline is to be maintained.

The candlestick was to be set over against the table. For the ministry of the truth of Christ is designed to throw its light on the communion of saints. And it was to be on the south side; for it is to be a testimony of grace.

Neither is communion to set aside ministry, nor ministry to supersede communion; but each is to occupy its proper place, the place assigned to it by God in his word.

The altar of incense, afterwards described, had also its place before the vail and mercy seat; for worship comes in beautifully and blessedly in combination with communion and testimony.

The Hanging for the Door, Or the Door of the Tent

And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework (Ex. 26:36).

This hanging for the door of the tent is precisely similar to the vail, with this exception, that there are no cherubim on it.

It presents to us Christ, the incarnate Son of God. The blue intimating his heavenly perfectness -- the scarlet his earthly dignity and glory -- the fine twined linen his pure humanity -- and the needlework his exquisitely beautiful character, in which every grace and virtue were combined and blended.

The vail represented him as the way into the holiest -- the hangings for the door as the way into the assembly.

It is Jesus, through whom alone, by faith in his person and work, in the confession of his name, and in subjection to his Lordship, there is admission into the assembly of God -- the assembly which is the witness for Jesus in the earth, and the dwelling-place of God through the Spirit.

Christ is the door into the assembly of saints. How important is this truth! It is not a ceremony, a creed, a set of opinions, or an agreement in a certain course, that is the door of entrance; it is Christ, and Christ alone -- the Christ of the Scriptures and the Christ of God:

He that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth {Rev. 3:7}.

The Pillars of the Door

And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them (Ex. 26:37).

And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets, (or suspending rods) with gold: but their five sockets were of brass (Ex. 36:38).

As the four pillars of the vail represent the four-fold provision made by God in the divinely inspired histories of the life and death of the Lord Jesus, so the five pillars by which the hanging for the door is suspended, represent to us those gifts of the Spirit from a risen and ascended Christ, by which he is made known as the way, the truth and the life; the gifts of the apostle and prophet, the evangelist, the pastor and the teacher, corresponding with the five bars of the tabernacle, and with the cherubim on the mercy seat, and in the vail.

But while there are correspondences, there are also distinctions. The cherubim on the mercy seat signifying these gifts in their Divine and heavenly source. The cherubim on the vail, these gifts as possessed in all their fulness by the Lord Jesus when on earth. The five pillars of the door of the tent, the gifts as connected in their exercise with admission into the assembly. And the five bars of the tabernacle, the same gifts employed for the edification and compacting of the Church together.

This suggests the reason why there are no cherubim on the hanging for the door, as in the vail, -- the truth of the cherubim being signified in another form by the five pillars which sustain it.
The Materials of the Pillars

The pillars are of shittim wood, as pointing to the human agency employed. But they are overlaid with gold, for it is by the grace of God that this ministry is fulfilled.

Their hooks are of gold, for those employed are divinely capacitated to lay hold on and to exhibit the truth of Christ, so as to lead the soul into fellowship with those gathered in his name.

Their chapters also, and their fillets or suspending rods, are of gold, significant of the Divine glory which crowns, and the Divine grace which accompanies this service.

But their five sockets are of brass; for decision, strength, and firm standing are requisite in this presentation of Jesus.
Lecture 12

The Brazen Altar; Or, The Altar of Burnt Offering

EXODUS 27:1-8

And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

And thou shalt make an altar (Ex. 27:1).

(Or, more literally, the altar. Compare Ex. 38:1.)

And he made the altar of burnt offering.

The sin-offering was burnt, or consumed, without the camp: the burnt, or ascending offering, was converted into a sweet savour on the altar of burnt offering, by the fire which came originally from God, and which was kept always burning in it.

In the one case we see Jesus, who knew no sin, made sin for us, and putting sin away by the sacrifice of himself.

In the other, Jesus, the spotless victim, offering up himself as a sweet savour unto God, and his acceptance manifested by his resurrection from the dead, and ascension to the right hand of the Father.

Outside the camp it is wrath consuming, and for ever setting aside the sins which Jesus bore.

At the brazen altar it is justice and holiness feeding with complacency on the excellency of the victim.

At the golden altar it is holiness delighting itself with the preciousness of him who lived and died for us.

The altar of burnt offering, cleansed, anointed, sanctified -- an altar most holy, on which the fire was always burning, and the sacrifice always consuming, was the place of communion between God and his people, and between the people and their God. (See Ex. 29:36-46.)

It sets forth Christ, through whom we draw nigh to God, and through whom God draws nigh to us, on the ground of his atoning work, and of his accepted sacrifice; a sweet savour of rest, on which every perfection of the Godhead reposes with infinite satisfaction and delight.

The Material

Thou shalt make the altar of shittim wood {Ex. 27:1}.

Wherefore, when he cometh into the world, he saith . . . a body hast thou prepared me (Heb. 10:5).

In order that Jesus, through his atoning sacrifice, might furnish a meeting place between God and the soul, it was requisite that he should become incarnate. This truth is set before us in the shittim wood.

The Dimensions of the Altar

Five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits {Ex. 27:1}.

Twice the length and height of the ark of the covenant.

These dimensions were fixed by God himself, who also prepared a body for Christ, every way adapted and adequate for his work and sufferings, wherein he has laid the foundations for unbroken communion between God and his people.

The Horns of the Altar

And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass (Ex. 27:2).

The horn in Scripture is the emblem of power.

Bind the sacrifice with cords, says the psalmist, even unto the horns of the altar (Psa. 118:27).
In the garden of Gethsemane we see this thought strikingly exemplified. There we see Jesus, the beloved Son of the Father, whose dwelling place eternally was the Father’s bosom; that holy One, who knew no sin, and that blessed One,

God over all blessed for ever {Rom. 9:5},
drawing back from, and deprecating the enduring of, God’s wrath, the imputation of sin, and the infliction of the curse.

Yet the cords of love and of obedience bound him -- love and obedience to the Father, love and compassion to us. So that, in the end, we see the willing victim passing through the three long hours of darkness, made sin for us, and nailed to the accursed tree.

This as to the victim; then as to the sinner or the worshipper.

In 1 Kings 1:50, we read,

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

And again, 1 Kings 2:28,

And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

What strong consolation is provided for the poor sinner who flies for refuge, to lay hold on the hope set before him in the Gospel, founded on the perfect and accepted sacrifice of the sinner’s Saviour and the sinner’s friend!

And the believer, too, finds here a refuge and a rest.

And the shittim wood and the brass -- emblems of the tender human sympathy, and the Divine Almighty power of the Saviour of the lost, and the sustainer of the saved, give faith its firm holdfast.

The sinner and the saint find in Jesus, who is here set forth, one able to sympathize, and mighty to save.

By laying hold on the horns of the altar, faith identifies itself with the altar and the sacrifice. The sinner or the believer appropriating to their own necessities the provisions of God: drawing nigh to him in the way of his own selecting, and through the sacrifice of his own providing.

The wood and the brass -- the sympathy and the power of him who is thus set forth, giving faith its grasp of undying tenacity.

But what a solemn lesson is read out to us from these horns of the brazen altar! In Ex. 21:14 God says,

But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die.

For the presumptuous sinner, and the hypocritical deceiver, the atonement of Jesus itself provides no shelter, while he continues such.

It is of no avail for a person to say, I am trusting in the blood of Jesus, while presumptuously continuing in sin, or hypocritically professing repentance. “Thou shalt take him from mine altar, that he may die,” is the stern command of Divine inflexible justice.

Solemn, solemn thought! How many a soul has gone on for years, clinging with vain hope to a mere profession of faith in Jesus, lulled into a false peace, with a spirit unsanctified and a soul unsaved, to perish at last. Thus was it in type with Adonijah.

And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness be found in him, he shall die (1 Kings 1:52).

And so it turned out.

And King Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died (1 Kings 2:25).

More solemn still, when in this false hope and unfounded peace the soul passes into the unseen world, to be taken from that altar and plunged into eternal death. Falling asleep in the presumptuous security of a mere profession, to awake in everlasting torments.

I will die here (1 Kings 2:29-32), says Joab, and he died there; but he fell by the hand of justice.

Still, while we thus speak because Scripture so teaches, Jesus is able and ready to save unto the uttermost all that come unto God by him. And as the horns were at the four corners of the altar, so there is a refuge provided in Jesus for those who come from every quarter. Here is provided a harbour of refuge and a shelter of rest

“From every stormy wind that blows,
From every swelling tide of woes.”

And upon these horns of the altar the blood of the sacrifice was put -- faith’s warrant to lay hold.

There is no crown to this altar, as on the golden altar of incense, because it sets forth Jesus on the cross, and not on the throne, dying, rising, and ascending, but not yet as glorified. If any crown were suitable, it must be a crown of thorns!

The Overlaying of the Altar

And thou shalt overlay it with brass {Ex. 27:2}.

Brass is the emblem of enduring strength. In the case of Jesus that strength was Divine. The shittim wood expresses his human susceptibility of suffering, the brass his Divine power of endurance.

As God, he could not suffer; as man, he could and did; and as the God-man he could endure the sufferings adequate to the salvation of sinners.
The Vessels of the Altar

And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass (Ex. 27:3).

Every thing connected with the atoning work of Jesus needed to be of enduring strength, and so it was. There was nothing imperfect; nothing that gave way under the mighty stress of enormous suffering and woe.

The Brazen Grate

And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar (Ex. 27:4, 5).

This brazen grate was fixed by the brazen rings in the center of the altar, half way, or one and a half cubits from the bottom, and thus on a level with the mercy seat. Sweet and significant fact!

This grate of brass formed the support for the fuel and the sacrifices, and sets forth, in the internal experience of Jesus in his sufferings, the strength of endurance within. It is thus expressed by the psalmist:

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul (Psa. 138:3).

The Staves

And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it (Ex. 27:6, 7).

The staves adapted the brazen altar to the wilderness condition of God's people, so that the altar accompanied them in all their journeyings.

Wherever the camp pitched, the altar rested; wherever the court was enclosed, the altar was placed within at the entrance; wherever the tent of the congregation was set up, the altar stood at the door.

The daily sacrifice on the altar of burnt offering, was the standing link of communion between God and his people typically. So that the taking away of the daily sacrifice was a national calamity.

The fire was always burning in this altar, and never permitted to go out. The victim always consuming on it by day and by night, and the sweet savour of it was always ascending. Thus the ground of communion was at all times prepared, and the way of communion at all times open. On this perpetual burnt offering the other especial sacrifices (as on the Sabbaths, new moons, &c.) were burnt, and the sin and trespass offerings presented as the occasion required. Even so now, though our God is a consuming fire (and the apprehension of this is ever to be kept alive in our hearts, and never to be forgotten), the sacrifice of Jesus has met, and for ever satisfies, all the demands of holiness and justice on our behalf. On this account,

if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (John 1:9).

The ground of communion has been made good, the way of access is ever open, the fragrance of the sacrifice of Jesus is ever before God. So that wherever we are, and whatever our circumstances, communion with God may be maintained unbroken, and our walk down here may be an Enoch walk -- a walk with God.

The staves of the table of showbread were connected with the border (Ex. 25:27); for the guarding of communion is especially important in connection with our wilderness state. The staves of the golden altar are connected with the golden crown; for it is a glorified Christ through whom we worship. The staves of the brazen altar are connected with the grate of brass; for it is a suffering Saviour who laid the foundations of our constant communion with God.

The Divine Pattern

Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it (Ex. 27:8).

“Hollow with boards.” Jesus, though mighty to suffer, and almighty to save, was the empty and dependent one.

He was crucified through weakness (2 Cor. 13:4).

“As it was shewed thee in the mount.” How different is the appearance of Calvary, and of him that suffered there, when seen on earth's low level, and with human thoughts and feelings, to what it is when looked at in the light of God, -- as God himself reveals the marvellous scene! In spirit, raised above surrounding things, and upon the mount with God, looking down on Calvary’s Cross! Thus are we to form our conceptions of it; thus shall we learn its mysteries and its uses, its value and its power; and thus shall our souls experience the blessing which God has provided.

And communion with God on the ground of sacrifice must be according to God’s order and thoughts, and not according to the plans and opinions of men.
Lecture 13

The Court of the Tabernacle, And Gate of the Court

EXODUS 27:9-19

And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

The Court

And thou shalt make the court of the tabernacle (Ex. 27:9).

Whatsoever things were written aforetime were written for our learning (Rom. 15:4); and the things which happened unto Israel happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come (1 Cor. 10:11).

Thus the children of Israel, redeemed out of Egypt, are the types of the redeemed people of God.

In the scriptures we have Israel presented to us, in their history, and in the Divine arrangements respecting them, in various degrees of nearness to God.

First, we see them in Egypt, groaning under the bondage of Pharaoh. This is typical of the experience of the soul under the first convictions of the Spirit, feeling the evil of sin, its bitter bondage, and heavy guilt, labouring and heavy laden (Matt. 11:28).

From which deliverance is only obtained by taking shelter under the blood of the Lamb --

Christ our passover sacrificed for us (1 Cor. 5:7).

Secondly, we see them in the wilderness, having crossed the Red Sea, wherein all the power of the oppressor has been overwhelmed. Typical of the soul realizing the triumph of the Cross. Principalities and powers spoil and made a show of, and death, and him that had the power of it, destroyed. And the believer no longer at home in the world, but become a pilgrim and stranger here.

Thirdly, we see them in the camp, occupying therein the various positions assigned them by God. Typical of believers in their different callings, ordinary occupations, and their social relationships. Outside the camp the sin-offering was consumed. Outside the camp the lepers and the defiled were obliged to remain. Within the camp the people of God were required to be a holy people to the Lord their God, who walked up and down in their midst -- to be holy in all manner of conversation, and in all the callings and relationships of life.

Fourthly, we see them assembled in the court of the tabernacle. Here the people of God are represented in their religious character. This is the especial subject of our present consideration.

Fifthly, the priests are seen entering daily through the door of the tent into the first tabernacle, or holy place, accomplishing the service of God. Typical of believers in their priestly character and Church association, engaged in the worship and service of God.

Sixthly, the High Priest is seen entering through the vail into the holy of holies. Typical of Jesus, the High Priest of our profession, entered for us into heaven itself; and of the believer in him having boldness to enter through the rent vail into the holiest of all (Heb. 10:19-22).

Seventhly, we see Israel in the land, having crossed the
Jordan. Typical of believers as in spirit raised up together and made to sit together with Jesus in the heavenly places (Eph. 2:6).

(1) Egypt; (2) the wilderness; (3) the camp; (4) the court; (5) the holy place; (6) the most holy; (7) the land. Divided by -- (1) the blood of the Paschal Lamb; (2) the Red Sea; (3) the sin-offering; (4) the hanging of the court; (5) the door of the tent; (6) the vail; (7) the Jordan.

This is the scriptural “pilgrim’s progress,” written not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.

But to return to the court of the tabernacle: the children of Israel seen in this court represent the people of God in their religious character. Not as associated in Church fellowship; this is typified by the boards of the tabernacle, but in their general religious aspect. Not only seeking to maintain and to exhibit holiness in the assemblies of God’s saints and in Church relationship, but also in the wider sphere of ordinary and every day life.

These curtains of fine twined linen formed a court around the tabernacle, and kept it separate. As the table of Showbread has a border, so the tabernacle of God has a court -- a court with hangings of fine twined linen all around, marking separation to God in righteousness and true holiness, maintained by God’s saints, not only when met in Church fellowship, but also in their general intercourse, and in the ordinary walks of life. Such is God’s plan. As a table without a border is not according to God’s pattern, so a tabernacle without a court is contrary to God’s order. There must be consistency without, as well as holiness and fellowship within -- separation from the world in daily life, as well as in Church fellowship, and in the devotional exercises of the assembly.

The court contained the altar of burnt offering and the laver, and had the tabernacle, or dwelling-place of God in its midst. And the Israelites collected there represent believers, realizing atonement and acceptance through the sacrifice of Jesus, sanctification in Christ, and walking and acting in the presence of God.

**The Hangings of the Court**

*For the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side (Ex. 27:9).*

The fine linen is the righteousness of saints (Rev. 19:8). I counsel thee to buy of me white raiment, that thou mayest be clothed (Rev. 3:18), says Christ.

Put ye on the Lord Jesus Christ (Rom. 13:14), is the exhortation of the apostle.

The court of the tabernacle, surrounded by these hangings of fine twined linen, represents believers in their ordinary Christian character and intercourse, walking in the presence of God in holiness and righteousness before him, keeping their garments undefiled by sin, putting on and living out Christ, and exhibiting him before men.

**The Pillars and Sockets**

*And the twenty pillars thereof, and their twenty sockets (shall be) of brass (Ex. 27:10).*

Or, as expressed in Ex. 38:10,

*Their pillars were twenty, and their brazen sockets twenty.*

The pillars themselves were probably of shittim wood, fixed in sockets of brass, representing individual believers in their religious character, and their firm standing.

There were twenty pillars on the north and south, corresponding with the twenty boards of the tabernacle on those sides. The boards representing believers associated in Church fellowship, and the pillars of the court, believers in their wider and ordinary Christian walk.

Each pillar stood firmly fixed in a socket of brass, as expressing the firm and decided stand which is requisite in living out the Christian character.

As united in Church fellowship, in the sight of God, we stand in redemption, like the boards of the tabernacle on the sockets of silver. But as walking before God, and living before men, in our daily course, we need a holy decision of character, standing strong in the Lord, and in the power of his might, as the pillars of the court in their sockets of brass.

Having done all, stand, says the apostle.

Stand therefore (Eph. 6:13, 14).

If the Church of the living God is to be the pillar and ground of the truth, individual believers in their Christian character and ordinary conduct should seek to maintain the truth, by walking in it with firmness and decision, like James, Cephas, and John, who seemed to be pillars in their day, and especially like the Apostle Paul.

**The Hooks and Fillets**

*The hooks of the pillars and their fillets shall be of silver (Ex. 27:10).*

The hooks were to receive the fillets, and the fillets, as the Hebrew word for fillet implies, were connecting rods. These silver rods connected the pillars together, and formed the rods on which the linen curtains hung.

The hooks and connecting rods were to be of silver, and silver is typical of redemption; for the atonement money was in silver (Ex. 30). And silver is also typical of communion; for it was the ordinary medium of circulation. And the hooks fixed in the pillars were always in readiness to receive the connecting rods.
Thus these pillars, standing in the brazen sockets, with their hooks and connecting rods of silver, sustaining the curtains of fine twined linen, and forming together the court of the tabernacle, most strikingly and beautifully represent the people of God in their ordinary religious character, established and settled, walking in righteousness and holiness, always prepared for, and constantly maintaining communion together, on the ground of their common redemption by the blood of the Lamb, in their intercourse one with another, and in the presence of God.

And it is a sweet and happy thought, affording some consolation in the present state of things, that even now, in the outwardly divided condition of the Church of God, when Church fellowship with the majority of Christians may be sought in vain, we may still maintain communion and love in our intercourse one with another on the ground of our common redemption, by the same precious blood, and of our agreement together in the same fundamental truths of salvation.

The Length of the Court

And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver (Ex. 27:11).

One hundred cubits north and south.

Awake, O north wind, and come, thou south, is the language of the Bride in S of S 4:16. Whether the chill north wind of adversity blows, or the genial south wind of prosperity breathes, there should be the same firm standing and decided walk, the same maintenance of righteousness and holiness, the same manifestation of Christ, and the same readiness for fellowship with all saints, on the ground of our common Christianity.

The Breadth of the Court

And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten (Ex. 27:12).

And the breadth of the court on the east side eastward shall be fifty cubits (Ex. 27:13).

The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three (Ex. 27:14).

And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three (Ex. 27:15).

In length -- namely, one hundred cubits -- the court of the tabernacle was one-half the length of the outer court of Ezekiel’s temple, which is two hundred cubits; and in breadth -- namely, fifty cubits -- half the breadth of the inner court of the temple, which is one hundred cubits.

The Gate of the Court

And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework (Ex. 27:16).

The hanging for the door of the tent, and the vail, were both ten cubits by ten -- one hundred cubits square; and the gate of the court twenty cubits by five -- one hundred cubits square also; each representing Christ in different aspects: -- The gate of the court being typical of Christ, by the faith of whom alone any really become Christians, and have a title to be regarded as such, and power in the Spirit for true fellowship in the Gospel. The door of the tent representing Christ, through whom alone there is access into the Church of God. And the vail representing him as the way by whom only there is access by faith into the holiest of all.

The Pillars of the Gate

Their pillars shall be four, and their sockets four (Ex. 27:16).

By these four pillars, corresponding with the four pillars which sustain the vail, are represented, I believe, the four divinely-inspired historians of the life of Jesus.

There are some differences, however, which are significant. The pillars of the vail have their hooks of gold, and their sockets of silver; while the pillars of the gate have their hooks of silver, and their sockets of brass. The hooks of gold being significant of a divinely-given ability for laying hold on and exhibiting the perfection of Immanuel, as the way of access by faith into the holiest; and the sockets of silver significant of their standing in redemption. The hooks of silver, and the silver connecting rods of the pillars of the gate, expressive of a capacity for communicating the truth of Christ; and the sockets of brass, of decision and steadfastness.

It is interesting to trace in the four inspired histories of the Word made flesh [John 1:14], the various beauties and perfections of Immanuel, as signified by the blue, purple, scarlet, and fine twined linen, composing the gate of the court.

In John’s account, the blue, or heavenly perfection and glory of the Lord Jesus, is manifest.

In Mark, the purple, or the combination of heavenly perfection with the earthly glory. And hence it is worthy of notice, that, in Mark 15:17, the robe in which, in mockery, Jesus was arrayed, is by the leading of the Spirit said to be of purple.

In Matthew, the earthly dignities of the Son of David, as typified by the scarlet, appear: and Matthew says, they put on him a scarlet robe (Matt. 27:28).

Whereas in Luke, the white, or pure and spotless, yet exquisitely-beautiful, humanity of the Son of Man, is
prominent, as typified by the fine twined linen. And Luke says, they
arrayed him in a gorgeous robe {Luke 23:11}.

**Summary**

*All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass* (Ex. 27:17-19).

All the pillars of the court were connected together by the silver rods, and all were furnished with hooks for attaching them: teaching us that all believers should maintain fellowship together in redemption-truth and brotherly love, and all be prepared for it as occasion presents.

All the pillars stood on sockets of brass; and all believers have need of enduring strength in Jesus, to maintain, in such a world as this, their religious character and standing.

All the vessels of the tabernacle for all the service of it, and even the pins of the tabernacle and court, were to be of brass; for the same enduring strength is needed for all manner of service, down to the minutest particulars, in work connected with the name of Jesus and the presence of God.

In Ex. 38:17, we also read,

The overlaying of their chapiters was of silver; and all the pillars of the court were filleted with silver:

showing that the chapiters, or heads of the pillars, and the fillets, or connecting rods, are distinct; though both were of silver, and all formed out of the redemption money.

And of the thousand seven hundred and seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them (Ex. 38:28).

The redemption which is in Christ Jesus is not only the foundation of the Christian’s faith, as shown by the silver sockets of the tabernacle: it is also the ground of Christian love and communion, as signified by the silver hooks and connecting rods. And it is also the crown and joy of the Christian’s hope, as signified by the silver chapiters, or crowns of the pillars. His faith, his love, and his hope, having each its ground and center in Jesus, and in his atoning work.
Lecture 14

The Golden Altar, Or Altar Of Incense, and the Perfume

EXODUS 30:1-10 and 34-38

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof, and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tent of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

The Altar of Incense

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it {Ex. 30:1}.

There are two altars, the brazen altar of burnt offering and the golden altar of incense. They are both typical of the work and person of the Lord Jesus Christ, but in distinct aspects.

At the brazen altar, we see Christ in death and resurrection, offering himself without spot to God, and accepted in all the sweet savour of his perfect sacrifice. The ground of the believer’s acceptance and communion with God.

At the golden altar, we see Christ in resurrection life and ascended glory, in all the excellency of his character and ways before God, through whom the children of God draw near and worship with confidence and joy.

Both the brazen and the golden altar were made of shittim wood within, as showing that the incarnation of Christ lies at the foundation of his whole work on behalf of his people; for the children being partakers of flesh and blood, he himself likewise took part of the same.

The Dimensions

A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof {Ex. 30:2}.

In size it is smaller than the other vessels, but it stands half a cubit higher than the mercy seat, the table, and the brazen grate of the altar of burnt offering.

The table is on a level with the mercy seat and the brazen grate, for the table sets forth communion, on the ground of atonement made, and in the remembrance of the death of Jesus.

The golden altar is half a cubit higher, for it shows worship in the apprehension of a risen and ascended Saviour, and in the apprehension of the preciousness of his character and ways.

The Horns of the Altar

The horns thereof shall be of the same {Ex. 30:2}.

The horn is the emblem of strength; and there is power in Jesus, on which faith can lay hold in drawing nigh to God; while the human tenderness and sympathy of Jesus give sweet encouragement to faith in this its exercise.
The Overlaying

And thou shalt overlay it with pure gold, the top thereof and the sides thereof round about, and the horns thereof (Ex. 30:3).

The Divine glory and excellency of the Lord Jesus, as well as his humanity, and in combination with it, is thus set forth.

And the horns also are overlaid with gold; for faith not only apprehends the human sympathy, but also the Divine all-sufficiency of Jesus, through whom we worship.

The Golden Crown

And thou shalt make unto it a crown of gold round about (Ex. 30:2).

There was no crown to the brazen altar, for that sets forth Jesus in his humiliation, suffering, and death; and the only crown he wore on earth was a crown of thorns. But there is a golden crown to the altar of incense, for it presents to us Jesus risen, ascended, and crowned with glory and honour.

The crown also is significant of the Divine beauty and excellency of his character and office, as the one through whom we worship and draw nigh to God.

The Rings and Staves

And two golden rings shalt thou make to it under the crown of it, by the two ribs thereof (margin), upon the two sides of it shall thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold (Ex. 30:4-5).

The Hebrew word translated in the text “corners,” and in the margin “ribs,” is the same word which occurs in Ex. 27:7, and which is there rendered “sides” –

and the staves shall be upon the two sides of the altar to bear it,

which gives the sense. Translating the word “corners,” here and in Ex. 37, only, is apt to mislead. It signifies a side, or, as in the present instance, an appendage to a side.

In the table of Showbread the rings and staves were connected with the border (Ex. 25:26, 27), to teach us that in travelling through a polluted world, separation from evil ought to characterize our communion. But in the golden altar the rings and staves are connected with the crown of gold, for, though strangers and pilgrims here, we worship in connection with an ascended and glorified Saviour.

The rings and staves adapted the altar to the wilderness condition of Israel; they were to bear it withal (Ex. 30:4), that it might accompany them in their various journeyings. So Jesus, in the character in which he is presented to us by the golden altar, is ever present with us in Spirit wherever two or three are gathered in his name. And both his humanity and his Deity adapt him to our wilderness necessities.

The Position of the Altar

And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee (Ex. 30:6).

In Heb. 11 the golden altar in the holy place is omitted in the enumeration of the sacred vessels, and the golden censer in the holiest of all is inserted in its stead.

The reason of this appears to be, that in Heb. 9, as also in Heb. 10, the High Priest is represented as on the day of atonement, entered into the most holy place within the vail, typical of Jesus entered into heaven itself, now to appear in the presence of God for us.

But in the type before us, the same precious and Divine Saviour is represented as present in Spirit in the midst of his assembled and worshipping people on earth, by whom the sacrifice of praise is offered up to God continually, and their prayers go up with acceptance.

It is the vivid setting forth of those invaluable words in Matt. 18:19, 20:

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

The altar stands before, and not within, the vail in the holy place; for it tells of Jesus in the assembly, and yet it stands before the ark and mercy seat, from whence God holds fellowship with his servants; for by the faith of Jesus we have boldness to enter into the holiest. Yea, come boldly unto the throne of grace, and there may hold sweet intercourse with God from off the mercy seat.

And in Jesus, who is present in Spirit with us on earth, and present in person for us above, all the promises of God are yea and amen to the glory of God by us.

And all this is true to the believer individually, as well as to the saints collectively.

The Perpetual Use of the Altar

And Aaron shall burn thereon sweet incense every morning (Ex. 30:7).

A perpetual incense before the Lord throughout your generations (Ex. 30:8).

So Christ, the High Priest of our profession, ever liveth to make intercession for us.

In the seventeenth chapter of the Gospel by John we have the reality and substance of these Divine foreshadowings.
We there see Jesus on earth, surrounded by his disciples; but, in Spirit, entering into the holiest, his work finished, and the crown of glory won.

In act it is the High Priest at the golden altar -- in anticipation, the High Priest on the day of atonement entering into the holiest.

Let us look at him as at the golden altar, and listen to his words:

Father, . . . I have glorified thee on the earth; I have finished the work which thou gavest me to do. . . . I have manifested thy name [John 17:1, 4, 6].

He is thus presenting before his Father, as sweet and fragrant incense, the memorial of what he had been in his character and life on earth; and then claiming for himself the just recompense of reward, he obtains on behalf of his disciples, and of believers through their word, the richest, choicest, highest blessings.

And these words he spake in the world, that we might have his joy fulfilled in ourselves, in being thus enabled to enter into his thoughts concerning us, through this magnificent specimen of his present and perpetual intercessions, in the knowledge of the glory which he has, and which he will share with us.

The Time of Incense

When he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it [Ex. 30:7, 8].

We have already considered the Candlestick, with its seven lamps, as the type of ministry or testimony in connection with Christ, and in the power of the Spirit.

It is Christ himself who prepares his servants for this ministry in the word, and he gives grace and power for its exercise. Just as Aaron dressed the lamps in the morning, and caused the flame to ascend at even, or between the two evenings. In Rev. 1, 2, 3, the Lord Jesus is thus shown as one like unto the Son of man in the midst of the seven golden candlesticks, giving and directing the testimony which was to be borne in his name.

And testimony to Christ is a sweet savour unto God, as says the apostle in 2 Cor. 2:14-17,

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

But this is not all; the type before us beautifully and expressively shows the connection between the preparation and exercise of ministry, in fellowship with Jesus, and the fragrance of his own intercession.

When the servant is preparing, or being prepared for testimony, the intercession of Jesus is ascending on his behalf; and when he is giving his testimony, the sweet savour of the name of Jesus is going up before God.

Its Exclusive Use

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering: neither shall ye pour drink offering thereon (Ex. 30:9).

Thus the altar of incense is kept perfectly distinct from the altar of burnt offering. And we do well to remember this in drawing nigh to God.

No strange incense was permitted, any more than strange fire. Jesus pleads no other excellence than his own as the ground of the acceptance of our prayers and praises.

The believer's priestly access to God is a progressive thing. We go from strength to strength. The question of sin being settled, at the sin offering consumed without the camp. Acceptance in person and as to nature, and the joy of God's salvation, is realised at the brazen altar.

Here, at the golden altar, the soul draws nigh to God in full assurance of faith, having the heart sprinkled and the body washed, pardoned through the death of Christ, and accepted in his resurrection, and holding fast the profession of the hope without wavering, and in spirit entering within the vail.

In the sin offering consuming without the camp, we see Jesus delivered for our offences.

At the brazen altar, we see him raised again for our justification.

At the golden altar, he is presented as ascended, and ever before God in all the preciousness of his person, character, and ways.

In the first, we have Christ dying; in the second, Christ rising; in the third, Christ ascended, and ever living to make intercession for us.

As guilty sinners, the sin offering without the camp met us as we were, and where we were.

As pardoned sinners, we find acceptance at the brazen altar, through the accepted sacrifice of a crucified and risen Saviour.

At the golden altar, we have fellowship with God, and nearness of access to him, in all the preciousness of the life and person of Jesus, as he was and as he is.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (Rom. 5:10).

The Blood on the Horns Of the Altar of Incense

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord (Ex. 30:10).

The foundation is laid in atonement, and we know from
Heb. 10 that this yearly act was a type of the one offering of 
Jesus, whereby he hath perfected for ever them that are 
sanctified.

And while no burnt sacrifice or meat offering was to be 
offered on this altar, yet the blood of atonement on the horns 
of it speaks of peace once made, and the remission of sins 
once for all through the sacrifice of Christ.

**The Perfume**

*And the Lord said unto Moses, Take unto thee sweet 
spices, stacte, and onycha, and galbanum; these sweet 
spices with pure frankincense: of each shall there be a like 
weight* (Ex. 30:34).

The name of the first spice, “stacte,” comes from an Hebrew 
word, signifying to drop, to fall in drops, to distil, as in 
S of S 5:13.

His lips like lilies, *dropping* sweet smelling myrrh.

Beautifully significant of the grace and gracious words which 
proceeded from the lips of Jesus.

Onycha, in Hebrew, means also a lion, and suggests the 
thought of the uncompromising faithfulness, firmness, and 
decision of the character of Christ, setting his face like a flint, 
boldly acting for God, and reproving all manner of evil.

The root of the word for galbanum signifies milk or fat, 
and connects the thought with the “fat which covered the 
inwards,” God’s portion of the sacrifices, and emblematical 
of the internal preciousness of Jesus.

Frankincense, white and fragrant, speaks of the purity, 
piety, and acceptability of the character and ways of him who 
was holy, harmless, undefiled, and separate from sinners.

“Of each shall there be a like weight.” How expressive 
of the character of Christ! What an even balance do we there 
discover! His grace, his firmness, his internal excellency, and 
outward piety, how exactly proportioned!

*And thou shalt make it a perfume, a confection after the 
art of the apothecary, tempered together, pure and holy* 
(Ex. 30:35).

Perfume and incense is the same. There is but one word in 
the original.

The graces and virtues which compose and make up the 
character of Jesus, how exquisitely tempered together! Not 
only equal, but harmonized, blended, and combined.

“Tempered together, pure and holy.” What purity! what 
holiness also in the character and ways of Jesus!

*And thou shalt beat some of it very small, and put of it 
before the testimony in the tent of the congregation, where 
I will meet with thee; it shall be unto you most holy* 
(Ex. 30:36).

All these varied and combined excellencies of the Lord Jesus 
are to be discovered in the minutest act and thought, and are 
available for us in each particular.

And when met in the presence of God, the sweet 
memorial of all this is there for the encouragement of our 
faith, and for the comfort and joy of our souls before God; 
for ointment and perfume rejoice the heart {Prov. 27:9}.

And thus we realize our acceptance with God in his own 
beloved Son, and enjoy communion with him.

*And as for the perfume which thou shalt make, ye shall not 
make to yourselves according to the composition thereof: 
it shall be unto thee holy for the Lord. Whosoever shall 
make like unto that, to smell thereto, shall even be cut off 
from his people* (Ex. 30:37, 38).

This preciousness of Jesus is inimitable, and must not be 
counterfeited. Self-conceit, through supposed resemblance, 
will put the soul out of communion.

Strange fire is natural or fleshly excitement. Strange 
incense is nature’s imitation of the peerless preciousness of 
Christ.

Both are alike forbidden of God. But fire from God’s 
alter, and the sweet perfume of the excellency of Jesus, are 
provided for the true worshippers of the Father, through the 
Son.
Lecture 15

The Laver and His Foot

EXODUS 30:17-21

And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tent of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereof. When they go into the tent of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The Laver and His Foot

And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal [Ex. 30:17, 18].

These scriptures are “the word of God”; this gives them their importance and authority. They are also “the testimony of Jesus Christ”, this gives them their interest to us as redeemed sinners, and their value to our souls, as containing God’s testimony concerning His Son.

God’s thoughts about Christ are embodied in type, and given us in the scriptures, that we might have fellowship with the Father in his own estimate of his Son. In the laver and his foot, we have the divinely given figure or shadow of CHRIST as our SANCTIFICATION.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30).

In this 30th chapter of Exodus, from verse 11, typically the believer is regarded, first, redeemed by the blood (verses 11-16); secondly, sanctified with the washing of water (verses 17-21); thirdly, anointed with the oil (verses 22-33); and, fourthly, accepted in the perfume (verses 34-38).

The Spirit, the water, and the blood (1 John 5:6-8).

Or, in another aspect,

1st (verses 11-16), Christ is seen in his atoning death for our redemption.

2nd (verses 17-21), in his life, death, and resurrection, as our sanctification.

3rd (verses 22-33), ascended to God’s right hand, receiving and giving the Spirit, for our anointing.

4th (verses 34 to end), in the assembly, and within the vail, appearing before God in all his preciousness on our behalf, for our acceptance.

In Solomon’s temple there were ten lavers, standing on their ten bases, and one molten sea, standing on twelve oxen (1 Kings 7:23-26). In Ezekiel’s temple there is no laver nor sea, but a river, whose waters issue out from under the threshold of the house eastward, deepening and widening as it flows.

In Rev. 4:6, we read of a sea of glass like unto crystal before the throne. In Rev. 15:2, of a sea of glass mingled with fire. And in Rev. 22:1, of a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

All these are so many figures of Christ, and of the cleansing, sanctifying, life-giving, life-sustaining power of the Spirit of God, full of the richest interest and instruction: but on these we cannot now enlarge.

The word “laver,” in the Hebrew, signifies, “like a river”; and there is beautiful significance in this.

The laver consisted of two parts, “the laver and his foot.” The upper part, or laver, being a large reservoir of water, from which, when required, the water poured down “like a river” into the foot or basin at its base. The lower part being alone used for bathing or washing, so that the water in the laver remained always pure and undefiled.

This construction reminds us forcibly of the expression in the Epistle to Titus 3:5, 6:

The washing (or laver, λούτρον,) of regeneration, and renewing of the Holy Ghost; which he shed upon us abundantly through Jesus Christ our Saviour.

The laver thus constructed presents Christ in two aspects;

7. Tent, not tabernacle.
the foot, Christ in humiliation on earth; and the upper part, or laver proper, Christ in his exaltation in heaven.

In his life on earth, Christ left us an example that we should follow in his steps. And on the Cross, front his pierced side came forth the water and the blood.

But it is from Christ crucified, risen, and exalted, that the Holy Ghost, the Spirit of purity and life, is now given.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive for the Holy Ghost was not yet given; because that Jesus was not yet glorified (John 7:37-39).

In Eph. 5:25, 26, we read,

Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word.

This is his present action,

That he might (ultimately) present it to himself a glorious Church, not having spot, or wrinkle, or any such thing (Eph. 5:27).

**Its Material**

*A laver of brass, and his foot also of brass* (Ex. 30:18).

Brass is the emblem of strength: and Christ, as our sanctification, is the strong one, mighty to sanctify as well as mighty to save. Precious and encouraging truth! How many are there who trust in Christ for their salvation, but have recourse to their own efforts, or to the law, for sanctification! Justification by the faith of Christ is the doctrine of the Reformation; but sanctification by the faith of Christ, how little apprehended! How little have our souls entered into the depth and fulness of those words of Jesus to Paul, with the thorn rankling in his flesh,

My grace is sufficient for thee; my strength is made perfect in weakness [2 Cor. 12:9].

There is power in the example of his life; constraining power in his dying and redeeming love; power in looking unto Jesus glorified at God’s right hand above. And Stephen found it so. Power in the Spirit sent down from this ascended one. The secret of power in the Christian experience is having Christ “all” as our object, “and in all” as our life.

In Ex. 38:8, we read,

And he made the laver of brass, and the foot of it of brass, of the looking-glasses (or rather brazen mirrors) of the women assembling, which assembled at the door of the tent of the congregation.

This, doubtless, is significant, and intimates a connection between self-examination and sanctification. James writes,

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgettest what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (James 1:22-25).

Christ, in his life on earth, left us an example that we should follow in his steps. And it is well to compare our walk and life with his. The foot of the laver was made of burnished brass.

But sanctification to the believer now is especially and effectually connected with the contemplation of Christ, once crucified, but now risen and glorified, as exhibited in the mirror of the word, through the power of the Holy Ghost sent down from heaven. Real and divine photography: “Now the Lord,” &c.

**The Position of the Laver**

*And thou shalt put it between the tent of the congregation and the altar* (Ex. 30:18).

The progress of the soul in drawing near to God is thus set forth. The soul first realizing pardon at the sin offering without the camp.

Secondly, acceptance at the brazen altar within the court.

Thirdly, sanctification at the brazen laver.

Fourthly, nearness in worship at the golden altar.

Fifthly, entrance into the holiest through the value of the blood, and of the sweet incense from the golden censer, carried by the High Priest within the vail.

**The Water**

*And thou shalt put water therein, to wash withal* (Ex. 30:18).

Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word (Eph. 5:26).

Sanctify them through thy truth: thy word is truth (John 17:17), is his prayer to the Father.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life,

he says (John 6:63). Not the word apart from the Spirit, nor the Spirit apart from the word. It is the truth that sanctifies, and the Spirit is truth. But it is the truth of Christ, as the truth is in Jesus (Eph. 4:21).

The water which filled the laver in the wilderness came first from the smitten rock (Ex. 17); the type of Christ
crucified, from whose pierced side flowed forth the water and the blood. For

that rock was Christ (1 Cor. 10:4).

Secondly, it came from the rock which was to have been spoken to, at the end of the wilderness wanderings, in connection with the blooming, blossoming, and fruit-bearing rod (Num. 20). Typical of Christ glorified, and sending down the Spirit in answer to prayer (Acts 2 and John 7). How significant! And how precious to the soul of the believer are these divine foreshadowings!

**The Use of the Laver**

*To wash withal. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tent of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations* (Ex. 30:18-21).

The laver sets forth Christ made of God unto the believer, sanctification practically (1 Cor. 1:30).

It is the action of the Lord Jesus in John 13 embodied in type.

The washing at the laver was twofold. First, of the entire person, as at the consecration of the priests, (see Ex. 29:4,) where it should be translated,

*bathe them in water.*

This washing, or bathing in water, at their consecration was not repeated. To this the Lord refers in John 13:10,

*He that is washed, or bathed, (O λαθομένος) needeth not save to wash his feet, (νύφασματε), but is clean every whit.*

The signification of this bathing is given in Rom. 6, Col. 2, &c. It sets forth the death, burial, and resurrection of the believer with Christ, and faith’s apprehension of it.

Secondly, this washing was partial, the washing of the hands and feet; and it is this which is here especially mentioned, -- its constant use.

“Aaron and his sons,” typify Christ and the Church in their priestly character (Heb. 3:6). The sanctification is one:

For their sakes I sanctify myself, that they also might be sanctified through the truth (John 17:19).

And He is our sanctification.

“The hands and feet” express the whole character of the believer’s *action* and *conduct*. In John 13 the feet only are mentioned, as including the whole course of the believer’s walk.

They shall wash their hands and their feet *thereat* 

{Ex. 30:19}.

It was not sufficient to wash elsewhere. It is the practical and conscious cleansing which flows from faith’s apprehension of Christ, and not that which flows from mere moral considerations or precepts, which fits for God’s tent and God’s altar.

When they go into the tent of the congregation, they shall wash with water, that they die not {Ex. 30:20}.

This cleansing by the faith of Jesus is essential to living fellowship with the Father and the Son in the Spirit, and to true fellowship with the saints.

There is no *living* communion apart from this. Apart from the sanctification which results from association with Jesus, and faith in him, communion is a lifeless form, and the place of assembly a region of spiritual death. Holiness becomes God’s house for ever.

If I wash thee not, thou hast no part with me {John 13:8}.

Solemn and weighty words! May our souls enter into their divine import!

8

*Or when they come near to the altar to minister* 

{Ex. 30:20}.

**Priestly service** to God in *living* power can only be carried on in connection with that practical separation from evil to God, which results from faith’s apprehension of Jesus, who is made of God unto us sanctification, and abiding communion with him. Holiness becomes God’s service, as well as God’s house.

*Be ye clean that bear the vessels of the Lord* {Isa. 52:11}.

I will wash mine hands in innocency: so will I compass thine altar, O Lord {Psa. 26:6}.

That they die not {Ex. 30:20}.

This is repeated in verse 21. It may be taken as a warning.

If ye live after the flesh ye shall die {Rom. 9:13}.

Spiritual deadness is the inevitable consequence of the foot defiled, and sanctification through personal intercourse with Christ neglected. Or it may be taken as a promise; for the words might be rendered, “and they shall not die”; an assurance twice given, that living communion with God and his saints, and living power of priestly service and worship, is indissolubly associated with that practical holiness which fellowship with Christ secures.

*It shall be a statute for ever* {Ex. 30:21};

*a principle from which God never departs.*

Without holiness no man shall see the Lord {Heb. 12:14}.

Grace meets the sinner outside the camp. And the sweet savour of the sacrifice is ever ascending from the brazen altar; while the laver ever stands between the door of the tent and the altar of burnt offering; and the water is ever there.

8. Real, living, intimate communion with Christ, is connected alone with the practical sanctification which is effected by Christ himself.
Christ once died for our sins -- once was raised again for our justification, but he ever lives to make intercession; ever lives the source of life, holiness, and power to all that draw nigh to God by him. His grace is sufficient for us; his strength is made perfect in weakness. Because he lives, we shall live also; and our life will be a life of holiness, if we live by the faith of him (Gal. 2:20).

Thus full provision is made in Christ, that the blood-bought heirs of glory, and the royal priests of our God might ever worship him in the beauties of holiness, as well as in the confidence of faith and love.
Lecture 16

Directions for the Setting Up of the Tabernacle, And for its Anointing

EXODUS 40:1-8, and 9-16

And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate.

The Tabernacle

*And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation* (Ex. 40:1, 2).

The first day of the first month is significant of a beginning, or beginning anew. A type of the commencement of the Christian dispensation at Pentecost.

On the first day of the month the moon began to shine afresh on the earth with light reflected from the sun; so the Church, during the present night time of the world, is set to shine in the light of an absent Christ.

“The first day of the first month.” A dispensation altogether new; characterized by Messiah rejected, and the Comforter present, to communicate to the Church the truth of Christ, and to maintain his Lordship.

“The tabernacle of the tent of the congregation.” Both titles are here combined; the tabernacle being the type of a dwelling-place for God through the Spirit, and the tent of the congregation typical of believers assembled in the name of the Lord Jesus.

The Ark

*And thou shalt put therein the ark of the testimony, and cover the ark with the vail* (Ex. 40:3).

The ark is first mentioned, for it sets forth Jesus, God's center of gathering to his own people, and in whom they are builded together for an habitation of God (Eph. 2:22). God begins with Christ, and so should we.

But it is the ark covered with the vail; for it is Christ incarnate in whose name we are to gather.

“The ark of the testimony.” Such is the title here given to it. The house of God, the Church of the living God, the pillar and ground of the truth, is set for the testimony and maintenance of that great mystery of godliness.

God manifest in the flesh,

with which is closely connected those other precious verities,

Believed on in the world;

received up into glory (1 Tim. 3:15, 16).

Until Christ came in the flesh, there was no Church of God on the earth, no

habitation of God through the Spirit {Eph. 2:22},

nor

living stones built up a spiritual house {1 Pet. 2:5}.

The tabernacle in the wilderness, indeed, foreshadowed the Church’s earthly sojourn, in connection with heavenly things (Heb. 8:5), and the temple in the land foreshadowed its heavenly glory. But until the Word had been made flesh, and from a crucified and exalted Saviour the pentecostal Spirit had been sent down, there was no Church on earth.

The Table

*And thou shalt bring in the table, and set in order the things that are to be set in order upon it* (Ex. 40:4).

Where believers are gathered together in the name of the Lord Jesus, for an habitation of God through the Spirit, there, in God’s presence, the sweet and sacred memorials of a Saviour’s sufferings and death are to be observed.
It is remarkable that, after the ark, the table is first mentioned; and at Troas, on the first day of the week, the disciples came together to break bread (Acts 20:7). This was their first object; and although the inspired ministry of the Apostle Paul threw its light on the sacred subjects of the person, suffering, and glories of the Son of God, like the candlestick in the tabernacle over against the table, yet their object in coining together was to remember Jesus, and to enjoy the manifestation of his presence in the breaking of bread, to which all else was made subservient.

But if the communion of saints in the presence of God, and in the remembrance of the sacrifice of Christ, is to be observed, it must be observed in God’s order. “And set in order the things which are to be set in order upon it.”

God is not the author of confusion (1 Cor. 14:43).

He has his order, and this order must be maintained. The table is to be a pure table, and all things which are done in connection with the table, must be done decently and in order -- as in the presence and fear of God.

The Candlestick

And thou shalt bring in the candlestick, and light the lamps thereof (Ex. 40:4).

Ministry, according to God, in the exercise of the gifts of the Spirit, and in testimony to the truth of Christ, has its place in connection with God’s dwelling-place. It is to be brought in, and its light maintained.

The best gifts are to be earnestly coveted. The Lord of the harvest is to be entreated to send forth labourers, and the supply of the Spirit of Jesus Christ for testimony to him is to be sought and obtained by fervent and united prayer. Although it is possible for believers to meet together, and to edify one another by mutual exhortation, and the reading of God’s word together, without distinct gift for ministry; and thus provision is made for weakness, and the present state of things: yet ministry, in the power of the Spirit of God, is God’s order, and according to his mind and will; and the gifts of an ascended Saviour are

for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ {Eph. 4:12}.

The Altar of Gold

And thou shalt set the altar of gold for the incense before the ark of the testimony (Ex. 40:5).

The worship of the Father, in spirit and in truth, by purged worshippers drawing nigh in conscious acceptance through Christ Jesus, and in all the preciousness and perfume of his sacred name, -- this worship is to be presented and maintained before God.

The altar of gold for the incense was to be set immediately before the ark of the testimony, as teaching that this worship is connected with Christ risen and glorified within the vail, through whom the believer has boldness and access with confidence by the faith of him, in drawing nigh to God.

The Hanging of the Door

And put the hanging of the door to the tabernacle (Ex. 40:5).

Christ is the door; and faith in Christ, and the confession of him, is the only way of access into the habitation of God. This is to be held up and insisted on. The entrance was not to be left unguarded, and nothing but the hanging for the door was to be put there.

Saving faith in Christ is indispensable; and no mere ordinance, or any thing else, is to take the place of Christ, as the way of entrance by whom alone any can be admitted into the fellowship of saints gathered together for an habitation of God.

The Altar of Burnt Offering

And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation (Ex. 40:6).

Christ, in death and resurrection, in his atoning and accepted sacrifice, is to be set forth as the only ground of communion with God and with his saints.

Before the door of the tabernacle, or dwelling-place of God. For it is only through the accepted sacrifice of Christ that communion with God can be enjoyed, or that any one can form part of God’s habitation.

And before the door of the tent of the congregation. For only on this ground can real fellowship with saints be realized, or any one be admitted to their number.

The Laver

And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein (Ex. 40:7).

Christ is also to be set forth as the sanctification of the believer; and the rich and full provision of the Spirit in him, for sanctification, is to be testified to.

The washing of water, by the Word. That is, the application of the truth of Christ, living, dying, risen, glorified, and separate from the world -- these truths, brought to bear on the conscience and the heart, in the power of the Holy Ghost sent down from Christ exalted, producing practical sanctification -- this cleansing is essential to living communion with God’s saints, and living priestly service and
worship towards God.

**The Court**

*And thou shalt set up the court round about* (Ex. 40:8).

Consistency of character and conduct, duly and firmly maintained, and the exercise of fervent charity one towards another, is also to be pressed on the consciences of believers. A distinction between the Church and the world is to be maintained and exhibited, even when the saints are not assembled together in Church fellowship.

**The Court Gate**

*And hang up the hanging at the court gate* (Ex. 40:8).

And Christ is to be testified to as the only one, through faith in whom, any person can be considered as connected with the people of God in religious association.

**The Anointing**

*And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy* (Ex. 40:9).

**The Anointing Oil**

The directions for making the anointing oil are given in Ex. 30:22-25:--

> Moreover, the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

**Pure Myrrh**

*Of pure myrrh five hundred shekels* {Ex. 30:23}.

The gum, issuing spontaneously: bitter, but fragrant; flowing freely. Beautifully emblematic of the Spirit of Christ, -- a sympathizing Spirit, -- a Spirit which may be grieved, and touched with the feeling of our infirmities. Myrrh is also a soother of pain: and the sympathy of Jesus, how comforting!

**Sweet Cinnamon**

*And of sweet cinnamon half so much, even two hundred and fifty shekels* {Ex. 30:23}.

Sweet cinnamon is the *inner* bark -- sweet and also fragrant. Expressive of the sweetness and excellency, of the *internal* character of the Lord Jesus.

**Sweet Calamus**

*Of sweet calamus two hundred and fifty shekels* {Ex. 30:23}.

Calamus is the *pith* -- sweet and fragrant also. Emblematic of the sweetness of the Spirit of Christ, in all his *internal* thoughts, feelings, and affections.

**Cassia**

*And of cassia five hundred shekels* {Ex. 30:24}.

The cassia is the *outer bark* -- sweet and fragrant. Expressive of the gentleness, sweetness, and excellency of the *external* character and conduct of the Lord Jesus Christ.

- Pure Myrrh  500 shekels.  Bitter.
- Cinnamon    250 shekels.  Sweet.
- Calamus     250 shekels.  Sweet.
- Cassia      500 shekels.  Sweet.

500 shekels bitter, 1000 sweet -- such is the composition.

After the shekel of the sanctuary {Ex. 30:24}.

The weight or estimate was to be after the shekel of the sanctuary; for it is God's holy estimate of the graces of the Spirit of his Christ, which is here set forth.

**Olive Oil**

*And of oil olive an hin* {Ex. 30:24}.

This pure olive oil is typical of the Holy Ghost, the Spirit of God, as the holy anointing oil is the emblem of the Spirit of Christ, with its various and combined graces.

**The Anointing Oil**

*And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil* {Ex. 30:25}.

Two things strike us here: First, its holiness; this is twice mentioned; for the Spirit of Christ is a holy Spirit. Secondly, the tempering of the precious spieces together. Expressive of the incomparable excellency of the Spirit of Christ, produced by the exquisite blending of the various graces of his character in perfect and harmonious oneness.

The *perfume*, described in Ex. 30:34-38, typifies the excellency of Jesus, God-ward. It was to be wholly burnt on God's altar, or in the censer of the high priest, which he carried into the holiest.
The anointing oil, on the other hand, is typical of the Spirit of Christ, and the various graces of his Spirit, which are communicated to believers, and shared by them, through the anointing of the Holy Ghost sent down from Christ exalted. Like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments (Psa. 133:2).

Thus they become Christlike. Thus the character and graces of Christ are reproduced in those who drink into his Spirit.

The Tabernacle to Be Anointed

And thou shalt take the anointing oil, and anoint the tabernacle (Ex. 40:9).

For believers are built together for an habitation of God through the Spirit (Eph. 2:22).

So, on the day of Pentecost, the Spirit from Christ risen and glorified constituted the assembled believers the dwelling-place of God, and by that one Spirit we are all baptized into one Body.

The Tent of the Congregation

In Ex. 30:26 we read, --

And thou shalt anoint the tent of the congregation therewith.

When believers are gathered together in the presence of God, and in the name of the Lord Jesus, that which is of all importance is the presence and power, unquenched, of the Spirit. This makes the assembly of believers the place of power, and joy, and blessing.

The Contents of the Tabernacle to Be Anointed

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shall hallow it, and all the vessels thereof: and it shall be holy (Ex. 40:9).

We have these vessels mentioned in detail in Ex. 30. First,

The Ark Anointed

And the ark of the testimony (Ex. 30:26).

Christ risen from the dead, exalted at the right hand of God, and anointed, having received of the Father the promise of the Holy Ghost, is the center of gathering to the Church of God, and in him all the purposes of God meet. He is the subject of testimony, and in him all the promises of God are Yea and Amen to God’s glory by us. A risen, glorified, and anointed Christ.

The Table Anointed

And the table and all its vessels (Ex. 30:27).

The communion of saints, in the precious and sacred remembrance of the sufferings and death of their divine Saviour, must be in the present power of the Spirit of Christ, and all things connected therewith should be done by the unction of the Holy Ghost.

Oh, for grace ever to remember this, when on the first day of the week we meet as disciples to break bread! The table and all its vessels — our communion together, and all that is connected with it, is to be in the unction of the Holy One (1 John 2:28).

The Candlestick Anointed

And the candlestick and his vessels (Ex. 30:27).

Testimony to Jesus, and the ministration of God’s word, is to be in the exercise of the gifts of the Spirit, given by Christ exalted, and by His present guidance and grace; and everything connected with this ministry is to be in the power of the Spirit of Christ.

The Golden Altar Anointed

And the altar of incense (Ex. 30:27).

The worship of the Father in spirit and in truth can only be by the Spirit of adoption -- the Spirit of an ascended Christ -- the unction of the Holy One. The Spirit helps our infirmities, he makes intercession, he causes our praises and our prayers to ascend, accompanied with all the fragrance of the preciousness of the name of Jesus.

The Brazen Altar Anointed

And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy (Ex. 40:10).

It was through the Eternal Spirit that Jesus offered himself without spot to God; and it is by the Holy Ghost sent down from heaven that testimony is to be borne to the value of his blood, and to the fact of his resurrection, as the ground of communion between God and the soul. And it is by the Spirit that this communion is enjoyed.

And the Spirit of God renders the truth of Christ, crucified and ascended, a sanctifying truth, and communion with God through Christ, sanctifying communion. “An altar most holy,” or literally, “Holy of holies.”
The Laver Anointed

And thou shalt anoint the laver and his foot, and sanctify it {Ex. 40:11}.

The same remarks will apply to Christ looked at as our sanctification. The Spirit of God reveals Jesus in the holiness of his person and walk down here, and makes him practical sanctification to us. He also reveals to us a glorified Christ, and conforms us to him, changing us into the same image from glory to glory (2 Cor. 3:18). And he is the living link of union with this exalted one.

The Anointing of
Aaron and His Sons

And thou shalt bring Aaron and his sons unto the door of the tent of the congregation, and bathe them in water (Ex. 40:12).

(So the Hebrew.) This is similar to the consecration service of the priests described in Ex. 29 and Lev. 8.

Aaron and his sons were types of Christ and his Church (Heb. 3:6). They were to be brought to the door of the tent of the congregation, which was the place of communion with God, on the ground of sacrifice. (See Ex. 29:42, 43.) They were then and there to be bathed in water. Not simply washed, but bathed in water; for so the Hebrew expression is rendered ten times in Lev. 15. This bathing in water is significant of death, burial, and resurrection. (See Rom. 6; Col. 2.) This bathing is one; that is, Aaron and his sons were washed or bathed at the same time, though anointed separately. So we are buried with Christ in baptism, wherein also we are risen with him (Col. 2:12).

Then Aaron was invested with the priesthood, and anointed.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office (Ex. 40:13).

For it is as risen from the dead the Lord Jesus was anointed for priesthood; and it is in resurrection he enters on his priestly office, in separation from the world to God.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens (Heb. 7:26).

After this, Aaron’s sons were clothed and anointed.

And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them as thou didst their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations (Ex. 40:14, 15).

It is as risen with Christ

through the faith of the operation of God, who hath raised him from the dead {Col. 2:12},

that we are invested with, and enter on, our priestly office and service in association with Christ, the high priest of our profession. And it is by the Holy Ghost sent down on Pentecost, that we are anointed to this priestly service.

A priesthood which we enter on by faith, when we have realized our death, burial, and resurrection with Christ: and which we shall continue to exercise when we are conformed to him in the glory, and are associated with him in his heavenly and everlasting priesthood.
Lecture 17

The Tabernacle Reared Up, And Filled with the Glory

EXODUS 40:17-38

The Period When the Tabernacle Was Reared up

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up (Ex. 40:17).

The first day of the second year of Israel’s experience, as a redeemed people, was an important period in their history.

On this day the tabernacle was set up. On this day the commandment was given for the numbering of the children of Israel from twenty years old and upward; all that were able to go forth to war in Israel (Num. 1:1, 2). And on the day that Moses had fully set up the tabernacle, and anointed it, and sanctified it, and all the vessels thereof, the princes of Israel, that were over them that were numbered, presented their offering to Jehovah of six covered wagons, twelve oxen, with twelve silver chargers, and spoons of gold full of incense, with the burnt offerings, sin offerings, and peace offerings, though twelve days were occupied with the presentation (Num. 7).

During the first year the lessons of the wilderness were learnt: -- What the wilderness was: what the flesh was; both under grace, and under law: and what God was, in the various manifestations of his character.

With the second year Israel’s experience in connection with the tabernacle commences; and to this period the books of Leviticus and Numbers apply.

The first year is typical of the Christian’s individual experience; the second, of his experience in connection with the Church of God, and in association with others professing Christianity.

The Tabernacle Reared up

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars (Ex. 40:18).

The tabernacle is first mentioned, before the tent of the congregation; for the first thought in the mind of the Spirit is an habitation for God, before that which represents the assembly of God’s saints is spoken of; though in Ex. 40:2 both thoughts are combined --

set up the tabernacle of the tent of the congregation.

“And fastened his sockets.” The sockets of silver, composed of the redemption money of the children of Israel. Thus, typically, the foundations of God’s tabernacle are laid in redemption.

“And set up the boards thereof.” Typical of those believers who are gathered together to the confession of the name of Jesus; individually, standing firm on redemption; and collectively, forming God’s tabernacle, or dwelling-place (Eph. 2:22).

“And put in the bars thereof.” For the compacting and establishment of the whole. Like the joints and bands, the gifts of the Spirit for the edifying of the body of Christ (Eph. 4).

“And reared up his pillars.” The four pillars which held up the vail, corresponding with the four inspired historians of the life and death of Jesus; and the five pillars which supported the hanging of the door, answering to the apostles and prophets, the evangelists, pastors and teachers, who exhibit Jesus as the way of entrance into the tabernacle of God. And thus the Church becomes not only the house of God, and Church of the living God, but also the pillar and ground of the truth, for the manifestation and maintenance of the truth of God in the world.

The Tent of the Congregation Spread

And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses (Ex. 40:19).

The tent over the tabernacle, or the tent of the congregation, represents the assembly of believers, meeting in the name of Jesus, who in spirit also compose the habitation of God.

The covering of the tent was twofold. First, the covering of rams’ skins dyed red; typical of the atoning work of the
Lord Jesus, under the shelter of which the Church is seen by God. And, secondly, the covering of badgers’ skins, above and over all; significant of the external lowly form and pilgrim character of the Church on earth.

“As the Lord commanded Moses.” All done according to the will and word of God.

**The Ark**

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses (Ex. 40:20, 21).

The ark represents the Lord Jesus Christ as the center of gathering, of promise, and of blessing, and also the center of testimony to the Church of God.

The testimony put into the ark showed the perfect obedience of the Lord Jesus while on earth; and thus the ark became the ark of the testimony. The staves set on the ark show his adaptation to the wilderness condition and need of his people. The mercy seat put above upon the ark expresses that the exercise of the sovereign grace and mercy of God is founded on the person and work of Christ. The ark brought into the tabernacle teaches, that it is in him that believers are built together for an habitation of God (Eph. 2:22). The vail set up is significant also of the truth, that through the vail, that is to say, his flesh, Christ having entered into the holiest of all, we have boldness and access with confidence by the faith of him: and all this according to the word of God. “As the Lord commanded Moses.”

**The Table**

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord commanded Moses (Ex. 40:22, 23).

“The table” is the type of Christ, as the center and ground of communion to the saints of God. “In the tent of the congregation.” In the midst of God’s assembly. “Upon the side of the tabernacle.” For though the Church is looked at as the assembly of saints, it is also the dwelling-place of God. “Northward.” The place of self-judgment and discipline. (See Ezek. 40:39-42; and 1 Cor. 11.) And on the north side the burnt offerings were killed (Lev. 1:11). “Without the vail.” For it is here on earth we commemorate the dying love of an absent Lord, while waiting for his return. The bread set in order. Christ set forth as the bread of life -- the all-sufficient and life-sustaining portion of the children of God. And set in order, too! What a God of order is he with whom we have to do! And “set in order before the Lord.” For it is in the presence of God that we are to remember Jesus, and take our portion as the sons and daughters of the Lord God Almighty.

Exalted and blessed privilege! And all this, also, in the spirit of unhesitating and full obedience, according to the word of God.

**The Candlestick**

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses (Ex. 40:24, 25).

The candlestick sets forth Jesus as the center, source, and subject of ministry or testimony in the Church of God, through the Holy Ghost sent down from heaven, and by the various gifts of the Spirit. “In the tent of the congregation.” Ministry has its place, a place assigned to it by God in his assembly. “Over against the table.” Throwing its hallowed light on the person, sufferings, and finished work of Jesus, in order that God’s children may feed on him. “On the side of the tabernacle southward.” The place occupied by ministry in God’s habitation is on the south side, the side of grace and mercy, and on the side occupied by the brazen sea in Solomon’s temple (2 Chron. 4:10). For it is in order to the believer’s sanctification,

through the washing of water by the word {Eph. 5:26}, that Christ is testified to. The lamps were to be lit before the Lord; reminding us that ministry must ever be exercised as in the presence of God, and the truth commended to the conscience in God’s sight, and all in the spirit of obedience to God; “as the Lord commanded Moses.”

**The Golden Altar**

And he put the golden altar in the tent of the congregation before the vail; and he burnt sweet incense thereon; as the Lord commanded Moses (Ex. 40:26, 27).

The golden altar typifies Jesus, through whom we worship in full and conscious acceptance before God, in all the preciousness and fragrance of the character and person of Christ. The position of the altar is in the tent of the congregation: for worship has its place in the assembly; but “before the vail,” and not simply as the table (Ex. 40:22) “without the vail.” For we worship in the very prospect of the holiest, -- faith penetrating within, and communing with God from off the mercy seat. “As the Lord commanded Moses.” It is the expressed will of God that his people should thus worship him. The Father is seeking such worship from spiritual worshippers in spirit and in truth. This is the fifth time the expression occurs, “As the Lord commanded Moses.”
The Door of the Tabernacle

And he set up the hanging at the door of the tabernacle (Ex. 40:28).

Christ is the door. He only is the way. No admittance but by the faith of him.

The Altar of Burnt Offering

And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses (Ex. 40:29).

Christ, by the offering up of himself in all the purity and holiness of his nature as man, and as a sweet savour before God, and accepted by God, as witnessed by his resurrection from the dead, and his ascension to the right hand of his Father -- Christ, once offered and for ever accepted, is the one by whom communion with God is maintained, and communion also with the saints of God. And as the burnt offering and meat offering were ever sending forth their sweet savour Godward on this altar, and in this appointed place of communion between God and his people, so the sweet savour of the name of Jesus ever secures the unbroken fellowship of saints with God and with each other. And this is according to God’s will.

The Laver

And he set the laver between the tent of the congregation and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereto: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses (Ex. 40:30-32).

Practical sanctification is to be maintained by constant communication between the soul and Christ, who of God is made unto us sanctification. The washing of the hands and feet, the purification of the actions and course of life, and that by the faith of Christ, and by the power of the Spirit of God. The living water, flowing from the fountain head above, the throne of God and of the Lamb. This practical sanctification capacitates the believer to enjoy in living power the fellowship of saints, and to engage in the worship and service of God.

“As the Lord commanded Moses.” The seventh time this expression occurs in this connection, -- significant of the perfection of obedience, leading, as we shall see presently, to the perfection of blessing, and the fulness of glory.

The Court

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So

Moses finished the work {Ex. 40:33}.

Showing the people of God separate from the world, even when not met together in church fellowship, having still God’s tabernacle and God’s altar as their center object, and Christ acknowledged as the only door and way.

“So Moses finished the work.” All was now ready.

The Overshadowing Cloud, And the Indwelling Glory

Then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle (Ex. 40:34, 35).

The external and internal manifestation of the Divine presence, protection, and glory: Divine and Almighty protection above, and Divine glory within. For he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty {Psa. 91:1}.

God himself is

a wall of fire round about his people, and the glory in the midst {Zech. 2:5}.

The Spirit of glory and of God resteth upon them.

The eternal God is their refuge, and underneath are the everlasting arms {Deut. 33:27}.

This overshadowing cloud and this indwelling glory was a prefiguring of what took place at Pentecost, when the Church of God first commenced its history and its course, and when believers were first builted together for an habitation of God, through the Spirit.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

And again (Acts 4:31):

And when they had prayed, the house was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

What external and internal manifestations have we here of the presence and power of the Spirit of God! And what a Divine glory shines forth from all!

So also the inspired prayer of the apostle in Eph. 3:14-19:

For this cause I bow my knees unto the Father of our Lord

9. So the Hebrew.
Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith . . . that ye might be filled with all the fulness of God.

When Christ first foretells the setting up of his own Church, in Matt. 16, he says,

And the gates of hell shall not prevail against it {Matt. 16:18}.

This is the external protection. And he adds, in Matt. 18:20,

Where two or three are gathered together in my name, there am I in the midst of them.

This is the internal glory.

But what is the principle of all this, and the secret of its enjoyment? Obedience, implicit obedience.

Seven times the word of God had testified that Moses, the servant of the Lord, had done each particular “as the Lord commanded.” And at Pentecost the disciples were assembled in willing-hearted and united obedience to the command of the Lord Jesus. And the Lord Jesus testifies also concerning the Church in Philadelphia:

Thou hast kept my word, and hast not denied my name (Rev. 3:8).

Then, when all was in accordance with the word and will of God, and not till then, the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle {Ex. 40:34}.

Lord, how is it, says Jude,

that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word (not words): and my Father will love him, and we will come unto him, and make our abode with him (John 14:23).

This is a principle of the utmost importance, and throws a Divine light on many a perplexing question.

When Solomon had finished the house of Jehovah, according to the Divine will and pattern, then the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord (1 Kings 8:10, 11).

The cloud, and the indwelling glory is here seen again. Isaiah prophesies of the time of future blessing to Israel, when the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence (Isa. 4:5).

Here again is the overshadowing protection. {See Heb. 9:4.}

Ezekiel, who saw in vision the glory taking its gradual departure from the first temple (Ezek. 10 and 11), afterwards also in vision saw the glory returning to the millennial temple. And, behold, the glory of the Lord filled the house of the Lord (Ezek. 44:4).

This again is the internal glory.

John, in the apocalyptic vision of the Church’s future blessedness, saw that great city, the holy Jerusalem, but saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:22, 23).

“There no temple rose before him, –

There no glory shone above;

All was temple, all was glory,

All in all was God and love.”

The saints in glory will dwell in God, and God in them. His glory is their overshadowing cloud; his presence is their indwelling glory.

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle {Ex. 40:35}.

So also, in the temple of Solomon,

the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord (1 Kings 8:11).

And so on the mount of transfiguration, when Moses and Elias appeared with Jesus in glory,

there came a bright cloud and overshadowed them: and the disciples feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone (Luke 9:34-36).

Thus, whether it be Moses, the servant of God, or the priests in their priestly ministry, or the two men on the mount of transfiguration, all give place to the glory of God and of the Lamb.

The Guidance of the Cloud

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys {Ex. 40:36-38}.

The people of God are a journeying people, yet he will never leave them, nor forsake them. The great thing is to walk with God, so as ever to enjoy the light and guidance of his presence.

If thy presence go not with us, says Moses,
carry us not up hence {Ex. 33:15}.

And who that values that presence but will often be presenting the same petition?

This presence of God with us -- how seasonable! how suitable! Shade in sunshine. Light in darkness. Abiding with us while we tarry. Going before us when we move.

But there is one thing of all-importance taught us here. God’s guidance of his people, and the manifestation of his presence with them, is connected with the tabernacle, his dwelling-place among them. It was

when the cloud was taken up from over the tabernacle that
the children of Israel went onward in all their journeys
{Ex. 40:36}.

Their individual movements were controlled by God’s acting in connection with the tabernacle.

And so with us: if our individual actions are not influenced by the manifestation of God’s presence and actings with the assembly, no wonder if we miss his guidance, and walk in darkness.

Not only were the children of Israel to pitch round about the tabernacle, having it as their center, the very place of their tents being regulated by the position of the tabernacle, because it was God’s dwelling-place; but their every movement was to harmonize with God’s movements in connection with it.

Oh, for grace ever to remember and to act on this! We are so prone to make self our center, and our individual interests and comforts, temporal or spiritual, the guides of our actions, that we need every now and then to be broken off from them, and to be brought back to God, and to the things of God.

May we value the presence of God with us in our individual pathway, and the unclouded sunshine of his smile on our private path. But may we also value the manifestation of his presence in the assembly of his saints, so as ever to “see his power and his glory as we have seen it in the sanctuary.” And may the chill and the darkness, occasioned by the loss of his smile, be to us a warning of our wandering, if we turn aside to the right hand or to the left; whether it be in our individual course, or in our church associations. May we walk, O God, in the light of thy countenance, the confident language of our hearts being this,

Thou shalt guide us with thy counsel, and afterward receive us to glory {Psa. 73:24}.

Thomas Newberry, from *Bible Subjects for the Household of Faith*, 1863, 1864.
The Temple

Although the Books of Kings give us the public history of God’s government of Israel, in the Chronicles we rather find the history of His ways in grace; all is told out in Kings, while in Chronicles only those sins are mentioned which exalt the God of all grace -- yet when we come to look at the two books in their typical aspect, we shall find that the Books of Kings surpass the Chronicles, in that the former point us to heavenly, the latter to earthly things.

Of this principle the two descriptions of the various buildings erected by King Solomon are a striking illustration. Each have their own peculiar place -- each their especial signification.

Let us briefly glance at the description of each, and at their typical bearing.

There can be no question as to whom King Solomon points when we read in Zech. 6:12, 13,

Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.

It is Ghrist, the son of David. Joined with Him we find King Hiram, and he likewise (how common are these double figures in Scripture) points us to the One that “shall rise to reign over the Gentiles,” and in whom “shall the Gentiles hope” (Rom. 15:12). As head of Jew and Gentile, Jesus builds the temple of the Lord.

Cedar trees, fir trees, great stones, costly stones and hewed stones, were the materials needed for the work. Jehovah is the first thought of these united kings, and “the house of the Lord,” therefore, is their first design. Compact, and in unison as to its proportions, adorned with porch and windows “of narrow lights,” it is surrounded by chambers, the structure of which does not encroach upon the proportions of the house, seeing that their beams are dependent on “narrowed rests” round about.

This carefulness with regard to the Lord’s dwelling-place is further brought specially before us when we read that the house was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building (1 Kings 6:7).

How suited this is to the calm and dignified repose of the One who, when “a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; . . . and after the wind, an earthquake; . . . and after the earthquake, a fire,” was neither in wind, earthquake, nor fire, but in the “still small voice” (1 Kings 19:1, 2). Compare also Rev. 8:1.

“The beams of our house are cedar, and our rafters of fir,” says the S of S (1:17); and well chosen were those trees which represent creation’s fairest produce (1 Kings 4:33), and this earth’s fertility (Isa. 55:13) to adorn the home of Him to whom earth and creation alike owe their existence. “Carved with knobs and open flowers,” creation does its best to do Him honor, while the unseen stones tell us of beauty outwardly, and strength within (v.18).

As in the Tabernacle, so in the Temple, was there the holy of holies, the oracle, where the ark of the covenant should have its place; but, unlike the wilderness habitation, no veil is here ¹ to shroud the glory of Jehovah, but merely a partition formed of doors of olive tree and chains of gold, with which most precious and lasting material the whole house was also covered. When we learn from Rev. 3:18 that gold signifies Divine righteousness, in contrast to human wretchedness, the wondrous suitability of this is evident, as well becoming the house of the “righteous Lord,” that “loveth righteousness” (Psa. 11:7). The unvarying accompaniments of the throne, the cherubims, come now into prominence, and their very material, like that of the doors, seems to tell us that the One in whom all the promises of God are yea and amen (2 Cor. 1:20) is now enthroned in glory; they are made of olive trees (Rom. 9:17).

But the accomplishment of promises and triumph over the

---

¹ This is true of the future, millennial temple, not of Solomon’s temple. See 2 Chron. 3:14. The millennial temple will have no veil, but will have two-leaved doors (Ezek. 41:23-25). There had to be a veil in Solomon’s temple. So was it the case in Herod’s temple, which was rent in the middle from top to bottom. Christians have direct access into the holiest (Heb. 10:19, 20). There will be increased access in the millennium compared to the old Israel’s place, as seen in the fact that there are two-leaved doors and no veil -- access through the sons of Zadok, under the Melchizedec priest upon His throne.
king’s enemies ever go together (Luke 1:51-55, 71-74), so we find the “palm trees” too brought in to tell of victory (Rev. 7:9); and what a beautiful combination must it have been when “all the walls of the throne round about” were carved with figures of cherubim and palm trees and open flowers within and without, and the floor was “overlaid with gold,” and the doors of olive tree were adorned with “carvings of cherubim and palm trees, and open flowers, and overlaid with gold,” and the two folding doors of fir tree were “covered with gold fitted upon the carved work” (vv. 29-31). How sweetly does it remind us that righteousness and promise, victory and creation’s blessings, can now be blended together in perfect harmony.

Seven years was the house in building. Perfection in spiritual things gives a period to the formation of the house, How could it be otherwise with the work of such a Workman?

But though first in order, and rightly so, was the house of the Lord built, there is yet another, structure that occupies King Solomon; and though there may not have been the same energy in exercise as when the house of the Lord was in course of construction, yet in due time his own house was completed.

Next in order comes the house of the forest of Lebanon, with its porch of judgment, its pillars and its windows, denoting, doubtless, government characterized by firmness and perspicuity -- ever the features of the throne of God (Rev. 4:6, 7).

And, lastly, private affections have their place as well as public government; and Pharaoh’s daughter, whom he had taken to wife (a bride culled from the world, for Egypt is ever a type of this world’s glory), is not forgotten, and a house is erected specially for her who is the object of his love.

Durability, and that of the choicest kind, is evidenced in all these structures by costly stones, according to the measures of hewed stones sawed with saws, within and without, even from the foundation unto the coping. . . . stones of ten cubits, and stones of eight cubits.

And now we pass from the various (beautiful in their variety) structures themselves, to their internal fittings and arrangements.

And first in order come the “two pillars of brass, of eighteen cubits high apiece,” with their “two chapiters of molten brass,” and “nets of checker work, and wreaths of chain work,” and these adorned “with pomegranates,” and “lily work.” And these were erected in the porch of the temple, or house of the Lord; and when erected, duly entitled, “He will establish,” and “In him is strength.”

How eloquently do these, standing as they do at the entrance to the dwelling of the “Most High, possessor of heaven and earth,” tell of the power and stability of the throne of Him who governs man rightfully, yet inseparably from graciousness. And this again consistently with the purity of His nature.

The brass, the pomegranates, and lily work are believers together in perfect unison.

If the pillars witness to the power and stability of the throne, the sea, which comes next in order, testifies to the holiness of Him who sits upon it. And though the oxen with their faces every way, may tell us of the patience that bears with evil throughout the universe (Matt. 5: 45), yet “the brim thereof . . . wrought like the brim of a cup, with flowers of lilies,” and the “bases of brass,” with their “Borders” of lions, and oxen, and cherubim, and the “wheels,” and the “ledges . . . graved with cherubim, lions, and palm trees,” most assuredly remind us of the purity found to perfection in Him -- His righteousness, that demands it from those who approach Him -- His power in dealing with those who disregard it -- His government in favor of the righteous, and against the wicked -- the rapidity with which lie carries out his purposes, and the victory that must follow when He has taken in hand the case. The layers, the shovels and the basons, conclude the work of this widow’s son of Naphtali, whose father was a man of Tyre, a simple figure of Jew and Gentile.

But of what inferior order was his work to that of Solomon, for it is not without a purpose that the Spirit of God has recorded that Solomon built the house of the Lord -- His own house -- the house of the forest of Lebanon, and even that of Pharaoh’s daughter; but to Hiram were entrusted the lesser work of pillars, sea, lavers, basons, shovels. Cast of “bright brass” they might be, and without weight, but no one but Solomon must build the house or construct the vessels of gold that remain yet to be spoken of. For the house of the Lord were they, and of material suited to His glory. The altar, the table for the showbread, the candlesticks, with their suited flowers, lamps and tongs, the bowls, the snuffers, the basons, the spoons, the censers, even to the hinges for the doors, were all to be of gold, and all to be the work of Solomon. How careful of His glory is the God who has thus recorded with minutest accuracy the material and structure of every thing that He has ordained to surround Himself, from the house to the hinges of the doors!

Let us now turn to the Book of 2 Chron. 2. At once the difference strikes one. “Solomon determined to build an house for the name of the Lord, and an house for his kingdom.” It is not so much the person of the dweller that is here before us as the dominions of the King -- the earthly kingdom rather than the heavenly home. And this difference is manifest throughout. In Kings no site is named; in Chronicles, the Mount Moriah at Jerusalem is specially designated as the place of the Lord’s selection.

And yet King Solomon takes an interest in it, and builds it, seeing it is for Jehovah, sweetly reminding us of Christ’s attention to His Father’s interests, whether heavenly or earthly. It has its glory too, “garnished with precious stones for beauty, and the gold was gold of Parvaim” (2 Chron. 3:6);
but yet “the vail” is there (v. 14), telling of distance and imperfect access to the throne. The altar, too, of brass (2 Chron. 4:1), the lavers wherein to wash the offerings, the sea for the priests to wash in (v. 6), remind us that we are not by any means on the same exalted ground we have already gone over from the Book of Kings; for whatever the privileges of the earthly subjects of the millennial throne of the Son of Man, they can in no way be compared to the higher order of privilege accorded to the heavenly saints.

I must leave the reader to draw his own conclusions from the comparison of these two accounts, merely adding a word as to the typical import of the various buildings as other Scriptures would seem to unfold them to us. As we have observed, in Kings we have rather the public government of Israel; in Chronicles, God’s ways in grace; but in the former, types of heavenly things; in the latter, types of earthly ones. This, by attentive study, can be easily ascertained.

May we hot then expect in the one the heavenly glory of the Father and the Son to be set before us; in the latter, the earthly glory of the Son of Man.

The house of the Lord, with its chambers, may surely tell us of the Father’s house with many mansions {abodes} (John 14: 2). There He dwells in the atmosphere of love peculiarly His own. The love of his Son has formed this place for Him, and not only for Him, but for those whom the same love has been pleased to gather around Himself — the companions of His glory, the sharers of His home. He has His own peculiar home, but immediately grouped around Him are the “chambers,” the “place” that the Son has gone to prepare for us.

But the Son, as well as the Father, has His own peculiar glory; as “Son over his own house” (Heb. 3:6), the circle of His interests, the sphere of His attentions. He thinks of us, He cares for us, He meets our every need; and in connection with this peculiar place, this place of special preciousness to us, He builds “His own” house.

But more than this, there is the house of the forest of Lebanon, with its porch of judgment, reminding us that public sway will be the portion of Him to whom every knee shall yet bow and every tongue confess. From the heavens He must reign till He hath put all things under Him (1 Cor. 15: 25, 27). It therefore tells us of the glory of Christ as King of Kings and Lord of Lords.

And lastly, this fourfold picture in completed by the house of Pharaoh’s daughter, telling us that whatever may be the joys of the Father’s home, the sense of the care of Him who rules over His own house, the grandeur of the time when saints will follow in the train of the King of Kings and Lord of Lords, the Bridegroom still will not permit the Bride to forget His precious love, that love that proved its fullest measure when He gave Himself that He might sanctify, having cleansed her with the washing of water by the word, that He might present her to Himself, not having spot or wrinkle or any such thing, but holy and without blemish. Truly this is love, “strong as death,” that “many waters cannot quench.”

It remains but to notice the scene of His earthly rule, the house of His kingdom. Jerusalem will yet be the throne of the Lord. Represented there, no doubt, He will be by the Prince of the house of David, but the earthly Jerusalem will be the scene of His government as the heavenly one will be that of His grace and glory.

How happy to have one’s portion there!

The Temple of God

The Two Temples

In the two temples, that at Jerusalem in the old dispensation, and that of the Spirit in the new, we see a meaning in everything within them. Heb. 9:8, 9 gives us notice of this touching the sanctuary, and shows the character of the service there the veil being constantly down to forbid the access of the worshiper into the presence of God, or the Holiest, was the figure for the time then present. It exhibited the character of that dispensation, which never, with the sacrifices it provided, gave the sinner confidence, or purged the conscience, never brought him near as a worshiper. We see the same significance in the New Testament temple; everything said of it has a voice which tells us of the time now present, and exhibits the character of the dispensation in which we are as clearly as the other did. In proof of this, I would look at 1 Cor. 11, where (and down to the close of ch. 14) the apostle is treating of the ordinances and worship of the house of God, or the New Testament temple. This chapter assumes the saints to be in assembly or church order, and in looking at their order as detailed here, several objects strike our notice. 1

1st, We see men and women seated together. This tells of their equal and common interest in Christ, where there is neither male nor female, as we read here,

For neither is the man without the woman, neither the woman without the man in the Lord;

for, personally considered, they have the same standing in the church of God.

2dly, We see the man uncovered, and the woman covered. This tells us of their difference mystically considered, as we read here,

For the man is not of the woman, but I lie woman of the man (1 Cor. 11:9, 9).

And these two things are true, not only of Adam and Eve, but of Christ and the church, so that in the assembly the woman is to carry the sign of subjection (i.e., the covered head) Gen. 24:65, and the man to appear without it, thus mystically setting forth “Christ and the church.”

3dly, In the next place we see the supper spread. This tells why the assembly have come together, and the character of the dispensation into which the church is now brought; for it shows us the veil is gone. The blood of Jesus has rent it, and been brought in its stead. The table tells us of the Paschal Lamb and of the feast of unleavened bread upon it, and thus of the full remission of sins, and also of the exercise of self-judgment, and these are just what the church enjoys and observes till the Lord comes.

Thus these features in the assembly have all their signification. Thus the assembly of saints formed in this manner the New Testament temple of living stones, and thus raised is a blessed testimony to the time now present. Every object tells us of its character; we look into the assembly of saints, and see the great truths of the present age reflected as in a glass, just as in the sanctuary under the law there was a figure of the things then present.

All this is clear and simple; but in further meditation on the subject, observe that there is still more meaning in the coverings of the female in the congregation than I noticed before (1 Cor. 11:5, 6). This power or covering on the head is primarily to be regarded as signifying that subjection which the woman owes the man, who is her head, or the subjection which the church owes her Lord. Power, or covering on the head, was the sign of that, and therefore was suitable to the female in the congregation, because without it she thus dishonored the man, who is her head (5th verse).

But there is more than that, for the apostle adds, that if the woman be not covered, let her also be shorn or shaven, which he then says would be a shame to her (6th verse). What was the shame of which the shaven or shorn state of a woman’s head was time confession? This must be determined by a reference to the Law, and under it we find two occasions on which the female was shaven, or uncovered.

1st, When she was a suspected wife (Num. 5).

2dly, When she had lately been taken captive and was bewailing her father’s house, not yet united to the Jew who had taken her in battle (Deut. 21).

This shaven state of a woman thus expressed showed that she was not enjoying either the full confidence, or the full joy, of a husband.

1. Until verse 17 we do not see it to be the assembly – Ed. [note by original ed.]
Now the female ought not to appear with such marks on her; for the church ought not to be seen as though she were suspected by Christ, or still felt herself a sorrowing captive. This would be her shame! But the covering on her head shows the church to be in neither of these states, but, on the contrary, happy in the affection and confidence of the Lord; and this is as it should be -- this is her glory.

Thus the female covered in the assembly shows out the two things touching the church -- the church's present happy honorable estate with Jesus, as well as her entire subjection to Him as her Lord -- i.e. both owning Him as Lord, and enjoying the cherishing presence of Christ, which puts away the sense of captivity; while on the other hand the uncovered head would be a denial of both -- a dishonor to the man, and a shame to the woman, and it would bear a false witness to angels, who are learning the deep mysteries of Christ from the church. (Eph. 5: 3 1 Cor. 11). Christ was seen of them first (1 Tim. 3: 16), they marked and attended His whole progress from the manger to the resurrection; and now they are learning from the church and mark her ways, and if the woman in the assembly were to appear uncovered, the angels would be learning the lesson incorrectly. The shorn head of the female would have done for the dispensation of the Law; for then the sense of captivity was not gone, the spirit of bondage was yet in the worshiper, kindredness in the flesh was not then fully forgotten; but now "we are not in the flesh but in the Spirit," as being joined to the Lord, and there is liberty and not bondage.

The Worship

With this little view of the temples, let us consider the worship which might fill them. True worship, like true knowledge of God, ever flows from the revelation, for man by wisdom knows not God. Worship, to be true, must be according to that revelation which God has made of Himself, and this I would trace a little through Scripture.

Abel was a true worshiper; his worship or offering was according to faith -- i.e., according to revelation (Heb. 11). The firstlings of his flock which he offered were according to the bruised seed of the woman, and according to the coats of skins which with the Lord God had clothed his garments.

Noah followed Abel, and also worshiped in the faith of the woman's bruised seed; he took his new inheritance only in virtue of blood (Gen. 8: 20); lie was therefore a true worshiper -- worshiping God as lie had revealed himself.

Gen. 12: 7; here we see Abraham following in their steps, a true worshiper. 2

Isaac, precisely in the track of Abraham, worshiped the God who had appeared to him, not affecting to be wise, and thus becoming a fool, but in simplicity of faith and worship, like Abraham, raising his altar to the revealed God (Gen. 26: 24. 25).

Jacob was a true worshiper. The Lord appears to him in his sorrow and degradation, in the misery to which his own sin had reduced him, thus revealing Himself as the One in whom mercy rejoiceth against judgment, and he at once owns God as thus revealed to him, and this God of Bethel was his God to the end (Gen. 48: 15, 16). Here was enlarged revelation of God, and worship following such revelation, and that is true worship.

The Nation of Israel was a true worshiper; God had revealed Himself to Israel in a varied way -- He had given them the law of righteousness, and also shadows of good things to come. By the one He had multiplied transgressions, and the other provided the remedy and the worship of Israel was according to this. There was an extreme sensitiveness to sin, with burdens to allay it, which they were not able to bear, and thus the spirit of bondage and fear was generated. Israel had thus become increasingly acquainted with the good and evil, and their worship was accordingly. The tabernacle or temple where all the worship went on as the established worship might still be set aside, because it was not the perfect thing, and God might show out the better if He pleased in spite of it; and so He did on various occasions. Witness Gideon, Manoah, and David.

Gideon worshiped according to a new revelation of God in spite of Shiloh and the tabernacle; his rock became the ordered place, or the anointed altar, just because of this revelation and command of God (Jud. 6: 14-26). Manoah turns what he had supposed a repast into a sacrifice, because the Lord had revealed His wish that it should be so (Jud. 13: 15, 19). David at the bidding of the Lord turns from the ordained or consecrated altar to another, which was in the unclean inheritance of a Gentile, where, however, as at Bethel of old, mercy had rejoiced against judgment, and where accordingly God had built Himself another house. "This is the house of the Lord God," says David, (1 Chron. 22) Thus, then, these three instances were cases of true worship, though manifestly a departure from God's own established worship.

The healed Leper was a true worshiper, though in like manner he departed from the established, the divinely established, order, just because without a command he apprehended God in a new revelation of Himself (Luke 17: 11-19). The healing had a voice in the ear of faith, for it was only the God of Israel who could heal a leper (2 Kings 5: 7). This was more excellent even than the same kind of faith in Gideon, Manoah, or David.

---

2. I might observe that there is strikingly an absence of self-will in Abraham: he believed God, and what was told him; he went out as he was commanded; he worshiped as had been revealed to him.
The True Worshippers

The Church of God is a true worshiper on exactly the same grounds, worshiping according to God's enlarged revelation of Himself. The true worshipers now are those whom the Father in His grace has sought and found, and their worship proceeds on this -- that the Son has revealed the Father to them, and they have fellowship with the Father and with His Son Jesus Christ. This is still, like all the other cases of worship in truth, because of God's revelation of himself.

But there is something beyond this in the present worship of the church: it is “in spirit,” as well as “in truth” (John 4: 21-24; 1 Cor. 12:12), because the Holy Ghost has been given us faculty to worship, enabling the saints to call God “FATHER” and Jesus Christ “LORD.” There is now communicated power, as well as revelation for the ends of worship. The worshipers are sons, and also priests (Heb. 5:5, 6); having access with filial confidence they are in the holy place -- the brazen altar (the remembrance of sin) behind them, and the fulness of God disclosed, and all that must be for blessing. Everything is told to the worshipers now, for the second veil is rent before them, and they see their Father on the mercy-seat, on the throne of the sanctuary; the blood of the Son has introduced them there, and the indwelling of the Holy Ghost makes them to worship in a way worthy of such a sanctuary, and the Father seeking such to worship Him does not rest on anything short of this, which thus the confidence and love and honor of children give Him. Such is worship, I judge, in spirit and in truth, for thus it is where it is according to revelation, and in the grace of the holy Spirit.

But its materials or its form may be very different, as we may further notice; for, properly amid simply understood, it is rendering glory to God in the sanctuary, according to His own revelation of Himself. Mommy things may gather around it or accompany it, but which are not so properly and simply worship. Abel worshiped when he laid his lamb on the altar, though that was very simple; but it was enough, for it was meeting God in time appointed way, and owning His glory.

So did Abraham worship when he raised an altar to God, who appeared to him (Gen. 12:8). Israel worshiped when they bowed the head at God’s revelation by Moses (Ex. 4:30, 31; 12:27); as Moses did at another revelation (Exod. 4:8). So David worshiped (1 Chron. 21:21). And so Solomon’s congregation (2 Chron. 7:3) and Jehoshaphat’s (2 Chron. 20:18) worshiped; and though it be not so called, yet Jacob’s anointing the pillar at Bethel was worship, because it was owning God according to his revelation and so David’s “sitting before the Lord” was worship, I judge, on the same principle (2 Sam. 7). Job worshiped when he fell down in subjection to God’s dealings with him. Eliezer worshiped when he bowed his head, for in that act he owned the Divine goodness to him (Gen. 24:26, 52). The nation of Israel worshiped when they presented their basket of first-fruits, for their basket told God of His own gracious ways -- set forth his praises in the sanctuary (Deut. 26). The appearing of the males at the three annual feasts in “the city of the great King” was worship, for such feasts set forth God’s own gracious acts and ways, and that is worship. What were all these acts but the thankful acknowledgment of God, according to what He had either done or spoken, and the acceptance of his mercy accordingly?

It appears to me that the congregation of the Lord should enter the sanctuary of the Lord now with like worship -- with the purpose of showing forth God’s praise -- the virtues or praises of Him who hath called us out of darkness into His marvelous light -- the praises which He has earned for Himself by His own blessed acts and revelations -- and this is done in breaking of bread with thanksgiving, according to His ordinance. That is the service which, sets forth what God has done, declaring that He has provided a remedy for sin. It is a remembrance, not of sin, like the legal sacrifices (Heb. 10:3), but a remembrance of “Me,” says Jesus, and consequently of sins put away. Thus it is an act of worship, or a giving to God His own proper glory -- the glory of His acts and revelations. To pray about the forgiveness of sins would be discord with the table; it would be (quite unintentionally it might be) a reproach upon the sacrifice of the Son of God; it would be building again the things that Christ had destroyed; and, in the language and sense of Gal. 2, making him the minister of sin -- making His blood, like the blood of bulls and goats, only the remembrance of sin, and not the remitter of sin.

But to surround the table with thanksgiving, and wait on the feast with praise for redemption, this would be honoring the work of the Lamb of God which the feast sets forth, and, accordingly, it is always as thus accompanied that Scripture presents it to us. Jesus, in taking the bread and the cup, “gave thanks” (Matt. 24; Mark 14; Luke 22). He did nothing else. The words blessing and giving thanks are, to all moral intent, used in the same sense; and, in the like mind, the apostle calls it “the cup of blessing which we bless,” because by that cup, or by that death and blood-shedding of Jesus which it sets forth, He has richly entitled himself to praise. It may be accompanied with confession of sin, for such confession would not be in discordance with this supper {??}. But still we do not find that alluded to in any passages which refer to the Supper; by them it takes the simple form of being a Eucharistic feast, or a season of thanksgiving for the remission of sins. It says (at least the table has this voice in it) --

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts: let him drink and forget his misery, and remember his poverty no more.

Yet, surely, the service of self-judging and self-examination may well precede this feast.

In due order the covered females amid the uncovered males appear before the Lord, and they break bread (1 Cor. 11). This is taking the place the Lord has called them to, and this, therefore, publishes His name and praise, and that is
giving Him the glory He has so blessedly earned; so to speak, it is like Israel presenting their basket. It is like bowing the head at the revelation of His mercy.

The service is Eucharistic. It is a feast upon a sacrifice. It is the Father’s house opened upon the prodigal’s return. And this is our proper worship, for it is “in truth,” according to the revelation, according to that perfect provision which our GOD has made for our sins in the gift and sufferings of Jesus.

Accordingly, when the first disciples came together, it was to this act of worship or service (Acts 20:7; 1 Cor. 10, 11). Other things may gather round it or accompany it, but this was their worship; this brought them to the sanctuary — this was their business there. I find in Deut. 26 that other things might accompany the worship, for after Moses directs them as to their basket, he tells them about confession and prayer. So Moses prayed after his worship in Ex. 34. So the elders ate and drank in God’s presence, which was properly their communion or worship. But Moses had already spoken to them about the covenant (Ex. 24), as in Acts 20, the disciples came together to “break bread,” but if Paul addressed a long discourse to them: as also, at the first institution of the supper, the Lord gathered His disciples purposely for the supper but He teaches them about other things also, and ere they separate they sing a hymn; and most significantly is the same thing conveyed to us in 1 Cor 11 and 14, where the house of God, or place of present worship, is widely opened to us.

For there the apostle shows the disciples mysteriously, and duly covered and uncovered, in the worship, a service of breaking of bread. He clearly tells us it was for that end they had met together. But then he considers “spiritually.” He considers what may accompany worship — the calling upon Jesus, or the ministry of the word in the life and power of the holy Ghost given to the saints — and thus he unfolds the sanctuary and its actions and furniture, showing what the worship itself was, and then what might duly attend upon it. In 1 Tim. 2 we get directions as to the further service of the saints in the assembly, -- that prayer and intercession, as wide and free as the grace that had rescued themselves, should mark their union and fill God’s living temple. But still this intercession is not simply and properly worship. Their worship was still the breaking of bread, because that was the act which set forth God’s praise, or gave Him the glory of His present acts and dealings with them and for them, and that was what brought them together. The giving of alms also duly accompanied the worship, as prayer and ministry of the word may; but, in like manner, it is simply an accompaniment like the releasing of the prisoner at the feast.

The two things are presented distinctly in Abraham’s history. He is a worshipper at his altar. But then we hear no supplication addressed to God by him. He is a supplicant about Sodom, and there we see no altar (Gen. 12:23). This is very plain, clearly defining time character of worship, and showing that the breaking of bread is clearly the service of the sanctuary now, whatever else may enter with it. For God is to be worshiped according to himself (John 4), and the taking of anything as authority in religion but what is from Him mutilated worship, as the Lord told the Jews in Matt. 15 (of which principle Deut. 12 is a further witness). 3 shows us man is not to determine his own ways as a worshipper. Willingness in worship is right; wilfulness destroys it all. Of their own voluntary will they brought their offerings (Lev. 1:3; 7:16); but this was to be done as and where the Lord willed. So with us; we are to worship “in spirit,” that is most true -- in the grace and liberty of the Holy Spirit which is given to us; but we are to worship “in truth” also, according to God’s revelation of himself and of His worship. This I have already spoken of. The maintenance of groves and high places in Israel was always the witness that the people had not duly prepared their hearts to seek the Lord God of Israel, the only true God, who had set His name at Jerusalem (2 Chron. 14:3; 15:17; 27:6; 19:3; 20:33).

On the subject of worship, I would still add that joy amid a spirit of thankfulness and liberty have characterized it at all times. Adam’s enjoyment of time garden and its fruits was worship. Israel’s presentation of the basket and their keeping of the feasts was worship, and what gladness and thanksgiving suited such occasions! The saints surrounding the table of the Lord is worship now, and the spirit of filial confidence, of thanksgiving, and of liberty, should fill them. All these acts of worship at different times were marked by joy in different orders, for surely a God of love is a God of joy.

The Bible Witness and Review 2: 298-308.

3. [And a striking Scripture it is. Here the Lord of Israel tells Moses that He would Himself choose a place to record his name, and to that place alone the people were to bring their offerings, and not only to the place chosen by the Lord, but according to the manner prescribed by Him, they were to worship. They were not to imitate the worship of the nations, but to render their worship according to God’s own word, or “in truth” (vv. 29-32).]
David on His Throne

a Type

Few, if any, will dispute the statement that David was a type of the Lord Jesus Christ. When he was raised up to be king over Israel, God had before Him, as it were, the life and acts of His own Son as King, and so ordered the events in the history of the type, that, whilst what took place seemed to outward eyes the lot appointed for David; when his life should be read centuries after his death, its typical character should be discerned, as the history of the one of whom he is a type should be gathered from the prophetic Scriptures.

For convenience in studying this period of his life we may arrange it under four heads -- David at Hebron; David at Jerusalem; David in his priestly character; David in his kingly character.

Prophet, Priest, and King are titles of office which belong to the Lord Jesus. By one only besides him have these three offices been in any measure together filled. David and David's Son stand alone in this. But the difference between them when these offices are more carefully examined is immense. David was a prophet, but he was not the prophet. In common with the other prophets he probably knew not the value of all that he penned. The Lord as the prophet spake of what He knew, and testified of what He had seen. As Priest, David could not minister at the altar of the tabernacle, much less enter the holy of holies. The Lord will be a Priest on His throne after the order of Melchizedek, and He has now entered the holy of holies {Heb. 8:2}, a privilege restricted to the high priests after the order of Aaron. David was king over Israel, and his dominions reached from sea to sea, and from the river to the ends of the earth, but he could not fill the throne for ever. The Lord will have the throne of His father David, and reign over the house of Jacob for ever. 4

From Bethlehem, the burial place of Rachel, came David. Of all his descendants the only one whom we read was born there, was that ruler, “whose goings for have been from of old, from everlasting.” Years before David ascended the throne he had been anointed Samuel as the king of God’s choice. Who can say what time will elapse between the first announcement ti God’s King, the Messiah, was on the earth, and the reins of Government being placed in his hands? Persecution was David’s lot before he reigned. Rejection and death were experienced by his Son.

1. David at Hebron

Saul was dead. David's words on the hill of Hachilah had come true.

The Lord shall smite him, or his shall come to die; or he shall descend into battle, perish (1 Sam. 26:10).

He had descended into battle, and perished, and with him three of his sons. The man given to the people at their request to be the king had passed away, conquered and slain by the inveterate opponents of his nation -- the Philistines. Israel had asked for one to fight their battles. The king had fought and was overcome. David, the man God's choice, had been in conflict at the same time with the Amalekites, the persistent enemies of God’s people. Saul in the north was fighting with the Philistines; David in the south was engaged with the Amalekites. Israel under Saul fled. David with the 400 pursued their enemies. The Philistines stripped Saul and the slain, and came and dwelt in the cities of Israel. David entered the camp of the Amalekites, recovered all that belonged to himself and his men, and returned to Judah laden with spoil, to learn that Saul was dead, and the time for him to have the kingdom had come.

To outward eyes it might appear that the kingly pow had merely changed hands. In God's eyes we learn it was a most important epoch in the history of Israel, of the world; for, now was to be set up, that throne on which the Lord is to sit, and rule over all. Unasked by the people, God had selected the family and tribe. David succeeded Saul, not because he was the king's son-in-law, but because he was the Lord's anointed. He was chosen by God, and anointed by Samuel, before he had done anything to commend himself to the people, or had connected himself by marriage with the house of Saul. Before he was at Saul's court he had the anointing oil poured on him. His valor and his wisdom commended him to the people as a

4. [As long as the present heavens and earth.]
fitting successor to Saul; but, before he could show to them what he was, he had been designated by God for the throne. He succeeded Saul, but did not sit on Saul’s throne. In point of time he was Saul’s successor. As regards dynasty, he was the head of his own family, and founder of the throne. Ever after it was David’s throne on which the kings of Judah sat, however much their dominions might be curtailed, or the glory of the kingdom dimmed. Another point to be noticed is the extent of the kingdom. Saul reigned over all Israel, but was unable to preserve their territory from the inroads of the Philistines; David’s kingdom was co-extensive with the grant given by God to Abraham (Gen. 15:18-21) {?}. As God did for David, so will He do for His Son. He will set up for Him a kingdom, posterior in time to the four great empires of Daniel’s vision {Dan. 7}, but more extensive than any of them, and deriving its succession and power from none of them -- after them, but not of them or from them.

Before Saul’s death David had been a wanderer and an exile, not from choice but necessity. Driven from his house when Saul sent messengers to take him (1 Sam. 10), he was never allowed to have a settled abode till he sat on his throne in Hebron. From his house he went to Naioth in Ramah to Samuel. Flying from Naioth he is found with Jonathan in the field; thence he escapes to Nob, and then takes refuge with Achish, king of Gath. Unable to remain there, he conveys his family to the king of Moab, with whom they remain; but himself, directed by God, goes into the land of Judah to the forest of Hareth. Thenceforth the forest, or the wilderness, or a cave sheltered the Lord’s anointed, till, his faith failing, he betook himself to the Philistines, and had Ziklag appointed for his residence. Was this to be his home? Had his wanderings now ceased? Was he to be content with that city as his permanent abode? Was the king of Gath to settle the dwelling-place God’s king? He returned from the camp of the Philistines to find Ziklag burnt with fire, and his wives and substance, and all that belonged to his men, carried away by the Amalekites. He rescued all, and reached Ziklag just in time to hear of Saul’s death, and then asks God if he should go up to any of the cities of Judah.

How different were the circumstances of Saul. When made king, he had a home to which he repaired without a question (1 Sam. 10:26). David was a wanderer with out any sure dwelling-place. He had many haunts (1 Sam. 30:31), but no home, a type in this of Him, who, when on earth, though king, had not where to lay His head, and, till He receives the kingdom, will never have had on earth, since He began His ministry a settled dwelling-place.

Saul went home to Gibeah, i.e., a hill, probably a position of some strength, suited to the leader of the hosts of Israel.

David did not betake himself to Bethlehem, and there, among his kindred, commence his reign. He asked counsel of God, and is directed to Hebron, a city great antiquity, built seven years before Zoan, in Egypt. It stands in the middle of a fertile valley, surrounded by hills, which afforded in ancient days good pasturage for flocks. As a shepherd he might have found Hebron a good center, but would it answer as well as the seat of government, and head quarters of a military power? During the days of his persecution, Hebron had been one of his haunts, now it was to be for seven years and six months his fixed dwelling-place. Why, it may asked, was Hebron selected? Why would not Lachish or Eglon or Jarmuth, seats of Amorite power in common with Hebron, have done? What was there in Hebron more than in Bethlehem? Why was not Jerusalem selected?

With the histories of Abraham, Isaac, and Jacob, Hebron is closely connected. To the oaks of Mamre by Hebron, Abraham first repaired after Lot had chosen the plain of Jordan, and God had just given to the patriarch and to his seed, all the land he could see for an inalienable possession.

To thee will I give it, and to thy seed for ever” (Gen. 13:15).

There he sojourned for years, and in its neighborhood he was buried. There too, in Hebron, Isaac was living when Jacob saw him on his return from Padan Aram. There Jacob lived till he departed to go down into Egypt. In the Books of Numbers, Joshua, and Judges, Hebron is brought before us in connection with the people of Israel at eventful epochs of their history. Was this the reason that David was directed to go there? Was it because Abraham, Isaac, and Jacob had lived there? Was it not rather because they were buried there? For David was a type of Him whose reign was to commence in resurrection, hence on that spot where lay the bones of the patriarchs, and those of Sarah, Rebecca, and Leah, David’s progenitors, and as it were over their very graves to shadow this forth, the kingdom was first set up. He, in whose family the promises to Abraham were to be made good, and whose Son in resurrection should exercise dominion over all the land given by God to Abraham, commences his reign in Hebron. Joseph was buried in Shechem, Rachel in Ephrath, i.e., Bethlehem, for from neither of these did the kingdom proceed. Jacob’s own property, which he bequeathed to Joseph, was not the place he selected for his own sepulcher. With Jacob, as far as we read, that burying place in the cave of Machpelah was closed. Leah had to be buried there because Judah was her son. Jacob was laid there because his seed should be the king. So David was directed to Hebron, and there began his reign, where, upwards of eight hundred years before, the date of the birth of Abraham’s heir had been first declared. How fitting then it was that Hebron should have been selected rather than Bethlehem or any other of the cities of Judah. 5 And though subsequently the seat of power was transferred to Jerusalem,

5. (Besides all this, Jacob had sent his son Joseph from Hebron to see how his brethren were. They cast him out. Hebron means communion, and that place of communion existed for a perfect period (seven years), so to speak, before Zoan in Egypt was set up -- before the world was set up. It was the place of communion of the Father and the Son. The Lord Jesus is now again in the place that answers to Hebron, from which He will come forth to Zion to reign before His ancients in glory. Caleb wanted Hebron. Do we?)
no other spot, not even Jerusalem, could have answered the same purpose as Hebron. It matters little where Saul commenced his reign. It was all important where David began his. Saul was not the type of Him that was to come. Perhaps David did not understand the reason of his being directed to Hebron. We see the reason of its selection in preference to any other city in the territory of Israel. Had David in his own wisdom gone at once to Jerusalem, he would clearly have acted contrary to God’s mind. Had he stayed at Hebron all his days, he would equally have run counter to the divine intention. There was a time to be at Hebron, and a time to leave it; and when the seat of government was removed from it, it was never to be brought back. God’s purpose regarding it was accomplished. David understood surely something of this when He removed to Jerusalem, and brought thither the ark, and desired to build God an house, He intimated by this that he understood Jerusalem, when once reached, was to be the abiding center of government, and the earthly dwelling place of the Most High.

Comparing David with Absalom we at once see the difference. David understood about Jerusalem, Absalom did not. Imitating what had been done by his father, he too commenced his reign in Hebron. But the throne once established could not be established a second time. By this action it is clear that he would have set up a new throne. Instead of being David’s successor he would commence anew in the place where David had begun his reign. When Solomon began his reign he did not seek out any other place than Jerusalem; neither Hebron nor Shechem did he visit for that purpose. He succeeded David, and so took the kingdom in the place in which it was established.

To Hebron David removed with his two wives as yet childless. His men too did David “bring up, every man with his household, and they dwelt in the cities of Hebron.” Anointed by Samuel at Bethlehem, he is anointed by the men of Judah at Hebron. And here for the first time we meet with the men of Judah acting apart from the men of Israel. To all who witnessed this schism it must have seemed natural enough. It was natural that Judah should support one of their own tribe, in preference to going after the king Abner had set up. Natural as it was it was also according to His mind who had raised up David as a type of the Lord Jesus, that under his reign the men of Judah and the men of Israel should be reunited, after they had been separated, in anticipation of that day spoken of by Ezekiel, when the two sticks shall become one, and they shall become one nation in the land upon the mountains of Israel; and one King shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all . . . And David my servant shall be king over them, and they all shall have one shepherd (Ezek. 37:22-24).

The differences between Judah and Israel now manifested, though outwardly covered over in the days of David and Solomon, were never permanently removed. We have an instance of this after the rebellion of Absalom, when the king was to be carried back to Jerusalem. Israel was jealous of Judah, and the contention, though no blows were struck, was the occasion of high words, for we read

the words of the men of Judah were fiercer than the words of the men of Israel.

At the end of David’s reign Adonijah attempted to interest the men of Judah in his cause, but failed. During the reign of David and Solomon the people once united could not be divided. After Solomon’s death the division was easily effected. The two kings, types of the Lord, having passed away, the breach, again made apparent, became wider than ever, to be closed, and that finally, only when the David of prophecy shall come. For not only must He come to set the world in order, keep down evil, and establish and maintain to the end of His reign, what never has been maintained throughout the reign of any king, an unvarying righteous rule, but I needful to reconcile the long alienated hearts and tribes of the children of Israel and Judah.

When Saul began to reign, there was a division among the people, but not among the tribes.

The children of Belial said: How shall this man save us? and they despised him, and brought him no presents (1 Sam. 10:27).

To reject an untried man does not seem strange. But when David took the kingdom, known of all as a successful warrior, whose name in Saul’s reign had been much set by, anointed by Samuel as the man of God’s choice, which Ishboseth was not, it does seem strange, till the typical character of his reign is seen, that the greater part of the nation were determined to oppose him. For he must unite all Israel under his sceptre, but to do that they must first be separated.

David, however, acts as king over all Israel by sending a message to the men of Jabesh Gilead. He takes cognisance of their kindness to their master Saul, who had rescued them from the king of the children of Ammon. They befriended him in death by decently interring his bones. As God’s anointed, David waits his time for the submission of all the tribes, but, whilst waiting God’s time, he does not give up for a moment the idea that he, and he only, is the rightful king over the house of Jacob.

I also will requite you this kindness, because ye have done this thing,
is his promise to the men of Jabesh Gilead. Surely one might have supposed this would have been the duty and desire of Ishboseth. We read not that he took notice of their action at all. But the anointed king, whose prerogative it is to reward and to punish, lets them know that he is acquainted with, and approves of what they have done.

Those seven years and six months spent at Hebron were years of expectancy. David awaited the submission of the tribes. He did not strive with Israel willingly, for the battle between Joab and Abner seems to have been forced on by Abner, as Joab’s reply (2 Sam. 2:27) intimates. As type of the
Lord Jesus we understand how he is owned as king by the house of Judah, before the other tribes hail him as their sovereign. But here as elsewhere we are reminded that David in all this was only a type. For in his case, Benjamin was with his opponents. When the remnant own the Lord, Benjamin will be associated with Judah, forming part of the ancient kingdom of Judah. Asahel, also, one of the worthies of David, was killed in the conflict by Abner, and never lived to see David king over all Israel; and David, though God's anointed, had to own, after Abner's death, that he was not rightly master in his own dominions. "Know ye not," he said to his servants, "that there is a prince and a great man fallen this day in Israel? and I am this day weak though anointed king; and these men, the Sons of Zeruiah, be too hard for me: the Lord shall reward the doer of evil according to his wickedness" (2 Sam. 3:38, 39). As the type, however, of the Lord Jesus Christ, God works that the kingdom should be his, and he does not owe it to any man. Abner thought to turn all Israel to him. He died before his plans could be carried into execution. David would have received it through the influence of Abner, but that could not be. He must be accepted as king over all Israel, but that consummation must be brought about by God. He was God's chosen one, not the candidate put forward by the people. Joab could not have turned all Israel to David. Abner alone had influence sufficient to attempt this. He was killed whilst busy about it. After his death the tribes of Israel came to David at Hebron, and we read, "

David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

Abner's proposition was that the people should make a covenant with David. To do that they must have been able to treat with him. But man's thoughts are often wrong. David made a covenant with them, not they with him. And this was fitting. Shall the nation in a future day make a covenant with Messiah regarding the terms on which he shall take the reins of government into His hands? A new covenant will be made, but made by God with the house of Israel and with the house of Judah. So here they do not treat with David as an equal, but he treats with them as their superior in position.

We read of the patience of Christ. He waits the Father's time to take the kingdom according to the statement of Psa. 110:1:

Sit thou at my right hand until I make thine enemies thy footstool.
Perfect is He in everything. If we compare David with his Lord, the imperfection of the former only comes out more and more. Personally there could be no comparison between them. Typically there can. And what we know is true at this very time of the Lord, we find exemplified in the history of His servant. Again and again he refused to be a party to violent measures for the obtaining of the kingdom. Twice was Saul within his power, and though urged to take his life he refused. When, too, the messenger announced to him the king's death, and professed to have killed Saul at his own request, David had him executed for having put forth his hand against the Lord's anointed. So also when Rechab and Baanah brought Ishbosheh's head to Hebron, he refused all participation in their guilt, though the great obstacle to the union of all Israel under his scepter was thereby removed. He had them killed as murderers. From God he received the promise of the kingdom, and His time he would await.

2. David at Jerusalem.

The submission of all Israel to his authority having been effected, He removed from Hebron to Jerusalem. War is the immediate consequence, and David is victorious. The Jebusites, the original inhabitants of the land, left unsubdued since the days of Joshua, have now to be taught that resistance is impossible. Presuming on the strength of their citadel, they think that the blind and the lame can defend it against the king. The gates may be shut against him, but the enemy cannot keep him out. Joab climbs up by the gutter, and the stronghold of Zion is taken, and called the city of David. Jerusalem, the citadel excepted, had been taken at an earlier period of their history, but the capture of the hold was reserved for the reign of David.

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on and grew great; and the Lord God of Hosts was with him (2 Sam. 5:9, 10).

How completely he makes Zion his own. He fashions it as it pleases him, building what it suits him to build, and calling it his own city. He sojourned at Hebron. He dwells at Jerusalem. Reaching it he finds he has reached his permanent resting place on earth. He evidently regarded it as a great point gained. Friends and foes thought so too, as the history now points out.

A new feature in the history of Israel is now brought out.

Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house.

Very briefly is this embassy described. It deserves, however, a few minutes' attention. It was the first embassy that we read of that ever set out from Tyre to Jerusalem. During Saul's reign, the princes of Tyre took no heed about the king over Israel. When Joshua conquered the land, and mapped out the territories of the tribes, we never hear of any attempt of the Tyrians to obtain the goodwill of the conqueror. But, when David had taken the citadel of Zion, Hiram sent to build him an house. When Solomon reigned, we find Hiram again manifesting his good will to the king, for he "was ever a lover of David" (1 Kings 5:1). After Solomon, we never find the king of Tyre concerning himself about any one who reigned at Jerusalem. Prophecy tells us of the fate of Tyre, continental and insular, and of the future yet in store for her. Taken by Nebuchadnezzar, she will be found in the confederacy at the last days (Psa. 83:7); and subsequently her merchandise and her hire shall be holiness to the Lord,
it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing” (Isa. 23:18).

And when that takes place, Tyre will be found, as Hiram was in the days of David, concerning herself with the king at Jerusalem. For we read “The daughter of Tyre shall be there with a gift” (Psa. 45:12). She exerted at the fall of Jerusalem (Ezek. 26:2.) She will present herself with a gift when Jerusalem is restored, and the Lord reigns, and her colonies also, for “the kings of Tarshish and of the isles shall bring presents” (Psa. 72:10). We can understand then this embassy from Hiram to David now at Jerusalem, and see how suited it was, the earnest of that coming day when the wealth of the Gentiles shall flow to Jerusalem, and the kings of the earth shall yield obeisance to Messiah.

Whilst Hiram manifested good will to David, the Philistines show their enmity by setting themselves in array against him. Whilst he dwelt at Hebron they were quiet. As soon as they heard he had taken Zion they were all astir, and came out to fight him. Does not this remind us of Psalms 2: 1

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.

Why this tumult? Because God had set His king on His holy hill of Zion, and the submission of all to the Anointed One must follow. So when David established himself at Zion the Philistines appear against him, and manifest how important in their eyes was his new position. Whilst in Hebron they could leave him in peace. Satan tried in different ways to prevent the establishment of the kingdom, first by fomenting discord between Israel and Judah, next by the apparently impregnable position of the Jebusites on Mount Zion; and now lastly, when all else failed, by stirring up the Philistines to dislodge him if possible from the stronghold. No stone was to be left unturned to prevent the consolidation of power in the hands of David at Mount Zion, the place of God’s choice (Psa. 78:68). Outwardly the struggle was between the Philistines, who had vanquished Saul, and their old opponent David. In reality the war was between the god of this world and the Lord God of Hosts. David’s move to Jerusalem excited the jealousy of the Philistines. God’s choice of Zion for the seat of His Son’s throne aroused the anger of the enemy. The uncircumcised and the conqueror of Goliath could not exist in peace side by side. Hence they determine to subdue him. And as in the last days, before and after the millennium, the conflict will rage round Jerusalem, so it was the selected battle field, when David was anointed king by all Israel.

All the Philistines came up to seek David, and David heard of it, and went down to the hold. The Philistines also came, and spread themselves in the valley of Rephaim (2 Sam. 5:17, 18).

They sought him, not he them. So will it be when the battle of Rev. 17:14 takes place. “They will make war with the Lamb.” All the power of the beast will be collected to make war with the Lamb. But the Lamb shall overcome. All the Philistines were gathered together the valley of Rephaim, but in vain.

From Jerusalem the wave of conquests spreads. Eight hundred years before, Abraham had stood on the neighboring mountain Moriah, with his son, as in a figure, raised up from the dead. At that time, and on that spot, and then and there only, did God make promise to Abraham that his “seed should possess the gate of his enemies.” Now from that place where the promise was made, for Mount Moriah formed part of Jerusalem, the fulfilment in its widest extent commenced. Under Joshua the nations of Canaan were conquered. Under David all the nations of the territory given by God to Abraham, were first reduced to submission. As soon as David dwelt on Mount Zion the sword was drawn, which was not to return to its scabbard, till, from the great river, the river Euphrates, to the river of Egypt, and from the wilderness to the sea, the authority of God’s anointed should be owned as paramount. Does not this remind us of what Isaiah predicts?

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people (Isa. 2:3, 4).

It was needful then to go to Jerusalem as at first it had been to sojourn in Hebron. Had the Philistines acquiesced in what God had done in Israel there would have been no war. They entered into conflict with David, and were signally defeated. Twice did they come up against Zion, for the valley of the Rephaim is at its base, and each time they were worsted. Did we not know what all this pointed to we might wonder at the interest shown in this rock. The worshipers of idols were at war with the servant of Jehovah. What issue could there be but one? They had slain Saul, for God had forsaken him. They could not conquer David, for God was with him. And most signal were the victories, for David asked counsel of God, and did as He directed. The first time he confronted them, the second he circumvented them. Before or behind they could not resist him. On the first occasion they left their idols, and David and his men burnt them. God’s Ark had been in captivity amongst these uncircumcised, but He delivered it in His own way. The idols were taken by the conquerors, and for them there was no deliverance. Was not this a foreshadowing of what Isaiah also predicts?

The Lord alone shall be exalted in that day, and the idols He shall utterly abolish. In that day shall a man cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats” (Isa. 2:17, 18, 20).

When the kingdom is established in power the idols must give way. At the time of the Exodus, the redemption of God’s people, on all the gods of Egypt judgment was executed. “When the kingdom was first set up a similar result was seen. And when redemption shall be completed, and the kingdom established in the hands of the Son of man in power, the idols will be demonstrated in the most signal manner to be no gods, but the work of men’s hands, wood and stone (Psa. 115).
On the second occasion that the Philistines came out and spread themselves in the same valley, David again inquires of the Lord. He would own each time his perfect dependence for guidance and for strength. This time God preceded the host of Israel. David had to follow where the Lord led:

And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines. And David did so, as the Lord had commanded him, and smote the Philistines from Geba until thou come to Gazer (2 Sam. 5:24, 25).

How vain was the attempt of the enemy to disturb the purpose of God! Zion had He chosen, Zion would He guard. How vain will be the attempt of the Assyrian in the latter days to frustrate the counsel of God! Zion is God’s chosen dwelling-place for ever; Jerusalem He will defend. He may, as He has, leave it for a season, but no power in heaven or earth can drive Him from it:

As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

And these battles of David we have warrant for regarding as typical of the contest yet to take place, “when the Lord of hosts shall come down to fight for Jerusalem, and the hill thereof”; just what He did in the days of David, for we read -- “The Lord shall rise up as in Mount Perazim,” referring to these very battles (Isa. 31:4, 5; 28:21).

3. David in His Priestly Character

We have now, following the order in 2 Samuel, to view David in another character -- his priestly character. Established firmly in Zion, the next step was to bring up

the Ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims, from Baale of Judah to Jerusalem. This was an important matter and a memorable epoch, for it was the entry, for the first time, of the symbol of God’s presence into the city which He loved. He took possession, as it were, on that day of Mount Zion as His dwelling-place, His rest for ever which He has desired (Psa. 132).

From the days of Hopni and Phinehas the Ark had been neglected. During the days of Saul the people had not enquired of it (1 Chron. 13:3); once only is it mentioned (1 Sam. 14:18) during his reign. Separated all the time from the death of Eli to the dedication of the Temple from the altars of burnt offering and incense, the service of the day of atonement could not have been carried out; for the high priest, though he might enter within the veil, could not sprinkle the blood on and before the mercy seat. Till the kingdom was established in the hands of Solomon, and the great work of his reign completed, no day of atonement could be observed. How this resembles the present condition of things in Israel! Since the destruction of Jerusalem by the Romans, the Jews have not been able to go through the form of keeping that day. Since the times of the Gentiles began to run [605/604 BC], when Nebuchadnezzar destroyed the Temple, and the Ark ceased to exist, the services of that day have not been rightly carried out. But, as in the time of Solomon, when the kingdom was set up in peace and in power, that day could be rightly observed, so when the Lord reigns in power as Prince of Peace, the clay of atonement will again be properly kept. Then, as Ezekiel teaches (45:18, 20), in a new way, and at a different season of the year, in the first month instead of the seventh, will the cleansing of the sanctuary be annually carried out.

The entrance, however, of the Ark to Zion, and the building of the Temple, are very different things; David brought thither the Ark, Solomon built the house. By the Messiah both will be effected in the same order. God’s presence at Jerusalem, under the symbol of the Ark, suggested to David the building of the house. The Lord Jehovah’s presence on Mount Zion, in the person of Christ, must precede the rebuilding of the Temple. As on the return from Babylon the Lord returned to His city before his house was built (Zech. 1:6), so, knowing of whom David, as king, was a type, we see the propriety of the Ark being brought to Jerusalem in his reign. As king the Lord will appear in Jerusalem, and as king he will build the house:

Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne (Zech. 6:12, 13).

David felt the importance of the step, as we gather from the psalms sung on that occasion. He regarded it as a remembrance of God’s covenant to Abraham, Isaac, and Jacob, that their seed should inherit the land, so they sang Psa. 105:1-15. He looked forward to supremacy over the nations as a consequence, so they followed with Psa. 96; and he counted on the restoration of Israel to their land in a day future to him, and even to us, so they concluded with the first and the two last verses of Psa. 106. We know, too, that the step then taken was important, as foreshadowing the re-entry of the presence of God into Jerusalem, and the joyful consequences following it, when Messiah himself shall be there.

As the presence of God on Mount Zion, symbolized by the Ark, was something quite new, so we have David appearing in a new character, that of priest, girded with a linen ephod, he danced before the Ark. With all the house of Israel he brought up the Ark “with shouting and with the sound of the trumpet.” Will not there be a day when shouting and the sound of a trumpet shall again be heard in connection with the presence of God in Jerusalem? Psa. 47:5 surely speaks of it, but it will be when the Lord God is acknowledged by Israel as their king, and the king over all the earth. At the close of that day’s proceedings we find David not merely clothed in the priestly garment, worn by those who ministered before the Lord, but acting as a priest, for he blessed the people in the name of the Lord. Saul had never blessed them; David and
Solomon both blessed them, the one after the Ark had entered the city of David, the other after it was placed in the oracle on Mount Moriah. Never more do we read of such an action performed by any king at Jerusalem. Hezekiah and his princes blessed the Lord and the people (2 Chron. 31:8). But the character of the blessing David and Solomon imparted was surely different from this; they blessed the people alone, typifying that which none of the princes could share in. For, as types of the Lord Jesus, the priest on his throne, who could be associated with them? The high priest had been commanded to bless Israel; here, in the presence of Zadok and Abiathar, David exercises that privilege.

On that day none were forgotten; it was a time when all should rejoice. David blessed them, but he did more -- he offered burnt offerings and peace offerings, and dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine (2 Sam. 6:19).

Feasting had accompanied the recognition of David as king over all Israel, but then, some of Issachar and Zebulun and Naphtali provided it. Feasting accompanied the work of this day, in Jerusalem, but here David provided it. On that day the king, who took the chief place, must do everything; he offered offerings; he blessed the people, and sent all away rejoicing with what he bestowed. After that he blessed his house, something distinct from the nation of Israel.

On another occasion we find David acting in a priestly character. An occasion it was of deep sorrow. The Lord had been angry with Israel. Satan had moved David to number them, and the plague of three days duration was the punishment God inflicted. The angel told Gad that David should go and set up an altar in the threshing floor of Araunah the Jebusite. This he did,

and offered burnt offerings and peace offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt offering" (1 Chron. 21:26);

and the sword of the angel was sheathed. Here all depended on the anointed one; must entreat, he must offer the offerings. The grace God is manifested in arresting the arm of the destroying angel before David was told to offer the offerings; the king, not the high priest, could alone act here. Do we not see how this, faintly indeed, yet truly, shadows out the king averting God's wrath from the people by a sacrifice he offered up? In the wilderness Aaron could alone stand between the dead and the living to stay the plague. That was the high priest's work. Now a similar service must be performed by the king. On that day the king was the prominent one. He interceded for the people, he paid the price for the threshing floor, and bought of Araunah the animals for the sacrifices.

When Joshua was appointed captain of the armies of Israel Moses set him before Eleazar the priest, and told him he was to stand before Eleazar, at whose word he and all the people should go out and come in (Num. 27:21). In the days of David a great alteration had taken place. He did not stand before the priest; Abiathar bore the Ark before him (1 Kings 2:26). Nor did he receive directions from the priest how to act. He enquired himself (1 Sam. 23:9: 30:8). And he not only regulated the affairs of the kingdom, and the marching of the armies, but also what was connected with the worship of God.

The priests received orders from him, and ministered where he located them, and he distributed them according to their offices in their service (1 Chron. 16:39; 24:3). The priests ministered at the altar, but the king instituted “the service of song.” The courses of the priests he appointed, the service of the Levites he regulated. By the law of Moses the Levites entered the sanctuary at the age twenty-five, and carried the burdens at thirty. By ordinance of David, the tabernacle being no longer migratory, they were to begin their work at twenty. Before his day we never read that singing formed a part of the regular service of God. From the entrance of the Ark into Zion the worship of the congregation had this accompaniment. David appointed of the Levites singers, and others to praise the Lord on instruments of music, which, said he, “I made” (1 Chron. 23:5). And what he arranged was never set aside. The returned remnant conformed to it (Ezra 3:10). Zachariah, the father of John, a priest of the course of Abia, officiated in accordance with it (1 Chron. 24:10; Luke 1:5). Besides, he announced where the temple was to be built, and prepared for its erection wrought stones, and iron, and brass, and gold, and silver, and cedar wood. All the strangers in the land were numbered for this work, and cunning workmen sought out (1 Chron. 22:2-15). The pattern of the porch and of the houses he gave to Solomon, and the furniture of the house he described. By revelation all was made known to him. He, not the high priest, was the depository of this secret. God revealed it to him, and he gave it all over to his son; all of which the Lord made him to understand in writing by His hand upon him. Surely the fitness of all this is apparent. Who should arrange for the service of God as was needful but the king, the type of Him to whom the house belongs? And how suited was the introduction of the service of song at this time. What songs will be sung when David’s Son shall sit on His own throne, and the instruments of music, which David introduced, give body in harmonious concert to the notes of praise! Does not this explain why the service of song forms part of Christian worship? We are in the kingdom {in mystery} now. He who is the King leads the praises of His people 6 (Psa. 22), as David did before Him. Comparing David with Solomon, David was the originator of all that was new in the temple and in the service of God. Solomon carried out what David had previously traced out, for both being types of one king, the plans of David and Solomon could not be allowed to clash, nor the work of Solomon deviate in any one instance from the

---

6. [Christ leads the singing in the assembly (Heb. 2:12), in the holiest above (Heb. 8:2), where we enter in (Heb. 10:19, 20). The assembly has no choir, as Israel did, for all the saints are singing men and singing women. It is not as a King that our High Priest leads the singing.]
4. David in His Kingly Character

This leads on to other glories, which we must glance at, connected with David in his kingly character.

The attacks of the Philistines to prevent the establishment of his throne at Zion had been successfully resisted. Now he looked beyond the valley of the Rephaim, and even the confines of Canaan. He had acted on the defensive. He must take the initiative. Beginning with the Philistines he captured Metheg-Amniah. Going outside the land of Canaan he smote Moab, and measured them with a line. Hadadezer king of Zobah, who went to recover his border at the Euphrates, experienced the irresistible might of the Son of Jesse. The Syrians of Damascus, Edom, Ammon and Amalek, all have to succumb to him. He must be supreme between the Euphrates and the river of Egypt. In the days of the Judges both Moab and Ammon had been worsted in conflict with Israel, after they had first invaded the territory of the tribes. Now David, it would appear, acts not like Ehud or Jephthah, who delivered Israel from the presence and the yoke of strangers, but he invades their land, and is successful. A second time he is brought into conflict with the Syrians and the Ammonites, only to show them how invincible he is. The Syrians became his servants, and brought gifts; Rabbah of Ammon was taken, and the crown of Haman transferred to the head of David. For the first time in the history of the world the king, who dwelt at Jerusalem, was obeyed on the banks of the Euphrates. The converse of this has also been seen. From the banks of the Euphrates has a word gone out which was obeyed on Mount Sion. By and by it will be again discovered that the king, who shall reign at Zion, must be submitted to as supreme even in the province of Babylon. But besides conquests we have an account of Toi, king of Hamath, who submitted quietly to David. Thus he became the head of the heathen (Pas. 18:43).

The Lord preserved David whithersoever he went. And David reigned over all Israel, and David executed judgment and justice unto all his people (2 Sam. 8:11, 15).

The chief officers of his government are enumerated, and his sons are installed as chief rulers. Compare for this Psa. 45:16.

A feature in the wars of David must be noticed. He warred for supremacy, not for extermination. Under Joshua it ought to have been a war of extermination, under David it was not. For, though the scene of Joshua’s victories and some of David’s battles was the same, their character was very different. Joshua’s entrance to Canaan typified the saints of the heavenly places entering their proper place. David’s battles in the land, and outside it, represent the establishment of the kingdom on earth under the Lord Jesus. From the heavens Satan and his angels must be driven out. On earth all who will submit to the righteous rule will be spared. “The strangers shall submit themselves (margin “yield feigned obedience”).

Never were greater vicissitudes endured by any nation than by Israel. Entering Egypt at the invitation of the king, a little company of seventy souls to be preserved during the famine, they were detained there in slavery till, numbering 600,000 men besides children, they were brought out by the strong hand of Jehovah. A prey to various enemies from without during the time of the Judges, reduced to the most abject condition by the Philistines during the reign of Saul, they found their alliance desired by the surrounding nations under David and Solomon and, owned by them as superiors, to whom gifts we to be brought, the Egyptians, the descendants of their former masters, came to regard them as equals, when Solomon contracted marriage with Pharaoh’s daughter. Reduced to the lowest condition for their sins, an astonishment and byword to the nations of the earth, scattered abroad over the face of the globe, the only nation which is not at home in its own land, they will again be gathered to Canaan, the two tribes first to go through a tribulation unequalled by any yet seen on time earth, after which the ancient kingdom of David will be revived, and his family be reseated on his throne in the person of the Messiah. Where has the like been ever seen, that the sovereignty should be continued in one family without change for such a length of time? Dynasties rise and fall, families die out, but the house of David abides for ever. The sceptre has indeed fallen from their grasp. It is ages since one of that family wielded it on earth. It has fallen to be taken up by Him who will rule all nations with a rod of iron, “the sceptic of whose kingdom will be a right sceptre.” The stem of Jesse, though cut down, has sent up a rod, a Branch has grown out of its root, destined to reduce all nations under its sway.

Besides the nations submitting to David we read of the
race of giants being extirpated (2 Sam. 21). There had been a
race of giants on the earth whose origin is shrouded in
mystery, but whose country formed part of the territory given
by God to Abraham and his descendants. First mentioned in
the days of Abraham, we read of their gradual extinction. The
Moabites and Ammonites had prevailed against them. Og, who
was of the remnant of the giants, was smitten by Israel under
Moses. Caleb slew the three sons of Anak, and now under
David the race is finally extirpated. He had slain Goliath, and
others killed the rest. The power of man, however great, must
bow before the rule which God sets up. Isaiah sings of a time
when the lofty looks of man shall be humbled, and the
haughtiness of men shall be bowed down; and the Lord
alone shall be exalted in that day.

In the prospect of this the admonition is given,

Cease ye from man whose breath is in his nostrils, for
wherein is lie to be accounted of? (Isa. 11:22).

When the giants are slain we see indeed “wherein man to be
accounted of.”

All enemies overcome, God’s salvation is celebrated in a
song which clearly looks forward to the establishment of the
kingdom of His Son. Delivered from the strivings of
the people, made head of the heathen, David has reached the
pinnacle of greatness. From the sheepfold he had risen to the
throne, to wield a sceptre which the nations around submitted to. But raised up so high he does not forget those who have accompanied him in his wars, and done acts of service for
him. His warriors have each their place in the kingdom
according to their deeds, and the special act of devotion of
those three at the well of Bethlehem is placed on record never
to be forgotten. Besides this, we learn from 1 Kings 2 that
service done for him in the day of his flight was indelibly fixed
on his heart. Man in the zenith of his power may forget those
who have ministered to him in the day of his distress. It was
not thus David acted, for in this surely he is a type of the Lord
Jesus Christ. Barzillai’s kindness to David must be remembered, and rewarded by Solomon. It was not enough
that David should acknowledge it. It must not be forgotten
whilst the Prince of Peace reigns. But here as elsewhere we
see that the antitype goes beyond the type. “They came to me”
David said, “when I fled because of Absalom thy brother”
(1 Kings 2:7). He remembered service done to himself; the
Lord will requite service done to others during His absence
from the earth (Matt. 25:35-40; Mark 9:41). As David
rewards, he also speaks of punishment to be meted out to those
who have risen up against him. For all who resisted the
authority of the king during any part of his reign meet with the
doom they deserve. None can stand up against God’s anointed
and prosper. Ishboseth, Abner, Absalom, Ahithophel,
Amasa, Sheba, Adonijah, Joab, Shimei are all killed in one
way or another, and Abiathar is thrust out of the priesthood.

With this solemn lesson the life of David closes. Are we
wrong in regarding him in his kingdom as typical of the Lord
Jesus Christ? Surely the different facts in his history stated
above prove the possibility of it. But we are not left to draw
our own conclusions, for the words of David show the
certainty of it. He, a prophet of God, so regarded the kingdom
and the throne, when he said:

Of all my sons (for the Lord hath given me many sons) he
hath chosen Solomon my son to sit upon the throne of the
kingdom of the Lord over Israel (1 Chron. 28:5).

And ere the sacred historian announces the death of David, he
shows that he understood the typical character of their joint
reigns, for he writes

Then Solomon sat on the throne of the Lord as king
instead of David his father (1 Chron. 29:23).

C. E. S. The Present Testimony, New Series
1:287-310, 1868.
Christ the Substance of Every Shadow

If any man thirst let him come unto Me and drink (John 7:37)

We learn from the early part of the chapter that it was “the Jews’ Feast of Tabernacles.” This was their best feast, and on the last day, it’s great day, the eighth -- for there was an eighth day to that feast which makes it differ from every other -- on the great day of the feast Jesus stood and cried, “If any man thirst, let him come unto Me and drink.”

Our blessed Lord here, and indeed all through John’s Gospel, takes the place of all the types and all the shadows. Instead of shadow, in Him we get substance; instead of picture, reality. In the first chapter we find Him presented as the Lamb of God, God’s Lamb. There He takes the place of the paschal lamb, that to which Israel turned as the foundation of all blessing. The Lord is the true Lamb of God, the One that not only removes Israel’s sin, but shall remove sin from the whole universe. He is God’s Lamb, “which taketh away the sin of the world.” He superseded the passover. How infinitely better He is than the type that turned aside the destroying angel! He will flood the universe with blessing as well as deliver from judgment.

In John 2:19 He says,

Destroy this temple, and in three days I will raise it up.

The blessed Lord takes the place of the temple: the shrine where God dwells is His own blessed person. In the person of Jesus we get the true temple, the true dwelling place of God, just as in the first chapter the tabernacle is superseded in the One that “became flesh and tabernacled amongst us.”

In John 3 He takes the place of the serpent in the wilderness.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

When Israel looked to the serpent lifted up it brought deliverance from death. Here is far more and better. In a lifted up Son of Man we find heavenly things, the opening out to us of God’s gift — eternal life. This life enables us to enter into a new sphere of affections; we are introduced into that blessed scene where the Father delights in the Son, and the Son delights in the Father. In the Son of Man taking the place of the brazen serpent we get a wonderful opening into all the blessedness of heavenly things.

In John 4 the well of water which came from Jacob is eclipsed. Without toil or effort on our part, Christ delights to refresh and satisfy every heart, and fill them so full that they will sing a much richer song than they who drank from Jacob’s well. The blessed Lord says, “He that drinketh of the water that I shall give him shall never thirst.” The Lord is taking the place of the well that would dry up; those who drank of that well would thirst again; but here is One who can remove thirst forever.

In John 5, we find the pool of Bethesda, that pool which intimated God’s goodness to Israel. It was the gracious intervention of God on behalf of a people who had wandered away from Him, yet He would not wholly set them outside His mercy. The very meaning of Bethesda is “house of mercy.” The blessed Lord visits the pool. What does He see? Helpless people desiring healing, but lacking power to appropriate the virtues the angelic visitant imparted to its waters. Into that scene the blessed Lord comes, and He says, I am the true House of Mercy. He is the One in whom the mercy of God is brought truly to us. He not only gives the invitation, but He accompanies the invitation with power to appropriate it. When He said, “Wilt thou be made whole?” He gave the man the power that He needed. How true that is with each of us -- mercy brought to our doors and power given to appropriate it given by the One who has brought it to all who desire it.

In John 6 we read that that which sustained Israel in the wilderness was the manna that fell from heaven day by day. Here the Lord says, I have come to bring you something better than that. He presents Himself as the “Bread of God,” the “Bread of life,” and the “Bread which came down from heaven.” That bread is given us as the present sustenance of our souls; the food of eternal life, the gracious means by which we are kept in living freshness and power in communion with God our Father, and the Lord Jesus Christ Himself. We eat His flesh and drink His blood, and not only have life eternal, but present communion.

In John 7 we find Him at the feast of tabernacles. There He takes the place of the Smitten Rock with its flowing stream; He is here the water of life, just as in the next chapter He takes the place of the cloud by night, which lighted Israel, as the light of life, and says,

He that followeth Me shall not walk in darkness.

How blessed it is that the Lord having come, has fulfilled every type, given us substance instead of shadows, saying, I
am the reality of it all.

The Spirit of God delights to engage our hearts with Him. It is our privilege to contemplate Him, and see that all that was foreshadowed in type has come out in Him, displayed and fulfilled, as He went through this world.

If we want the need of our consciences met, how do we get it? In God’s Lamb. He is the one, and only one, who can perfectly and fully meet every need. If we want to know the way into all that blessed scene of glory where He is, and into all the divine affections into which He has entered, He is presented to us lifted upon Calvary. Life eternal is in His own blessed person:

He that hath the Son hath life.

Do we long for our hearts to be filled with adoring worship and praise? filled so that they will run over in adoration? How do we reach it? It is by appropriating the blessed Lord Jesus Christ Himself, the living spring ever uprising in all its freshness. Thank God, that fountain will never run dry.

God is the One from whom all blessing comes, but it comes through Christ and goes back by the Spirit, in holy, blessed, adoring, worship. If we are not worshipers, the whole secret is that our hearts are not engaged with Christ.

How much does the blessed Lord occupy our hearts, minds, and thoughts? The Spirit of God is here to take of His things and to show them to us, to bring us into present, living, positive enjoyment of those things that are in Him -- heavenly things. There are heavenly things, and these heavenly things are the things that are truly ours. The Spirit of God has come in order to lift our souls outside this earthly scene, and all that belongs to it, into that bright and blessed home where Christ is everything, where the substance is of all the shadows. His great mission is to lift us outside ourselves, outside this world, and bring us into that blessed place where He fills everything. When we get into the glory, what will occupy us? Jesus, the center of the throng. Jesus, He is everything there, and the Spirit of God delights to lead our souls into that now. We shall get it then -- there is no question about that; but one of the reasons, among the many, why the Spirit of God is here, is that He gives us heaven before we get there. Heaven is what and where {the Lord} Jesus is, and occupation with Him carries us to heaven.

As we contemplate Him in these various prefigured in the Old Testament, the Spirit of delights to fix our gaze on the great Antiype present Christ to us.

In the beginning of this seventh chapter His brethren ask, Are you not going up to this feast? In v. 8 He says,

Go ye up unto this feast go not up yet unto this feast; for My time is yet full come.

Why does He say that? Because He waited to give them something better than a “Jews’ feast.”

Picture for a moment the scene in these days. Four golden lamps that lighted up Jerusalem stood in the Court of the Women, irradiating the whole city, whilst daily, for seven days, the priests poured out of silver cups the water of Siloam, and caused it to run down into the brook Kedron, whilst psalms were chanted and people rejoiced. “Those who have never seen the pouring out of water at the Feast of Tabernacles have never known what real joy is” was a proverb in Israel. From all parts the country, happy and rejoicing, multitudes had thronged Jerusalem. It was the great feast of whole year, the feast which culminated in joy every sort.

Jesus tarries until their feast is nearly over, after they have had seven days of joy together. He then comes into the midst and says, Are you satisfied? (What a challenge to religious ordinances!) Will mere externals do? Will mere outward joy do?

They had the right temple; they had the right service, but the Lord of the feast was outside, so He comes and says, Are you satisfied? I think that is the Lord’s challenge to us in the midst of all the religion we find around us. The Lord is saying, Are you satisfied? If we admit that we are not, how does He propose to meet the need? He answers,

If any man thirst, let him come unto Me and drink.

There is our resource. There is our fountain that is always springing, always full; so all we have to do is just what He says, “Come unto Me and drink.” And what will be the effect? The effect will be -- without effort on our part -- “Out of his belly shall flow rivers of living water,” that is, streams of refreshment for both saint and sinner. That is what God would have us be. That is what the Spirit of God would produce in us. “Come unto Me” is the secret of it all. It is to get Christ for ourselves, and so much of Christ for ourselves that we can impart of Him to others. If there is a bit of want, or dissatisfaction, or feeling of thirst in our souls, may we ever remember this word, “Come unto Me.” Oh, but you say, That is for thirsty sinners, True, but it is also for thirsty saints, they also can ever and always turn to {the Lord} Jesus and be refreshed by the living streams that flow from that blessed One. He is the spring. May God in His rich grace enable each one of us, ever and always, to turn simply to Him, to make everything of Christ. He not only meets the needs of thirsty sinners, but delights to fill and satisfy the hearts of His people, so that we run over in worship to God, and in service to those round about us. That will surely be true, if we respond to His invitation,

If any man thirst, let him come unto Me and drink.


**Inspired Prophecy**

*W. Kelly*

**Chapter 1**

**Its Nature**

“The prophetic word” means the communication of things to come which God has been pleased to make in scripture. The apostle Peter, in so using the expression, compares it to “a lamp that shineth in a squalid place.” It makes manifest man’s evil, which God declares He will judge and supersede by His kingdom in Christ (2 Pet. 1:19). Those addressed did well to heed it, though he desired for them still better light, and this for the heart -- “till day dawn and the day-star arise in your hearts.” He had of course this heavenly hope bright in his own heart, and he desired it for all of them. But the saints of the circumcision were slow in apprehending what was new and heavenly: so we see over a larger area in the Epistle to the Hebrews. They were content with the elements of the doctrine of Christ, and had to be exhorted to go on to perfection, or that full age in Christ which is proper to the Christian, based on accomplished redemption and the gift of the Holy Spirit, as well as occupied with Christ’s glory on high. Here they were dull, as 2 Peter shows them, about the Christian hope.

But the apostle encouraged them to heed the lamp of prophecy till they seized the brighter light that the gospel brings of the hope of which Christ Himself is the one personal object -- Christ about to receive us and present us in the Father’s house, that where He is, there we also may be. Useful as a lamp is for guiding us in darkness or guarding us from the defilements around, far better is the light of Christ fully revealed, and the accompanying hope for our hearts even now, before He gives us the Morning Star, that is, association with Himself at His coming. It is the coming again of Him Whose love we know, Who suffered once for all for our sins, Who will then consummate in heaven the love He proved for us on earth. When the day of Jehovah comes for the world, according to prophecy, it will burn as a furnace for the proud and wicked; but to those that fear His name, as Israel thus will here below, shall the Sun of righteousness arise with healing in His wings. Our hope is much higher, whether for our hearts now, or when it is fulfilled at His coming. It is not associated with judgment on adversaries, but founded on His own bearing our judgment on the cross, and taking us to heaven to be with Himself, apart from all thought of the earth or of man upon it.

Meanwhile, and from the earliest days, God has given prophecy in this sin-darkened world; and He took care, when human life was shortened to its present span (Psa. 90:10), to embody it in scripture as “the prophetic word.” In it lay, when Adam transgressed, the warrant of faith. Man fell and paradise was lost through sin. All hope turned on the woman’s Seed, Who would with bitten heel bruise the Serpent’s head. Whatever else might be intimated and learnt from God’s sayings and doings in those sad circumstances of ruin, a Deliverer was revealed in the future, Himself deeply to suffer, but to crush the enemy who had so soon and completely misled man. This Deliverer somehow must be man, the woman’s Seed, itself a fact absolutely unique, and a phrase of mysterious moment and ineffable grace; yet must He also be immeasurably above man, not only to resist and beat off the old Serpent, the devil, but to deal him destruction beyond remedy.

The word translated “prophet” in the OT (…) is derived from “bubbling or pouring forth,” alluding to God’s action in inspiring him; “Seer” (… or …) points to the vision which distinguished such. Its scriptural meaning transcends the classical usage as the living and true God rises
above the demons, who acted behind the idols that were adored by the heathen and interpreted by their prophets.

In the New Testament, as well as in the Old, the term prophet or prophecy is applied when God’s mind was communicated, as in Gen. 20:7; Psa. 105:16; John 4:19; 1 Cor. 14:24, 25; but its strict and appropriated sense of unveiling the future, which belongs to God only, is unquestionable. When idolatry prevailed, and God separated Abraham and the line of promise, He made known clearly and severally His design to bless the chosen family, and in a specified land assured to them. He disclosed also a still larger and more wondrous purpose, bound up with their Seed, to bless all the families in the earth (Gen. 12:3; 22:18; 26:4; 28:14). While prophecy thus embraced the laying bare of facts or persons at any time (1 Sam. 9:20; 2 Kings 5:26), so as to put conscience in God’s presence, none the less did the revelation of the future characterize the prophet, as we see throughout the range of scripture.

Nay, more, while the five books of Moses are distinctly called the Law, as in a vague way are the Psalms and the Prophets, yet every part of the Pentateuch is brimful of prophecy. Adam is authoritatively declared to be figure of the Coming One; this in righteousness and life, as that in sin and death. Cain presages the way of woe in walk and worship, as righteous Abel’s blood witnesses that which speaketh better. And if we omit not a few, Noah foreshadows Him Who will unfailingly govern the world after it is again judged as a whole for its iniquities. The Messiah underlies every promise and every office of special dignity, Godward and manward; covenant, sacrifice, and offering, point to His work. Holy and suffering witnesses give glimpses of Him, as the wicked manifest their awful antagonism. The past public dealings of God typify greater things to come. The first battle in Genesis is vividly impressed with signs of the last; especially when we read at its close Abram’s meeting the royal priest, who blessed the conqueror on the part of God Most High, possessor of heaven and earth, and blessed God Most High, Who had delivered the enemies into his hand: the clear prefiguration of Jehovah’s day, with its issue of blessedness, above and below, in righteousness and peace.

One might dwell ever so long on broad outlines and minute details alike, each and all telling the same tale of the bright future that gilds to the instructed eye the humbling lessons of the history, pointing to Christ’s day, which made Abraham glad, when the whole earth shall be filled with His glory. But one must forbear even as to Genesis, rich as it is in furnishing the germs of what is developed now, or what is to be in another and more blessed way during days to come. A similar character pervades in some form every one of the other books of Moses, nay, of every book of the Old Testament. Thus Exodus points to a better redemption of God’s people, and by power as well as blood; and to His subsequent deigning to dwell in the midst of the redeemed, as He will for ever. Leviticus again, and Numbers, are no less predictive; and Deuteronomy, besides its more veiled intimations in its course and close, has more open prophecies of Christ and His coming triumphs than its predecessors. As the historical books that follow are said by the Jews to be written by “the earlier prophets,” so all are stamped inwardly to the intelligent Christian with shadows of good things to come, which center in Him Whom in their blindness they rejected. So more evidently are the Psalms full of Christ, and of the Spirit of Christ in His people. It ought to be needless to say this of the “later” avowed prophets. But we live in days of rebuke and blasphemy, when in Christendom even professing servants of His are eagerly encouraging one another to obliterate from the Old Testament Him Who, if seen therein, shakes of itself the new critical system to atoms and convicts its adherents of shameless incredulity.

The New Testament is the manifestation of the Son of God, Jesus the Christ come in flesh; and it declares redemption accomplished in Him, rejected by men, notably by the Jews, but risen from the dead and glorified Head over all things to the church His body. Consequently the kingdom, pledged in the Old Testament, assumes, while Christ is on high, a character of “mystery” (Matt. 13:11; Mark 4:11), or the mysteries of the kingdom of the heavens; till He, having caught up the risen saints to the Father’s house, returns in displayed power to enforce the rights of God, and bring in the long expected times of refreshing for Israel, the nations, and all creation. The cross of Christ, being as it was the rejection of God in Christ reconciling the world to Himself, gave occasion to Christian blessing in the gospel, and in the church united to its exalted Head; which is wholly distinct from the things to come. Yet the apostle, in Rom. 16:26, designates the divine word which reveals this new and heavenly secret, “prophetic scriptures.” From everlasting, silence had been kept about that mystery; a statement inapplicable to “the prophets,” and yet more evidently to their scriptures in the Old Testament. But now it was manifested, and by prophetic scriptures, according to the eternal God’s commandment, made known for obedience of faith unto all the nations. In thus making it known, the Epistles to the Ephesians and to the Colossians, with those to the Corinthians and others, have a primary place. And thus the saints are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone. The instruments of this special teaching are hence shown to be exclusively the New Testament apostles and prophets, as a joint class for this inspired work. But the New Testament in no way lacks the richest testimony on things to come, as the Lord promised (John 16:13). Witness Matt.24, 25; Mark 13; Luke 21; to speak only of the fuller predictions in the Synoptic Gospels, and in 2 Peter and Jude, but especially 2 Thess. 2: 1 Tim. 4; 2 Tim. 3; with the Revelation, the most abundant, systematic, and profound of all prophecies.

In the Old Testament, as in the New, the greatest variety of moral appeal accompanies prediction almost everywhere, and in volume commonly exceeds it, as being of the utmost importance. But specific predictions are given throughout to be fulfilled in due time. Apply this test to Christ’s first advent, incomparably the most momentous of all facts here.
below, so declared to be by both the Old and the New Testaments, and what can be more decisive? From Moses to Malachi the grand testimony was to the coming Messiah. Even Genesis narrowed the limits down from the first woman to Shem, Abraham, Isaac, Jacob, Judah, successively; as the Psalms did to One Who should be David's son, yet David's Lord, sitting at Jehovah's right hand before He strike through kings in His wrath (Psa. 110). Who is set on the holy hill of Zion, and sways the universal scepter as Son of man over all nations (Psa. 8; Dan. 7). The time was fixed by Daniel, the place by Micah, the birth from a virgin by Isaiah, even the strange land (where Israel was a bondman) to the Messiah a shelter from the Edomite king of Judea, as the Spirit showed by Hosea (chap. 11:1-3). So we have in Isaiah and Malachi His herald, “A voice crying in the wilderness, Prepare ye the way of Jehovah”; for indeed He was Immanuel and Jehovah. By the same prophet His servant-character, so hateful to man's pride and rebelliousness, was fully made known. It told the tale of the world's state, His utter rejection by man, though Jehovah's chosen, in Whom His soul delighted, Whom man despised, Whom the nation abhorred. There, too, the ministry of His life, the atonement of His death, are with equal clearness revealed. So long before, David wrote in Psa. 22 what was immeasurably beyond his own sufferings, and any kingly power of his -- indeed, what He alone of all men knew. He is on the one hand the Holy One of God, abandoned by His God, as He must be to make expiation of sins, and on the other raised and glorified in virtue of it, so as to praise “in the midst of the congregation” or church (v. 22) now, as He will ere long “in the great congregation,” i.e. “all Israel” then saved (v. 25); when all the ends of the earth shall remember, and all the kingdoms of the nations worship. So it is to be, when the kingdom becomes de facto, as it is de jure, Jehovah's, and He is the ruler over the nations.

When the dread scene of the cross drew near, was the prophetic word in vain? or did it utter generalities, or easy guesses, or dubious oracles? Was it only within the space of man's life or observation that one predicted the treachery of a disciple (Psa. 41:9), as another did the goodly price He was prized at by them -- the thirty pieces of silver (Zech. 11:12, 13)? Was it within the compass of man's mind to say centuries before that He, over Whom Jehovah watched with delight and loving care without parallel, should, in His obedience, be surrendered to the basest smiting and the cruellest contumely (Isa. 50), because His vindication was to be by resurrection (Psa. 16) and heavenly glory (Psa. 8:110) that grace might reign through righteousness unto life eternal through Jesus Christ our Lord? Was it the prognostic of a mortal to say of Messiah (for of Him only Psa. 22 treats), “They pierced My hands and My feet,” and again, “They part My garments among them, and upon My vesture they do cast lots”? anticipatively to provide the very words the Lord Jesus appropriated when suffering once for all for sins, Just for unjust? Was it a mere conjecture to lay down that not a bone of Him should be broken (Ex. 12:46; Psa. 34:20) when the legs of the others were? or that only He should be pierced (Zech. 12:10), whereas they were not? Was it fortuitous that even in such circumstances He should be with the rich in His death, whilst His grave would naturally be made with the wicked? (Isa. 53:9).

No good man's fancy more unreliable than Dr. T. Arnold's (Sermons, I. on the Interpretation of Prophecy, 377) that history deals with particular facts, prophecy with general principles, so as to make it conditional because of evil in the creature. It was blindness to both history and prophecy, as God has given them in the scriptures; and outside His word we need not concern ourselves. In all the Old Testament, avowedly historical, or ostensibly prophetic, there are deep moral principles as surely as the facts which embody them or draw out the word that conveyed them. In all too one still grander Object of faith arose before such as believed.

This hope of a Deliverer acted with such power that the mass of Jews were found as a whole pervaded by it everywhere; so were the Samaritans down to the woman at Sychar. Never was it more general than at the time the Lord was in their midst, though their unbelief was really at its lowest, as they proved, when to their eyes He had no beauty that they should desire Him. Indeed their soul loathed Him, because He did not then take His world-kingdom, exalt the Jew, and destroy the Roman. Even His own followers had to bear His reproof,

O foolish and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to suffer these things [their stumbling block], and enter into his glory? And beginning from Moses he interpreted to them in all the scriptures the things concerning himself (Luke 24:25-27).

It may be urged that the minute circumstances, of which we have had but a selection as they occurred to one’s memory, are peculiar to Christ, but that outside His person prophecy takes into account broad maxims, which can only apply in a measure, because of the mixed condition of man, and are not adequately fulfilled save in Him. But the fact is that the theory is true nowhere; and its effect is to destroy the truth, as far as men strive to carry it out. Prophecy often launches out, even at an early day, into the magnificent and solemn display of the Lord coming in judgment of the quick, the habitable world, as we read in the Epistle of Jude, who was enabled by the inspiring Spirit (whatever the means) to give us the testimony of Enoch; not as in the spurious Ethiopic book, which betrayed its source by its inability even to make a correct use of scripture. Enoch “prophesied, saying, Behold, the Lord cometh with myriads of his saints to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him” (vv. 14, 15). At a later epoch Moses spoke all the words of his wondrous song, as given in Deut. 32, which testify to the same consummation, when Jehovah shall judge His people, and repent Himself for His servants; and the nations shall rejoice with His people, and He will make expiation for His land, for His people (vv. 36-43).
Take another instance, which in a brief compass illustrates the nature of prophecy in symbol as well as in simple language; as elsewhere figures are employed to give vividness. In Hos. 3 (where we are spared the usual insinuations against the alleged early date) under the prophet’s purchase of a woman beloved yet an adulteress, Jehovah set forth the relation of guilty Israel, no longer to be idolatrous, yet not properly wise. The words that follow are plain and terse.

For the sons of Israel shall abide many days without king and without prince, and without sacrifice, and without pillar, and without ephod and teraphim. Afterward shall the sons of Israel return, and seek Jehovah their God and David their king, and shall come with fear unto Jehovah and unto his goodness at the end of the days.

Here we have a description of the most surprising facts which no human mind could have divined beforehand, and conveyed in the most precise terms: v. 4 in course of fulfilment to this day; v. 5 awaiting it in that auspicious day which all the prophets hailed, and all saints of Old Testament or New ought surely to expect.

Who before Hosea distinctly conceived for Israel’s history a state of things “without a king, without a prince”? One, if godly, might well have thought of national disaster and humiliation; but what of the pledges to David and his posterity? But even if he had discerned in Psa. 89:30-32 the probability and danger of royal eclipse, what more opposed to his feelings and stranger to his mind than a religious anomaly without parallel among his brethren, and so hard for the few to conciliate with a divine ritual from the ever living and true God? Alas! he knew already how prone the chosen people were to lapse into idolatry, and how grace had as often intervened to recall from false gods. But here is announced a condition altogether unique, a religion neither divine nor idolatrous, but a wretched negation, “without sacrifice, and without pillar, and without ephod and teraphim” {Hos. 3:4} Even D. Kimchi interprets this justly enough if not fully, saying,

Without sacrifice refers to God, without pillar refers to idols, without ephod refers to God Who declares the future by Urim and Thummim, without teraphim refers to idols who declare the future according to the opinions of those who believe in them.

Beyond controversy sacrifice is and has ever been the foundation of all true worship since sin came in. It had an authoritatively spiritual place in Judaism. Christianity has it perfectly and for ever in Christ. And as the ephod points to the ministry of the high priest in Israel, so we have now Christ High Priest for ever according to the order of Melchizedek, the Son of God passed through the heavens {Heb. 5-7}. But the Jew has nothing! neither sacrifice to purge sins, nor high priest to intercede for them: the astonishing spectacle before all eyes and for long centuries of a people that hate the idols they once loved, yet without the divine worship and service which their law demands imperatively. Never did such a state enter the imagination of Israel before Hosea, nor did it come to pass till long after him. Yet here it is predicted beyond a doubt as a lasting state, and so it has been and is. But the last verse (Hos. 3:5) is equally clear and conclusive to faith that they shall as a people return, not to their land merely (though this is certain from all scripture), but to Jehovah their God and to David their king, Who can be none other as the context demonstrates than the Messiah. “And so,” says the great apostle, “all Israel shall be saved” {Rom. 11:26}. None can deny the national and unparalleled religious ruin of Israel according to prophecy: why should any stop there and entirely disbelieve their restoration, not only as a nation, but to be the earthly center of all the nations for the word of Jehovah in Zion? But how, we may ask, were either of these stupendous changes, in ruin or in blessing, within man’s horizon when Hosea wrote with such startling plainness of speech?

Psa. 22 is just as striking as Isa.53, for its first half sets out prophetically, as if a fact before us, the Messiah rejected, suffering, crucified, starting with that most wondrous of truths from His own lips to which atonement alone gives meaning -- His God abandoning Him when in the deepest abyss of need and shame. But so it must be when God for us, as for the Jew, made to be sin Him Who knew no sin (2 Cor. 5:21). For if sinners are to be forgiven righteously, or justified, it must be on the righteous basis of sin judged as it deserves, and of God then glorified about it in an adequate sacrifice; so that He can be righteous in blotting every sin of the believer from before Him. And as the sufferers were unfathomable, so is the glory in divine answer to them; as our Lord said in a still deeper way looking on to both,

If God be glorified in Him (the Son of man), God will glorify Him in Himself, and will straightway glorify Him” {John 12:32}.

Righteousness set the risen Christ, the Second man, at God’s right hand on high, as He declared His Father’s name to His brethren. Blessing unbounded flows through His atoning death. In the midst of the congregation He praises, as in John 20:19-22: Heb. 2:12. By-and-by the “great congregation,” when all Israel is saved, will re-echo His praise. Nor this only, but all the ends of the earth follow. For the day will then have come, not for gospel testimony as the church is now, but when the kingdom is Jehovah’s, and He is the ruler of the nations as an actual fact. All mortals shall bow before Him, from those most at ease to the utterly destitute hitherto, and that not of the then generation but of those to be born, to whom it shall be declared that Jehovah hath done this -- His infinite work transcending all before and after.

Neither David is here, nor any that ever lived or died, but only the Messiah Who once for all suffered for sins, Just for unjust, that He might bring us to God; Who is glorified on high while the church is being gathered, heirs of God and joint-heirs with Christ; and Who, after receiving them to Himself changed into His glory, will come to make good the kingdom according to the prophets, to the joy of heaven and earth. Who but God could have conveyed these anticipations, wondrous beyond all comparison? It is an eminently feeble effort to ascribe such a psalm to the exile or later, in the desire of taking it from the greatest of the psalmists; but put it where you will, you cannot
silence the voice of God in His word, sounding across the ages, and still witnessing of glories to come in Christ the Lord. Fully owning the true and sound application of the principle to the gospel (as in Rom. 15:10), one is bound to look for the fulfilment at the end of the age, when Jehovah will no longer hide His face from Israel, and they are not only reduced to the utmost extremity, but turn in repentance to Messiah Whom they slew, saying, “Blessed be He that cometh in the name of Jehovah.”

Indeed, it is upon this coming age that the prophetic word converges; so much so that 2 Pet. 1:20 pronounces, as a thing we ought to know, that no prophecy of scripture is of its own interpretation. Far from being thus isolated, as it must have been if it emanated from the human mind or will, it forms part of the great scheme which, as the Father counseled it for the glory of His beloved Son, so the Spirit reveals in the prophetic word which centers in His coming kingdom. So, in contrast with His action in the Christian, and in the church, the Holy Spirit in Rev. 19:10 is designated “the spirit of prophecy,” and said to be the “testimony of Jesus.” In the Acts and the Epistles He acts as the power of communion on the ground of known redemption.

The truth is that the earliest book of scripture completely refutes the assumption of such contemporary interests as blind to the future of God, and illustrates what the last book of scripture proves as matter of fact, that prophecy exhibits the greatest variety of form according to God’s wisdom. The first intimation (Gen. 3:15) is worthy alike of Him Who spoke, and of Him Who was spoken of, as it disclosed the end from the beginning, the judgment of the subtle foe, the suffering grace and overwhelming power of Him Who would deign to be the woman’s Seed. It was sovereign grace, Satan’s irremediable overthrow and punishment; while it was conveyed in terms adapted to an earthly people, and in view of divine government with present results, like the law as a whole. On the other hand, Noah (Gen. 6:7, 13) is divinely warned of things not seen as yet, both on the ground of special relationship and on that of His nature; while Gen. 7:4 follows up the general intimation with precise details; and as it was predicted, so was it punctually fulfilled, as scripture expressly affirms. No history could be more precise or circumstantial in few words. Gen. 9:25-27 is a luminous prophetic sketch of the world, with both divine names, and each in its requisite place as ever: no sketch more opposed to appearances for centuries; none more verified as time rolled on; yet to be proved absolutely true in the day of Jehovah, as later prophets declared to the ear of faith. This, however, may be said to be only a vast outline.

But to take only one instance more, what of Gen. 15, when “the word of Jehovah came unto Abram in a vision”? Can any prediction be conceived plainer or surer? Yet it stretched over more than four centuries, and defined the relative position of the chosen race and of the nation they were to serve in affliction, but at length to triumph over by a judgment unequivocally divine. Nay more, it maps out the limits of another land -- the land wherein the father of the faithful was a pilgrim, which was by Jehovah’s covenant to be given long after, when the usurpers of the inheritance (enumerated in full detail) should be judged, as the old oppressor of the heirs had been. Who can say that these predictions have been answered only in Christ’s person? Who can deny that they are particular facts, yet accomplished to the letter in the Egyptians, in the Amorites, in the Jewish people, and in their land?

But a more advanced and unscrupulous school of unbelief have now the popular ear, who to get rid of God’s inspiration pleaded that the prophets were shrewd politicians that observed closely the movements of history, and saw in the rise and fall of nations the exhibition of a divine purpose (Canon Driver’s Lit. Old Testament, 200). Is any man bold enough to think thus of Abram, or of Gen. 15? Is the situation, presupposed by this prophecy, that of the patriarch’s age? Is it the fraud of a human book or the revealed truth of God? The circumstances foreshown are wholly different from Abram’s then, and they change from a quasi-exile in sorrowful bondage to a coming out therefrom with great substance, and to a subsequent conquest, not one of which conditions were yet existent. Yet beyond dispute here in this brief and clear prophecy all is of its essence and substance, instead of being alien to its spirit. How did any one of these vast changes arise out of the circumstances of the time? The system, calmly stated at home, and violently abroad, is nothing but a distressing libel on scripture, and rank rebellion against God, under the show of a critical investigation of the record that leaves untouched the divine inspiration and authority of scripture. But he is a simpleton who trusts these smiling augurs, who, in their own imagined processes of literary composition, lure one another and their followers on to the deadly sin of undermining God’s history and denying prophecy in any genuine sense.

How strong the contrast of His word by Isaiah in his great continuous discourse! All flesh is grass. The word of our God stands for ever. And He it is Who is coming, Who is a tender Shepherd to His people, though the Maker and the Master of all the universe. Who will teach Him? What are the nations, or the idols they have made? To Israel speaks He Who knows the end from the beginning, and He it is Who acts above the powers He employs to chasten or deliver.

Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen; let them show the former things what they be, that we may consider them, and know the latter end of them; or declare unto us things to come. Show the things that are to come hereafter that we may know that ye are gods; yea, do good or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you (Isa. 41:21-24).

Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them” (Isa. 42:9).

True prophecy is His claim; and it is an abiding one.

Thus saith Jehovah, thy Redeemer, and He that formed
thee from the womb, I am Jehovah that maketh all things, 
that alone stretcheth forth the heavens; that spreadeth 
abroad the earth by myself (or, who is with me?); that 
frustratest the tokens of the liars (or boasters), and maketh 
diviners mad; that turneth wise men backwards, and 
maketh their knowledge foolish; that confirmeth the word 
of his servant, and performeth the counsel of his 
messengers, that saith to Jerusalem, Thou shalt be 
inhabited; and to the cities of Judah, Ye shall be built and 
I will raise up the decayed places thereof; that saith to the 
deep, Be dry, and I will dry up thy rivers; that saith of 
Cyrus, He is my shepherd, and shall perform all my 
pleasure, even saying to Jerusalem, Thou shalt be built, 
and to the temple, Thy foundation shall be laid (Isa. 
44:24-28).

Declare ye, and bring it forth; yea, let them take counsel 
together: who hath showed this from ancient time? Who 
hath declared it of old? Have not I, Jehovah? And there is 
no God else beside me; a just God and a Savior; there is 
none beside me (Isa. 45:21).

Remember the former things of old: for I am God, and 
there is none else; I am God, and there is none like me, 
declaring the end from the beginning, and from ancient 
times the things that are not yet done, saying, My counsel 
shall stand, and I will do all my pleasure; calling a 
ravenous bird from the east, the man of my counsel from 
a far country. Yea, I have spoken, I will also bring it to 
pass; I have purposed, I will also do it (Isa. 46:9-11).

I have declared the former things from the beginning; and 
they went forth out of my mouth, and I showed them; I did 
them suddenly, and they came to pass. Because I knew 
that thou art obstinate, and thy neck is an iron sinew, 
and thy brow brass, I have even from the beginning declared 
it to thee; before it came to pass, I showed it thee; lest 
you shouldest say, Mine idol hath done them, and my 
graven image, and my molten image hath commanded 
them. Thou hast heard, see all this; and will ye not declare 
it? I have showed thee new things from this time, even 
hidden things, and thou didst not know them. They are 
created now, and not from the beginning and before this 
day thou hearest them not; lest thou shouldest say 
Behold, I knew them (Isa. 48:3-7).

These citations from a single prophet suffice to prove what 
stress God lays on that communication of the future which 
modern criticism seeks to belittle or deny; and Christians 
belegued by its assurance are willing, yea, anxious to throw it 
into the background, so as to render prophecy indistinct and 
powerless. No believer need shrink from the demand of a 
noteable sceptic in his Creed of Christendom: -- to mark

(1) What the event was to which the alleged prediction was 
intended to refer;

(2) That the prediction was uttered in specific, not vague, 
language before the event;

(3) That the event took place specifically, not loosely, as 
predicted;

(4) That it could not have been foreseen by human 
sagacity.

Take the following predictions of Christ as they are given in the 
Revised Version [of 1881]:

Behold, a virgin shall conceive and bear a son, and shall 
call His name Immanuel (Isa. 7:14).

Bind thou up the testimony, seal the law among my 
disciples. And I will wait for the LORD that hideth his 
face from the house of Jacob and I will look for him. 
Behold, I and the children whom the LORD hath given me 
are for signs and for wonders in Israel from the LORD of 
hosts, which dwelleth in Mount Zion" (Isa. 8:16-18).

In the former time he brought into contempt the land of 
Zebulun and the land of Naphtali, but in the latter time 
hath he made it glorious by the way of the sea beyond 
Jordan, Galilee of the nations. The people that walked in 
darkness have seen a great light: they that dwelt in the land 
of the shadow of death, upon them hath the light shined" 
(Isa. 9:1, 2).

And there shall come forth a shoot out of the stock of 
Jesse, and a branch out of his roots shall bear fruit, and 
the Spirit of the LORD shall rest upon him, the spirit of 
wisdom and understanding, the spirit of counsel and 
might, the spirit of knowledge and of the fear of the 
LORD; and his delight shall be in the fear of the LORD, 
etc. (Isa. 11:1-3).

Behold, I lay in Zion for a foundation a stone, a tried 
stone, a precious corner stone of sure foundation: he that 
believeth shall not make haste (Isa. 28:16).

Let us turn now to the later testimonies briefly.

Behold my servant, whom I uphold; my chosen, in whom 
my soul delighteth; I have put my Spirit upon him; he shall 
bring forth judgment to the Gentiles. He shall not cry, nor 
lift up, nor cause his voice to be heard in the street. A 
bruised reed shall he not break, and the smoking flax shall 
he not quench: he shall bring forth judgment in truth. He 
shall not fail nor be discouraged till he have set judgment 
in the earth; and the isles shall wait for his law (Isa. 
42:1-4).

And he said unto me, Thou art my servant, Israel, in 
whom I will be glorified. But I said, I have labored in 
vain, I have spent my strength for naught and vanity; yet 
surely my judgment is with the LORD, and my 
recompense with my God. And now, saith the LORD, that 
formed me from the womb to be his servant, to bring 
Jacob to him, and that Israel be gathered with him: (for I 
am honorable in the eyes of the Lord, and my God is 
become my strength:) yea, He saith, It is too light a thing 
that thou shouldest be my servant to raise up the tribes of 
Jacob, and to restore the preserved of Israel; I will also 
give thee for a light to the Gentiles, that thou mayest be 
my salvation unto the ends of the earth. Thus saith the 
LORD the Redeemer of Israel, [and] his Holy One, to him 
whom man despiseth, whom the nation abhorreth, &c.
(Isa. 49:3-7).

The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord God hath opened mine ear, and I was not rebellious neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore have I not been othront: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand up together: who is mine adversary? Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? (Isa. 50:4-9).

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider (Isa. 52:13-15).

Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised: and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death: and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors (Isa. 53:1-12).

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and oommander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee (Isa. 55:3-5).

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, &c. (Isa. 61:1, 2).

I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

I have spread out my hands all the day unto a rebellious people, &c. (Isa. 65:1, 2).

Comment is almost needless. The passages speak for themselves, and can apply to none but the Lord Jesus: to His birth as unique as His ministry in the least likely sphere; to His followers associated with Him during Israel’s non-recognition by Jehovah; to the lineage of which He was born no less than the power of the Holy Spirit that rested on Him beyond any of the sons of men; to His person, peculiarly put to the proof, and a foundation for the believer as none other was or could be; to the delight of Jehovah, the meekest in Israel, yet righteously blessing the Gentiles in the face of all opposition; nor this only, but when owning His apparent failure through Jewish unbelief and rejection, to His having the promise from Jehovah to be a light of the nations. And what can incredulity do, but gnash its teeth at Isa. 50; 52:13-53? The suffering Messiah alone answers to the prophetic picture. Here there can be no possible presence for imagining, as in the case of Cyrus, a sign on the horizon. For as the prophet wrote indisputably many centuries before His advent, so the events intended are unmistakably, specifically, and exclusively verified in the Lord Jesus; and this from His birth to the grave, yea, beyond it, to His resurrection and the work that occupies Him now in heaven, His intercession, as well as that which He carries on by His servants on earth, even to the call of the Gentiles and the rebellion of the Jews. Hence the notion of human sagacity foreseeing all, or most, or any from first to last, is unreasonable in the highest degree. Even the blindness of Israel that withstood the light in Him Who has blessed, Who is blessing, once besotted heathen, is a distinct trait of the prophecy; as it has its counterpart now in Christendom where men receive not the love of the truth that they may be saved.

Nay, more part remains to be fulfilled in His earthly exaltation, which is incompatible with His present work, both in executing judgment, and in establishing His glory in power over all the
earth.

It is allowed that there is One Who is the true object of prophecy, being man in His sufferings and temptations, God in His holiness no less than His strength and power. We see says one, how His resurrection and ascension into heaven are its entire fulfilment. All the promises of God in Him are yea, and through Him, Amen. But as to all others the language could not be literally accomplished: firstly, because it was not properly applicable to any earthly nation from the imperfection of all human things; and secondly, because even that character of imperfect good or evil, which made certain nations the representatives of the principles of good or evil themselves, was not and could not be perpetual. As every people changes for better or worse in time, the prophecy could not be fulfilled at all, as in the case of Jonah’s prophecy of Nineveh’s destruction. In all cases the fulfilment will fall short of the full strength of the language, because in its proper scope and force it was aimed at a more unmixed good and evil than have ever been exhibited in the character of any earthly people. Hence is deduced, as the general principle of interpretation, a uniform historical or lower sense, and also a spiritual or higher, almost involved necessarily in the very idea of prophecy.

It is striking to find how such a false start exposes souls to perilous delusion. In this case the effect is to discard openly the latter part of Daniel. And no wonder. Prophecy, as was assumed, has to do with general principle, history with particular facts. Now it is plain that Dan. 11, on the face of it, is as minute as a history, so far as it speaks. There are evident gaps, not by error but by design, in its course; one brief after verse 3, the other very great after the Maccabean era till “the time of the end,” as verse 33 itself points out. This scripture should have arrested Dr. A.’s steps. Instead of judging himself and his fallacious principle, he fell into the sin of rejecting God’s word, the root of infidelity. Inspired history is as suggestive of general principle as prophecy; and prophecy is occupied alike in the Hebrew and the Greek scriptures with distinct places, fixed times, definite persons, and particular facts. Even in the symbolic forms of Daniel, Ezekiel, Zechariah, and the Revelation this holds good: how much more from Genesis throughout the entire range of discursive prophecy! The general difference is one of degree only. Prophecy is anticipated history, though it is much more; and its language is occasionally no less explicit, though we can understand that in divine wisdom it is often veiled, so as to exclude human intention from its fulfilment. Thus it becomes all the more impressive when surprisingly accomplished. Scripture, whether historical or prophetic, is full of anticipations of Christ in contrast with the first man led of Satan. It abounds in particular facts and precise dates, which no wit of man could have anticipated. God divulged the future to act on souls there and then according to spiritual zeal and intelligence, whilst not a little might remain only to be cleared up later. No maxim, however, is more erroneous than the assumption that it is only the event which explains. This is to deny the proper value of prophecy, till, becoming history in effect, it ceases to be prophecy. Not so did Noah, Abraham, Daniel, Simeon, Anna, or those that looked for the redemption of Jerusalem. Doubtless it yields evidence when accomplished to convince unbelievers; but its proper function is to cheer, guide, and edify believers beforehand. “Shall I hide from Abraham that which I do?” {Gen. 18:17}.

The exceptional cases of Jonah with Nineveh, and of Isaiah with Hezekiah’s sickness, were indeed admonitory; but they are perverted to overthrew the rule: when prophecy is made conditional, its true character is annulled. In an exceptional instance, conditions may be either expressed or understood; but to take advantage of this fact, which no one disputes, in order to deny the general current of absolute prediction, is deplorably evil. Is God to be shut out of prophecy? Can He not, does He not, know the end from the beginning? Man changes, no doubt; but God in prophecy reveals the future with absolute certainty and precision, and this is a mark of favor to His own. Nor is it merely as to their own circumstances; for God disclosed to Abraham the destruction which, concerning Lot far more than himself, fell with unmitigated severity on the guilty cities of the plain. Earlier still God had revealed the long affliction of the chosen race in a land not theirs, but their coming out with great substance, and the divine judgment of their oppressors, and their entrance into Canaan in the fourth generation. There was ample evil in Israel; but it did not hinder the punctual fulfilment of the prophecy. Ishmael too had his lot foretold both to Hagar generally, and to Abraham with yet more particularity, and independently of moral conduct. And what shall we say of the flood predicted with its defined space of warning for 120 years, to say nothing of the seven days that preceded the actual deluge (Gen. 7:4, 10)? And Noah’s curse on Canaan, as distinguished from the blessing of Shem and the enlargement of Japhet, what has conditionality to do with it? The word of the Lord endureth for ever. One might dwell on Joseph’s dreams and interpretations, as well as on Jacob’s blessings on his sons; but enough is said to demonstrate the error, its grave character, and its consequences.

The fact is that scripture everywhere rises up to break the theory that prophecy is uniformly conditional. The assumption would really annul the largest part, if not the whole, of proper prophecy. Its author felt surer of its harmless than of its truth; but he lived to point the moral for others, if not for himself, that an error in principle about God’s word is an unmitigated evil, which may injure ordinary men yet more, because in own case the poison found an antidote in the ardent homage his soul paid to Christ and in unfeigned faith in His atoning work. But in itself falsehood defiles and severs from God’s mind, as the truth gives communion and sanctification. Evil communications corrupt good manners.
Chapter 2

Its Object

Scripture itself lays down, in a text already referred to, the criterion of its object so clearly as to preclude argument when it is understood.

And we have the prophetic word more sure; whereunto ye do well to take heed, as unto a lamp shining in a squallid place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of scripture is of its own interpretation. For not by man's will was ever prophecy brought, but men spoke from God, being moved by the Holy Spirit (2 Pet. 1:19-21).

Here we learn that the prophetic word was confirmed by the vision on the holy mount, where the King was seen transfigured, the Old Testament saints represented, the chosen witnesses of Israel in their natural bodies; and the Father’s voice was heard from the excellent glory pronouncing His complacency in His Son, the center of the whole scene. The apostle, in his making known the transcendent blessings of the gospel, admits the value of taking heed to prophecy. It is like a lamp for those that need one where all is dark wretchedness, till the heart appreciates evangelic daylight, and, further, the heavenly hope of Christ coming to receive us to Himself, a light higher than the luminaries of heaven exceed a candle. How slow the Christian is to make good practically (and this the apostle urged) his own peculiar privileges! If it is so with us now, it was perhaps more so with those who then labored under Jewish prejudice and were unwilling to admit aught superior to that which Daniel or David, Moses or Abraham, enjoyed. Vain thought! which none would have reproved more sternly than those saints of old. Did not the prophets (and such they were) seek and search diligently, who prophesied of the grace toward us, searching to what or what manner of time the Spirit of Christ that was in them did point, when it testified beforehand the sufferings of Christ (literally Christward), and the glories after them? To whom it was revealed that not unto themselves, but unto us they ministered those things which were now announced to us by the Holy Spirit sent forth from heaven; which things angels desire to look into (1 Pet. 1:10-12). Can any words more explicitly assert the peculiar blessing attached to this day of, not promise only, but accomplishment enjoyed in the power of a present Spirit? Among other results is the heavenly light so far surpassing the lamp of prophecy, good as this is. The hope is as much enhanced as the faith; and love proved, tasted, and shed forth as it could not be before, whatever be the reasoning or traditions of men.

But further, we have it laid down as a known first principle, that no prophecy is of its own (i.e. isolated) solution (2 Pet. 1:19). Local and temporal circumstances give occasion; but it forms part of a great whole, of which Christ the King is the center. Taking it by itself is like severing a bough from a majestic tree, of which it is an integral part. All points to Him in that day. Hence the way in which both advents are connected habitually in the Old Testament, whilst the second is set forth prominently in the New. Hence the habit of the Spirit, when predicting the fall of Nineveh, Babylon, Tyre, Egypt, etc., of ever linking them with the day of Jehovah, when the Lord will in personal presence inflict vengeance on ungodly Jews and Gentiles. Making these prophecies of their own solution is when men stop short with present fact, and even misuse this to the deeper unbelief of effacing the great unraveling of that day when Jehovah alone shall be exalted, and every word verified indisputably by divine judgment.

Such is the genuine unforced meaning of this scriptural canon. It is not “our,” viz. the readers’, any more than “of one’s own,” viz. the prophet’s, solution; for neither is here in question. Not the prophet but the prophecy had as yet been before us. Nor again does ἔπλαυσις mean γένεσις, production, but “interpretation.” The verb, γίνεται, here translated “is,” does not warrant any such thought. Even if we plead for its primitive force of becoming or coming, the meaning is that no prophecy of scripture becomes a matter of its own solution. It is by its nature such as to exclude isolated interpretation. It belongs to a vast system which has Christ and His kingdom for its object. For though the prophets were men, they “spoke from God” under the power of the Holy Spirit. He Who used them to write is the only source of sound interpretation; and this views each prophecy of scripture as a component part of God’s testimony to Christ, in and by Whom only His glory is secured and yet to be displayed.

This, it ought to be evident, excludes the notion that history interprets prophecy. Of course, man’s history, as far as it is true, must coincide with prophecy, as far as it is accomplished; but what of the great mass of prophecy which bears on the day of Jehovah? Will it not be too late to get its
interpretation then? The very text itself disproves the thought: prophecy was given as a lamp for the dark place all through; and now that Christ is come, a better light -- the True Light -- shines, at least for the sons of light and day, indeed for all who truly bow to Him. Plainly one must understand or interpret aright the prophecy, before it can be applied save by guess-work to any event of history; but even so, if this be made all, prophecy is made of private solution. In fact it would be truer to say the converse -- that prophecy interprets history; for God’s mind is given in prophecy, which ever looks to Christ’s glory, anything short of which is at best partial and misleading. The only effectual interpreter of prophecy, as of all scripture, is His Spirit, Who deigns to work in the believer.

It is only then, as we seize the association of Christ with each subject coming before us in the prophetic word, that we really understand it as a whole or in detail. For the divine purpose is to display His glory on the earth, not only in a people called to the knowledge of Jehovah as His own, but with all nations yet to be blessed when His own people are blessed (Psa. 67; Isa. 60). It is Israel that have the earthly call and purpose of God, the nations then subordinate.

But there is blessing for none apart from Christ, the object, center, and security of all the promises of God. And this, in varied form and fulness, the Old Testament demonstrates. Of old a curse came, not the blessing, as the law was violated, God’s witnesses were despised, and idolatry more and more prevailed, first in Ephraim, then in Judah, “till there was no remedy.” God’s people not only vanished from the land of promise, but were pronounced Lo-ammi (not-My-people {Hos. 1}). The return from Babylon, important as it may be, was but provisional, and in no way the restoration of God’s people according to patriarchal promises or early and later prophets. It was only a remnant of Judah and Benjamin, with individuals of other tribes, especially of Levi, who were in time appointed to have their King, Messiah, presented to them, and, alas! rejected disdainedly to death, but in that death glorifying God and atoning for sin, as He had already glorified the Father in a life that bespoke the Word made flesh, full of grace and truth. When the Jew rejected the testimony of the Spirit to the Messiah exalted in heaven, Whom they had crucified on earth by the hand of lawless men, it was all over with the returned remnant, as before with the nation. The same evil heart of unbelief, which gave up Jehovah for idols, rejected Jehovah-Messiah in Jesus, as well as the gospel through His blood; and “wrath is come upon them to the uttermost.” The King was wroth; and He sent His armies, and destroyed those murderers and burned their city, as the rejected Messiah forewarned (Matt. 22:7).

Then God began a new call above, believers from among Jews and Gentiles united to Christ on high, as the one body wherein is neither Jew nor Greek: all the old distinctions are blotted out; Christ is all and in all. They are not of the world, as Christ is not; they are heavenly, as He is heavenly, though they be on the earth for the little while that God is calling them out. This explains why the church of God is not properly an object of prophecy; for prophecy regards the earth and living man upon it. But the members of Christ have died with Him, and belong to Him for heaven, being warned against “all that is in the world,” and exhorted to set their minds on things above: a state not at all contemplated by the prophetic word, which is, we saw, as a lamp shining in a squalid place. This lamp we can use, and do well to heed; but we have by grace already a better light in our hearts, and are waiting for Him to take us where He is, the constant hope of the church, wholly independent of prophecy with its earthly times and seasons, its judgments and blessings under Messiah’s government here below.

But has God cast away His people? This the apostle has answered elaborately in the Epistle to the Romans (ch. 11). To the saints in the metropolitan city of the world that then was, the Holy Spirit has declared on the contrary that the day is coming when “all Israel shall be saved” (Rom. 11:26), that is, all Israel who survive the tremendous judgments of that day. He, Paul, was himself a pledge of it: as in Elijah’s time there was a remnant, so there was in the apostle’s day. No doubt, the mass now, yet more than then, are blinded, and salvation is for the Gentiles, not to cast off the Jews but to provoke them to jealousy, as Moses predicted (Deut. 32). Now, if their fall be the world’s wealth, what will be their future rise? Life from the dead. After all, the Gentile was but a wild olive grafted into the olive tree of promise, and is warned not to be high-minded but to fear, seeing how God spared not the natural branches. It is only Gentile pride and delusion that Israel are gone for ever to make themselves “the Israel of God,” and abide till time melts into eternity. Not so! Assuredly if the Gentile abide not in God’s goodness (and who will dare to affirm this?) he will be cut off, and the Jews will be grafted into their own olive tree. Then the apostle drops argument and figure, declaring in plain terms that a hardening in part (it has never been complete) has befallen Israel, until the fulness of the Gentiles be come in; “and so all Israel shall be saved,” according to the prophet (Isa. 59:20). This will be the true restoration of Israel in the day of Jehovah, when the Gentiles meet with conflagration judgment at His hand. It is only fleshly Israel that can be said to be “enemies for your sake as touching the gospel.” It is only they who are “beloved for the fathers’ sake, as touching the election.” What theologians call “the spiritual people,” “the Israel of God,” or believers, cannot answer to this language. It is the same people, enemies as regards the gospel yet beloved as regards election, who shall be saved. For, adds the

7. The reader in weighing Gal. 6:16 may satisfy himself how little the phrase sanctions the use commonly made of it. For the apostle distinguishes “as many as walk by this rule” i.e., of the new creation, from “the Israel of God,” instead of confusing them, as the popular error does. He means by the phrase such Jews as were so in deed and in truth. This indicates the propriety of his language. The error assumes that the apostle wrote incorrectly.
apostle, the gifts and the calling of God are without repentance -- they are subject to no change of mind on His part. God will assuredly restore His people yet.

Thus does the great prophet join the great apostle.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee (Isa. 54:7-10).

So perfectly coincides the teaching of Paul with the prophecy of Isaiah; as both are set aside by the figment that it is henceforth only a question of the church, in which merge all that believe, whether Jew or Gentile: as if God had cast away His people according to Gentile conceit!

Without full credit to God's purpose in this respect, the prophets are unintelligible. Given the restoration of Israel not only to their land, but to Jehovah their God, Whom they will own and see in their manifested Messiah; the field of prophecy begins to be truly discerned. Jerusalem is the city of the great King. “They shall look upon me whom they have pierced.” More than carnage may open “that day,” when the garments, rolled in blood, shall even be for burning, for fuel of fire. But how blessed when they say,

Unto us a child is born, unto us a son is given! And the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there shall be no end, upon the throne of David, and upon the kingdom, to establish it and to uphold it with judgment and with righteousness henceforth even for ever. The zeal of Jehovah of hosts will perform this” (Isa. 9:6, 7).

Nor is this all. As grace called Gentiles when the Jews rejected the Messiah, so prophecy shows us Him in glory the Head of Israel and the Gentiles here below.

And it shall come to pass in that day [not in this], that the root of Jesse which standeth for an ensign of the peoples, unto him shall the nations seek, and his resting-place shall be glorious” (Isa. 11:10).

And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him [the Son of man]; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:14).

And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one (Zech. 14:9).

The key of all is Christ seen in His various glory: not alone Only-begotten Son of God in personal right, but Christ Jesus a Man, dead, risen, and glorified in virtue of His work as well as person; Son of David, Son of man, and, withal Head over all things to His church, the body of Him Who filleth all in all. It is this fact which emerges with heavenly brightness in Ephesians and Colossians, as well as partially elsewhere. It is the omission of it (the mystery, hid in God from the ages, now revealed), which enfeebles alike Fathers, Greeks, Orientals, Copts, Abyssinians, Romanists, Anglicans, Lutherans, Reformed, Moravians, Methodists, etc. Yet the proper character even of Christianity cannot be intelligently apprehended without it. Thus it is a far larger question than prophecy; for it affects all things spiritual, individual and corporate, inasmuch as we ought to be now on earth, as by-and-by in heaven, the answer and witness to Christ at God’s right hand.

Hence also we need not disparage in the least the Old Testament saints, but can allow ungrudgingly their future and heavenly glory in reigning with Christ. Hence we can leave adequate room and time for the displayed kingdom of Christ over the habitable world to come, which is therefore neither the present age nor yet eternity, but between the two. Then the Jews and the Gentiles shall be blessed under Christ’s reign -- Jehovah King over all the earth, the peoples all suitably and sovereignty blessed, none confounded one with another, still less with the bride, the Lamb’s wife, the new Jerusalem, the metropolis not of earth only but of the universe in heavenly glory, yet specially connected with the earth. Even now on earth is neither Jew nor Gentile in that body of Christ, but He is all and in all.

Now there ought to be not the smallest hesitation about this great truth; for it is no question of prophecy as to its full revelation, but of the weightiest and plainest dogmatic scripture, as in Eph. 1:9, 10:

Having made known to us the mystery of his will, according to his good pleasure which he purposed in himself for the administration of the fulness of the times, to sum (or head) up all things in the Christ, the things in the heavens, and the things on the earth -- in him, in whom also we were allotted (or obtained) inheritance, being fore-ordained according to the purpose of him that worketh all things according to the counsel of his own will.

Thus it is sure that God’s purpose in the coming economy {the millennium} is to put all the universe, heavenly and earthly, under Christ as head, we who believe (whether Jews or Gentiles) being His joint-heirs in this unbounded and glorious inheritance; of which, as the apostle proceeds to explain, the Holy Spirit, Who has sealed us unto that day of redemption, is meanwhile the earnest in our hearts. The latter part of Col. 1 may be compared in proof of the general purpose, grounded on the work of the cross, and of the church’s special relationship with Christ as the head of His body. Hence we shall reign in that day with Christ, not certainly giving up our characteristic blessings in heavenly places, and therefore, as Rev. 5:10 says, “over” rather than “on” the earth, where the Jews shall have the central place and first dominion (Mic.
4:8), and the Gentiles willingly bow, even their kings and queens, to Jehovah’s disposal and ordering (Isa. 11; 49; 60; 66).

It is thus the special relationship with Christ that makes all clear in scripture, and assigns the just place to each, whether to Israel, or to the Gentiles. As the church was part of “the mystery,” which is expressly declared to be hid from ages and generations {Rom. 16:25, 26} and hid in God {Eph. 3:9}, it is never as such the subject-matter of the prophets, though principles of the glorious future are already verified in and applied to the gospel now. We may regard it as bound up with, and eclipsed in, Christ (cp. Isa. 50:8, 9, with Rom. 8:33, 34). But when the day is come for the display of His glory before the universe, Rev. 21 shows the bride, the Lamb’s wife, as the heavenly city, the new Jerusalem, the witness of grace, even then with healing for the nations {Rev. 22:2}; as the earthly Jerusalem will be the witness still of earthly righteousness. “For that nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted” (Isa. 60:12). She, in the heavenly places, will reign with Christ over the earth; Israel will be reigned over, but the inner circle on earth, as the Gentiles also more distantly but blessed indeed.

What throws all prophecy into confusion, darkness, and error, is making ourselves, the church, its object. This the church is not. Give Christ, the true center, His place; then everything falls into order, and shines in the light of God before our souls. Such is the effect of God’s word intelligently enjoyed by His spiritual power. Without it all vision becomes as the words of a book that is sealed, which men deliver to one that is learned saying, Read this, I pray thee, and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned saying, Read this, I pray thee; and he saith, I am not learned (Isa. 29:11, 12).

“By faith we understand.” There is no other way, nor ought there to be.
Chapter 3

Its Occasion

The occasion, or moral ground, of prophecy is departure from God, Who sends thereon His word, which convicts of the sin, and holds out His intervention in power to deliver by the judgment of His and their adversaries those who believe. This we see verified in Eden from the fall of man. God at once appears on the scene, brings home to conscience the sin of each, and, in pronouncing judgment on the Serpent, points to the blessing that hangs on the triumph of the bruised Seed of woman, the bruiser of the Serpent’s head. A state of innocence before, or of fidelity afterwards, drew out no prophecy; which, on the contrary, laid the evil of the creature bare, and held out God’s sure resource in bringing in not only judgment of the evil but a better hope: the first man superseded by the Second.

So it is always as a general principle. If Enoch prophesied, it was, Behold, the Lord came with His holy myriads to execute judgment against all, and to convict all the ungodly of all their ungodly works, and of all their hard speech against Him (Jude 14, 15). If Noah so opened his mouth, it was the wickedness of Canaan that drew out the curse, whatever the blessing to Shem and Japheth. It was the foreseen oppression of Egypt and iniquity of the Amorites that formed the background for the predicted gift of the promised land to the seed of Abraham; and it was the too plain failure of his sons which led the way for dying Jacob to tell beforehand what should befall them in the latter days, culminating in the advent of Shiloh, to Whom the obedience (or gathering) of the peoples shall be, however long the interval between the first part and the second.

Man’s theory is that the people of Israel, their kings, and their prophets, stand forth in the history and in the prophecy of scripture as the representatives of God’s cause and of goodness; and that as the history shows them imperfect representatives, so they can only be imperfectly the subjects of predicted blessings, which did or did not belong to them in the measure of their faithfulness. Thus Moab was not all evil, Israel was not all good. Prophecy spoke without reserve of God’s triumphs and of His servants: if Israel belongs to God only imperfectly, her share in God’s triumphs must in that proportion be imperfect also. But the theory does not hold: for it is alleged on the one hand that Moab, Ammon, Amalek, are vanished out of history; it is allowed on the other that Israel exists still unchanged. Yet what were the sins of those nations compared with Israel’s, if at least we bow to the Lord’s estimate (Matt. 11:21-24)? Jonah’s case, too, is misused to prove that it all depends on circumstances whether prophecy could be fulfilled or not. In all cases the fulfillment is supposed to fall short of the strength of the prediction, because it was aimed at a more unmixed good and evil than ever was in any people. Christ, therefore, remains the real subject of all prophecy for good; the Son of David has reigned for more than eighteen hundred years, owned over all the earth as King and Lord, and of His kingdom there shall be no end!

Scripture in no way sanctions this sliding scale and the uncertain or partial fulfillment it involves. The only thing true is that Christ is the object and security, not only of all God’s promises to faith, but of executing His wrath and threats. He is the Son of God, in Whom there is life eternal for those that believe; He is the Son of man, the executor of judgment on those that believe not. That God used Jonah’s preaching to awaken the Ninevites to repentance for a season did not hinder Nineveh’s utter ruin ere long, as Nahum predicted, nor Nahum’s going on to the last Assyrian, when Jehovah will make a full end, and affliction shall not rise up a second time. He may go forth in the pride of power, imagining evil against Jehovah; but, behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows; for the worthless shall no more pass through thee; he is utterly cut off (Nahum 1:15). The Ruler out of Bethlehem shall be thy peace, when the Assyrian shall come into the land (Micah 5:2, 5). Prophecy, whatever it may take in of partial accomplishment, stays not short of the consummation at the end of the age, when He, Whose right it is, takes the kingdom. Thus what is partially accomplished amply encourages that faith which ever waits and longs for His appearing, whilst it furnishes material, because it is necessarily partial till then, for the unbelief which doubts the past and disregards the future, because its pleasure and its confidence are in man, not in the true God Whom it knows not.

But the thoughts even of good men are far from God’s mind and counsel; and deeply interesting it is to trace how true it is that moral ruin in man’s past brings out more and more God’s voice in prophecy. Never were the Israelites in the wilderness lower than when Balaam was hired of Balak to curse them, after their manifold unfaithfulness in the day of temptation. His false prophet went forth to meet --! But
Jehovah met Balaam, and put a word in his mouth. In His moral government He passes over no fault in His people, but blames and chastises. Before the enemy He brings out His thoughts and grace and purposes of glory. Every effort of Balak draws forth a fresh blessing from Balaam, compelled to be the mouthpiece in Jehovah’s hand. Israel dwell alone, are justified, and beautiful in God’s eyes; they have Messiah coming to be their crown of glory and power. But even so it is Israel, and not some other people, and carrying all expressly on to “the latter days.” For no prophecy of scripture is of its own or isolated interpretation. It is part of God’s revelation in view of Christ’s glory on earth in that day.

So Moses’ song (Deut. 32) flows from Jehovah’s unchangeable purpose, whatever the undisguised failure of Israel, the center of His government of the world (v. 8). The very call of the Gentiles is but to provoke them to jealousy (v. 21), as the apostle drew from this longafter, when it came to pass (Rom. 10:19). No doubt, the Gentiles proved utterly unworthy, and God will take vengeance on them (Deut. 32:40-42); but even when He restores Israel as He will (v. 36), He calls the Gentiles to rejoice with His people (v. 43): a principle already, as we know, accomplished in the gospel, but to be fulfilled in the kingdom of Messiah.

When the priests failed as fully as the people, we hear of Samuel raised up on God’s part; as Peter says (Acts 3:24), “beginning with Samuel and all the prophets.” And as the prophet was raised up in sovereign grace to speak for God, so a King is held out even before this as the hope of Israel.

And I will raise me up a faithful priest that shall be according to that which is in my heart and in my mind; and I will build him a sure house, and he shall walk before mine anointed for ever” (1 Sam. 2:35).

The Messiah is the key, the King in God’s counsel, the new and only true Anointed (1 Sam. 2:35), before Whom the priest should walk (soon to have an earnest in David and Solomon, who rejected the house of Ithamar, and brought forward Zadok of the line of Phinehas), as will be seen fully in the kingdom.

Then, when the kings even of David’s line fail more and more palpably, the prophets proper, who were inspired to write their imperishable books whether on a great or on a lesser scale, were raised up of God. Here, if we take Isaiah as a sample of the greater, and Hosea of the less, we may see the same principle as clearly at least as ever. For the introductory chapters (1-5) of Isaiah self-evidently lay the ruin of Israel as the basis of his announcing divine intervention in judgment of evil, and mercy to the repentant remnant, as chapter 6 reveals his formal inauguration on that very ground. Nor is Hos. 1 less explicit, called during the same kings of Judah, but adding Jeroboam, the son of Joash, king of Israel, with children given as signs of the kingdom ceasing from the house of Israel; of no mercy thereon; and, what was still more serious, of Lo-ammi pronounced; yet withal of the gathering of both another day under one head; “for great shall be the day of Jezreel,” thus carrying us on to the glorious scenes of the latter day. In both the ruin was imminent and irretrievable, save provisionally, till Messiah reign over the earth.

But Christ was wholly rejected in that capacity, as the New Testament clearly shows, in fulfilment of Ps. 2 and a crowd of Old Testament prophecies. He has never reigned for one day as Son of David. Undoubtedly the cross brought in higher things, and He sits on the Father’s throne, where David never did, never will sit; as by-and-by He will sit on His own throne (Rev. 3:21). Then not only will the holy hill of Zion be the seat of His power, but He will ask and receive the nations for His inheritance, and the uttermost parts of the earth for His possession, to break them with a rod of iron and dash them in pieces like a potter’s vessel -- a statement of His rule clearly future, and incompatible with His grace as now under the gospel. And though we Christians gladly own Him Lord, “King” does not express His relation to us, but Head, for we are members of His body; and the difference is as momentous in practice as in doctrine. In that day, when Israel is restored, and spiritually as well as literally in their land under Messiah and the new covenant, the nations shall be blessed, and bow before the Son of man. In that day the races that have vanished out of history will once more reappear, according to prophecy, as Isaiah distinctly declares (Isa. 11:14), and others also. The mouth of Jehovah has spoken it. Infidels cry, Impossible. Good men as credulously listen to their vanity, as they fear to trust the word that lives and abides for ever. But God will justify it in its time, and all the more, because not a trace appears now. Scripture cannot be broken. Races remain, whatever the shifting of time, place, or circumstances, as Jehovah will prove in honor of His King.

John 13:31, 32 puts the case from His own lips in the light of God. The moral glory of the cross is the basis of the Son of man’s heavenly glory, and this straightforward, i.e. without waiting for the kingdom which He is to receive, when He returns in visible power and splendor. Then only will the inhabitants of the world learn the righteousness which they dislike and disdain, while favor is shown as now in the gospel of grace to the wicked (Isa. 26:9, 10). Meanwhile Jesus is a world-rejected Lord, but on the throne of His Father -- a seat which none ever had or can share; and He will only take His own throne (Rev. 3:21) at His coming. And hence the only true place of the Christian now, according to the uniform strain of New Testament teaching and sanctioned practice, where fellowship with Christ’s sufferings and conformity to His death are the highest privileges. We who are His are called in the measure of our faith and love to share loyally His reproach in separation from the world till He comes, Who is Lord of all. Then shall we be with Him where He is and for ever; then too shall we reign with Him, instead of being blessed and reigned over here below: a prospect bright beyond all thought, so that the sufferings of this present time are not worthy to be compared with the coming glory.
Chapter 4

Its Sphere

Prophecy is occupied, not with heaven, but with the earth, and consequently with Israel and the nations. This is evident to any familiar with its general scope or its details. Principles which apply in the highest degree to the Christian, the gospel, or the church, may and do appear therein. But the more closely the prophets are scrutinized, the more evident it becomes that Christianity and the church as such lie outside its purview, and that a wholly different condition is contemplated: the government of the world, or divine dealings there to introduce it, not the action of heavenly grace by the power and presence of the Spirit, uniting those who believe, freed or justified from sin, to Christ their Head on high.

Hence it is, as the attentive reader of scripture will not fail to discern, that times and seasons and external signs, as they are not for heaven, so belong not to heavenly men while on earth, save as they may read and understand them concerning others. They are given in profusion about God’s earthly people, whether for their own help directly, or to signify God’s hand on their enemies. Where the Jew is concerned, alike in the New Testament as in the Old, there do we find those suited landmarks. The hope of the Christian and of the church stands wholly on the Lord’s sure promise of love.

In my Father’s house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, [there] ye may be also (John 14:2, 3).

It is His word, expressly and wholly independent of earthly events.

As their faith, so is their hope. Pharaoh was not in question, nor Balak, nor Sihon, nor Og, nor the many hostile kings of Canaan. Satan did resist to blood by human instruments; but an infinitely greater must be met in death and judgment of sin. And so it was in the life of Christ, if we read it, as we ought, in the light of heaven and eternity. There sin is seen leveling all distinctions, and no difference before God between Jew and Gentile is proclaimed; for all are lost. But grace through faith saves all equally and for ever, and constitutes a “new” man of which Christ is head above, wherein is neither Jew nor Gentile, but all are one in Him. This is the church, the fruit of sovereign favor, the heavenly Eve of the last Adam. It has nothing to do now with the government of the world, or with the execution of earthly judgments. God in love gave His Only-begotten Son, not only to become man for us men, but even to be made sin for us sinners, that we might become God’s righteousness in Him, yea, and be raised up together with Him and seated together in Him in heavenly places indeed, in the glory of His grace: for His own counsels in Christ alone account for it all. We are accordingly called to a walk quite different from that which was imposed by the law on the ancient people of God; created, as the apostle says, “for good works, which God afore prepared that we should walk in them,” the details of which fill the New Testament in general. Our worship too is confessedly distinctive, as is our service or ministry. Christ is the center and object and expression of all, as the Holy Ghost is the power acting by the word of God. And the heavenly hope is the crown: His own coming, we are sure of soon, we know not when, to receive us to Himself and present us with Himself in the Father’s house on high.

Prophecy, strictly so called, is quite distinct, and bears directly on the future tribulation, whether that which is called “the great one,” out of which God-fearing Gentiles come from every nation and tribe and people and tongue (Rev. 7), or the unparalleled hour of Jacob’s trouble, out of which he will be saved (Jer. 30:7). In either we never hear of the church; and no wonder. For the Lord, apart from those predicted sorrows, will have called us to meet Him in the air; so that we follow Him from heaven when He appears to deliver the Jews and Israel, who are ready to be swallowed up by their adversaries. On all this the lamp of prophecy sheds its light, deeply needed for the squalid place of the world. But we can say believingly, and without presumption, that we are not of the world, for Himself has told us so. We therefore find a better hope spread before us in His word, though many lose it by confounding it with the just expectation of the Jewish remnant, who look for deliverance by His appearing to take vengeance on their foes. Our hope has no such connection, as it is by our being caught up to meet Him. It is the translation of heavenly grace. For “that day” we come along with Him from heaven. Hence when Christ, our life, shall be manifested, then shall we also be manifested with Him in glory. “The day” is a time of displayed divine power, when “every eye” shall see, and Jehovah be exalted in that day. On this all prophecy converges.
“The land,” and the earth too as a whole, will then become a direct object of divine blessing; and the reader of Old Testament scripture is inexcusable, who overlooks the many obvious places in which God pledges Himself to this end. Doubtless His people and the nations are nearer to His heart; but the long groaning earth, the creation travelling in pain together until now, shall be set free from the bondage of corruption into the liberty (not of grace, which is for souls by the Spirit now, but) of the glory of the children of God at Christ’s appearing. Does this surprise or offend any? It was here the Son of God, Who created all, became man, and lived, and died, by the grace of God. It was here was manifested the wonder of a divine person, humbling Himself in obedience unto death -- yea, death of the cross. It was here God was glorified in the Holy One made sin; and here that Satan was vanquished for ever by Him Who had accomplished redemption by His blood, and was raised in power according to the Spirit of holiness. If heaven and God’s throne be the worthy reward, this earth shall be delivered and reconciled. It may be a little spot compared with the universe, but it is the little spot where Christ wrought in divine love a work matchless in value, to which not man only is indebted for blessing, but God for His retrieved moral glory, and in virtue of which blessing the man who believes is made God’s righteousness. If sin of the first Adam subjected all to vanity, how meet it is that the second Man should more than restore all things! How blessed that Satan should be banished, not only grace as now reigning to eternal life in Christ, and that Christ, no longer hidden, should establish the rejoicing earth with His power and blessing, yet still to the glory of God the Father!

Undoubtedly our best portion is in Christ and with Christ where He is, to share His love and see His glory: better even than being manifested in the glory which the Father has given Him and He has given us, when we shall be perfected in one, that the world may know that the Father sent Christ and loved them as He loved Him. For they appear together in the same heavenly glory, as we see in Rev. 17:14; 19:14; 21:9; etc. But every spiritual mind will feel that it is far better to have Christ’s desire fulfilled, for which He asks the Father as to that which He has given Him -- that where He is they also may be with Him, that they may behold His glory which the Father has given Him, for He loved the Son before the world’s foundation. There shall we be in the richest grace; nothing else could explain it, as it all depends on the Father and the Son, and is outside all prophecy, save so far as the very exceptional glimpses in Rev. 21 and 22 may suppose, if not reveal it. We can readily account for this exception; because at that time those who are heavenly enter with Christ on the reign over the earth; and it is exactly the province of prophecy to speak of God’s government of the world, which cannot be in the full sense till Christ has taken His great power and reigns, and we shall reign with Him.

There is thus a two-fold error to avoid. Many, if not all, the post-apostolic fathers of early date were chilists (without noticing other heterodox men); and their tendency doubtless was to see little, if at all, more than the earth glorious and the glorified saints with Christ: an unworthy view which not only gave up heaven, but shut out Israel from the Messiah and the new covenant, to say nothing of the Gentiles, blessed distinctively on the earth. Revolting from the thought of nothing higher than the millennial earth, Origen, Jerome, Augustine, etc., thought only of heaven for those that are Christ’s, and saw no prospect for Israel and the nations, beyond coming into Christianity by the gospel as now preached, which they conceived to constitute Christ’s everlasting dominion, where all nations should serve Him in perpetuity. Moderns etheerealized yet more, so that the soul practically became all for heaven at death, and resurrection faded away save in name. Revival of prophetic study and testimony recovered many from views so vague. But rarely have the children of God taken in the full truth of placing all things, both those in heaven and those on earth, under Christ as Head and the heavenly saints, heirs of God and joint-heirs with Christ, thus comprehending the universe as His, both heavenly and earthly, to the glory of God the Father. This alone maintains the promised earthly blessings of the Old Testament, not set aside but sealed in the New Testament, leaves room for all that divine mercy has in store for Israel and the nations and creation generally, and without confusion conciliates with the accomplishment of the prophets the resurrection glory of the departed saints from the beginning, and above all, the incomparable results of the mystery of Christ and the church, now revealed in the New Testament, then to be displayed in the heavens and over the earth.

Thus also is the progressive character of the divine dealings made evident. For under Christ’s reign in this fulness of glory, Israel will advance from the old to the new covenant and to their Messiah glorified, as the church from her present anomalous ruin to be the glorious bride of Christ; and all nations be delivered from their infidelity, superstitions, and other abominations, to flourish in righteousness and peace; the whole earth be filled with His glory, and the heavens no longer severed from it through the first man’s sin, but maintained in the power of the Second Man from heaven. Not only is there nothing retrograde in any sphere, but there is blessed progress everywhere for heaven and earth. It is only from looking at part of the coming glory that Christians have failed to seize the truth of an advance so marked and universal.

Prophecy then treats of the earthly people, or rather the righteous remnant (Isa. 1; 4; 6; 10; etc.), saved by the Lord’s appearing for the destruction of their enemies, not by translation to heaven, as the heavenly saints will know like Christ Himself, without any dealing in vengeance on the world. The difference is simple and complete. Hence it connects itself with day-light dawning and the day-star arising in the heart, as compared with the prophetic lamp {see 2 Pet.
1:19). Our hope rests on the assurance of His love that He will come and take us to heaven; prophecy tells of blessing and glory for Israel and the nations too on earth by the judgment He will execute on its evil. Hence a Christian might and ought to be waiting for Christ with all his heart, who knew little of prophecy, however good to be known in its place; as on the other hand, souls might be familiar with prophecy, on whose heart that heavenly hope has scanty power, if it have dawned there at all. The apostle Peter was solicitous that the believers he addressed, besides heeding prophecy, should enjoy a brighter light and the hope that belongs to it.

Thus, to say nothing of prophetic “burdens” on the various nations that assailed or oppressed Israel, it is striking to observe that the blessed result of prophecy is, in every case where it is predicted, associated not with the energy of divine grace as now in the gospel, but with the unmistakable execution of God’s judgment at the close of the age. Who does not hail with joy the assurance that “the earth shall be full of the knowledge of Jehovah, as the waters cover the sea” (Isa. 11:9). It is certain, however, that the prophet declares that the Lord shall smite the earth with the rod of His mouth and with the breath of His lips (cf. Isa. 30:27, 33) slay the wicked (11:4), as introducing this blessedness here below. The apostle cites this in 2 Thess. 2:8, and binds it up with the manifestation of the Lord Jesus. Moses had referred to the same thing in Num. 14:21. Judgment there too, not preaching the gospel, is connected with filling all the earth with the glory of Jehovah. Hab. 2:12-14 is yet more explicit; for after pronouncing woe on violence and iniquity, the prophet asks if it is not of Jehovah that the peoples labor for the fire, and the nations weary themselves for vanity: “For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.” What the peoples toil at is but for the fire to consume; their weariness for vanity (cf. Jer. 51:58) the judgments of the Lord will demonstrate, but will do more and better. They will cause the earth to be filled with the knowledge of His glory. Then only will the inhabitants of the world learn righteousness, whatever be the vain hopes of Gentile conceit. Not the gospel in man’s mouth, but judgment in the Lord’s hand, will inaugurate the earth’s deliverance, blessing, and glory (compare Dan. 2:35, 44, 45; 7:11-14). The gospel is now calling and forming souls, apart from the world, for heaven.
Chapter 5

Its Language

As much is often essayed to mystify prophecy on the score of its language, it may be well here to notice the subject a little.

The fact is that all language is more or less figurative, more especially where it is poetic or impassioned. History, if it be not a dead chronicle, abounds with figures; but none the less does it aim, or at least profess, to give nothing but the truth. Simple language is distinguished from figurative, though both styles are freely used and understood readily in all compositions, as well as in oral address and ordinary conversation. Carnal and spiritual are the true correlative, as also literal and mystical; but these respectively apply to the sense of what is said or written, rather than to the diction. Allegory, parable (or its abbreviation in proverb), and symbol, again, are varieties of form in which truth may be conveyed, but they ought not to be confounded with figurative language. A symbol may be a material object, actually existing, and applied morally; or it may be made up by combining in one a variety of existing objects, so as to give God’s moral view of what is thus revealed, as the four beasts or Gentile imperial powers of Dan. 7, the fourth of which reappears in Rev. 11-19. But symbolic language is exceptional, and seems limited to prophecy during the times of the Gentiles. It is in no way characteristic of prophecy in general. In every case what was conveyed was real, not artificial: when accomplished, it is history from the divine side.

It must never be forgotten, however, that, whatever the form or figure employed, the subject-matter referred to in prophecy is not ideal but real, any more than in the rest of scripture. It may be a fact or a place, a person or a people, a time or a state of things. Simple language may be used alone, or with figures to impart vividness, as in all speech; or symbol may be used, as sometimes in Ezekiel and Zechariah, and yet more in Daniel and the Revelation; but what is conveyed is a reality, and not a figure. Poetical elevation is not uncommon, any more than figurative representation; and only in an exceptional way, as in Daniel 11, have we the revelation of events successive in relation to each other, though with gaps first and last, for which room is carefully made in the terms of the prophecy itself, before the grand terminus of all, the conflict of the close, in which figures for the first time “the king” in “the land,” as distinct from him of the north and him of the south. “The king” it is as idle to confound with Antiochus Epiphanes as with the Pope or Buonaparte. It is the final catastrophe, ending where all the visions of Daniel, and we may say generally of the prophets, do end, in the coming kingdom of the Messiah. As they have one divine authority, so have they one glorious consummation, when He takes His great power and reigns. Thus, as all prophecy looks to that end, none is of private or isolated interpretation. It is the Spirit glorifying Christ, when He shows the things that are to come.

The Revelation, as it is the latest, so it is by far the most elaborate, of all prophetic books, consisting throughout of visions, in which symbolic objects fill a larger place than anywhere else in scripture. Still, it is to be observed that the prophet conveys literally what he saw in the plainest language. The objects and acts in the scene which he in the Spirit saw, and the words announced to his ears, are given with precision. The symbols we have to study and comprehend in the light of general usage and of the particular context; for symbolic forms, though less plant than the ordinary expressions of thought, are, like the rest, modified by their associations; and the Holy Spirit alone can guide rightly in this and in all else of scripture; as common sense does in the affairs and intercourse of natural life. Save in the symbolism which forms a comparatively small part of prophecy, its language differs only in degree from that of scripture generally, and must be interpreted on exactly the same principle. Indeed even the symbolic portion finds its counterpart in the types not only of the Pentateuch, but of scriptural history as a whole. The form may vary according to divine wisdom, but one mind and purpose will be found to pervade all. Every scripture is inspired of God; and as Christ is the image of the invisible God, and He alone declared the Father, so is He the object of all inspiration, and others only appear as related to Him.

The late Dr. P. Fairbairn (Prophecy, 86), who sought to allegorize the prophetic word, contends that, if Gen. 3:15 is to be read literally,

it speaks merely of the injuries to be received from serpents on the one side, and of the killing of serpents on the other: and any member of Eve’s future family, who might have the fortune to kill a serpent, should, by so doing, verify the prophecy.
But no spiritual mind could tolerate such an interpretation, no
fair mind allow the relevancy of the argument. Jehovah
Elohim addressed the tempter, and winds up His sentence by
the words (so pitifully travestied for controversial purposes)
which, understood in simple faith, have comforted believers
from that day to this. It is burlesque, not argument, and
utterly vain to maintain that Israel means the church, or that
Jerusalem means the New Jerusalem, which is the desired
conclusion. Nor is there the slightest force in explaining away
the bearing of Isa. 40:3, which was accomplished in the
Baptist’s ministry preparing the way of Jehovah; as Isa. 53
was in Messiah’s humiliation and atonement. But all that these
scriptures say is not yet fulfilled, and cannot be till His second
advent in power and glory, which will make good every word
which the allegorical school dissipate into thin air. The
rejection of the herald and of his Lord has suspended very
important parts of both predictions as of prophecy in general,
which await “that day,” when Jerusalem’s heart shall hear
what is spoken, and rejoice that her warfare is accomplished
and her iniquity is pardoned: then the glory of Jehovah shall
be revealed, and all flesh shall see it together. Even the first
prophecy, like the great mass, awaits that day for its full
effect in the execution of judgment on the Serpent. For
prophecy, as the rule, lets us see the glorious end of God
when Christ takes His great power and reigns. We may and
ought to see what faith alone can see now; but the future King
of glory will be the public display to every eye.

Those whose theory it is that all prophecy is ideal, have
to face the fact that a vast deal given out by the prophets has
been fulfilled literally. Ignorant self-will denies in vain what
is patent. Its accomplishment is plain in Nineveh and Babylon,
in Tyre and Sidon, in Edom and Egypt, as well as in the
Medo-Persian and the Macedonian powers, to say nothing of
Rome; above all, in Israel before the Assyrian and Chaldean
captivities, and in the subsequent partial return of the Jews to
be dispersed again, as they were by the Romans, still more
terribly after the cross of Christ and the rejected gospel. In
the predictions simple language, figures, and symbols were
employed as God saw fit; but the cities, the nations, and the
lands were known historically, as the changes were punctually
accomplished; and many an unbeliever has been arrested by
this evidence, to learn still better and deeper things from
God’s word, even Christ and His redemption.

Take an example of symbol in Ezek. 17. The parable of
the eagles is as determinate as if the prediction had been
couched in literal terms. The scripture itself interprets the first
great eagle as the king of Babylon, the second as Pharaoh. By
the breaking off the topmost twig of the cedar of Lebanon,
and placing it in a city of traffic, was meant the king of
Babylon putting down Jehoiachin, and carrying him captive to
Babylon. By the taking of the seed of the land to become a
vine of low stature, we are to understand his setting Zedekiah
(for so Mattaniah was new named by the conqueror) to be his
vassal king in the land. The king of Egypt, though typified by
a great eagle with great wings and much plumage, is not said
to be of long pinions, nor with feathers of various colors like
the king of Babylon. Yet Zedekiah breaks his oath, and turns
for aid to Egypt against Babylon, to the destruction of his
kingdom by Jehovah’s decree. The manner of conveyance
differs from that of history; but the parties in view, and the
results of the action, are no less certain, fixed and exclusive.
If there are general lessons in divine prophecy, so there are in
inspired history. Nebuchadnezzar and Pharaoh-Hophra (the
Apries of the Greeks, and perhaps Psamatik III of the
Egyptian monuments) are here intended, and none else. So it
is with the two deposed Jewish kings.

But it has been contended with no small assurance that
Ezekiel, referring in ch. 17 to Isa. 2, connects it with
circumstances which oblige us to understand the elevation of
the sacred mount spiritually, and as verified in what has
already been, and not in what is to be. The reference is dim
to moderate eyes, without disputing that the elevation of
Moriah is of a moral kind. But the evidence is certain that the
glorious promise is future in both chapters. In the tender
young twig from the highest branch of the lofty cedar is
undoubtedly meant the Son of David, and not Zerubbabel. Yet
it is not the first advent, but the second, which is in the
perspective of the prophecy. It is the kingdom, and in no way
the church. Never will the “little stone” expand into the great
mountain that fills all the earth till the blow is struck on the
toes of the image of the Gentile powers {Dan. 2}, and breaks
them all into pieces, like chaff to be swept away by the wind.
The lowly condition of Messiah is no doubt pointed out here,
but yet more the power and glory of His kingdom, when He
is set, as He will be set, on His holy hill of Zion. The church,
on the contrary, is unfaithful to her calling if she be not a
despised pilgrim and stranger here below, as He was, till she
joins her coming Bridegroom in the air, before she appears
with Him, when He appears to fulfill His glory over all the
earth, as He will in that day. Symbolic language therefore is
no more vague than any other.

Again, the attempt to turn the prophetic style and diction
into an engine for setting one prophecy in opposition to
another is unworthy of a Christian. Isa. 56:7, 8; 60; 66:21-
23, are in no conflict with Isa. 56:3-5; 65:17; 66:1-3; any
more than Jer. 3:16 with 30:18-22; 31:31; 33:15-22. Such
objections spring from ignorance; for evidently the statements
arrayed, one against another, are quite consistent, and teach
distinct truths. So Ezekiel’s last vision, where the temple is so
important on earth, in no way contradicts John’s last vision of
the New Jerusalem on high, wherein is no temple. These
cavils are a fair sample of the follies of spiritualizing, which
confounds heaven with earth, and sets prophet against
prophet, and even the same inspired men against themselves.
It is too sad to find such teaching in a believer, set forth and
accepted with no small blowing of trumpets, though worthy
only of an infidel. But it may be for that very reason the more
instructive a warning against false principles of interpretation.
Nor is it prophecy only that is misunderstood. The error substitutes Jewish for Christian relationship to our Lord, destroys that bridal separateness which is enjoined on the church (2 Cor. 11:2, etc.), and consecrates desires and ways of undisguised worldliness to the dishonor of God and His word about us.

Granted that prophecy in each case exceeds what history can tell. This is an essential constituent of its character. It is a vast system of divine prediction, the center of which circle is Christ, and Christ assuming by God's gift the government of the world with Israel nearest to Him at the end of this age. If the prophecies, even about races supposed to have vanished, were exhausted, every one might be made of its own interpretation. But it is not so. They look onward to "that day." Their partial accomplishment is the pledge of all that remains to be fulfilled. Faith, accepting the part, assuredly awaits the whole.

Unbelief, over-looking the divine mind, works evilly in two forms. Some are too instructed to deny the tallying of facts with the words of the prophets. Starting with the assumption that prediction is impossible, they essay to prove that the alleged predictions must have been written after the event. Hence the importance of knowing when the prophet wrote; for, this once clear, their inspiration by God flows from the correspondence of word and fact, which is confessed. There is another class, however, who, if they could, would pare down or eliminate all exactitude, and reduce the word of prophecy as much as possible to general principles and ideal forms, without definite line or historical issue. Vagueness of interpretation is so complete that even in the Apocalypse distinct prediction is nowhere, unless there remain enough Protestantism to discern Romanism in Babylon.

It is vain to reason from the curse on "the Serpent," or the raising up of "David" in the future (Ezek. 34:23, 24), against a strict and full accomplishment of prophecy. All who are worthy of consideration agree that the context demands the great enemy in the one case, and the great King of Israel in the other; all repudiate a lowering literality, with which the surrounding words are incompatible. There is a genuine as well as a spurious literalism, with figures interspersed, as in Isa. 2 or 40, which none but adversaries urge in their efforts after allegory. As vain is it to argue the discrepancy of Isaiah in his later chapters, which await the days of the world-kingdom of our Lord and of His Christ; as do the passages cited from Jeremiah, and yet more obviously those from Ezekiel. That Rev. 21 is symbolical is true, as it treats of a heavenly object; whereas all the others speak of Israel and the Gentiles on the earth in plain terms, with figures here and there. Scripture is perfectly consistent. The fault is in the confusion of its misinterpreters. Israel and Judah mean expressly the two houses or families of Jacob's posterity, and none other; Zion and the mountain of Jehovah's house mean the seats of the throne and the temple respectively in the land, and the Gentiles are the nations of the earth, distinct from Israel here below, and from the church and risen saints generally on high. The attempt to spiritualize these objects is a mere dream, which no idealist among Christians at least has ventured to act on consistently. For the theory is that all these objects distinguished in prophecy are the Christian church now, or in the future, under the gospel. What? Israel, Judah, Jerusalem, and the New Jerusalem, Zion, Moriah, and the blessed Gentiles too! Can any scheme to interpret be more despairing or grotesque? It is really the aim of the enemy to discredit and destroy the true force of the prophecy, and thus of God's word altogether. The result is little but cloud-land, as it would be wholly, if it were applied logically throughout.

If it had been drawn from an induction of scripture that prophecy is not mere history anticipated, but admits of a perspective, and that an accomplishment may be true and not complete, that only the manifested kingdom of our Lord in a day yet to come will exhaust it in its opening, its establishment, and its results, no sober Christian could rightly deny this. But the principle is false; for as the rule, prophecy sets forth divine intervention, not in grace, as in the gospel, but in judgment and power, as in the world-kingdom of our Lord and His Christ. There are common grounds of mercy and exceptional hints, which were fulfilled in part, and justly the gospel meanwhile, as the New Testament shows. But prophecy cannot be fulfilled as a whole till Christ be glorified in Israel and their land, the center of earth's promised blessing, of which it speaks abundantly. Incredulity avails itself, not only of extravagant spiritualizing on the part of erring Christians, but of fulfilment not yet complete, to deny what has been really accomplished. Let us search and see how that part was accomplished, and thus learn what to expect for the future. That there were great moral principles, that there was a manifestation of God's ways and glory, is most true; but these are actual facts before all eyes. All this we shall find in the light of the New Testament; not less, but far more, we may surely expect for the day when every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him, whatever the peace, joy, and blessing, and glory that follow.

But it is pleaded by the allegorists of the Old Testament, that the apostle Paul in particular sanctions their principle of interpretation; and they cite in proof Rom. 2:28, 29; Gal. 4:26; 6:16; and Heb. 12:22. These scriptures, however, do not touch the question, and are therefore invalid for their purpose. Let us review them in their order.

In the first {Rom. 2:28, 29}, the apostle is expressly arguing with the Jew from v. 17, and charging home his guilt notwithstanding his privileges; as he had dealt with the Gentile in the latter half of ch. 1, and in the first half of ch. 2 with the speculative moralist, who might pique himself on being no longer an idolater. In order to afford any show of reason, the text in question should have been an address to Gentiles treating them now as Jews; whereas it is to the Jew strictly
and exclusively, to show that his privileges can in no way screen him if ungodly, and that he only is an accepted Jew who is so inwardly. There is not a thought accordingly of calling believing Gentiles, Jews.

Nor is there any satisfactory ground in Gal. 4:26; and this is the more in point because the apostle does say that Abraham’s two sons, and their mothers, contain an allegory; not the language of the prophets, but the persons and facts in Genesis.

Now this Hagar is Mount Sinai in Arabia, and answereath to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother, the critical text rejecting the word “all.” The truth is that this scripture disproves the hypothesis, instead of giving the least warrant to construe Jerusalem of the church. Our mother, says the apostle, is “the Jerusalem that is above.” The note to p. 32 has shown “the Israel of God” to mean those Israelites who now believe the gospel, and so to give no license to call Christians, Israel, or to read Israel in the Old Testament into Christians. The general body of believers are distinguished from this special class, “the Israel of God,” in the verse itself.

In the last passage, Heb. 12:22, the apostle contrasts with Sinai (the mountain of the nation’s responsibility under law, with its associations of judicial terror and gloom) Mount Zion to which the Christians had come, no less conspicuous as the seat of royal grace, which was won for the true king of God’s choice in the past, after man’s choice had fallen by Philistine hands instead of working deliverance; Jehovah’s resting place for ever, for there He will surely set His King, upon His holy hill of Zion. But the Epistle proceeds in the next clause to distinguish it from the city of the living God, heavenly Jerusalem, as well as from myriads of angels, a general assembly, and from the church of firstborn ones, with which last the hypothesis identifies Zion. Any intelligent Christian has only to weigh the passage in order to be satisfied that those addressed are here said to have come (of course by faith) to the entire circle of what is to be blessed in the coming day, rising up from Zion to God, Judge of all, and thence coming again to the blood-sprinkling, that speaketh better than Abel for the earth, when curse shall yield to peace and glory. No disproof of the traditionary confusion can be conceived more complete or decided.

There is another consideration which must strike every unbiased mind. The restoration of Israel is so plainly intimated in the very scriptures which declare their ruin and scattering, that some of the allegorizing school admit cordially, not their conversion only, but their return nationally, though truly renewed and for such peace and glory in their land as they never had of old. Now this is to give up their false principle. For were it to stand logically, it is hard to conceive how on that principle God could predict His gracious purpose of restoring, in the latter day, Israel for blessing in their land under the Messiah and the new covenant. Taken in their plain and uniform meaning, the prophets are full of that blessed expectation for Israel in divine mercy, but not without hints here and there of grace toward the Gentile, sometimes during their eclipse, as in Isa. 65:1, 2, and Hos. 1:10. Yet these texts afford no pretense for the identification, but the contrary.

It is full of interest to observe the spiritual skill which was given to the apostles Paul and Peter in quoting from Hosea. The former, in writing (Rom. 9:25, 26) to the saints in Rome — chiefly Gentiles — applies, not only Hos. 2:23, which predicts the future recall of Israel, but also Hos. 1:10, which reveals the actual call of Gentiles, not to be His people as Israel shall be by-and-by, but to have the blessed title of Christians now, “sons of the living God.” Mark the singularity of the phrase “in the place where it was said unto them Lo-ammi, there it shall be said unto them, ‘sons’.” It was among the nations while the Jews are not recognized as such. The latter, in writing (1 Pet. 2:10) to the Christian Jews scattered in Asia Minor, applies only Hos. 2:23. The mass of their unbelieving brethren forfeits any such privilege now, however surely to be made good to those that repent at the last, as God declares it will when the prophets are to be fully accomplished. Those who now believe anticipate that blessing (with much more peculiar to Christianity), “who were once not a people, but now God’s people; who were not objects of mercy, but now obtained mercy.” Only in the verses following it is carefully shown that, instead of being sown in the earth, never more to be rooted up, but to flourish for ever in the bright kingdom of Messiah here below, they are called to follow Him in present rejection and reproach and long-suffering, “as pilgrims and strangers” till His appearing in glory. This is the present calling of the Christian.
Chapter 6

Some Old Testament Prophecies Referred to in the New Testament

In Matt. 1:23 we have Isa. 7:14 cited, and applied to the birth of the Messiah. The facts stated prove its literal fulfilment. Now there are symbols and figures, as well as simple language, in Isa. 7-9:7; but this does not hinder the Holy Spirit stamping the prophecy of the Incarnation, not as an “idea” or general principle, but as an objective fact. There were other children for signs and for wonders in Israel -- Shear-jashub already born, and Maher-shalal-hash-baz about to be, sons of the prophet; but they are as distinct from the virgin’s Son Immanuel, as Hezekiah, already a dozen years old at least and born before Ahaz came to the throne. Neither he, nor Isaiah’s children, were born of the virgin; nor could even Hezekiah, still less a future unknown son of Ahaz, call it his land, as Immanuel can. Whose name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, the Destroyer of the last Assyrian, and the Deliverer and King on David’s throne forever. Alas! there is the secret root of unbelief. He is the Great Unknown, not the writer of chs. 40-66, though Isaiah’s was indeed the pen that indited them, but Isaiah’s theme, the virgin’s Son, in the striking parenthesis of his introductory chapters. Had men but seen as God reveals Him at the beginning, they had not doubted the voice of God through Isaiah at the end.

Even the chief priests and scribes (Matt. 2:4-6) could answer unhesitatingly as to the place where Messiah should be born. It was none other than Bethlehem of Judaea according to Micah 5:2. The Holy Spirit in no way discountenances, but accepts the light they saw from the lamp of prophecy. Luke 2 adds the providential ordering by which Joseph went from the north of the land to this particular spot in the south. God was taking care, we may boldly say, that the word should be fulfilled to the letter. And the true-hearted believer may see how full of instruction is the context; for the words immediately preceding declare that the Judge of Israel should be smitten upon the cheek. Then comes in the parenthetical v. 2, which reveals not only His birth as David’s Son, but an everlasting kinship (for indeed He is Immanuel, God with us). And because of the Jews thus contemning their Ruler in Israel, they are themselves given up (says v. 3) till she which travaileth hath brought forth -- till the birth of the divine purpose for the restitution of all things. “Then the remnant of his brethren shall return unto the children of Israel,” or, in the figure of the apostle, the natural branches be grafted into their own olive tree. Then will the glorious hopes that follow be punctually fulfilled. Neither Satan nor the Lord will have any difficulty in finding the Assyrian who, in that day, is to perish in the land. There the Assyrian stands on the page of prophecy, as he will on the stage of the future to perish for ever. So false is it that neither the restoration itself of Israel, nor the events growing out of it, can be understood according to the letter. So true is it that those who reason thus maintain that, in this sense, considerable portions of the prophetic scriptures can have no proper fulfillment. “And why, then,” they boldly ask, “should any be supposed to have?” It is systematic dishonor of God’s mind through ignorance of the scriptures and of His power.

The next quotation (Matt. 2:15 from Hos. 11:1) is full of interest. The prophet was inspired to blend, as it were, Israel of old and Christ called out of Egypt. He, before God, was the true Israel, and their history recommenced in that blessed Person for Whose sake God had led out the ancient people at their beginning. There is a sad tale of self-will, rebellion, idolatry, yet to be repented and forgiven, when the generation to come shall say, Blessed be He that cometh in the name of Jehovah. The observant reader may see in Isa. 49 a similar transfer and identification of Israel and Christ. This is not merely literal, but spiritual in the true sense, not the vague spiritualizing which fritters all away, forgets the glory and relationship of Christ, blots out Israel as such from God’s mercy in the future, and lowers the church from heaven to earth.

Matt. 2:17 exhibits a difference in the form of citing: “Then was fulfilled” Jer. 31:15. What can more strikingly testify how Christ is ever before the Holy Spirit than the application here by our inspired evangelist? A heathen, or certainly a Jew, might admire the beauty, and boldness, and elevation of the impersonation; who but God would have thought now of the mourning prophet’s words, which brought His Son before Him in the Edomite’s slaughter of the babes of Bethlehem? Matthew does not say that it was the object of the prophecy, as in other cases. If the evil one prompted the savage jealousy of Herod, God felt for Rachel’s children affresh when shielding the Messiah, Who will yet reward her work, give hope for her latter end, and bring the children again to their own border.

The last verse of ch. 2 {Matt. 2:23} gives another variety, that differs not only in the form, but in the general reference: so that (δῶρον, not ἵνα) it might be fulfilled which was spoken by the prophets. It was their scope. He was to be despised of men. So His residence accorded. “Can any good come out of Nazareth?” (John 1:46). There Joseph took Mary and the Heir of all the promises of God. Such was the scope of the prophets.
“Isaiah the prophet” is said, in Matt. 3, to have predicted John as “the voice of one crying in the wilderness” (Isa. 40:3). This would be decisive if higher criticism consisted with the fear of God -- if it trembled at His word. How came men to set themselves above apostolic authority? Because they must otherwise, accepting prophecy, give up their scepticism and bow to God’s revelation. If Isaiah wrote this wondrous moral pleading to the end, he clearly predicts Cyrus by name and character, by mission and work, and graphically foretells Babylon’s fall, and the return to Jerusalem; nor this only, but the rejection of the Messiah, and His atoning death, by the faith of Whom the people, no longer impenitent, become God’s servants through Jehovah’s Righteous Servant, Who appears at length for their final deliverance and everlasting joy, and the destruction of enemies within and without. As to the bearing of the words quoted by the Baptist, they must be childish indeed who fail to see that they describe the service of John as Messiah’s herald, a moral work set out in material figures, as is common in the New Testament. Never have I heard a whisper of future “engineering” intended, save by believers in human progress, and in a millennium brought about by man’s instrumentality rather than by Christ’s advent. But there may be souls no less simple and rash on the other side.

“Isaiah the prophet” is cited again (Isa. 9:1, 2) in Matt. 4:14-16, and with marked propriety. Just so much of the prophecy is used as bears on the first advent of Christ, the great light that shone on her that was distressed, “the way of the sea, beyond Jordan, Galilee of the Gentiles,” &c. The figurative language of the former quotation in no way forbade its literal accomplishment in John the Baptist, without a vague series of heralds to bring in the Lord. So equally bold figures here only render vivid testimony to that True Light which Christ was, not to His forerunner who bore Him witness. They are both definite and accomplished prophecies. Only the very next words in Isa. 9 open the unfulfilled coming glory of Messiah here below:

Thou hast multiplied the nation, thou hast increased their joy. They joy before thee according to the joy in harvest, as men rejoice when they divide the spoil:

words alien from gospel blessing and from heavenly glory, but perfectly expressive of the world kingdom of our Lord at the end of the age. Hence the flash which shines next, lighting up the judgment which brings it in.

For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken, as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood shall even be for burning, for fuel of fire. For unto us a child is born, &c. (R.V.)

This ought surely to be unmistakable. It is the Second Advent, not the first. In the perspective of the prophet the one is followed by the other. Christ’s death separated them; the New Testament, and its special work and heavenly relationships with the exalted Head of the body, come between. But the one is as literal and distinct as the other, though figures cluster round both to enlighten faith, not to wrap in mist and cloud as men wish.

The next quotation of prophecy is from “Isaiah the prophet” (Isa. 55:4): “Himself took our infirmities and bare our diseases” (Matt. 8:17). The evangelist applies it to Messiah’s removal of disease. Atoning work is distinguished, and even contrasted, with the latter half of v. 4, in vv. 5, 6, 8 (last clause), 10, 11, 12, though there is more than atonement. And so the New Testament cites these, not v. 4, for atonement. Thus all is precise and definite in the prophecy, as well as in apostolic citation. It is scientific theology which produces darkness, of which it is equally unconscious and vain, with which it would, if it could, envelope the divine word. It really deceives itself. The prophecy is luminous throughout, opening and closing with Messiah’s exaltation in His kingdom to come; but almost all between is the inimitable portrait of His humiliation and death in man’s rejection and God’s atonement. It is not surprising that those who love to regard the prophets as dwelling in their own fog are shy of a chapter which is not more sharply defined than it is momentous and humbling. Nor is it that figures are lacking, but that simple language pervades it from first to last. Symbol is wholly absent, and all excuse for allegorizing; and the rather, as there is most needed yet spiritual food already prepared of God for the spiritual.

The Lord, in Matt. 11:10, warrants our personal application of Mal. 3:1 to the Baptist, stopping short of the verses that follow, which await His coming again. And though Luke 1:17 clearly refers to Mal. 4:5, 6, it is even there only applied morally, or to faith, not historically; as our Lord Himself puts the case in Matt. 11:14 and Mark 9:13:

And if ye are willing to receive it, this is Elijah which is to come.

Nothing is farther from His mind than to set aside a future action of Elijah (cp. Mark 9:12; John 1:21) before the great and terrible day of Jehovah come, a description in no way suiting His first advent in grace, even though moral judgment accompany that grace.

The only other quotation that need be noticed here is in Matt. 12:17-21, from Isa. 42:1-4. The folly of a great unknown prophet [that, allegedly, wrote Isa. 40-66] is cut off here also by anticipation. “Isaiah the prophet” spoke it: a distinct prediction applicable at that time to the Messiah’s presence in lowly meekness, and with tender care for the crushed or the dim, waiting for ultimate triumph. Never can it apply again as then, though it looks to the end from that beginning. The poor of the flock would, and did, appreciate His unpretending grace, whatever the disappointment of His brethren after the flesh, and however the wise and prudent find excuse for unbelief and a plea for stumbling. But divine wisdom is justified by all her children.
Chapter 7

General Remarks

Summarily then it may be said that the New Testament affords proof, ample and clear, that the prophecies of the Old Testament are so much the more strikingly accomplished, because they are selected from all its three parts -- Law, Psalms, and Prophets -- written by many hands, scattered over many centuries, yet all meeting as in a common center in Christ. His lineage in general and in particular, culminating in His unique birth, with its time and place; His despised position, His meek and lowly life, the gracious character of His ministry, and His miracles distinct from all others before Him; His disciples with the law sealed among them, while Jehovah hides His face from the house of Jacob, yet the mass not neglected, but instructed in righteousness by His knowledge. And what can surpass the minute care with which the Holy Spirit treasures up incidents of no value in the eyes of small or great who despise? but how momentous and precious for such as love Him, even where His infinite work of dying in atonement for our sins might seem calculated to overshadow all else! If God embalmed all in prophecy, His children do not explain away the literal fulfilment of His riding into Jerusalem, the predicted King on an ass, and a colt, the foal of an ass, or the Hosannas of the multitude, the cleansing of the temple, the children’s cry in the temple; or, again, His sale by Judas, or the traitor's dreadful death and end, or the purchase of the field of blood, any more than the buffeting and scourging and spitting that befell Himself, or the piercing of His hands and feet, the insults and scorn of His enemies, the vinegar and gall, the parting of His garments, and the lots cast for His vesture.

It is not only that every sacrifice before and since the law pointed to His death; but Isa. 53 is the matchless clue, the prophetic comment, and is so applied by the apostles. Even the manner of His death was predicted in His singular exemption from a broken bone, and the peculiarity of a pierced side, both in contrast with the two crucified along with Him. His burial, so different from His life, was not omitted; and His resurrection as the path to heaven, and to the right hand of God’s throne, are as positively foretold as they were punctually fulfilled. Assuredly we have the fulfillment of these scenes so expressly set out in scripture, that God’s children need not hesitate who do, or who do not, teach according to God -- those who regard the words as hyperbole and essentially unhistorical, or those who take them all in the simplicity and fulness and precision of their meaning, without presuming to think that our faith has exhausted all that God wrote in the scriptures.

How wrong, then, for any man to say that the passage about “the virgin conceiving,” etc., has a manifest historical meaning as applied to Isaiah’s wife! though in unexaggerated strictness to our Lord only. What can one think of the judgment that Isa. 53 seems to refer to events more closely connected with the return of the Jews from captivity! Everyone at all versed in Isaiah’s prophecy must know that this has not the least justification in the contents, and supposes ignorance of the very structure, of the book. Isa. 49 begins the prophetic dealing, not with idols judged in Babylon, and the deliverance wrought by Cyrus (for this closes at the end of Isa. 48), but with the deeper question of the more remote future, the rejection of Messiah and His atoning death and the glorious consequences for Israel, the nations, and kings, to which only Isa. 53 refers, and not in the remotest way to the Jews’ return from the captivity. This is here said in Christian plainness of speech for the truth’s sake, and in no disparagement, but with all respect and love. The sentiments show how deadly is unbelief, even as to prophecy, and in a most estimable man.

Another remark may close this section. Christ has been made an exception, and prophecy allowed in His case to be not hyperbolical, though assumed to be everywhere else. We have just seen how grudgingly its application even to Him is allowed. But where is the warrant for considering prophecy in His case valid; in every other, precarious and exaggerated? Scripture draws no such line; and man’s unauthorized rule to this effect is as capricious as absurd and irreverent. It is forgotten in effect, as always, that every scripture is inspired of God, and that the prophetic word is His, no less than the Law or the Psalms, the Gospels or the Epistles. Even in human testimony, if we could not receive the witness of men about the least things, how trust it about the highest? Truthfulness we want, and have, nor this only, but divine character and purpose everywhere. If we believe it all to be God’s word, such questions are decided. Impossible that God could lie anywhere, or as to anything. If we can trust Him when promising life eternal in His Son, assuredly no less if He speaks of Edom or Egypt, of Jerusalem or Judah.

The current interpretations of Christendom are here altogether at fault; and the consequence is the scanty interest
in the prophets, of which people are conscious that they understand little and enjoy less. Men of learning owe much directly, and more indirectly, to Origen and Eusebius among the Greeks, and to Jerome and Augustine, for that perverse ingenuity which has darkened this large department of holy scripture. The earlier Christian writers, such as Justin Martyr and Irenaeus with Lactantius, were at least simpler, and avoided that allegorizing to which those already named gave so large an impulse. But they were utterly wrong in confounding the Christian hope with the expectations of Israel. By this error was provoked the vague reaction which followed, in which Jerusalem or Zion, Judah or Israel, were regarded as no longer applicable as of old, but to be henceforth realized exclusively in the church. Thus by a different route the same evil result ensued: on the one hand, denying the faithfulness of God to His promises, and hence casting off Israel from that mercy which awaits the people in the day that is rapidly approaching; and on the other, leveling down the church to the plane of Israel, in ignorance of her proper and heavenly relationship to Christ as His body and bride.

Error, as it injures and darkens the good, lends ready and effective aid to the evil and corrupt. Hence the Romish harlot greedily adopted and perpetuated a system of interpretation exactly suited to earthly aggrandizement and intolerant pride and unrelenting persecution of all that stood afoof from its unscriptural aims. The commentary of Cornelius à Lapide may be seen as by one of its ablest exponents. Take as an instance his observations on Isa. 60:12-14, though any other of less renown might suffice. Rome’s faith and kingdom, he says, stand from Christ’s coming through 1600 years, and will stand till His return at the end of the world. For it is needless to say that, like theologians generally, this learned man wholly confounded “the age” with the world, and did not know of “the age to come,” introduced by the unsparing judgment of Rome, as well as of the quick everywhere, long before the world passes away. He adds that the bending unto Zion of their sons that afflicted her, and the bowing down of all that despised her at the soles of her feet, is plainly fulfilled in the Roman Pontiff, who is the church’s head. What a contrast with Christ’s beatitudes for His own (Matt. 5:3-12)! and especially for His chief servants (Luke 22:24-30)! The vain Corinthians began what Popery consummated (cp. 1 Cor. 4:8-13); but God is not mocked. “Ye have reigned without us,” said the blessed apostle, content in present suffering to await the coming and reign of Christ.

Let us now hear Calvin, who is no less a representative man among the Reformed. He says (Calvin, Tr. Series, in loco) that Zion denotes here, as in other passages, captives and exiles; for however far they had been banished from their country, still they must have carried the temple in their hearts. Can anything be more vague and vapid? He adds that Paul justly concludes from Isa. 59:20 (the passage cited in Rom. 11), “that it is impossible that there shall not be some remnant that come to Christ.” This is quite a misconception; for the apostle had already shown that this is true now, but contrasts with the remnant at present the day when “a nation” shall be brought in at once, and all Israel shall be saved. Calvin, like others, ignores this through his mistaken principle. So on Isa. 60:10-12, though heartily denouncing the Papists for their torturing the passage to uphold the tyranny of the Pope, he only modifies the same untenable ground, and deduces the submission of kings to the authority of God and of the church. He has not even a glimpse of Israel under Messiah’s glorious scepter, but swamps it all, saying that Isaiah “intends to speak of that obedience which kings and nobles and the common people render to the church when they promote, as far as they are able, sound doctrine.” Vitrina, in his elaborate folios, sees in v. 15 the change brought to the Waldenses and the Bohemian brethren by the Reformation from affliction to an eternal excellency. The Papist and the Protestant are equally mistaken in principle: which of the two is the more abjectly poor, and distant from the mind of the Spirit, it may be hard to decide; but Rome is more consistently proud and oppressive.

There is another popular variety during the last century, which is, if possible, more ruinous; for it appropriates the earthly glory that restored Israel is to have under the Messiah as the portion of the church universal when it advances more and more on its race after perfection here below. The hoped-for conversion of Israel and of all nations, or at least their profession of the gospel, it claims to be the fulfilment of the prophecy.

These absurdities disappear when we believe the word as the Spirit wrote it; and, while holding fast the hope of Christ for the heavens, we can all the better rejoice in the ancient people blessed under the new covenant in Immanuel’s land, and made a blessing to all nations of the earth: the grand, constant, and universal prospect, which is found in all the prophets. The special Christian relationship, our calling, inheritance, and hope, are unfolded only in the New Testament. It is “the mystery concerning Christ and concerning the church,” founded on redemption, and formed by the Spirit sent from heaven to baptize us into the one body of the ascended Head. The effect of ignorance on this score is as disastrous for practice. For Christians have slipped from their rejected lot and the fellowship of Christ’s sufferings, as they await heavenly glory, and thus become earthly like Israel in desires and walk and worship. Whereas we are not of the world as He is not, and are not to think it strange if fiery trouble come for our trial, but, as we share in Christ’s sufferings, to rejoice that when His glory shall be revealed we may rejoice also with exceeding joy. It is a settled thing for the believer that the present age is an evil one, instead of the vain hope of man to make it a good age by education, science, moral suasion, or religious influence. The gospel, as God sends it, essays no such aim, but is the testimony of God to separate us from its evil in order to be with Christ on high.
Him, therefore, we are continually to await, knowing that He will judge the habitable earth in that day, and thus bring in the new age of righteousness and peace.

In Rom. 11 the apostle lays down the true and only sound principle: the ultimate blessing of all Israel nationally. It is the more remarkable because in the first half of the Epistle he treats of the gospel which effaces the distinction between Jew and Greek, alike guilty, alike justified by faith in the indiscriminate grace of God. There is no distinction on the one hand; for all sinned and come short of the glory of God; and, on the other, there is no distinction between either, for the same Lord of all is rich toward all that call upon Him. The rejection and death of the Messiah left the Jews justly rejected, and gave the occasion for God to proclaim His grace to every creature under heaven, that all who believe in Christ should be saved. When this work of the gospel is done according to God’s purpose, He will take up that government of the world of which Israel has the foremost place according to promise and prophecy, but on the ground of sovereign mercy in which He will also bless all the nations, and this by His Son returning in power and glory to reign in Zion, and possess the uttermost parts of the earth -- indeed to be the Head of the universe in that day, as the New Testament clearly proves.

For the apostle in that chapter furnishes the most conclusive evidence that God has not cut off His people, as it might have appeared from the freeness of the gospel. First, there is a remnant of Israel (Rom. 11:1-6) at this present time also, of which the apostle himself was an instance, the remnant according to the election of grace. Of no other people is this true. Its attaching to Jews only is the witness that God has not absolutely cast them off. Next, though the Jews have as a people stumbled at the stumbling-stone of Messiah’s humiliation, it is not in order that they might fall, but by their trespass, salvation is to the Gentiles (or nations) to provoke Israel to jealousy, and not therefore to cast them off. Again, the figure of the olive-tree teaches the same lesson. For theirs is that line of promise and testimony; and the Gentile, only a wild olive, was but grafted in, on the breaking off some of the branches; and he is called not to be high-minded but fear, lest, failing to abide in God’s goodness, he be also cut off (Rom. 11:7-12). As it is certain that the Gentile has not so abode, but dishonored the grace and truth of God in the gospel, at least as much as the Jew failed in his previous responsibility, the natural branches shall no less certainly be grafted in, when the Gentile is cut off (Rom. 11:13-24). Lastly, direct and absolute proof is adduced from Isa. 59 to expose the fond delusion of conceited philosophy that the Gentiles have a lease of favored place for ever. For when that complement or fulness of the Gentiles is come in, which God is taking,

Not a word of this could apply to the so-called spiritual Israel, but only to the ancient people of Jehovah; nor could the language consist with Gentiles either. Taken in their ordinary import of the terms the reasoning is as sound as the meaning is important. For we are thereby taught to read Israel in its literal force throughout the prophets as the apostle did; and so Zion, Jerusalem, Judah, Ephraim, and all other names. Figurative language there is abundantly in both the Old Testament and the New. It is so in every-day life, and yet more on occasions when we are more than ordinarily concerned. But the names designate facts, even the well-known objects as they occur, and are never themselves figures. Symbols also are employed, which differ from figures as being a composite of ideas which the prophet saw and describes for the more graphic delineation of the object. There is no uncertainty in the employment of either symbol or figurative expression, but rather to give objects all the more force. The objects are real, not ideal, in every case. As plain language is constantly intermingled with figures, there need never be any great difficulty. So when symbols are employed, there is often an interpretation added: only we have to bear in mind that divine interpretations may and do frequently give more than the statement under explanation. The Holy Spirit gives all requisite guidance in comparing with scripture; and He is needed for profitable understanding of Genesis and John as truly as He is for using Ezekiel and the Revelation aight. The true difficulty is quite independent of figures or symbols, and lies in employing the same object now and then as the vehicle of a lesser primary application, while it also looks onward to a larger and more complete fulfilment in due time; the right apprehension of which is at least occasionally a matter of delicacy.

The Jews therefore did not stumble because they understood the scriptures in their plain literal import. On the contrary they shut their eyes and ears against all the prophecies which dwelt on Messiah’s sufferings, and warned them of unbelief and every other sin. They were wholly insensitive to His moral perfection and His testimony of God as light and love, which should have led them to repentance. They clutched at the gorgeous visions of power and glory, and overlooked that they are as full of holiness and righteousness and peace. They ignored the plainest predictions, as much as if they never were written, of their own hatred and loathing of the Messiah, as well as of His being wounded for their transgressions, and being bruised for their iniquities. They never pondered the words that Jehovah laid on Him the iniquity of us all; that the chastisement of our peace was on Him; that by His stripes we are healed.

Symbols

J. N. Darby

Ordinary prophecy gives the application of power to a certain path, and against certain conduct, approved and disapproved respectively of God; it is never the statement of mere facts—those facts are the introduction of God’s power sanctioning, and judging certain things, and introducing Christ’s glory. But a symbol gives the morally characterized existence of the thing itself.

The character of symbolical prophecy is different, and has special instruction in this respect, that, from the nature of it, it gives the full moral characteristics which designate, in God’s eyes, the thing spoken of.

In all prophecy, principles then are involved, but, besides this, facts which effectuate God’s judgment on them, and His estimate of them, for neither does He ever so act, till they are ripe; hence also, if we seize the moral bearing or language of symbols, we get a large introduction into the mind and purpose of God.

A symbol is more than a figure, though in its nature it is figurative.

A figure is simply the use of some known fact or object in nature, or some material act, to represent, and present sensibly, what is moral or mental. It runs into every part of language, and is used unconsciously, e.g., he drew a lovely picture of virtue—"drawing a lovely picture" is a mere figure, at once intelligible, and hardly felt to be a figure and so of almost every sentence we use, which is not simply speaking of material things -- "he dragged me into an argument" -- “hammered away at his subject.”

A symbol goes further; it does borrow images, but it uses them, not merely to render a mental thought more sensible by material objects, but to create a positive object of thought, often combining various circumstances, and characteristics, to give the moral idea of the object whose existence it thus reveals characteristically and as a whole, so that it may be recognized by these characteristics. The mere figurative speech thus takes some sensible fact, as the vivid expression of what is mentally known, or communicated; the symbol takes any known elements or objects to create a new idea—to express a new fact.

The symbol, however, is not always a combination of characteristic elements; it may take an object which is in relationship with others to represent what is in an analogous one-as the Sun, for supreme authority. In such cases, indeed in all cases, the main point is, to seize the abstract idea meant to be conveyed; hence also the object used as symbol by itself, may be also spoken of in positive relationship with another, and the relationship is the point of the symbol, and then we must not confound it with the object taken by itself.

Let me adduce some instances to illustrate what I have just said: In the ten horned beast we have a combination of elements—body—heads—horns. Besides as a beast, what is ravenous is depicted, what is not intelligent as a man, is not in submission to, and in relationship with God, but acting by its own will and power. In a great tree—exaltation and power in the earth, and therewith also competency to protect, and to be a resource for others; or again in the Sun-as indicating supremacy, or supreme authority—we have examples of the second class spoken of. Fowls of the air picking up seed and devouring it, are not the same as fowls seeking shelter under the branches of a great tree, because the idea is not being fowls, but devouring and taking away, of which fowls were a natural instrument in such case; in the other the thought was not fowls either, but the power of the tree to shelter and protect, and the abstract intention of the image is that which we must look to.

Some further details will render these preliminary remarks still clearer, and afford a safeguard against the precipitate use of symbols. When their use is well understood, they will be found to be a regular language, requiring indeed patience, and the power of analysis and abstraction to learn the leading idea of each term, but still, when that is learned, affording considerable assistance in the interpretation of those parts of Scripture in which they are employed.

First then, the same symbol may be used for several objects, and such as are opposed to each other in their historical existence, provided the abstract idea represented by the symbol be maintained.

The Sun may be, and is used of Christ as Supreme in righteousness, or of the supreme power in the dominion of the beast; in either, it is supreme power—in the one case, of righteousness, in the other, of oppression and bitter persecution. The clothing with the Sun in Revelation 12, is still with supreme authority; "the moon under her feet" (of the woman) is merely the reflected system of law and ordinances,
entirely put down and of no worth-in-fact, the state of Israel under the old covenant. The new moon, or the blowing of the trumpet in the new moon, is the return of Israel to light and honor after disappearing from view; it is no longer the reflective character in contrast with the sun, but re-appearance which is the leading idea. Taken simply as the moon, it is a secondary, and not the supreme glory in the place of authority, with the sense perhaps of dependence on another. When sun, moon and stars are found together, all in the ruling and conspicuous place of importance are embraced-what stands in a conspicuous place, a place of display and rule.

I will examine now various symbols which occur to me.

Sun-Supreme rule as ordained of God, in blessing or judgment. "The Sun of righteousness shall arise with healing in his wings" (Mal. 4:1, 2), but it is the time of judgment. In the Apocalypse we have Jerusalem, clothed with the Sun-Jerusalem, or the Jewish people clothed with supreme authority-the old reflection and image of it in the old covenant, under her feet; so, chapter 16:8, it is the supreme power in the earth of the beast. The source of the image is evident-the sun set supreme in the heavens. The full antitype will be when Christ, the Sun of righteousness, takes to Him His great power and reigns, Joel 2:10, quoted in Matt. 24, Mark 13, Luke 21, Acts 2, Rev. 6:12, and chapter 8:12 -- in all these the idea is supreme rule in the sphere spoken of.

The Sun, then, is supreme authority, set up over the earth.

The Moon, a reflected and subordinate vessel, to represent governmental authority on the earth.

The Stars, smaller independent authorities-vessels of light and power.

The Sea and great waters, masses of people, viewed as such, that is, taken in the mass as unformed and undirected.

Rivers are portions of population, to which a given form and direction has been given. It implies often some principle which gives it its character, or produces national consistency, or a nation; only that when used in its highest sense, it is more connected with the influences which flow from God's presence-the refreshment with which He blesses the earth, or even the heavenly city-because a perennial stream, in the East, is a chiefest blessing. As the rivers, in general, are mere general influences which animate and combine men, and give, as a motive, their impulse to them, so this is God's influence to refresh, and make glad His people.

Water, when used by itself, is the Word in the power of the Spirit of God, but it is still the divine source of truth and grace. That which would have been an influence, flowing down from what was near God, to carry diffused blessing and refreshment from Him in all quarters, became, in fallen man, after Babel's judgment, local influences which combined men in human passions and energies. Water, in itself, is looked at also as cleansing, but, in this character flows to us only through the death of Christ -- death to sin is the only true cleansing -- but this requires more accurate analysis.

In the use of water, as a symbol, we must distinguish the element itself, and divers objects physically composed of it where its physical condition is not the symbolic use. In itself, it is used in a double way, as cleansing and refreshing, this is quite natural from its use -- we drink of water, and wash with water-with both the Word is connected, as it vivifies and cleanses, we are "born of water" and "washed with water" -- but "born of water" is intimately connected with cleansing, but it is used for refreshing and drinking.

Where we find "great waters," "many waters," the idea is wholly different --it is not applied to us internally or externally; it is a mighty uniformed mass, seen often in tumultuous motion, and is used for masses of people, as such, i.e., not characterized by particular forms or institutions.

Living water is fresh and clear-it is refreshment in the power of the Spirit, whether springing up in us into eternal life, or flowing from us. The next use of it is in the form of rivers. Still I think here we must distinguish the cases where the main idea is refreshment, and the river is merely its perennial and abundant character, and where "river" is the main idea. Thus, in "a pure river of water of life," the main idea is "water of life"; it flowed from the throne of God and the Lamb, "Out of his belly shall flow rivers of living water" -- this, whether finally in the heavenly city as a symbol, or on earth out of Jerusalem, gives the idea of a blessed influence proceeding from God. It leads up to one of an inferior character, but analogous-that Eden was a water-shed, or plateau of water sources, and thence went off in four streams for the refreshing and blessing of the country below it; this, though they may remain physically, has been ruined, and now rivers are from the source and power of man, however Providence may order it. "My river is my own," says Pharaoh -- the king of Assyria was to "overflow all his banks and reach to the neck".thus rivers came to mean symbolically, nations, armies of people under certain direction or influence, flowing onward actively in a given direction, as, "Whose land the rivers have spoiled." It is still the outflow of active principles, but not of God; the ultimate abstract idea is the same. I have been fuller here, however, because it is the case the most difficult to separate from its adjuncts in its various applications.

A great tree is exalted power and greatness in the earth.

Green grass is general prosperity.

A mountain is the established seat of authority.

Hills are naturally used in a smaller sense, only of inferior power.

A fig tree is man under divine culture, and hence specially Israel, in whom this was displayed.

Vine, and vineyard is the plant of God's planting, and what He has formed religiously, and ecclesiastically; hence, first Israel, then Christ Himself, always of course on earth;
lastly, corrupt and apostate, still on earth, and then finally of it, though under a religious or ecclesiastical form.

The Cherubim, I believe to be judicial power; after the garden of Eden, they became the throne-in the tabernacle, regarding the law or covenant -- in Ezekiel providential government and judgment -- in Rev. 4 they are still the attributes on which the throne is founded, stability, strength, rapidity of judgment, intelligence. But they also refer to the creation; they are the heads of creation on earth -- government also is on earth, and refers to this creation. But to the Cherubim in Rev. 4 is added the characteristics of the Seraphim, because judgment was not only governmental, but in view of the revelation of God, and final according to what He is. The vessels and instruments of His power are no part of the symbol.

As regards the tabernacle -- Brass, is judgment of evil according to the responsibility of man -- Gold, according to what is fit for the presence of God -- Silver, I apprehend to be the faithfulness, and stability of God’s purpose. The court and tabernacle figured the heavens -- the most holy, Christ Himself, as we know by the rending of the veil. God dwelt in Him, but we also are His house. The common thought is, the dwelling place of God.

When we come to glass, it is purity-not as applied to cleanse like water, but that in and on which we walk, where no defilement can be contracted. We have it mingled with fire, when purity as an unchangeable standing is attained, through judicial chastenings also; it is gold transparent as glass (Rev. 21: 21) when divine righteousness and perfect holiness are united in our state and all we are conversant with. It may be remarked that there was no gold in the veil-there was in the Ephod and breastplate. The veil was the flesh that hid, though divinely, what was within. The Ephod and breastplate figured His whole Person in exercise, though a man in grace.

When fire is added to brass, it gives the searching power of judgment, as the full trial of everything.

White, referred to robes, is blamelessness-pure humanity to which nothing could lie reproached.

A horse is the spirit of power from God, gone forth to execute His purpose in judgment -- whatever the instrument.

A white horse is imperial triumph and victory; the other colors give the character of the intervention of God.

Horn is the expression of power, and habitually in a kingdom, and so in a king, but in a king as having the power of the kingdom concentered in him, not the king personally save so far as that is the case.

Heads, on the other hand, are forms of government.

Wings, are rapidity of execution, when referred to flight. They are also used for protecting power, when shadowing any under them, from the familiar image of the hen.

The earth is the revealed scene of God’s dealings-hence, often more immediately connected with the land (the same word) of Palestine.

An earthquake, a violent disturbance of the order and quiet of the ordered earth.

The darkening of the Sun, the supreme authority over the earth losing its ordering power-black as sackcloth of hair, the same, only stronger, and with the idea of trouble, and extinction as a guiding, governing light.

The moon into blood, subordinate and derivative power violently losing its native character.

Stars of heaven falling on the earth, smaller local powers losing all their luster and authority.

Heaven rolled as a scroll, is the whole seat and place of authority subverted; and so of Mountains and Islands, the stable seats of authority subverted, and what was ordered, and rose above the vague mass of peoples, removed.

Colors are symbolical; blue, purple, scarlet-heavenly, royal, and glorious; fine twined linen, purity of nature.

Times -- seven, completeness in spiritual things, and what is directly established of God; twelve, perfection, according to God, in human institution and order; forty seems to have a meaning, but it is not so clear to me.

Dragon -- is open, idolatrous rejection of the Gospel of Christ by Satan’s actual power.

Beast -- is the civil associate glory, and assumed power of the Roman empire under whatever form.

False prophet -- is the concentration, in moral iniquity, of the influence of what was the second beast, or hierarchical energy of spiritual deception. No doubt in Rev. 16 the beast is in its last form, but it is just in equivalent of this name and character of beast that the Spirit acts; hence also the second beast, when it speaks, though having the lamb’s form of power, has the voice and utterance of the dragon, as above noticed, for such is the force, though not the form, of the second beast.

J. N. Darby, Notes and Comments 1:253-259
The Symbols of The Apocalypse

Briefly Defined

Preface

The compiler of this little hand-book is largely indebted to the ablest of Apocalyptic expositors.

The simplicity and grandeur of the Book of Revelation have been greatly obscured, and its difficulty increased by the constant tendency to literalize its symbols.

The earliest and simplest form of written language consisted chiefly of symbolic figures or hieroglyphics, which represented ideas; as letters, at a later period, represented sounds. Thus a sword or a bow would denote warfare; an olive branch, peace; a chain, captivity: and so on. Language of this kind is forcible, simple, exact, and uniform in its signification.

Any natural object used for the purpose of bringing before the mind another object; any image which embodies an idea, or which contains within itself a representation of something else, is termed a symbol, “a grouping together of moral qualities by means of one being or several,” by which a complete idea is formed of the thing symbolized. “Thus with the beast (Rev. 13) it is hardly possible to understand the symmetrical arrangement of seven heads and ten horns; whereas, we understand easily seven forms of government for the beast, and his power represented by ten kings.”

Stafford,
Apocalyptic Symbols

Chapter 1

1. Angel: The mystical representation of one not actually seen. So used of Jehovah. (Matt. 18:10; Acts 12:15.)

4. **The Seven Spirits**: The Holy Ghost in His varied operations of governmental power. (Chap. 4:5.) [Seven is spiritual completeness, the highest indivisible number.]

12. **Seven Golden Candelsticks**: [Lamp-stands.] Responsible vessels of light on earth in their totality.

13. **Garment down to the Foot**: Garb of priestly discrimination, not now in service, but judging.
   - **Golden Girdle**: Divine righteousness and faithfulness. (Isa. 11:5.)

14. **White like Wool**: The divine glory of the ancient of days, viewed in that character. (Dan. 7:9.)
   - **Eyes as a Flame of Fire**: Attribute of searching, intelligent judgment; judicial discernment.

15. **Feet like fine Brass**: Righteousness in dealing with man in his responsibility.
   - **Voice as the sound of many Waters**: Overwhelming power and majesty. (Ezek. 1:24; 43:2.)

16. **Seven Stars**: Completeness of subordinate authority under Christ in light.
   - **Sharp two-edged Sword**: Searching judgment of the word of God. (Isa. 49:2; Heb. 4:12.)
   - **Countenance as the Sun**: Splendor of supreme authority.

18. **Keys of Death and of Hades**: Power over death and the departed state.

20. **Angels of the Seven Churches**: The moral representatives of the responsibility of the assemblies. A symbolical representation of the assembly viewed in those responsible in it.

Chapter 2

7. **Tree of Life**: (See chap. 22:2.)

9. **Jews**: Professing Christians who had turned back to hereditary religion. (Phil. 3:2.)

10. **Ten Days**: A determinate period of suffering and persecution.

14. **To eat Idol Sacrifices**: Association with the false worship of devils in the world. (1 Cor. 10:20.)
   - **Fornication**: Illicit commerce with the world.

17. **Hidden Manna**: The once humbled and rejected One known in heaven.
   - **White Stone**: Individual approbation by Christ.

20. **Jezebel**: Systematic allowance of worldliness, immorality and idolatry.

23. **Death**: Apostasy from God.

23. **Reins and Hearts**: Inward affections and thoughts.

27. **Rod of Iron**: Power of the kingdom.

28. **Morning Star**: Harbinger of day; Christ known as such by the saints now before the day comes.

Chapter 3

5. **Book of Life**: Register of christian profession, true or false; but assumed true till proved false. (Ex. 32:33; Ps. 69:28.)

7. **Key**: Delegated authority. Trust. (Isa. 9:6, 7; 22:22.)
   - **Jews**: (See chap. 2:9.)
12. **New Name**: Mark of supreme authority.
18. **Gold tried in the Fire**: True and approved righteousness.

   **White Raiment**: Clothing for moral nakedness.
   **Nakedness**: Spiritual destituation.
   **Eye Salve**: True spiritual vision.

### Chapter 4

2. **Throne**: The royal seat of authority and government.

3. **Jasper and Sardine**: Divine glory visible to man. (Chap. 21:11.)
   - **Rainbow**: Sign of God's unchanging covenant with the earth in mercy. Post-diluvian relationship. (Gen. 9:13, 14; Ezek. 1:28.)

4. **Twenty-four**: Priestly completeness. The number of the courses of the priesthood in Israel. (1 Chron. 24:4.) Twice the administrative perfection in man.
   - **Elders**: Glorified saints as invested with wisdom and intelligence.
   - **White Raiment**: Recognition of righteousness. (Chap. 6:11.)
   - **Crowns of Gold**: Royal dignity.

5. **Lightnings and Thunderings and Voices**: Signs of judicial dealing. (Psa. 29:3, 4.)
   - **Seven Lamps of Fire**: The consuming power of the Spirit of God in perfect development. (Heb. 12:29; chap. 1:4.)

6. **Sea of Glass**: Solid purity, in contrast with the water of the laver. (Ex. 30:17-21.)
   - **Four Beasts [living creatures.]**: God's attributes in judicial and governmental power on earth. Types of power, firmness, intelligence, and rapidity of execution.

8. **Six Wings**: Supernatural swiftness. (Ezek. 1.)
   - **Full of Eyes**: Perfect intelligence.

### Chapter 5

1. **Seven-sealed Book**: Revelation of God's counsels and mysteries wholly secret.

6. **A Lamb as it had been Slain**: Messiah in power, but recognised as the same as the suffering Redeemer.
   - **Seven Horns**: Perfection of power and exaltation. (Deut. 33:17; 1 Sam. 2:1, 10; Psa. 75:10.)
   - **Seven Eyes**: Perfect intelligence. (Zech. 3:9; 4:10; 2 Chron. 16:9.)
   - **Seven Spirits**: The fulness of the perfection in which He will govern the earth. (Isa. 11:2.)

8. **Harps**: Choral services of praise. (Psa. 98:5.)
   - **Golden Vials**: Priestly service.

### Chapter 6

2. **White Horse**: Conquering aggressive power in providential action. (Zech. 6.)
   - **Bow**: Victorious warfare. (Psa. 7:12, 13.)
   - **Crown**: Imperial authority.
   - **Red Horse**: Power with frightful carnage.
   - **Sword**: War. Slaughter.

5. **Black Horse**: Sorrow and mourning.
   - **Pair of Balances**: Accuracy in measure because of scarcity. (Ezek. 4:16; 5:1, 10, 12; 14:13.)

6. **Oil and Wine**: The luxuries of the rich.
Part 2: Symbols

8. **Pale Horse:** Excessive mortality by sword, famine, and pestilence. (Ezek. 5:16, 17; 14:12-21.)
   - **Fourth part of the Earth:** A limited portion of the Roman earth.
9. **Under the Altar:** As having been as sacrifices to God; their lives offered up.
11. **White Robe:** Recognition of practical righteousness. (Chap. 19:8.)
12. **Earthquake:** Convulsion of the whole structure of society. Darkening and subversion of established authorities.
   - **Sun black as Sackcloth:** Alienation from God and Satanic darkening of the ruling power.
   - **Moon as Blood:** All derived authority in a state of death morally.
13. **Stars fallen from Heaven:** Open apostasy of subordinate authorities.
14. **Heaven departed as a Scroll:** General convulsion and overthrow of all governmental order.
   - **Mountains:** Seats of authority in stability.
   - **Islands:** Mercantile seaports as sources of wealth: independent interests. (Isa. 23:2, 6; Jer. 25:22; Ezek. 27:3, 15.)

Chapter 7

1. **Winds of the earth:** Universal troubles and political tumults. Satanic agencies. (Job 1:19; Jer. 49:36; 51:1; Dan. 7:2.)
2. **Seal:** That which marks for preservation. (Ezek. 9:4; Hagg. 2:23; 2 Tim. 2:19.)
3. **Earth:** (See chap. 10:2.) Sea. (Chap. 13:1.) Trees. (Chap. 8:7.)
4. **144,000:** An elect mystical number of Israel sealed for preservation.
9. **White Robes:** Recognition of righteousness.
   - **Palm-tree:** Triumphant joy after a period of suffering; Millennial rest. (Ex. 15:27; Lev. 23:40; Num. 33:9; Neh. 8:15; Ezek. 41:18.)
15. **Temple:** The place of God’s veiled presence.

Chapter 8

1. **Silence in Heaven:** Temporary suspension of judgment.
2. **Trumpets:** Loud announcements of God’s interference. (Ex. 19:16; Joel 2:1.)
3. **Another Angel:** Christ.
   - **Altar:** The brazen altar; the first point of contact between God and man on earth.
   - **Incense:** The precious perfume of the graces of Christ.
   - **Golden Altar:** Effectual intercession of the great High Priest. (Ex. 30.)
5. **Fire of the Altar:** Judgment in favour of saints in reply to intercession. (Ezek. 10:2.)
   - **Voices and Thunderings and Lightnings and an Earthquake:** Signs of God’s power in the subversion of all established order on the earth.
7. **Hail:** Sudden and stormy judgment from God. (Isa. 28:2; see chap. 16:21.)
   - **Fire:** Consuming judgment.
   - **Blood:** Death morally; apostasy.
   - **Third Part:** The Western Roman earth. [The dragon with seven heads and ten horns drew the *third part* of the stars.] (Chap. 12:3, 4.)
   - **Trees:** Exalted position among men; human power and pride. (Ezek. 31; Dan. 4.)
   - **Green Grass:** Earthly prosperity; human weakness. (Isa. 40:6, 8; 1 Pet. 1:24.)
   - **Mountain Burning with Fire:** A great established power replete with judgment. (Jer. 51:25.)
   - **Sea:** (See Chap. 13:1.)
   - **Blood:** (See ver. 7.)
9. **Death**: Public apostasy from God; the power of Satan. (Chap. 2:23.)
   **Ships**: Lucrative commerce.
10. **Star, Burning as it were a Lamp**: A fallen and apostate dignitary.
    **Rivers**: The activity of bodies of people under certain influences.
    **Fountains of Waters**: The source and origin of these influences.
11. **Wormwood**: The bitterness and misery of apostasy. (Jer. 9:15, 16; 23:15; Lam. 3:5, 19.)
12. **Sun**: The supreme ruling power. (Isa. 13:9, 10; Ezek. 32:7; Joel 3:15.)
    **Moon**: Derived light; that which reflects the light of the sun in his absence.
    **Stars**: Subordinate authorities.
    **Darkness**: No perception of God’s will; strong delusion to believe a lie. [The four trumpets affect all parts of symbolic creation.]

**Chapter 9**

1. **Star fallen from Heaven**: An apostate subordinate power.
   **Bottomless Pit [Abyss]**: The place where Satanic evil is shut up and chained. (Luke 8:31; 2 Pet. 2:4; Rev. 20:1, 3.)
2. **Smoke of a great Furnace**: Blinding Satanic delusions.
   **Sun**: (See chap. 8:12.)
   **Air**: The medium through which political vitality is communicated to the masses. (See chap. 16:17.) The sphere of Satan’s rule. (Eph. 2:2.)
3. **Locusts**: Warlike instruments of Satanic power in the earth, used providentially.
   **Scorpion Power**: Infliction of pain and anguish of heart; mental agony.
4. **Five Months**: A determinate limited period.
5. **Horses prepared unto battle**: (See chap. 6.)
   **Crowns of Gold**: Victorious power affecting divine righteousness.
   **Faces as the faces of Men**: Masculine energy.
6. **Hair as of Women**: Subjection to others. (1 Cor. 11:15.)
   **Teeth as of Lions**: Ferocity, cruelty. (Psa. 57:4; Prov. 30:14.)
7. **Breastplates of Iron**: Steeled consciences.
   **Sound of Chariots, &c**: Fanatical and rapid warfare.
8. **Stings in their tails**: The venom of false principles. Poisonous doctrines. (Isa. 9:15; Psa. 140:3.)
9. **Golden Altar**: (See chap. 8:3.)
10. **Euphrates**: The barrier of the Roman earth.
11. **Hour, Day, Month, and Year**: A prescribed period.
12. **Two myriads of myriads**; (200,000,000) Countless swarms of moral locusts.
13. **Breastplates of Fire and Jacinth and Brimstone**: The defensive armour of hell.
    **Fire and Smoke and Brimstone**: Inflicted judgments of a darkening and hellish character.
14. **Tails like Serpents, &c**: Serpent-like influence and mischief. (Rom. 1:28; 2 Thess. 2:11.)

**Chapter 10**

1. **Mighty Angel**: Christ asserting His claim over the earth.
   **Cloud**: Sign of Jehovah’s presence. (Ex. 13:21; Isa. 4:5; Ezek. 10:4; Matt. 17:5.)
   **Rainbow**: (See chap. 4:3.)
Part 2: Symbols

Sun: Supreme sovereign glory. (Psa. 136:8, 9.)

Feet as Pillars of Fire: Firmness of discriminating judgment.

2. Little Book: Open prophetic revelations of circumscribed character.

Sea: (See chap. 13:1.)

Earth: The ordered scene of God’s government.

8. Seven Thunders: The perfection of God’s intervention in judgment.

9. To Eat: To meditate, digest. (Josh. 1:8; Psa. 119:103.)

Chapter 11

1. Temple and Altar measured: Preservation and acceptance of true Jewish worshippers.

2. The Court: Outward profession under Gentile oppression.

4. Two Olive-trees and two Candlesticks: God’s declared witness to the re-establishment of Israel with royalty and priesthood. (Zech. 4.)

7. Beast: (See chap. 13:1.)

8. The great Street of the City: Jerusalem.

12. A great Voice: A call from Him who is the resurrection and the life.

13. Earthquake: (See chap. 6:12.)

Tenth part of City: One of the ten horns or kingdoms.

Seven thousand Names of men: The complete organised systems of the earth.

19. Temple opened: The public recommencement of God’s dealings with the Jews on earth from heaven.

Ark of the Covenant: Sign of God’s faithfulness to Israel; the outward link of His connection with His people.

Lightnings, &c: (See Rev. 8:5; 16:18.)

Chapter 12

1. Woman: Israel; the Jewish mother of Christ personified in Jerusalem. (Isa. 9:6.)

Clothed with the Sun: Israel or Jerusalem invested with supreme authority.

The Moon under her Feet: The whole reflected light of her previous state under her feet.

Crown of Twelve Stars: Complete human authority. (Compare Gen. 37:9; Isa. 60.)

3. Red Dragon: Satan viewed in connection with earthly power.

Seven Heads: Completeness of power in evil.

Ten Horns: The ideal aggregate of the rulers of the divided Roman empire; incomplete kingly administration. [The Lamb had seven, horns. Twelve is completeness of power in man.]

Seven Crowns [Diadems]: Completeness in form of power.

4. Tail of the Dragon: Malignant influence through false teaching. (Isa. 9:15.)

Third part of the Stars: Rulers of the Roman Empire. (See chap. 8.)

5. Man Child: Christ.

6. Wilderness: Isolation from the present resources of the civilised earth.

10. A great Voice: Authoritative announcement from heaven by Christ of a great public fact.


15. Water as A Flood [River]: The movements of people under Satanic influence. (Psa. 93:3, 4.)
Chapter 13

1. **The sand of the Sea**: Position of moral separation from the tumultuous movements of the people.
   - **Beast**: Revived form of the Roman Empire. (Dan. 7.)
   - **Sea**: The turbulent mass of unsettled, unreclaimed nations in anarchy and confusion. (Isa. 57:20.)
2. **Seven Heads**: (See chap. 12:3; 17:9.)
   - **Ten Horns**: (See chap. 12:3.)
   - **Ten Crowns [Diadems]**: Kingly power in an incomplete form.
   - **Names of Blasphemy**: Open enmity to God and His Christ.
3. **Deadly wound by a Sword**: Political calamity inflicted by war.
4. **Lamb’s Book of Life**: Register of the elect. (Chap. 3:5; 20:12.)
5. **Two horned Beast**: Imitator of Christ’s power as king and prophet, the same as the false prophet; the Antichrist. (Dan. 7:8; 11:36; 2 Thess. 2.)
6. **Earth**: The Roman earth, including those who dwell, or have their portion in it.
7. **Mark in the Right Hand or on the Forehead**: Public profession or appearance before men.

Chapter 14

1. **114,000**: The suffering Jewish remnant of the Psalms. Judah and Benjamin. Christ’s *brethren* of Matt. 25:40; Psa. 69:26; 1 Sam. 22:1, 2; Dan. 3.
   - **Name in their Foreheads**: Open confession of Christ. (Compare chap. 13:16.)
2. **Harpers**: Perhaps the same as those of chapter 15:2.
3. **Virgins**: Those who had kept apart from the idolatries of the great harlot.
4. **Babylon**: City of confusion. (See chap. 17:5.)
5. **A White Cloud**: (See chap. 10:1.)
7. **Harvest**: Discriminating judgment. (Matt. 24:40, 41.)
8. **Vine of the Earth**: Religious apostasy; *Jewish*. (Isa. 5; Joel 3:13)
9. **Winepress**: The fierce, unsparing wrath of God; unmixed vengeance on the apostate Jews and nations with them. (Psa. 75:8; Psa. 83; Isa. 34; 63:1, 6; Jer. 25:15, 16.)
10. **1,600 Furlongs [200 miles]**: Wide-spread human carnage. [200 miles approximate very nearly to the extent of the land of Canaan.]

Chapter 15

1. **Sea of Glass**: Fixed purity; washing of water by the word no longer needed.
   - **Mingled with Fire**: Mark of the great fiery tribulation through which they had passed.
2. **Harps of God**: Perfect joy and praise. (See chap. 14:2.)
3. **Temple Opened**: Judicial testimony to man’s guilty state.
4. **Pure and White Linen and Golden Girdles**: A judgment which required purity and divine righteousness.
5. **Golden Vials [Bowls]**: The expression of God’s wrath against the corruption of the earth.
8. **Smoke from the Glory:** The solemn darkness in which God is shut up preceding active judgment, so that man cannot find him. (Isa. 6:4.)

**Chapter 16**

2. **Noisome Sore:** Moral distemper and misery. (Ex. 9:8, 9; Isa. 1:6.)
8. **Blood as of a Dead Man:** Final open apostasy and alienation from God.
4. **Rivers and Fountains of Waters:** (See chap. 8:10.) These popular influences became the power of death.
7. **Altar:** Witness of the blood-shedding of saints. (Chap. 6:9.)
8. **To Scorch with Fire:** Intolerable tyranny and persecution.
12. **Euphrates:** The securing boundary of the Western prophetic power. The commercial prosperity of Babylon.
13. **Three Unclean Spirits like Frogs:** The open energy and hostility of Satan; the renewed Roman Empire as come up out of the bottomless pit; and Antichrist, a certain analogy with the evil of Cain, Balaam, and Core. [Frogs were regarded by the Greek poets as the proper inhabitants of the Stygian lake.]
16. **Armageddon:** A mystic name. (Compare Judg. 5:9, 20.)
17. **Air:** The universal moral influence that acts on man. (Compare chap. 9:2.)
18. **Voices, Thunders, Lightnings, and Earthquake:** (See chap. 8:5.)
19. **The Great City:** The public confederation of European civilization; all that was established within the Roman Empire.

- **The Cities of the Nations:** All that the nations outside of Rome had built up politically. The other European centers of social life.
- **Babylon:** (See chap. 17:5.)
20. **Islands and Mountains:** (See chap. 6:14.)
21. **Hail the Weight of a Talent:** Rapid and overwhelming incursions of hostile armies. (Joel 2:2, 9; Isa. 28:2; 30:30.)

**Chapter 17**

1. **Waters:** People under Satanic power and influence. (See ver. 15.)
2. **Fornication:** (See chap. 2:14.)
3. **Wilderness:** Place of desolation and drought where no springs of God are.
   - **Woman:** The great imperial city in her corrupt religious character. Papal Rome.
   - **Scarlet-coloured Beast:** Imperial Rome in its blasphemous form.
4. **Purple:** Imperial raiment: [Combined with scarlet a mixture of heavenly and earthly.]
   - **Scarlet:** Human glory and splendor.
   - **Gold, Precious Stones and Pearls:** Affectation of divine righteousness, glory, and beauty.
   - **Abominations And Filthiness:** Idolatry and corruption; prostitution of Christianity.
5. **Babylon:** The great licentious and idolatrous corruptress of religion; Western civilization in its religious aspect. (Jer. 51:7.)
   - **Mystery:** Pretension to truth.
9. **Seven Mountains:** Forms of government. These, according to Livy and Tacitus, are
   1. Kings
   2. Consuls
   3. Dictators
   4. Decemvirs
   5. Military Tribunes.
   6. **Imperial:** "One is” administered by Domitian in the time of John.
7. “And the other is not yet come.” [Foreshadowed perhaps by the first Napoleon.]

18. **The Great City:** Rome. (See chap. 16:19.)

**Chapter 19**

11. **White Horse:** Divine energy of government in the earth; triumphant imperial power. (Psa. 45:3, 4.)

12. **Eyes as a Flame of Fire:** (See chap. 1:14.)
   - **Many Crowns:** Possession of all titles to sovereignty.

13. **Vesture dipped in Blood:** Character of Christ’s display in vengeance.

15. **Sharp Sword:** (See chap. 1:16.)

**Chapter 20**

1. **Key:** Power in administrative responsibility to God.
   - **Bottomless Pit [Abyss]:** (See chap. 9:1.)
   - **Chain:** Hindrance from action.

8. **Gog and Magog:** Countless hordes from the four quarters of the earth. Repetition on a larger scale of Ezek. 38.

11. **Great White Throne:** Sessional judgment at the end.

12. **Book of Life:** (See chap. 3:5; 13:8.)

14. **Death and Hell [Hades]:** The enemies of man personified; and so of the Lord as Saviour, wherein body and soul had been held temporarily imprisoned. This is over.

**Chapter 21**

2. **The Holy City:** New Jerusalem. The bride displayed in glory; not her dwelling place.

11. **Jasper:** (See chap. 4:3.)

12. **Wall:** Security; salvation. (Isa. 26:1; 60:18; Zech. 2:5.)
   - **Twelve Gates:** Perfect judicial administration. [Twelve is administrative perfection in man.] (Gen. 19:1; Deut. 22:15; Dan. 2:49; Amos 5:15.)
   - **At the gates Twelve Angels:** Providential administration.
   - **Names of the Twelve Tribes:** Direct earthly government, as in Israel.

14. **Twelve Foundations, and in them the Names of the Twelve Apostles:** The church apostolically founded by the twelve. (Eph. 2:20.)

15. **Golden Reed:** Measurement by the divine standard.

16. **Fore-square:** Completeness; the same all ways; the perfection of a city whose builder and maker is God.

18. **Pure Gold clear as Crystal:** Purity without spot or blemish.

19. **Precious Stones:** Rays of divine glory reflected through the bride.

21. **Pearl:** Christ’s estimate of the beauty and comeliness of the bride; seen externally by men and angels. (Matt. 13:45, 46.)

**Chapter 22**

1. **River of Water of Life:** Life-giving blessing flowing through the bride, the Lamb’s wife.

2. **Tree of Life:** Food for the heavenly inhabitants; constant refreshment.
   - **Leaves of the Tree:** Blessing to those on earth; healing for the nations.

4. **His Name on the Forehead:** Perfect reflection of Himself. (1 John 3:2; compare chap. 13:16.)
The Book of the Revelation of Jesus Christ Which God Gave unto Him

Not a chapter throughout this book where Christ is not spoken of, or heard, or seen in action. The following instances among others are worthy of notice, and are submitted for consideration.

1:5 A salutation from Himself.
1:7 His appearing announced.
1:14 Is seen in the divine glory of the ancient of days.
1:17 The First and the Last. The One who
1:18 Became dead, and lives for evermore.

Chs. 2 and 3. Addresses the seven churches in words of encouragement and warning.
4:1 John hears Him saying, “Come up hither, and I will shew thee things which must be hereafter.”
5:6 The slain Lamb in the midst of the throne takes the book; and –
Ch. 6 Opening its seven seals reveals divine counsels and mysteries “hitherto wholly secret; things to be hereafter.
6:6. A voice in the midst of the four living creatures.
Ch. 7 Seals the elect of Israel for preservation through the coming great tribulation, and brings into millennial blessing the great white-robed multitude redeemed from the nations.
8:3 Stands at the golden altar, and adds incense to the prayers of His persecuted saints on earth.
9:13, 14 Still standing at the golden altar He speaks from its four horns to the sixth angel.
Ch. 10 As the angel of the covenant He lays claim to the earth.
11:1, 3 His acceptance of true Jewish worshippers. Empowers His witnesses to prophesy.
11:12 Calls to His slain witnesses, “Come up hither.”
11:15 The kingdom and dominion and glory are given to Him.
[The seventh trumpet and the third woe mark the close of the second half-week, and complete the symbolic history of this first great division of the book.]
12:5 His birth and rapture.
12:7-9 Casts out Satan.
12:10 Announces salvation and the kingdom.
13:8 Security for those only whose names are in the book of life of the slain Lamb.
14:1-3 The Lamb on Mount Zion gathers His persecuted Jewish brethren, the suffering remnant of the Psalms.
14:16 Reaps the harvest of the earth.
15:3 The victorious company of martyrs who had passed through the fiery tribulation sing the Song of the Lamb as they stand on the sea of glass.
16:1 A voice out of the temple -- (Is this His voice?)
16:15 Behold, I come as a thief.
17:14 The Lamb shall overcome them
18:4 A voice from heaven, “Come out of her my people.”
19:5 A voice out of the throne, “Praise our God all ye his servants”
19:7 The marriage of the Lamb celebrated in heaven.
19:11-21 Comes forth as King of kings and Lord of lords. Treads the winepress.
Ch. 20 Reigns with His risen saints a thousand years, and finally sits on the great White Throne.
21:3 A loud voice out of the throne.
21:22 God and the Lamb are the temple.
21:23 The Lamb is the light and glory of the city.
22:16 “I, Jesus, have sent mine angel to testify unto you these things in the churches.”
22:20 “Surely I come quickly, Amen.”

From G. Morrish ed., n.d.
Extract from
The Catholic Apostolic Body, Or Irvingites
W. Kelly

CHAP. 4. DOCTRINE. § 10. SYMBOLISM.

It remains now to examine the system of symbols, in the sense not of confession of faith, but of sensible forms before the eye, which Irvingites have elaborated in their late history. It is known that this development is due to the prophets so called, notably to their first pillar, Mr. Taplin. Here again we have distinct, undeniable, departure from the inspired authority of the true apostles and prophets to Judaising. The divine institution of Baptism and the Eucharist gives no warrant for the least addition, still less for wholesale invention, unrecognized in the NT for the church of God. Wherever introduced by man, it is essentially an alien, as it is a supplanter of faith. Now we walk by faith, not by sight. There is no legitimate adoption of it beyond divine authority. New objects of the kind are but idols; and well it is, if superstition degrade not what the Lord instituted into kindred evil. It is for Him to command, for the church to obey. It is not for us to initiate but to follow. All else is but presumption and indeed rebellion.

But let us hear what these men plead as cited from "Symbols used in worship." "A type is that which is something absent and future; for example Adam was a type of Christ; the sacrifices of the law were types of the sacrifice of Christ. A symbol, on the contrary, is something used to set forth and signify things really present, but unappreciable by the senses. It may also present a visible memorial of additional important truth. For instance the light which is kept burning before the altar, when the holy sacrament is there, symbolizes to us the Lord’s invisible presence; but it is also from its very nature a memorial to us that He who is our life is our light also; and not ours only but ‘the light which lighteth every man that cometh into the world.’ . . . Symbolism is in fact the science of exhibiting invisible truth by visible and appropriate signs, in order that our senses may be made the helps and handmaids of our spirits, and we may be the better able to worship God. If this end be not attained, symbols are useless.” Then the brass, the silver, and the gold of the Jewish Tabernacle are referred to, “a gradual increase of costliness from the court to the holy place, and from thence to the most holy. Doubtless these things typified different degrees of spiritual worship; but they also symbolized the truth that the more sacred the place and service the more costly should be the means employed. A palace is not furnished like a cottage; a drawing room is not furnished like a kitchen. We do not appear before a king in mean raiment. . . . It is barely possible for purity of heart to co-exist with voluntary impurity, either of our dwellings or of our persons.” To read such effusions of naturalism is painful coming from men professing Christ; but alas! Christendom is so fallen from faith that not a few outside this party accept the sentiment as just in the main and apposite.

John 4 overthrows the system; as does the Epistle to the Hebrews expressly. The hour has come when the ritual of Jerusalem, divinely appointed though it was, is passed away. The rival way of Samaria or of aught else is vain. It is a question of worshiping the Father: His children alone are competent, having received the Spirit of adoption by which they cry Abba, Father. The hour now is, when the true worshipers worship the Father in spirit and truth; for such doth the Father seek to be His worshipers. God is a spirit; and they that worship Him must worship in spirit and truth. The Lord had previously spoken of His giving the Holy Spirit (verse 14), without which Christian worship cannot be. Then, as we have seen, He contrasts it even with Levitical service, and intimates that it alone is now acceptable. For God is no longer hidden as in Judaism, but revealed in His Son which changes all and brings in what is new and eternal; and as God is seeking in fulness of love as a Father, so He can only be worshiped in spirit and truth as suits His nature. It is no longer man tested by law on the ground of what he ought to do. Rejecting the Messiah, the Son, they are proved to be lost and dead, like the poor Samaritan, till Jesus quickens them, and gives the Holy Ghost; and the Father’s grace is thus known as seeking even such and making them His own, thenceforth true worshipers.

The Epistle to the Hebrews indicates a similar result in
connection with the purifying of the conscience by the blood of Christ and His entrance into heavenly glory, before which the earthly ordinances of Israel fade into nothingness. Yet are they beautiful types if rightly apprehended as shadowing the “better thing” now come in Christ. But it is a retreat from the true light which now shines to set up under the gospel symbols of our own or borrowed from the law. This is to go back to type or symbol where God has given us the blessed anti-types. We are no longer babes needing such pictures. The Christian is of age, as Gal. 4 insists to counteract an analogous turning back to rudiments now discarded, and pernicious when thus misused.

Apostolic practice entirely falls in with this, if we allow for the gracious patience of God in gradually weaning those who had been Jews from the temple and its connected observances. But even from the beginning of the church nothing can be plainer or more certain than the simple and unworldly character of all that was found in their own company (Acts 4:23).

They broke bread
at home (Acts 2:46).

Years after Pentecost we never hear of grand or beautiful buildings, which assuredly, if in any way an object, they had heart and means to erect. The utmost we hear of is the upper chamber (Acts 20:7, 8)
to break bread in, or of the school of Tyramus where the apostle daily discoursed, or lectured (Acts 19:9). Not a trace in the inspired record, not a hint, of the earthly splendor of the Jewish temple sought to be imitated or exceeded in the church of God. On the contrary, all the evidence of the NT points to a total change of principle, because God was calling out and forming a body on earth to walk and worship by the power of the Holy Spirit in the faith and enjoyment of a Savior enthroned in heaven, Who gave them each and all to draw near boldly to the throne of grace. Without doubt we are thus as believers, in presence of a glory revealed to us but not to the world, which pales all the pretentious efforts of architecture, or music, or eloquence in Christendom; yea, which is expressly compared with the law given by Moses, (even though this had unequivocally divine sanction for the time and the end then in view), in order to assert its immeasurable superiority.

Christ risen and exalted on high, in virtue not only of His person but of His work on the cross, is the center of the surpassing glory, a glory with which we have the fullest association assured to us now, and of which the Holy Spirit Who has anointed us is the seal, as He is the earnest in our hearts. No Christian questions that “the annulled” system, the law, was with glory when and as introduced by God; but how much more does the ministration of the Spirit and of righteousness, “that which abides”; exceed as it subsists in glory! There is one thing however absolutely needful for appreciating this truth, faith (alas! how rare) in holding fast our present heavenly relationship to Christ, as simply as the burdened conscience looks to Him dead and risen, and finds justification and peace with God. How could brass or silver or gold or precious stones, how could fine linen or blue or scarlet or purple, mingle with such worship? The thought of severing the members of the one body by a greater or less nearness answering to the court and the Holy place and the Holiest demonstrates the blankest ignorance of Christian standing and worship, as well as of the true meaning of their instructive shadows.

So does the argument founded on the symbols of social position, or of the distinctions in a household. It is a return to man and nature under divine government, out of which the gospel now takes even Israelites to give a new and unheard-of intimacy by union with Christ, and this to Gentile no less than to Jewish believers. It is, to frame a human analogy, pleasing to the flesh and essentially of the world, when God calls to a heavenly reality even while we are on earth, which is the proper testimony of our faith in an unbelieving and hostile world.

It is the remark of one who wrote before me on this subject, and more forcibly than the author himself knew, that the incarnation is bound up with symbolism. But he ought not to have degraded it by pointing as examples to the Buddhist, or the Moslem, or the Quaker. For we have shown already, that however precious a truth Incarnation is, to stop short there is to stop short of Christianity.

For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died; and He died for all, that they who live should no longer live to themselves but to Him Who for their sakes died and rose again. Wherefore we henceforth know no one after the flesh; even though we have known Christ according to flesh, yet now we know [Him so] no more. Wherefore if any one is in Christ [there is] a new creation: the old things have passed away; behold they are become new; and all things are of God Who reconciled us to Himself through Christ and gave us the ministry of reconciliation [2 Cor. 5:14-18].

This is Christianity. Christ, the Incarnate Word, was still minister of circumcision till He died for our sins and rose and ascended to become Head of the Church by divine counsels. Eph. 1, Col. 1. How few look on the unseen and heavenly objects which give character to worship!

Professed teachers are not entitled to ignore the characteristic truths of Christianity. Hence the doctrinal care in the NT to call away from earthly temple, officials, and rites, to the one sacrifice of infinite efficacy, to the one Priest after the Melchisedec order but Aaronic exercise, only far beyond either type, and to the heavenly and the true tabernacle which the Lord pitched and not man. To see the accomplishment of all in Him is the real honor of the ancient types; to reproduce them on earth and by men is the darkness of unbelief. And amazing it is that any bearing the Lord’s name can so trifle with such scriptures as Heb. 7:12, 18, 19;
8:6-13; to refer to no more, though one might well press chapter 9 and the first half of chapter 10.

What can be more overwhelming than the condemnation poured on symbolism among not only Irvingites but Romanists of every shade (for they differ almost as much as Dissenters, and to talk of their unity is the merest self-deception) by the apostle’s word in Heb. 9:1, in speaking of God’s house in Israel where the symbolism was divine throughout. In the light of Christ at God’s right hand, the sanctuary is pronounced “a worldly one.” How much more all imitations, under the direction of Mr. Taplin or any other man since! This is the irrevocable decision of the Holy Spirit for the Christian. So in v. 24, Christ is said to have entered, not into holy places made with hands (like Aaron or his sons): these were but figures of the true. The heavenly things which Moses saw were really the originals which the tabernacle reflected. And now the true assume their place and moment; and Christ, having obtained everlasting redemption is gone into heaven itself now to appear before the face of God for us. The way into the true holies is now made manifest; and we are invited and exhorted to draw near within, for the veil is rent. Not incarnation, but Christ’s shed blood alone makes us free by faith to approach boldly. Symbolism in effect denies the cross and leads us back to Judaism. Let every believer take warning: it is an enemy of Christ and a snare to souls, however fair a show in the flesh. Nothing can excuse rebellion against the Lord as He is now revealed in heavenly glory.

*The Bible Treasury* 18:173 - 175.
### Subject Index

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaron</td>
<td>7</td>
</tr>
<tr>
<td>Aaron, consecration of</td>
<td>99</td>
</tr>
<tr>
<td>Aaron, house of</td>
<td>96</td>
</tr>
<tr>
<td>Aaron’s Rod</td>
<td>9</td>
</tr>
<tr>
<td>Abba, Father</td>
<td>263</td>
</tr>
<tr>
<td>Abel</td>
<td>9, 16, 204</td>
</tr>
<tr>
<td>Abel worshiped</td>
<td>205</td>
</tr>
<tr>
<td>Abel’s blood</td>
<td>220</td>
</tr>
<tr>
<td>Abib</td>
<td>123</td>
</tr>
<tr>
<td>Abimelech</td>
<td>44</td>
</tr>
<tr>
<td>Abner’s death</td>
<td>210</td>
</tr>
<tr>
<td>Abner’s proposition</td>
<td>210</td>
</tr>
<tr>
<td>Abraham</td>
<td>27, 30, 33, 37, 43, 204, 220, 226, 231</td>
</tr>
<tr>
<td>Abraham, worship</td>
<td>205</td>
</tr>
<tr>
<td>Abraham’s death</td>
<td>41</td>
</tr>
<tr>
<td>Abram</td>
<td>25, 27, 28, 223</td>
</tr>
<tr>
<td>Abram and Zion v. Nimrod and Babylon</td>
<td>24</td>
</tr>
<tr>
<td>Abram; Faith; Hope; Love; The Journey: The River.</td>
<td>25</td>
</tr>
<tr>
<td>Abram’s meeting the royal priest</td>
<td>220</td>
</tr>
<tr>
<td>Absalom</td>
<td>215</td>
</tr>
<tr>
<td>Absalom, rebellion of</td>
<td>209</td>
</tr>
<tr>
<td>Achish, king of Gath</td>
<td>208</td>
</tr>
<tr>
<td>Adam</td>
<td>7, 220</td>
</tr>
<tr>
<td>Adam and Eve</td>
<td>14</td>
</tr>
<tr>
<td>Adam falls</td>
<td>220</td>
</tr>
<tr>
<td>Adam is authoritatively declared to be a figure</td>
<td>172, 209</td>
</tr>
<tr>
<td>age, confounded “the age” with the world</td>
<td>244</td>
</tr>
<tr>
<td>Ahab</td>
<td>67</td>
</tr>
<tr>
<td>Ahaz</td>
<td>241</td>
</tr>
<tr>
<td>allegory</td>
<td>237</td>
</tr>
<tr>
<td>altar</td>
<td>22</td>
</tr>
<tr>
<td>altar, dimensions of the</td>
<td>171</td>
</tr>
<tr>
<td>altar, of burnt offering</td>
<td>21, 171, 188, 195</td>
</tr>
<tr>
<td>altar, of incense, blood on the horns of the</td>
<td>181</td>
</tr>
<tr>
<td>altar, overlaying of the</td>
<td>172</td>
</tr>
<tr>
<td>altar, perpetual use of</td>
<td>180</td>
</tr>
<tr>
<td>altar, position of the</td>
<td>180</td>
</tr>
<tr>
<td>altar, the brazen</td>
<td>95</td>
</tr>
<tr>
<td>altar, the staves</td>
<td>98</td>
</tr>
<tr>
<td>altar, vessels of the</td>
<td>173</td>
</tr>
<tr>
<td>altar, was a type of the basis of worship</td>
<td>22</td>
</tr>
<tr>
<td>Amalek</td>
<td>5, 86</td>
</tr>
<tr>
<td>Ammonites</td>
<td>214</td>
</tr>
<tr>
<td>Ancient Lights</td>
<td>63</td>
</tr>
<tr>
<td>Ancient of Days</td>
<td>47</td>
</tr>
<tr>
<td>angel of destruction</td>
<td>79</td>
</tr>
<tr>
<td>anointing</td>
<td>189</td>
</tr>
<tr>
<td>anointing of Aaron and his sons</td>
<td>191</td>
</tr>
<tr>
<td>anointing oil</td>
<td>189</td>
</tr>
<tr>
<td>anointing oil, spices for</td>
<td>128, 249</td>
</tr>
<tr>
<td>Antichrist, false prophet</td>
<td>249</td>
</tr>
<tr>
<td>Antiochus Epiphanes</td>
<td>237</td>
</tr>
<tr>
<td>ark</td>
<td>8, 9, 18, 91, 92, 131, 187, 194</td>
</tr>
<tr>
<td>ark, entrance of, into Zion</td>
<td>213</td>
</tr>
<tr>
<td>ark had been in captivity</td>
<td>211</td>
</tr>
<tr>
<td>ark had entered the city of David</td>
<td>213</td>
</tr>
<tr>
<td>ark of the covenant</td>
<td>131, 133</td>
</tr>
<tr>
<td>ark of the testimony</td>
<td>85</td>
</tr>
<tr>
<td>Asherah</td>
<td>216</td>
</tr>
<tr>
<td>Asherim</td>
<td>645</td>
</tr>
<tr>
<td>assembly, features in the</td>
<td>203</td>
</tr>
<tr>
<td>assembly, female covered in</td>
<td>204</td>
</tr>
<tr>
<td>assembly of believers on earth</td>
<td>130</td>
</tr>
<tr>
<td>associations, same principles of association and of discipline</td>
<td>154</td>
</tr>
<tr>
<td>Assyrian</td>
<td>241</td>
</tr>
<tr>
<td>Assyrians and Chaldean captivities</td>
<td>238</td>
</tr>
<tr>
<td>atonement</td>
<td>119</td>
</tr>
<tr>
<td>atonement money</td>
<td>176</td>
</tr>
<tr>
<td>atonement was infinite, because His sufferings were infinite</td>
<td>96</td>
</tr>
<tr>
<td>Augustine</td>
<td>38</td>
</tr>
<tr>
<td>Babel</td>
<td>23</td>
</tr>
<tr>
<td>Babylon</td>
<td>23, 24, 25, 26, 238</td>
</tr>
<tr>
<td>Babylon, enmity of, against Zion</td>
<td>24</td>
</tr>
<tr>
<td>Babylon, fall of Ninveh, Babylon, Tyre, Egypt</td>
<td>227</td>
</tr>
<tr>
<td>Babylon, return from</td>
<td>228</td>
</tr>
<tr>
<td>Babylonish rule</td>
<td>147</td>
</tr>
<tr>
<td>Badgers's skins</td>
<td>128, 129, 149</td>
</tr>
<tr>
<td>Balaam</td>
<td>113, 231</td>
</tr>
<tr>
<td>Balak</td>
<td>233</td>
</tr>
<tr>
<td>bars of the tabernacle</td>
<td>163</td>
</tr>
<tr>
<td>Barzilliah's kindness to David</td>
<td>215</td>
</tr>
<tr>
<td>basket</td>
<td>206</td>
</tr>
<tr>
<td>basket of first-fruits</td>
<td>205</td>
</tr>
<tr>
<td>beast</td>
<td>249</td>
</tr>
<tr>
<td>begotten work</td>
<td>144</td>
</tr>
<tr>
<td>bed</td>
<td>27</td>
</tr>
<tr>
<td>believer's priestly access to God</td>
<td>181</td>
</tr>
<tr>
<td>Benjamin</td>
<td>57, 61, 64, 69</td>
</tr>
<tr>
<td>Benjamin's portion</td>
<td>68</td>
</tr>
<tr>
<td>Bethel</td>
<td>46, 51</td>
</tr>
<tr>
<td>Bethel, stone of</td>
<td>47</td>
</tr>
<tr>
<td>Bezaleel and his assistants</td>
<td>107</td>
</tr>
<tr>
<td>birds</td>
<td>20</td>
</tr>
<tr>
<td>birds, raven, dove</td>
<td>20</td>
</tr>
<tr>
<td>blood, on the horns of the altar of incense</td>
<td>181</td>
</tr>
<tr>
<td>blood, shelter under the</td>
<td>79</td>
</tr>
<tr>
<td>blood, the</td>
<td>79</td>
</tr>
<tr>
<td>boards</td>
<td>96, 159</td>
</tr>
<tr>
<td>boards, coupling and foundations of the corner boards</td>
<td>161</td>
</tr>
<tr>
<td>boards, dimensions of the</td>
<td>160</td>
</tr>
<tr>
<td>boards, number of the, on the south and north sides</td>
<td>160</td>
</tr>
<tr>
<td>boards, overlaying of gold</td>
<td>164</td>
</tr>
<tr>
<td>boards, tabernacle</td>
<td>93</td>
</tr>
<tr>
<td>boards, tabernacle: bars, sockets: curtain</td>
<td>93</td>
</tr>
<tr>
<td>branches</td>
<td>93</td>
</tr>
<tr>
<td>Bohemian brethren</td>
<td>244</td>
</tr>
<tr>
<td>bows, his knobs, and his flowers</td>
<td>144</td>
</tr>
<tr>
<td>branch</td>
<td>214</td>
</tr>
<tr>
<td>brass</td>
<td>96, 128, 200, 249</td>
</tr>
<tr>
<td>brass over the wood</td>
<td>22</td>
</tr>
<tr>
<td>brass, socketed on</td>
<td>95</td>
</tr>
<tr>
<td>brazen altar</td>
<td>96, 171, 205</td>
</tr>
<tr>
<td>brazen altar anointed</td>
<td>190</td>
</tr>
<tr>
<td>brazen grate</td>
<td>73</td>
</tr>
<tr>
<td>brazen serpent</td>
<td>8</td>
</tr>
<tr>
<td>breasts</td>
<td>28</td>
</tr>
<tr>
<td>bread and the cup</td>
<td>205</td>
</tr>
<tr>
<td>bread and wine</td>
<td>29</td>
</tr>
<tr>
<td>breastplate, the</td>
<td>97</td>
</tr>
<tr>
<td>bride</td>
<td>5, 13</td>
</tr>
<tr>
<td>bride, heavenly Eve of the last Adam</td>
<td>233</td>
</tr>
<tr>
<td>bride, the</td>
<td>40</td>
</tr>
<tr>
<td>bride, the Lamb's wife</td>
<td>230</td>
</tr>
<tr>
<td>brotherly care</td>
<td>148</td>
</tr>
<tr>
<td>burning bush, the</td>
<td>237</td>
</tr>
<tr>
<td>burning bush, the</td>
<td>72</td>
</tr>
</tbody>
</table>
burnt-offering ........................................... 7, 22, 111
bushel ................................................. 27
Cain .................. .......................... 16, 17, 220
Caleb slew the three sons of Anak .......... 215
Caleb wanted Hebron .................. 208
calf .................. .......................... 103
calling of the Christian .................. 240
Calvin .............................................. 38, 244
camels, the ...................................... 37
camp, outside the ...................... 148, 157
Canaan, food of .................. 85
candlestick ........................................ 27, 92, 95, 136, 144, 146, 188, 194
candlestick anointed .............. 190
candlestick, the center shaft ........ 146
candlestick, the oneness of the ...... 146
candlestick, the vessels belonging to the .. 147
carnal and spiritual are the true correlatives .... 237
caressa ........................................... 189
cedar wood, scarlet, and hyssop ....... 118
Chedorlaomer .................................... 137
cherub .................. .......................... 14, 16
cherub has four wings; the seraph six .. 15
cherubim ........................................ 100, 135, 136, 168, 249
cherubim in Solomon's temple .... 137
cherubim on the mercy seat ......... 143
cubits* faces .................. 92
cid barker ....................................... 55
Christ, as our sanctification ............. 185
Christ, as the center of worship and testimony .. 105
Christ, deliverer, hope of a ............ 221
Christ, His appearing ............... 231
Christ, His sympathizing .......... 117
Christ, leads the singing in the assembly (Heb. 2:12) .. 213
Christ, rejected Jehovah-Messiah in Jesus .... 228
Christ, savior .................. 19
Christ, sufferings of ....................... 144
Christ, the substance of every shadow ... 217
Christ, vicarious suffering and the result .. 36
Christ's death .................. 17
church ........................................... 238
church, as bride of Christ .......... 13
church fellowship ....................... 177
church of God ....................... 205
church of God on earth ............ 153
city of refuge .................................. 8
city of the living God, heavenly Jerusalem, ... 240
cloud, guidance of the .............. 196
cloud, overshadowing, and the indwelling glory ..... 195
cloud, pillar of fire and of the .... 9
coats of skins ...................... 107, 108
colors ........................................... 9
colors, are symbolical .............. 219
colors, blue .................................. 128, 150
colors, blue, purple, scarlet, and fine twined linen .. 95
colors, purple ...................... 128, 150, 167
colors, scarlet ...................... 128, 150, 167, 168
colors, white ...................... 249
communication, living .......... 185
communication, with Christ ........ 185
counterfeit Christs .......... 101
counterfeits ....................... 100
court ........................................ 189, 195
court and tabernacle ................. 249
court, breadth of the .............. 177
court, gate of the ............... 175, 177, 189
court, length of the .............. 177
court, of the tabernacle .......... 175
court, the .................................. 96
court, two sides westward .......... 161
covenant, of the .................... 32
covenant+sign of the .......... 29
covenants of rams' skins ....... 157
covering, outer ...................... 157
coverings of the tent ............. 157
cross of Christ ...................... 220
cunning work ....................... 167
curtain .......................................... 150
curtain of goats' hair ............. 94
curtains ........................................ 96
curtains, coupling together of the .. 154
curtains, dimensions of the ....... 153
curtains of fine twined linen ....... 217
curtains of goats' hair .......... 149
curtains of the tabernacle ...... 149
curtains of the tent .............. 153
curtains, summary of the ........ 158
curtains, uniformity of the measure of the ... 154
day of atonement .................. 119, 120
David .................. 8, 225
David acting in a priestly character .... 213
David at Hebron ............... 207, 209
David at Jerusalem .............. 210
David in his kingly character .... 214
David in his priestly character .... 212
David on his throne a type ........ 207
David with Absalom, comparing ... 209
day of atonement, the two goats .... 118, 119
day of Pentecost ............... 121
day, the, is a time of displayed divine power .... 233
dayman ............... 103
deborah .................. 51, 60
deluge ........................................... 18
deluge was a miracle .............. 22
destroying angel .............. 79, 80
Dinah .................. 50
Diotrephes ............... 155
dogs ........................................... 75
door of the tabernacle .......... 195
door, pillars of the .............. 169
dove ........................................... 115
dragon .................. 249
day of atonement, the two goats ... 118, 119
day, the, is a time of displayed divine power .... 233
dayman ............... 103
Deborah .................. 51, 60
deluge ........................................... 18
deluge was a miracle .............. 22
destroying angel .............. 79, 80
Dinah .................. 50
Diotrephes ............... 155
dogs ........................................... 75
door of the tabernacle .......... 195
door, pillars of the .............. 169
dove ........................................... 115
dragon .................. 249
day of atonement, the two goats ... 118, 119
day, the, is a time of displayed divine power .... 233
dayman ............... 103
Deborah .................. 51, 60
deluge ........................................... 18
deluge was a miracle .............. 22
destroying angel .............. 79, 80
Dinah .................. 50
Diotrephes ............... 155
dogs ........................................... 75
door of the tabernacle .......... 195
door, pillars of the .............. 169
dove ........................................... 115
dragon .................. 249
day of atonement, the two goats ... 118, 119
day, the, is a time of displayed divine power .... 233
dayman ............... 103
Deborah .................. 51, 60
deluge ........................................... 18
deluge was a miracle .............. 22
destroying angel .............. 79, 80
Dinah .................. 50
Diotrephes ............... 155
dogs ........................................... 75
door of the tabernacle .......... 195
door, pillars of the .............. 169
dove ........................................... 115
dragon .................. 249
day of atonement, the two goats ... 118, 119
day, the, is a time of displayed divine power .... 233
dayman ............... 103
Deborah .................. 51, 60
deluge ........................................... 18
deluge was a miracle .............. 22
destroying angel .............. 79, 80
Dinah .................. 50
Diotrephes ............... 155
dogs ........................................... 75
door of the tabernacle .......... 195
door, pillars of the .............. 169
dove ........................................... 115
dragon .................. 249
Subject Index 269

Elijah, a future action of ........................................ 242
eend of the age .................................................. 223
Enoch .............................................................. 16, 17, 18, 221, 231
Ephraim .......................................................... 245
Enmous ............................................................ 38, 54
error in principle about God’s word is an unmitigated evil, an ... 226
Esau ................................................................. 43, 51
Esther ............................................................... 9
Eucharistic ........................................................ 206
event, the, pastor, and the teacher .......................... 144, 145, 146, 153
evil communications corrupt good manners .............. 226
evil principles .................................................... 86
faith ................................................................. 24, 25, 59, 239
faith and obedience ............................................. 16
faith, real .......................................................... 36
faith, walking by, and not by sight .......................... 48
Father .............................................................. 205
Father’s house, with many mansions [abodes] .......... 201
Father’s throne .................................................. 232
fault-finding, inherent ......................................... 114
Feast of Tabernacles .......................................... 123, 218
Feast of Unleavened Bread .................................. 120
Feast, the, and Holy Convocations ......................... 120
feasts, First Fruits And Pentecost .......................... 121
feasts, Passover ............................................... 7, 120
feasts, Passover, Unleavened-bread, and First-fruits, in Abib 123
feasts, seven feasts ............................................ 120
feasts, Trumpets, Atonement, and Tabernacles, in Tizri 123
Feasts of Trumpets, Atonement, And Tabernacles .... 122
fellowship, covered ........................................... 205
fig tree ............................................................. 248
figurative language ............................................. 237, 242, 245
figure, a .......................................................... 247
fine linen ........................................................ 128, 129
fine twined linen ............................................... 167
fire ................................................................. 102
fire is added to brass .......................................... 249
fire was always burning in this altar ....................... 173
firstfruits ........................................................ 8
firstling .......................................................... 8
fish ................................................................. 114
five pillars ...................................................... 95
five pillars of the door ....................................... 169
five sockets are of brass .................................... 170
fresh-pots ...................................................... 82
flippant mind .................................................. 111
flocks, the three .............................................. 48
flood, universal evidences of the ......................... 18
flower ........................................................... 146
flowers .......................................................... 145
food of Canaan ................................................. 85
food of Egypt ................................................... 85
forbidden diet .................................................. 112
fossils ............................................................ 18
four inspired records of the life and death of Jesus ... 168
fowls of the air ................................................ 21
fruit tree ........................................................ 8
fruit-bearing, seclusion and ................................ 144
furnace .......................................................... 29
Gad ................................................................. 64, 65
gate of the court ............................................... 175, 177
gate, pillars of the ............................................ 177
gems .............................................................. 98
Genesis has a series of representative men .......... 25
Gershon .......................................................... 87
Gethsemane, garden of ..................................... 21, 172
giants, race of, being extirpated ........................... 215
Gideon .......................................................... 74, 204
gifts ............................................................... 144
gnostics .......................................................... 15
goust’s hair ..................................................... 128, 129
goust’s hair curtains ........................................... 153
gold ............................................................... 128, 144, 151, 199, 249
gold, pure ....................................................... 135
gold, wrought .................................................. 39
golden altar ...................................................... 99
golden altar anointed ....................................... 190
golden altar, or altar of incense ......................... 98, 100, 181, 179, 194
golden calf ...................................................... 102
golden candlestick .......................................... 143
golden rings .................................................... 165
gospel episode, a ............................................. 56
government ..................................................... 223
grace, green .................................................... 248
great toe ........................................................ 118
great tree ......................................................... 248
habituation of God through the Spirit ................. 159
Hagar ............................................................. 56, 226
Hagar and Ishmael ........................................... 31
Hagar and Ishmael, The Wells ............................ 31
Hagar’s death .................................................. 37
hallelujah ....................................................... 30
Ham, line of ................................................... 23
handing of the door ........................................... 188
handings of the court ....................................... 176
Harab ............................................................. 112
Hazard ........................................................... 60
head, covered .................................................. 203
heads ............................................................. 249
heaven rolled as a scroll ................................... 249
heavenly relationship, our present to ................. 264
heavenly things ................................................. 218
heavenly things which Moses saw ....................... 265
Hebrew servant ................................................. 7
Hebron .......................................................... 208, 209, 211
herb ............................................................... 8
Hermon .......................................................... 29
hills ............................................................... 248
Hind Let Loose, The ........................................ 66
Hiram ........................................................... 211
Hiram, king of ................................................ 210
holy place ....................................................... 168
hooks ............................................................. 168
hooks and fillets ............................................. 176
Hopnai and Phinehas .......................................... 212
Horeb ............................................................ 73
horn .............................................................. 249
horns of the altar ............................................. 171, 179
horse ............................................................ 249
house of God, holiness becomes ......................... 165
hyssop .......................................................... 79, 118
I AM ............................................................. 35
idiot .............................................................. 109
idolatry, when it prevailed ................................ 220
illuminated fuses ............................................. 105
imagination ..................................................... 4
increase ........................................................ 9, 100, 101
increase, time of ............................................. 181
innocence, state of .......................................... 231
inspiration ...................................................... 223
inspired prophecy ........................................... 219
interpretation ................................................ 1, 227
interpretation, excludes the notion that history interprets prophecy 227
interpretation, extravagant spiritualizing on the part of erring Christian
<table>
<thead>
<tr>
<th>Subject Index</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>interpretation, literal and mystical</strong></td>
</tr>
<tr>
<td><strong>interpretation, notion that history interprets prophecy</strong></td>
</tr>
<tr>
<td><strong>interpretation, sample of the follies of spiritualizing</strong></td>
</tr>
<tr>
<td><strong>interpretation, seize the association of Christ with each subject</strong></td>
</tr>
<tr>
<td><strong>interpretation, spiritualizing which fritters all away</strong></td>
</tr>
<tr>
<td><strong>interpretation, vague spiritualizing which fritters all away</strong></td>
</tr>
<tr>
<td><strong>interpretations of Christendom, current</strong></td>
</tr>
<tr>
<td><strong>Irenæus</strong></td>
</tr>
<tr>
<td><strong>Irigingites</strong></td>
</tr>
<tr>
<td><strong>Isaac</strong></td>
</tr>
<tr>
<td><strong>Isaac: Character, Death And Resurrection</strong></td>
</tr>
<tr>
<td><strong>Isaac: The Question. The Sacred Names</strong></td>
</tr>
<tr>
<td><strong>Isaiah, great unknown, not the writer of chs. 40-66</strong></td>
</tr>
<tr>
<td><strong>Ishmael</strong></td>
</tr>
<tr>
<td><strong>Ishmael and Isaac</strong></td>
</tr>
<tr>
<td><strong>Israel As Illustrating The Principles Of Divine Service</strong></td>
</tr>
<tr>
<td><strong>Israel, nation of</strong></td>
</tr>
<tr>
<td><strong>Israel of God</strong></td>
</tr>
<tr>
<td><strong>Israel, we see Israel in the land</strong></td>
</tr>
<tr>
<td><strong>Israel, we see them in the camp</strong></td>
</tr>
<tr>
<td><strong>Israel, we see them assembled in the court of the tabernacle</strong></td>
</tr>
<tr>
<td><strong>Israel's diet: continued</strong></td>
</tr>
<tr>
<td><strong>Issachar</strong></td>
</tr>
<tr>
<td><strong>Jabesh Gilead, men of</strong></td>
</tr>
<tr>
<td><strong>Jacob</strong></td>
</tr>
<tr>
<td><strong>Jacob banished</strong></td>
</tr>
<tr>
<td><strong>Jacob had sent his son Joseph from Hebron</strong></td>
</tr>
<tr>
<td><strong>Jacob, election of</strong></td>
</tr>
<tr>
<td><strong>Jacob's adversaries</strong></td>
</tr>
<tr>
<td><strong>Jacob's last words</strong></td>
</tr>
<tr>
<td><strong>Jacob's return</strong></td>
</tr>
<tr>
<td><strong>Jacob's seven years' service for Rachel</strong></td>
</tr>
<tr>
<td><strong>Japheth</strong></td>
</tr>
<tr>
<td><strong>Jehovah, august name of</strong></td>
</tr>
<tr>
<td><strong>Jehovah Elohim</strong></td>
</tr>
<tr>
<td><strong>Jehovah-jitch</strong></td>
</tr>
<tr>
<td><strong>Jehovah-nissi</strong></td>
</tr>
<tr>
<td><strong>Jehovah's witnesses</strong></td>
</tr>
<tr>
<td><strong>Jehovistic and Elohistic documents</strong></td>
</tr>
<tr>
<td><strong>Jeremiah</strong></td>
</tr>
<tr>
<td><strong>Jerobeam's idolatry</strong></td>
</tr>
<tr>
<td><strong>Jerusalem is the city of the great King</strong></td>
</tr>
<tr>
<td><strong>Jerusalem that is above</strong></td>
</tr>
<tr>
<td><strong>Jewish prejudice</strong></td>
</tr>
<tr>
<td><strong>Job</strong></td>
</tr>
<tr>
<td><strong>Job</strong></td>
</tr>
<tr>
<td><strong>Job worshiped</strong></td>
</tr>
<tr>
<td><strong>Joshbed</strong></td>
</tr>
<tr>
<td><strong>John Huss</strong></td>
</tr>
<tr>
<td><strong>John the Baptist</strong></td>
</tr>
<tr>
<td><strong>Jonathan's prophecy</strong></td>
</tr>
<tr>
<td><strong>Joseph</strong></td>
</tr>
<tr>
<td><strong>Joseph brings Manasseh and Ephraim for his blessing</strong></td>
</tr>
<tr>
<td><strong>Joseph, separate from his brethren</strong></td>
</tr>
<tr>
<td><strong>Joseph, the fruitful bough</strong></td>
</tr>
<tr>
<td><strong>Joseph, typical character</strong></td>
</tr>
<tr>
<td><strong>Joseph's history, prison episode in</strong></td>
</tr>
<tr>
<td><strong>Joshua</strong></td>
</tr>
<tr>
<td><strong>Jubilee</strong></td>
</tr>
<tr>
<td><strong>Judah</strong></td>
</tr>
<tr>
<td><strong>Judah and Shiloh</strong></td>
</tr>
<tr>
<td><strong>Judah's speech</strong></td>
</tr>
<tr>
<td><strong>Judas</strong></td>
</tr>
<tr>
<td><strong>justification</strong></td>
</tr>
<tr>
<td><strong>Justin Martyr</strong></td>
</tr>
<tr>
<td><strong>Keturah's Family</strong></td>
</tr>
<tr>
<td><strong>King, does not express His relation to us, but Head</strong></td>
</tr>
<tr>
<td><strong>King Solomon</strong></td>
</tr>
<tr>
<td><strong>kingdom of the heavens, mysteries of the</strong></td>
</tr>
<tr>
<td><strong>Kings, books of</strong></td>
</tr>
<tr>
<td><strong>knop</strong></td>
</tr>
<tr>
<td><strong>knops</strong></td>
</tr>
<tr>
<td><strong>knops, loops, and taches</strong></td>
</tr>
<tr>
<td><strong>knops under the branches</strong></td>
</tr>
<tr>
<td><strong>Laban</strong></td>
</tr>
<tr>
<td><strong>Lacanatus</strong></td>
</tr>
<tr>
<td><strong>ladder, the</strong></td>
</tr>
<tr>
<td><strong>Lamech</strong></td>
</tr>
<tr>
<td><strong>lamp</strong></td>
</tr>
<tr>
<td><strong>lamp of prophecy</strong></td>
</tr>
<tr>
<td><strong>lamp and showbread</strong></td>
</tr>
<tr>
<td><strong>lamps, the</strong></td>
</tr>
<tr>
<td><strong>language is more or less figurative, all</strong></td>
</tr>
<tr>
<td><strong>Laodicean epoch</strong></td>
</tr>
<tr>
<td><strong>Laodiceans</strong></td>
</tr>
<tr>
<td><strong>laver and his foot</strong></td>
</tr>
<tr>
<td><strong>laver anointed</strong></td>
</tr>
<tr>
<td><strong>laver, position of the</strong></td>
</tr>
<tr>
<td><strong>laver, the</strong></td>
</tr>
<tr>
<td><strong>laver, use of the</strong></td>
</tr>
<tr>
<td><strong>law</strong></td>
</tr>
<tr>
<td><strong>law and the testimony, the</strong></td>
</tr>
<tr>
<td><strong>Leah</strong></td>
</tr>
<tr>
<td><strong>leaven</strong></td>
</tr>
<tr>
<td><strong>Lectures on the Pentateuch</strong></td>
</tr>
<tr>
<td><strong>legality</strong></td>
</tr>
<tr>
<td><strong>leper</strong></td>
</tr>
<tr>
<td><strong>leper, provision for the</strong></td>
</tr>
<tr>
<td><strong>leper, the healed</strong></td>
</tr>
<tr>
<td><strong>leper, where human nature is shown in its most repulsive forms</strong></td>
</tr>
<tr>
<td><strong>lepers and leprosy</strong></td>
</tr>
<tr>
<td><strong>leprosy</strong></td>
</tr>
<tr>
<td><strong>lepros, hand, the</strong></td>
</tr>
<tr>
<td><strong>liberty is good: obedience is better</strong></td>
</tr>
<tr>
<td><strong>liberty of the Holy Spirit</strong></td>
</tr>
<tr>
<td><strong>light</strong></td>
</tr>
<tr>
<td><strong>light, mystery of</strong></td>
</tr>
<tr>
<td><strong>lily work</strong></td>
</tr>
<tr>
<td><strong>lion</strong></td>
</tr>
<tr>
<td><strong>literality, genuine as well as a spurious</strong></td>
</tr>
<tr>
<td><strong>little stone</strong></td>
</tr>
<tr>
<td><strong>living water</strong></td>
</tr>
<tr>
<td><strong>Lo-ammi</strong></td>
</tr>
<tr>
<td><strong>Lo-ammi pronounced</strong></td>
</tr>
<tr>
<td><strong>loops and brazen taches</strong></td>
</tr>
<tr>
<td><strong>Lord</strong></td>
</tr>
<tr>
<td><strong>Lord's supper</strong></td>
</tr>
<tr>
<td><strong>Lord's supper, the supper spread</strong></td>
</tr>
<tr>
<td><strong>Lord's table</strong></td>
</tr>
<tr>
<td><strong>Lot</strong></td>
</tr>
<tr>
<td><strong>Lot's wife</strong></td>
</tr>
<tr>
<td><strong>love, divine</strong></td>
</tr>
<tr>
<td><strong>love, divine, in a believer</strong></td>
</tr>
<tr>
<td><strong>Luther</strong></td>
</tr>
<tr>
<td><strong>Luz</strong></td>
</tr>
<tr>
<td><strong>Macabean era</strong></td>
</tr>
<tr>
<td><strong>Macabees</strong></td>
</tr>
<tr>
<td><strong>manna</strong></td>
</tr>
<tr>
<td><strong>manna, the omer of</strong></td>
</tr>
<tr>
<td><strong>Manos</strong></td>
</tr>
<tr>
<td><strong>many waters</strong></td>
</tr>
</tbody>
</table>
Subject Index 271

Manah .................................................. 65
marriage .................................................. 40
Masseh .................................................... 32
meditation ................................................. 40
Melchizedek order but Aaronic exercise .......... 264
Melchizedek .............................................. 7, 26, 28, 29, 56, 145
Melchizedek, order of ............................... 207, 222
Melchizedek priest upon His throne ................. 199
mercy seat ............................................... 7, 91, 92, 96, 98, 135
Mentor and the cherubim of glory .................. 135
Meribah ................................................... 27
 Menz is bitterly cursed for inaction ............... 60
Messiah .................................................. 222, 229, 232, 234, 237, 238, 244
Messiah underlies every promise .................. 220
Messiah’s glorious scepter .......................... 244
millennial age .......................................... 22
millennial period ...................................... 142
millennial temple ..................................... 199
millennium ............................................. 85
millennium [not] brought about by man’s instrumentality . 242
ministry according to God ........................... 147
ministry, the expression, “liberty of ministry” ..... 147
miracles .................................................. 21
Miriam .................................................... 70
Miriam’s choir ......................................... 80
mire ...................................................... 97
Moab ..................................................... 29, 231
Moab ..................................................... 52
moon ...................................................... 248
moon into blood ....................................... 49
Moriah .................................................... 34
morning star ............................................ 12, 219
Moses ..................................................... 7, 74, 97
Moses, advocacy of ................................... 105
Moses and Aaron ....................................... 111
Moses and Elias ........................................ 71
Moses, intercession of ................................. 103
Moses losing case ..................................... 75
Moses’ intercession, results of ....................... 104
most holy place ....................................... 1318
mount Zion ............................................. 212
mountain ............................................... 81, 248
myth, pure .............................................. 189
mystery and the types, the ......................... 5
mystery, the ........................................... 230
Naboth’s vineyard ...................................... 67
nail ........................................................ 13
names, first ten names along Seth’s ................. 17
Naphtali .................................................. 66
Narcissus, spirit of ................................... 110
Nazirite ................................................... 8
Nebuchadnezzar ....................................... 238
needlework ............................................. 39
new covenant ......................................... 210, 234
new creation ........................................... 11
new Jerusalem ........................................ 83, 238
new moon .............................................. 248
Nicolaitanes ............................................ 115
Nimrod ................................................... 115
Nineveh .................................................. 23, 24, 26, 43
Nineveh’s destruction ................................ 226
Noah ...................................................... 20, 19, 204, 220, 223, 231
Noah foretold Him Who will unfailingly govern .... 220
Noah: The Food: The Invitation ...................... 19
Noah’s prophecy ...................................... 21, 23
Nob ....................................................... 208
numbers ............................................... 96
numbers, two ......................................... 137
numbers, five ......................................... 20, 83
numbers, seven ....................................... 249
numbers, sevens of scripture ....................... 14
numbers, nine is the number of deity .............. 69
numbers, ten ......................................... 20, 83
numbers, ten curtains ................................ 150
numbers, ten lepers of Samaria ..................... 116
numbers, twelve ..................................... 82, 83
numbers, seventy .................................... 83
numbers, probational ................................ 20
obedience, liberty is good: obedience is better .... 19
offerings ............................................... 7
offerings, drink offering ............................ 51
offerings, meat offering ............................ 7
offerings, peace offering ........................... 7
offerings, sin and trespass offerings ............... 8, 52
offerings, sin offering ................................ 111
offerings, trespass offering ......................... 111
offerings, what they were to be ..................... 128
og ......................................................... 233
oil ......................................................... 21, 51, 118
oil for the light ....................................... 128, 129
ointment ................................................. 100
old corn of the land .................................. 8
Old Testament saints ................................ 229
olive leaf and tree .................................... 20
olive oil ............................................... 100, 189
olive tree .............................................. 21, 238
one body ................................................. 244, 265
one church ............................................. 155
one tabernacle ........................................ 152
Origin .................................................... 38
outer darkness ........................................ 13
outer gate .............................................. 96
painting the lily ...................................... 123
palace .................................................... 81
palm trees .............................................. 200
palms and wellsprings ............................... 82
parable .................................................. 237
Pielg ...................................................... 24
perchute ............................................... 179, 182, 189
Pharaoh ................................................ 4, 76, 79, 233
Pharaoh Negociates .................................. 76
Pharaoh’s daughter ................................... 70, 200
Pharaoh-Hophra, the Apries of the Greeks ....... 238
Philadelphia ............................................ 155, 196
Philistines .............................................. 32, 44
Phii-rioth .............................................. 80
pillars and strangers .................................. 138
pillar, stone ........................................... 51
pillar, the ............................................. 46
pillars and sockets .................................... 176
pillars, materials of the ............................. 170
pillow, the ............................................. 46
plain of Shinar ........................................ 109
plants ..................................................... 21
plenipotentiaries, the three ......................... 71
pomegranates ......................................... 200
pool of Sodom ......................................... 21
Pot ....................................................... 237
precious stones ....................................... 128, 129
priestly service to God in living power .......... 185
priests: Aaron ......................................... 96
priests’ robes .......................................... 97
Prince of Peace builds it ............................ 214
promise, line of ....................................... 220
promises came before law .......................... 2
Prophecies, Some Old Testament, Referred to in the New Testament 241
prophecy
prophecy, "the prophetic word" means the communication of things to
prophecy, in all of them principles are involved
prophecy, is anticipated history
prophecy, is god to be shut out of
prophecy, is occupied, not with heaven, but with the earth
prophecy, occasion, or moral ground of, departure from God
prophecy, was given as a lamp for the dark place
prophet
prophetic "burdens" on the various nations
prophetic style and dictation
prophetic word
propitiation
Protestantism
pure river of water of life
quails, the
Rachel
Rahab
rainbow
rams' skins dyed red
rationalist
raven
reasoning against the use of reason
Rebecca
Rechab and Baanah brought Ish-bosheth's head to Hebron
red heifer
Red Sea
redemption price
Reformation
resemblances and contrasts
Reuben
rings and staves
rings were to be of gold
rivers
rivers are portions of population
rock
rod-serpent
Sabbath
sacred names
sacrifice
salvation
Samson
Samuel
sanctuary
sand
Sarah, Rebecca, and Leah
Sarah's death
Sarai
scarlet thread
sceptics, professional
Scripture imagery
sea and great waters
seclusion and fellowship
seed
self-examination
seraphim
serpent
serpent's head
servant
Seth
seventh year was sabbatical
Shadrach
shaven state of a woman
Shear-jashub
Shechem
Shechinah
Shekinah
shepherd, the
shibboleth
Shiloh
Shinar
Shiptarah and Push
shittim wood
shittim wood and the brass
shittim wood of the ark
showbread
Shiloh
silver
silver, sockets of
Simeon
Simeon and Levi
Sinai
Sinai, General Assembly At The Mount Of God
Sisera
slave's ear bored
smoking furnace and the burning lamp
sojourning
Solomon
Solomon's Temple
Son of Man, earthly glory of this
spices for the anointing oil
state
standing
stars
stars of heaven falling on the earth
stakes
stakes of shittim wood overlaid with gold
Stephen
Stephen, dying prayers of
stone
stone, the
stones
strange fire
sun
sun, darkening of the
Sun of righteousness
sweet calamus
sweet cinnamon
sweet incense
swine
sword of the Spirit
symbol
symbol is more than a figure
symbol, same symbol may be used for several objects
symbol-teaching
symbolical language
symbolical prophecy
symbolism
symbols
symbols and figures
sympathy
Syrians
tabernacle
tabernacle reared up
Tabernacle reared up, and filled with the glory
tabernacle, setting up of the, and for its anointing
tabernacle to be anointed
table
table anointed
table of showbread
table on which the showbread rested
table, the
table, vessels of the
tache of gold
<table>
<thead>
<tr>
<th>Subject Index</th>
<th>273</th>
</tr>
</thead>
<tbody>
<tr>
<td>taches of brass and the loops of the tent</td>
<td>155</td>
</tr>
<tr>
<td>take of them; gold, and silver, and brass, &amp;c. (Ex. 25:3-7)</td>
<td>128</td>
</tr>
<tr>
<td>temple</td>
<td>9</td>
</tr>
<tr>
<td>temple of God</td>
<td>203</td>
</tr>
<tr>
<td>temples, the two</td>
<td>203</td>
</tr>
<tr>
<td>temporal and spiritual Israel</td>
<td>1</td>
</tr>
<tr>
<td>tenons</td>
<td>160</td>
</tr>
<tr>
<td>tent, the</td>
<td>149</td>
</tr>
<tr>
<td>Tent</td>
<td>27</td>
</tr>
<tr>
<td>thirty shekels, the</td>
<td>80</td>
</tr>
<tr>
<td>Thomas à Kempis</td>
<td>38</td>
</tr>
<tr>
<td>Tight-b-pileser</td>
<td>60</td>
</tr>
<tr>
<td>time</td>
<td>249</td>
</tr>
<tr>
<td>tip of his right ear</td>
<td>118</td>
</tr>
<tr>
<td>Tizri</td>
<td>123</td>
</tr>
<tr>
<td>Toi, king of Hamath</td>
<td>214</td>
</tr>
<tr>
<td>tongs, the</td>
<td>92</td>
</tr>
<tr>
<td>tree</td>
<td>9, 81</td>
</tr>
<tr>
<td>tree of life</td>
<td>8</td>
</tr>
<tr>
<td>trespass is a concrete action</td>
<td>111</td>
</tr>
<tr>
<td>trials</td>
<td>112</td>
</tr>
<tr>
<td>tribe of Levi was numbered</td>
<td>160</td>
</tr>
<tr>
<td>tribulation, future</td>
<td>233</td>
</tr>
<tr>
<td>tribulation, two tribes first to go through a tribulation unequealed</td>
<td>214</td>
</tr>
<tr>
<td>two loaves, which typified the Church</td>
<td>123</td>
</tr>
<tr>
<td>type</td>
<td>263</td>
</tr>
<tr>
<td>type, it never rises to the fullness of the truth</td>
<td>3</td>
</tr>
<tr>
<td>types, and figures of Christ, indirect</td>
<td>8</td>
</tr>
<tr>
<td>types, and their teachings</td>
<td>3</td>
</tr>
<tr>
<td>types, application of</td>
<td>1</td>
</tr>
<tr>
<td>types, are of different characters</td>
<td>2</td>
</tr>
<tr>
<td>types, of Christ</td>
<td>7</td>
</tr>
<tr>
<td>types, of Christ with Scriptural Proofs Annexed</td>
<td>7</td>
</tr>
<tr>
<td>types, presumed, or figures of Christ</td>
<td>8</td>
</tr>
<tr>
<td>types, the mystery and the</td>
<td>5</td>
</tr>
<tr>
<td>types, they fail somewhere</td>
<td>14</td>
</tr>
<tr>
<td>unleavened bread</td>
<td>123</td>
</tr>
<tr>
<td>Urim and Thummim</td>
<td>97, 222</td>
</tr>
<tr>
<td>Uzza, breach upon</td>
<td>133</td>
</tr>
<tr>
<td>veil</td>
<td>7, 96, 168</td>
</tr>
<tr>
<td>vail, and hanging for the door</td>
<td>167</td>
</tr>
<tr>
<td>vail, pillars of</td>
<td>168</td>
</tr>
<tr>
<td>vail, position of the</td>
<td>168</td>
</tr>
<tr>
<td>vail, the</td>
<td>167</td>
</tr>
<tr>
<td>valley of the Rephaim</td>
<td>211, 214</td>
</tr>
<tr>
<td>veil</td>
<td>2, 95</td>
</tr>
<tr>
<td>verily</td>
<td>30</td>
</tr>
<tr>
<td>vessels of the sanctuary, arrangement of the</td>
<td>169</td>
</tr>
<tr>
<td>vine</td>
<td>248</td>
</tr>
<tr>
<td>vineyard</td>
<td>248</td>
</tr>
<tr>
<td>Viterina</td>
<td>244</td>
</tr>
<tr>
<td>wagon v. staff</td>
<td>58</td>
</tr>
<tr>
<td>Waldenses</td>
<td>244</td>
</tr>
<tr>
<td>washing of water, by the Word</td>
<td>188</td>
</tr>
<tr>
<td>water</td>
<td>118, 184</td>
</tr>
<tr>
<td>water, as a symbol</td>
<td>248</td>
</tr>
<tr>
<td>water, the</td>
<td>85</td>
</tr>
<tr>
<td>wave-loaves, two</td>
<td>121</td>
</tr>
<tr>
<td>well-stopping</td>
<td>32</td>
</tr>
<tr>
<td>well-striifes</td>
<td>32</td>
</tr>
<tr>
<td>Wesley and Whitfield</td>
<td>38</td>
</tr>
<tr>
<td>white horse</td>
<td>249</td>
</tr>
<tr>
<td>Whitfield</td>
<td>55</td>
</tr>
<tr>
<td>wine</td>
<td>28</td>
</tr>
<tr>
<td>wings</td>
<td>249</td>
</tr>
<tr>
<td>woman, shaven state of a</td>
<td>203</td>
</tr>
<tr>
<td>woman's Seed</td>
<td>100, 194, 204, 205, 206</td>
</tr>
<tr>
<td>worship, enter the sanctuary of the Lord now with like</td>
<td>205</td>
</tr>
<tr>
<td>worship of the calf</td>
<td>102</td>
</tr>
<tr>
<td>worship of the Father in spirit and in truth</td>
<td>190</td>
</tr>
<tr>
<td>worshippers</td>
<td>263</td>
</tr>
<tr>
<td>worshippers, true</td>
<td>205, 263</td>
</tr>
<tr>
<td>Zadok</td>
<td>199</td>
</tr>
<tr>
<td>Zadok and Abiathar</td>
<td>213</td>
</tr>
<tr>
<td>Zadok of the line of Phinehas</td>
<td>232</td>
</tr>
<tr>
<td>Zaphnath-paaneah</td>
<td>52</td>
</tr>
<tr>
<td>Zebulon</td>
<td>63, 65</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>145, 238</td>
</tr>
<tr>
<td>Ziklag</td>
<td>208</td>
</tr>
<tr>
<td>Zion</td>
<td>221, 222, 240, 244, 245</td>
</tr>
<tr>
<td>Zion, holy hill of</td>
<td>232, 238</td>
</tr>
<tr>
<td>Zion means Zion</td>
<td>1</td>
</tr>
<tr>
<td>Zion, the Son of God woood the “slaughter of Zion”</td>
<td>39</td>
</tr>
<tr>
<td>Zipponah</td>
<td>41, 72, 73, 87</td>
</tr>
<tr>
<td>Zoon, in Egypt</td>
<td>208</td>
</tr>
<tr>
<td>Zophars, Bildads, and Eliphans</td>
<td>112</td>
</tr>
</tbody>
</table>
### Scripture Index: Old Testament

<table>
<thead>
<tr>
<th>GENESIS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 1:1</td>
<td>11 Gen. 23:11-15</td>
</tr>
<tr>
<td>Gen. 1:2</td>
<td>11 Gen. 23:17</td>
</tr>
<tr>
<td>Gen. 1:3</td>
<td>11, 12 Gen. 24:11</td>
</tr>
<tr>
<td>Gen. 1:5</td>
<td>12 Gen. 24:17</td>
</tr>
<tr>
<td>Gen. 1:6</td>
<td>12 Gen. 24:22</td>
</tr>
<tr>
<td>Gen. 1:9-12</td>
<td>11 Gen. 24:26, 52</td>
</tr>
<tr>
<td>Gen. 1:11</td>
<td>24 Gen. 24:28</td>
</tr>
<tr>
<td>Gen. 1:24-31</td>
<td>11 Gen. 24:58</td>
</tr>
<tr>
<td>Gen. 2:2</td>
<td>14 Gen. 24:63</td>
</tr>
<tr>
<td>Gen. 3:24</td>
<td>135 Gen. 25:27</td>
</tr>
<tr>
<td>Gen. 4:25</td>
<td>17 Gen. 25:34</td>
</tr>
<tr>
<td>Gen. 5:2</td>
<td>13 Gen. 26</td>
</tr>
<tr>
<td>Gen. 6:7, 13</td>
<td>223 Gen. 26:2-4</td>
</tr>
<tr>
<td>Gen. 6:13</td>
<td>20 Gen. 26:18</td>
</tr>
<tr>
<td>Gen. 7:4, 10</td>
<td>226 Gen. 26:20, 21</td>
</tr>
<tr>
<td>Gen. 7:16</td>
<td>19 Gen. 26:23-25</td>
</tr>
<tr>
<td>Gen. 7:18</td>
<td>20 Gen. 28:11</td>
</tr>
<tr>
<td>Gen. 8:4</td>
<td>121 Gen. 28:12</td>
</tr>
<tr>
<td>Gen. 8:11</td>
<td>21 Gen. 28:14</td>
</tr>
<tr>
<td>Gen. 8:13</td>
<td>20 Gen. 28:15</td>
</tr>
<tr>
<td>Gen. 8:29</td>
<td>22 Gen. 28:22</td>
</tr>
<tr>
<td>Gen. 9:25-27</td>
<td>223 Gen. 29:2</td>
</tr>
<tr>
<td>Gen. 10:11</td>
<td>23 Gen. 29:3</td>
</tr>
<tr>
<td>Gen. 10:25; 11:8</td>
<td>24 Gen. 29:7-10</td>
</tr>
<tr>
<td>Gen. 11:6</td>
<td>109 Gen. 29:17</td>
</tr>
<tr>
<td>Gen. 11:31</td>
<td>27 Gen. 31:3</td>
</tr>
<tr>
<td>Gen. 12:8</td>
<td>205 Gen. 31:34</td>
</tr>
<tr>
<td>Gen. 12:23</td>
<td>206 Gen. 32:28</td>
</tr>
<tr>
<td>Gen. 13:15</td>
<td>208 Gen. 33:9</td>
</tr>
<tr>
<td>Gen. 15</td>
<td>223 Gen. 33:19</td>
</tr>
<tr>
<td>Gen. 15:1 and 22:1</td>
<td>26 Gen. 35:2-4</td>
</tr>
<tr>
<td>Gen. 15:5; 22:17</td>
<td>29 Gen. 35:10</td>
</tr>
<tr>
<td>Gen. 15:8</td>
<td>29 Gen. 35:11</td>
</tr>
<tr>
<td>Gen. 15:11</td>
<td>30 Gen. 37:1</td>
</tr>
<tr>
<td>Gen. 15:17</td>
<td>30 Gen. 37:3</td>
</tr>
<tr>
<td>Gen. 15:18-21</td>
<td>208 Gen. 37:22</td>
</tr>
<tr>
<td>Gen. 16:13</td>
<td>33 Gen. 37:29, 30</td>
</tr>
<tr>
<td>Gen. 17</td>
<td>33 Gen. 37:42</td>
</tr>
<tr>
<td>Gen. 18:17</td>
<td>226 Gen. 39:9</td>
</tr>
<tr>
<td>Gen. 20:7</td>
<td>220 Gen. 40:7</td>
</tr>
<tr>
<td>Gen. 20:13</td>
<td>27 Gen. 40:8</td>
</tr>
<tr>
<td>Gen. 21:15</td>
<td>32 Gen. 40:14</td>
</tr>
<tr>
<td>Gen. 21:19</td>
<td>31 Gen. 40:23</td>
</tr>
<tr>
<td>Gen. 22</td>
<td>34 Gen. 41:16</td>
</tr>
<tr>
<td>Gen. 22:4</td>
<td>34 Gen. 42:43</td>
</tr>
<tr>
<td>Gen. 22:6, 8</td>
<td>34 Gen. 42:45</td>
</tr>
<tr>
<td>Gen. 22:7</td>
<td>35 Gen. 42:21</td>
</tr>
<tr>
<td>Gen. 22:8</td>
<td>35 Gen. 42:38</td>
</tr>
<tr>
<td>Gen. 22:13</td>
<td>36 Gen. 43:8, 9</td>
</tr>
<tr>
<td>Gen. 22:14</td>
<td>35 Gen. 43:11-14</td>
</tr>
<tr>
<td>Gen. 22:17</td>
<td>44 Gen. 43:23</td>
</tr>
<tr>
<td>Gen. 22:17 - 25:26</td>
<td>36 Gen. 43:29</td>
</tr>
<tr>
<td>Gen. 23:6</td>
<td>37 Gen. 44:15</td>
</tr>
<tr>
<td>Gen. 23:7-9, 12</td>
<td>37 Gen. 44:25</td>
</tr>
<tr>
<td>Scripture Index: Old Testament</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>DEUTERONOMY</strong></td>
<td></td>
</tr>
<tr>
<td>Deut. 1:19, 8:15</td>
<td>133</td>
</tr>
<tr>
<td>Deut. 8:2</td>
<td>82</td>
</tr>
<tr>
<td>Deut. 10:1-5</td>
<td>134</td>
</tr>
<tr>
<td>Deut. 10:16, Jer. 4:4</td>
<td>33</td>
</tr>
<tr>
<td>Deut. 12:15</td>
<td>66</td>
</tr>
<tr>
<td>Deut. 14</td>
<td>114</td>
</tr>
<tr>
<td>Deut. 16:1</td>
<td>123</td>
</tr>
<tr>
<td>Deut. 21</td>
<td>203</td>
</tr>
<tr>
<td>Deut. 21:17</td>
<td>43</td>
</tr>
<tr>
<td>Deut. 23:33</td>
<td>67</td>
</tr>
<tr>
<td>Deut. 25:18</td>
<td>86</td>
</tr>
<tr>
<td>Deut. 25:19</td>
<td>86</td>
</tr>
<tr>
<td>Deut. 26</td>
<td>205, 206</td>
</tr>
<tr>
<td>Deut. 32</td>
<td>221, 228, 222</td>
</tr>
<tr>
<td>Deut. 32:10</td>
<td>77</td>
</tr>
<tr>
<td>Deut. 32:40-42</td>
<td>232</td>
</tr>
<tr>
<td>Deut. 33:6</td>
<td>61</td>
</tr>
<tr>
<td>Deut. 33:7</td>
<td>61</td>
</tr>
<tr>
<td>Deut. 33:12</td>
<td>69</td>
</tr>
<tr>
<td>Deut. 33:16</td>
<td>52</td>
</tr>
<tr>
<td>Deut. 33:20</td>
<td>65</td>
</tr>
<tr>
<td>Deut. 33:22</td>
<td>64</td>
</tr>
<tr>
<td>Deut. 33:24</td>
<td>65, 66</td>
</tr>
<tr>
<td>Deut. 33:25</td>
<td>65, 128</td>
</tr>
<tr>
<td>Deut. 33:27</td>
<td>195</td>
</tr>
<tr>
<td><strong>JOSHUA</strong></td>
<td></td>
</tr>
<tr>
<td>Josh. 24:2</td>
<td>26</td>
</tr>
<tr>
<td><strong>JUDGES</strong></td>
<td></td>
</tr>
<tr>
<td>Judges</td>
<td>9</td>
</tr>
<tr>
<td>Judg. 5</td>
<td>60</td>
</tr>
<tr>
<td>Judg. 5:15</td>
<td>60</td>
</tr>
<tr>
<td>Judg. 5:16</td>
<td>60</td>
</tr>
<tr>
<td>Judg. 5:18</td>
<td>60, 67</td>
</tr>
<tr>
<td>Judg. 6</td>
<td>63</td>
</tr>
<tr>
<td>Judg. 6:11</td>
<td>35</td>
</tr>
<tr>
<td>Judg. 6:12</td>
<td>35</td>
</tr>
<tr>
<td>Judg. 6:14-26</td>
<td>204</td>
</tr>
<tr>
<td>Judg. 6:22, 23</td>
<td>35</td>
</tr>
<tr>
<td>Judg. 9:9</td>
<td>21</td>
</tr>
<tr>
<td>Judg. 9:13</td>
<td>52</td>
</tr>
<tr>
<td>Judg. 13:15, 19</td>
<td>204</td>
</tr>
<tr>
<td><strong>RUTH</strong></td>
<td></td>
</tr>
<tr>
<td>Ruth 1:22</td>
<td>123</td>
</tr>
<tr>
<td><strong>1 SAMUEL</strong></td>
<td></td>
</tr>
<tr>
<td>1 Sam. 2:35</td>
<td>232</td>
</tr>
<tr>
<td>1 Sam. 9:20, 2 Kings 5:26</td>
<td>220</td>
</tr>
<tr>
<td>1 Sam. 10</td>
<td>208</td>
</tr>
<tr>
<td>1 Sam. 10:26</td>
<td>208</td>
</tr>
<tr>
<td>1 Sam. 10:27</td>
<td>209</td>
</tr>
<tr>
<td>1 Sam. 14:18</td>
<td>212</td>
</tr>
<tr>
<td>1 Sam. 15:23</td>
<td>24</td>
</tr>
<tr>
<td>1 Sam. 15:29</td>
<td>104</td>
</tr>
<tr>
<td>1 Sam. 23:9, 30:8</td>
<td>213</td>
</tr>
<tr>
<td>1 Sam. 26:10</td>
<td>207</td>
</tr>
<tr>
<td>1 Sam. 30:31</td>
<td>208</td>
</tr>
<tr>
<td><strong>2 SAMUEL</strong></td>
<td></td>
</tr>
<tr>
<td>2 Samuel</td>
<td>212</td>
</tr>
<tr>
<td>2 Sam. 1:24</td>
<td>118, 128</td>
</tr>
<tr>
<td><strong>1 KINGS</strong></td>
<td></td>
</tr>
<tr>
<td>1 Kings 1:50</td>
<td>172</td>
</tr>
<tr>
<td>1 Kings 1:52</td>
<td>172</td>
</tr>
<tr>
<td>1 Kings 2:7</td>
<td>215</td>
</tr>
<tr>
<td>1 Kings 2:25</td>
<td>172</td>
</tr>
<tr>
<td>1 Kings 2:26</td>
<td>213</td>
</tr>
<tr>
<td>1 Kings 2:28</td>
<td>172</td>
</tr>
<tr>
<td>1 Kings 2:29-32</td>
<td>172</td>
</tr>
<tr>
<td>1 Kings 4:33</td>
<td>199</td>
</tr>
<tr>
<td>1 Kings 5:1</td>
<td>210</td>
</tr>
<tr>
<td>1 Kings 6:7</td>
<td>199</td>
</tr>
<tr>
<td>1 Kings 6:8-8</td>
<td>89</td>
</tr>
<tr>
<td>1 Kings 8:10-11</td>
<td>196</td>
</tr>
<tr>
<td>1 Kings 9:1, 12</td>
<td>199</td>
</tr>
<tr>
<td><strong>2 KINGS</strong></td>
<td></td>
</tr>
<tr>
<td>2 Kings 5:7</td>
<td>204</td>
</tr>
<tr>
<td>2 Kings 18:1-3</td>
<td>70</td>
</tr>
<tr>
<td>2 Kings 21:1, 2</td>
<td>70</td>
</tr>
<tr>
<td><strong>1 CHRONICLES</strong></td>
<td></td>
</tr>
<tr>
<td>1 Chron. 12:23</td>
<td>159</td>
</tr>
<tr>
<td>1 Chron. 13</td>
<td>133</td>
</tr>
<tr>
<td>1 Chron. 13:3</td>
<td>212</td>
</tr>
<tr>
<td>1 Chron. 15</td>
<td>133</td>
</tr>
<tr>
<td>1 Chron. 16:39, 24:3</td>
<td>213</td>
</tr>
<tr>
<td>1 Chron. 21:21</td>
<td>205</td>
</tr>
<tr>
<td>1 Chron. 21:26</td>
<td>213</td>
</tr>
<tr>
<td>1 Chron. 22:14</td>
<td>47</td>
</tr>
<tr>
<td>1 Chron. 23:5</td>
<td>213</td>
</tr>
<tr>
<td>1 Chron. 24:10</td>
<td>213</td>
</tr>
<tr>
<td>1 Chron. 28:5</td>
<td>215</td>
</tr>
<tr>
<td><strong>RUTH</strong></td>
<td></td>
</tr>
<tr>
<td>Ruth 1:22</td>
<td>123</td>
</tr>
<tr>
<td><strong>1 CHRONICLES</strong></td>
<td></td>
</tr>
<tr>
<td>1 Chron. 22:14</td>
<td>136</td>
</tr>
<tr>
<td>1 Chron. 23:5</td>
<td>136</td>
</tr>
<tr>
<td>1 Chron. 24:10</td>
<td>136</td>
</tr>
<tr>
<td>1 Chron. 28:5</td>
<td>136</td>
</tr>
<tr>
<td>1 Chron. 29:23</td>
<td>215</td>
</tr>
<tr>
<td>1 Chron. 29:23</td>
<td>215</td>
</tr>
<tr>
<td>1 Chron. 29:23</td>
<td>215</td>
</tr>
<tr>
<td>2 CHRONICLES</td>
<td></td>
</tr>
<tr>
<td>2 Chron. 2</td>
<td>200</td>
</tr>
<tr>
<td>2 Chron. 3:14</td>
<td>199</td>
</tr>
<tr>
<td>2 Chron. 3:36</td>
<td>200</td>
</tr>
<tr>
<td>2 Chron. 4:1</td>
<td>201</td>
</tr>
<tr>
<td>2 Chron. 4:10</td>
<td>95, 194</td>
</tr>
<tr>
<td>2 Chron. 6:18</td>
<td>149</td>
</tr>
<tr>
<td>2 Chron. 7:3</td>
<td>205</td>
</tr>
<tr>
<td>2 Chron. 14:3, 15:17, 27:6</td>
<td>206</td>
</tr>
<tr>
<td>2 Chron. 20:18</td>
<td>205</td>
</tr>
<tr>
<td>2 Chron. 31:8</td>
<td>213</td>
</tr>
<tr>
<td><strong>EXTRA – NEHEMIAH – JOB</strong></td>
<td></td>
</tr>
<tr>
<td>Ezra 3:10</td>
<td>213</td>
</tr>
<tr>
<td>Neh. 4:7-9</td>
<td>140</td>
</tr>
<tr>
<td>Neh. 6:1</td>
<td>140</td>
</tr>
<tr>
<td>Neh. 8:1</td>
<td>70</td>
</tr>
<tr>
<td>Job 13:15</td>
<td>112</td>
</tr>
<tr>
<td>Job 42:6</td>
<td>80</td>
</tr>
<tr>
<td>Psa. 1:2</td>
<td>40</td>
</tr>
<tr>
<td>Psa. 1:3</td>
<td>21</td>
</tr>
<tr>
<td>Psa. 2</td>
<td>232</td>
</tr>
<tr>
<td>Psa. 2:4</td>
<td>33</td>
</tr>
<tr>
<td>Psa. 8, 110</td>
<td>221</td>
</tr>
<tr>
<td>Psa. 8, Dan. 7</td>
<td>221</td>
</tr>
<tr>
<td>Psa. 8:46</td>
<td>12</td>
</tr>
<tr>
<td>Psa. 8:5, Heb. 2:7, 9</td>
<td>45</td>
</tr>
<tr>
<td>Psa. 10:18</td>
<td>16, 47</td>
</tr>
<tr>
<td>Psa. 11:7</td>
<td>199</td>
</tr>
<tr>
<td>Psa. 14:1</td>
<td>74</td>
</tr>
<tr>
<td>Psa. 16:2</td>
<td>75</td>
</tr>
<tr>
<td>Psa. 18:34</td>
<td>85</td>
</tr>
<tr>
<td>Psa. 19:1</td>
<td>87</td>
</tr>
<tr>
<td>Psa. 221, 213, 222</td>
<td>44</td>
</tr>
<tr>
<td>Psa. 22</td>
<td>44</td>
</tr>
<tr>
<td>Psa. 22:1</td>
<td>44</td>
</tr>
<tr>
<td>Psa. 22:12</td>
<td>44</td>
</tr>
<tr>
<td>Psa. 45</td>
<td>39</td>
</tr>
<tr>
<td>Psa. 45:10</td>
<td>40, 41</td>
</tr>
<tr>
<td>Psa. 45:11</td>
<td>19, 40, 41</td>
</tr>
<tr>
<td>Psa. 45:12</td>
<td>211</td>
</tr>
<tr>
<td>Psa. 45:13</td>
<td>39</td>
</tr>
<tr>
<td>Psa. 45:14</td>
<td>39</td>
</tr>
<tr>
<td>Psa. 45:7</td>
<td>212</td>
</tr>
<tr>
<td>Psa. 56:8</td>
<td>29</td>
</tr>
<tr>
<td>Psa. 63:6</td>
<td>90</td>
</tr>
<tr>
<td>Psa. 63:6, 7</td>
<td>40</td>
</tr>
<tr>
<td>Psa. 67, Isa. 60</td>
<td>228</td>
</tr>
<tr>
<td>Psa. 68:13</td>
<td>115</td>
</tr>
<tr>
<td>Psa. 68:18</td>
<td>136</td>
</tr>
<tr>
<td>Psa. 68:18, Eph. 4:8</td>
<td>136</td>
</tr>
<tr>
<td>Psa. 72:9</td>
<td>44</td>
</tr>
<tr>
<td>Psa. 72:10</td>
<td>211</td>
</tr>
<tr>
<td>Psa. 73:24</td>
<td>197</td>
</tr>
<tr>
<td>Psa. 75:7, 8</td>
<td>29, 56</td>
</tr>
<tr>
<td>Psa. 78:68</td>
<td>211</td>
</tr>
<tr>
<td>Psa. 83:7</td>
<td>210</td>
</tr>
<tr>
<td>Psa. 84:1, 2</td>
<td>100</td>
</tr>
<tr>
<td>Psa. 84:3</td>
<td>46, 68</td>
</tr>
<tr>
<td>Psa. 84:7</td>
<td>26, 124</td>
</tr>
<tr>
<td>Psa. 85:10</td>
<td>26, 28</td>
</tr>
<tr>
<td>Psa. 89:30-32</td>
<td>222</td>
</tr>
<tr>
<td>Psa. 90:10</td>
<td>219</td>
</tr>
<tr>
<td>Psa. 91:1</td>
<td>195</td>
</tr>
<tr>
<td>Psa. 92:12</td>
<td>12, 83, 118</td>
</tr>
<tr>
<td>Psa. 93:5</td>
<td>129</td>
</tr>
<tr>
<td>Scripture Index: Old Testament</td>
<td>277</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----</td>
</tr>
<tr>
<td><strong>Psa. 102:10</strong> . . . . . . . . .</td>
<td>62</td>
</tr>
<tr>
<td><strong>Psa. 104:15</strong> . . . . . . . . .</td>
<td>29, 52</td>
</tr>
<tr>
<td><strong>Psa. 105:1-15</strong> . . . . . . .</td>
<td>212</td>
</tr>
<tr>
<td><strong>Psa. 105:16</strong> . . . . . . . . .</td>
<td>220</td>
</tr>
<tr>
<td><strong>Psa. 107:20</strong> . . . . . . . . .</td>
<td>51</td>
</tr>
<tr>
<td><strong>Psa. 108:7</strong> . . . . . . . . . .</td>
<td>43</td>
</tr>
<tr>
<td><strong>Psa. 108:9</strong> . . . . . . . . . .</td>
<td>43</td>
</tr>
<tr>
<td><strong>Psa. 110</strong> . . . . . . . . . . .</td>
<td>221</td>
</tr>
<tr>
<td><strong>Psa. 110:1</strong> . . . . . . . . . .</td>
<td>210</td>
</tr>
<tr>
<td><strong>Psa. 110:4</strong> . . . . . . . . . .</td>
<td>28</td>
</tr>
<tr>
<td><strong>Psa. 115</strong> . . . . . . . . . . .</td>
<td>211</td>
</tr>
<tr>
<td><strong>Psa. 116:12</strong> . . . . . . . . .</td>
<td>128</td>
</tr>
<tr>
<td><strong>Psa. 118:27</strong> . . . . . . . . .</td>
<td>96, 171</td>
</tr>
<tr>
<td><strong>Psa. 119:46</strong> . . . . . . . . .</td>
<td>55</td>
</tr>
<tr>
<td><strong>Psa. 119:63</strong> . . . . . . . . .</td>
<td>55</td>
</tr>
<tr>
<td><strong>Psa. 119:97</strong> . . . . . . . . .</td>
<td>40</td>
</tr>
<tr>
<td><strong>Psa. 125:1</strong> . . . . . . . . . .</td>
<td>82</td>
</tr>
<tr>
<td><strong>Psa. 125:2</strong> . . . . . . . . . .</td>
<td>82</td>
</tr>
<tr>
<td><strong>Psa. 132</strong> . . . . . . . . . . .</td>
<td>212</td>
</tr>
<tr>
<td><strong>Psa. 133</strong> . . . . . . . . . . .</td>
<td>128</td>
</tr>
<tr>
<td><strong>Psa. 138:3</strong> . . . . . . . . . .</td>
<td>173</td>
</tr>
<tr>
<td><strong>Psa. 141:5</strong> . . . . . . . . . .</td>
<td>103</td>
</tr>
<tr>
<td><strong>Psa. 143:5</strong> . . . . . . . . . .</td>
<td>40</td>
</tr>
<tr>
<td><strong>Prov. 3:34</strong> . . . . . . . . . . .</td>
<td>29</td>
</tr>
<tr>
<td><strong>Prov. 3:9</strong> . . . . . . . . . . .</td>
<td>158</td>
</tr>
<tr>
<td><strong>Prov. 4:23</strong> . . . . . . . . . . .</td>
<td>74</td>
</tr>
<tr>
<td><strong>Prov. 11:25</strong> . . . . . . . . . .</td>
<td>67</td>
</tr>
<tr>
<td><strong>Prov. 12:27</strong> . . . . . . . . . .</td>
<td>40</td>
</tr>
<tr>
<td><strong>Prov. 16:21</strong> . . . . . . . . . .</td>
<td>146</td>
</tr>
<tr>
<td><strong>Prov. 24:9</strong> . . . . . . . . . . .</td>
<td>115</td>
</tr>
<tr>
<td><strong>Prov. 25:14</strong> . . . . . . . . . .</td>
<td>148</td>
</tr>
<tr>
<td><strong>Prov. 26:11; 2 Pet. 2:22</strong> . . .</td>
<td>33</td>
</tr>
<tr>
<td><strong>Prov. 27:9</strong> . . . . . . . . . . .</td>
<td>182</td>
</tr>
<tr>
<td><strong>Eccles. 4:12</strong> . . . . . . . . .</td>
<td>25</td>
</tr>
<tr>
<td><strong>Eccles. 5:2</strong> . . . . . . . . . .</td>
<td>79</td>
</tr>
<tr>
<td><strong>Eccles. 10:8</strong> . . . . . . . . .</td>
<td>140</td>
</tr>
<tr>
<td><strong>Eccles. 11:7</strong> . . . . . . . . .</td>
<td>13</td>
</tr>
<tr>
<td><strong>Eccles. 12:10</strong> . . . . . . . . .</td>
<td>145</td>
</tr>
<tr>
<td><strong>S of S 1:5</strong> . . . . . . . . . . .</td>
<td>153, 157</td>
</tr>
<tr>
<td><strong>S of S 1:15</strong> . . . . . . . . . .</td>
<td>21</td>
</tr>
<tr>
<td><strong>S of S 1:17</strong> . . . . . . . . . .</td>
<td>199</td>
</tr>
<tr>
<td><strong>S of S 4:1</strong> . . . . . . . . . . .</td>
<td>115</td>
</tr>
<tr>
<td><strong>S of S 4:16</strong> . . . . . . . . . .</td>
<td>177</td>
</tr>
<tr>
<td><strong>S of S 4:7</strong> . . . . . . . . . . .</td>
<td>98</td>
</tr>
<tr>
<td><strong>S of S 5:13</strong> . . . . . . . . . .</td>
<td>101, 182</td>
</tr>
<tr>
<td><strong>S of S 8; 6, 7</strong> . . . . . . . . .</td>
<td>69</td>
</tr>
<tr>
<td><strong>Isaiah</strong> . . . . . . . . . . . . .</td>
<td>9</td>
</tr>
<tr>
<td><strong>Isa. 1; 4; 6; 10; etc.</strong> . . . .</td>
<td>234</td>
</tr>
<tr>
<td><strong>Isa. 1:3</strong> . . . . . . . . . . . .</td>
<td>40</td>
</tr>
<tr>
<td><strong>Isa. 1:16, 17</strong> . . . . . . . . .</td>
<td>94</td>
</tr>
<tr>
<td><strong>Isa. 2 or 40</strong> . . . . . . . . . .</td>
<td>239</td>
</tr>
<tr>
<td><strong>Isa. 2:2</strong> . . . . . . . . . . . .</td>
<td>142</td>
</tr>
<tr>
<td><strong>Isa. 4:5</strong> . . . . . . . . . . . .</td>
<td>211</td>
</tr>
<tr>
<td><strong>Isa. 4:17, 18, 20</strong> . . . . . .</td>
<td>211</td>
</tr>
<tr>
<td><strong>Isa. 6</strong> . . . . . . . . . . . . .</td>
<td>15</td>
</tr>
<tr>
<td><strong>Isa. 6:5</strong> . . . . . . . . . . . .</td>
<td>80</td>
</tr>
<tr>
<td><strong>Isa. 7-9:7</strong> . . . . . . . . . . .</td>
<td>241</td>
</tr>
<tr>
<td><strong>Isa. 7:14</strong> . . . . . . . . . . .</td>
<td>224, 241</td>
</tr>
</tbody>
</table>

**JEREMIAH**

| Isaiah 8:14 | 82 |
| Jer. 1:11, 12 | 145 |
| Jer. 3:12 | 48 |
| Jer. 3:16 | 238 |
| Jer. 5:21 | 73 |
| Jer. 23:18 | 137 |
| Jer. 30:7 | 233 |
| Jer. 31:15 | 241 |
| Jer. 35:5 | 145 |
| Jer. 51:58 | 235 |

**JOEL**

| Joel 3:2 | 44 |

**EZELKIEL**

| Ezekiel 16:10 | 128, 157 |
| Ezekiel 19 | 238 |
| Ezekiel 17:6 | 158 |
| Ezekiel 26:2 | 211 |
| Ezekiel 34:23, 24 | 230 |
| Ezekiel 37:22-24 | 209 |
| Ezekiel 40:11 | 95 |
| Ezekiel 40:48 | 35 |
| Ezekiel 43:29-42 | 194 |
| Ezekiel 41:23-25 | 199 |

**DANIEL**

| Daniel 9, 63, 64, 65 | 96 |
| Daniel 2 | 238 |
| Daniel 2:5 | 81 |
| Daniel 5:5 | 158 |
| Daniel 7 | 208, 237 |
| Daniel 8:3 | 94 |
| Daniel 11 | 226, 257 |
| Daniel 12:2 | 30 |

**HOSEA**

| Hosea 1 | 228 |
| Hosea 10:1 | 240 |
| Hose 3 | 222 |
| Hose 3:4 | 222 |
| Hose 7:8 | 12 |
| Hose 11:1-3 | 221 |

**AMOS • JONAH • MICAH • NAHUM • HABBAKUK • ZEPHANIAH**

| Amos 3:2 | 102, 157 |
| Jonah 2:9 | 64 |
| Mic. 4:8 | 230 |
| Mic. 5:2 | 241 |
| Mic. 5:2, 5 | 231 |
### Scripture Index: New Testament

**MATTHEW**
- Matthew .......................... 177
- Matt. 2:46 .......................... 241
- Matt. 1:19 .......................... 241
- Matt. 1:20 from Hos. 11:1 .... 241
- Matt. 2:17 .......................... 241
- Matt. 2:23 .......................... 241
- Matt. 4:14-16 ..................... 242
- Matt. 4:15 .......................... 67
- Matt. 5:3-12 ....................... 244
- Matt. 5:13 .......................... 143
- Matt. 5:14 .......................... 143
- Matt. 5:15 .......................... 147
- Matt. 5:45 .......................... 200
- Matt. 6:32 .......................... 158
- Matt. 8:17 .......................... 242
- Matt. 8:3 ........................... 117
- Matt. 9:12 .......................... 119
- Matt. 10:34 ......................... 32
- Matt. 11:10 ......................... 242
- Matt. 11:27 .......................... 28
- Matt. 11:28 .......................... 14
- Matt. 13 .............................. 161
- Matt. 13:11; Mark 4:11 ......... 123
- Matt. 13:41-43 ..................... 18
- Matt. 13:52 .......................... 145
- Matt. 14:30-31 ..................... 65
- Matt. 16:13-18 ..................... 154
- Matt. 16:15, 16 ..................... 129
- Matt. 16:18 .......................... 196
- Matt. 18:15-20 ..................... 154
- Matt. 18:17 .......................... 93
- Matt. 18:19-20 ..................... 180
- Matt. 18:20 .......................... 131
- Matt. 19:25, 26 ..................... 65
- Matt. 23:33 .......................... 103
- Matt. 23:34 .......................... 103
- Matt. 24:45-47 ..................... 144
- Matt. 24:46 .......................... 133
- Matt. 25 ............................. 87
- Matt. 25:21 .......................... 87
- Matt. 25:31 .......................... 153
- Matt. 25:33 .......................... 119
- Matt. 25:35-40; Mark 9:41 .... 215
- Matt. 26:20-25 ..................... 140
- Matt. 26:21 .......................... 54

**MARK**
- Mark ............................... 177
- Mark 1:13 and Rev. 13:1 ....... 15
- Luke ............................... 168

**LUKE**
- Luke ............................... 213
- Luke 1:5 ............................ 213
- Luke 1:17 ........................... 242
- Luke 1:35 ........................... 138
- Luke 1:56 ........................... 131
- Luke 2 ............................... 61, 241
- Luke 2:1 ............................ 61
- Luke 2:29, 30 ..................... 35
- Luke 5:8 ............................ 80
- Luke 5:13 ........................... 117
- Luke 6:21 ........................... 33
- Luke 6:26 ........................... 54, 97
- Luke 7:47 ........................... 118
- Luke 9:35 ........................... 71
- Luke 9:55 ........................... 38
- Luke 12:43 .......................... 133
- Luke 12:50 .......................... 38
- Luke 14:26 .......................... 41
- Luke 17:11-19 ..................... 204
- Luke 17:20, 30, 34 .......... 18
- Luke 17:32 .......................... 33
- Luke 18:11 .......................... 113
- Luke 22:24-30 ..................... 244
- Luke 22:34 .......................... 52

**JOHN**
- John ............................... 168
- John 1:9 ............................ 173
- John 1:10-12 ...................... 11
- John 1:11 ........................... 54
- John 1:13 ........................... 11
- John 1:14 ........................... 107, 129, 131, 149, 158, 177
- John 1:14-18-51 .................. 11
- John 1:16 ........................... 67
- John 1:18 ........................... 90
- John 1:21 ........................... 242
- John 1:29 ........................... 79
- John 1:34 ........................... 35
- John 1:35-51 ....................... 11
- John 1:37-39 ....................... 11
- John 1:46 ........................... 242
- John 1:49 ........................... 45
- John 1:50, 51 ...................... 12
- John 1:51 ........................... 44, 45
- John 2:19 ........................... 217
- John 3 ............................... 217
- John 3:13 ........................... 132, 167
- John 3:14 ........................... 15
- John 3:26 ........................... 217, 263
- John 4:10 ........................... 32
- John 4:19 ........................... 220
- John 4:21 ........................... 133
- John 4:21-24; 1 Cor. 12:12 .... 205
- John 5:23, 24 ........................ 102
- John 5:51 ........................... 124
- John 5:58, Phil. 2:6 .............. 44
- John 5:59 ........................... 146
- John 6 ............................... 79, 141, 217
- John 7:16 ........................... 146
- John 7:27 ........................... 217
- John 7:37 ........................... 217
- John 7:37-39 ....................... 143, 184
- John 7:39 ........................... 146
- John 10:9 ........................... 96
- John 12:11, 12 .................... 80
- John 12:24 .......................... 129, 149
- John 12:31 .......................... 88

---

**ZECHARIAH**
- Zechariah .......................... 55
- Zech. 1:6 ............................ 212
- Zech. 2:5 ............................ 195
- Zech. 4 .............................. 52, 145
- Zech. 4:3, Rev. 11:4 ............. 21
- Zech. 12:10 .......................... 39
- Zech. 12:9-11 ...................... 123
- Zech. 13:1 ........................... 119
- Zech. 13:4 ........................... 94
- Zech. 13:8; Matt. 13:45 ....... 20, 54
- Zech. 14 ............................ 18
- Zech. 14:16 ......................... 123
- Zech. 14:20 ......................... 123
<table>
<thead>
<tr>
<th>Scripture Index: New Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gal 4:29</td>
</tr>
<tr>
<td>Gal 4:30</td>
</tr>
<tr>
<td>Gal 5:1</td>
</tr>
<tr>
<td>Gal 5:6</td>
</tr>
<tr>
<td>Gal 5:12</td>
</tr>
<tr>
<td>Gal 5:22, 23</td>
</tr>
<tr>
<td>Gal 6:16</td>
</tr>
<tr>
<td>Eph 1, Col 1</td>
</tr>
<tr>
<td>Eph 1.7</td>
</tr>
<tr>
<td>Eph 1.8</td>
</tr>
<tr>
<td>Eph 1.9</td>
</tr>
<tr>
<td>Eph 1.9, 10</td>
</tr>
<tr>
<td>Eph 1:23</td>
</tr>
<tr>
<td>Eph 2:6</td>
</tr>
<tr>
<td>Eph 2:10</td>
</tr>
<tr>
<td>Eph 2:21</td>
</tr>
<tr>
<td>Eph 2:21, 22</td>
</tr>
<tr>
<td>Eph 2:22</td>
</tr>
<tr>
<td>Eph 2:22</td>
</tr>
<tr>
<td>Eph 3:1 Cor 11</td>
</tr>
<tr>
<td>Eph 3:1-4</td>
</tr>
<tr>
<td>Eph 3:5</td>
</tr>
<tr>
<td>Eph 3:9</td>
</tr>
<tr>
<td>Eph 3:14-19</td>
</tr>
<tr>
<td>Eph 3:15</td>
</tr>
<tr>
<td>Eph 3:22</td>
</tr>
<tr>
<td>Eph 4</td>
</tr>
<tr>
<td>Eph 4:1-6</td>
</tr>
<tr>
<td>Eph 4:8</td>
</tr>
<tr>
<td>Eph 4:11</td>
</tr>
<tr>
<td>Eph 4:12</td>
</tr>
<tr>
<td>Eph 4:21</td>
</tr>
<tr>
<td>Eph 4:24</td>
</tr>
<tr>
<td>Eph 5</td>
</tr>
<tr>
<td>Eph 5:25, 26</td>
</tr>
<tr>
<td>Eph 5:26</td>
</tr>
<tr>
<td>Eph 5:27</td>
</tr>
<tr>
<td>Eph 5:32</td>
</tr>
<tr>
<td>Eph 6:11</td>
</tr>
<tr>
<td>Eph 6:12</td>
</tr>
<tr>
<td>Eph 6:13, 14</td>
</tr>
<tr>
<td>Eph 6:15</td>
</tr>
<tr>
<td>Eph 6:16</td>
</tr>
<tr>
<td>Eph 6:19, 20</td>
</tr>
<tr>
<td>Col 1</td>
</tr>
<tr>
<td>Col 1:11</td>
</tr>
<tr>
<td>Col 2:10</td>
</tr>
<tr>
<td>Col 2:10, 11</td>
</tr>
<tr>
<td>Col 2:12</td>
</tr>
<tr>
<td>Col 2:15</td>
</tr>
<tr>
<td>Col 3:2</td>
</tr>
<tr>
<td>Col 3:10</td>
</tr>
<tr>
<td>1 and 2 THESSALONIANS</td>
</tr>
<tr>
<td>Col 3:14</td>
</tr>
<tr>
<td>Col 4:16</td>
</tr>
<tr>
<td>1 Thess. 4:11</td>
</tr>
<tr>
<td>1 Thess. 5:6</td>
</tr>
<tr>
<td>1 Thess. 5:25</td>
</tr>
<tr>
<td>1 Thess. 5:5</td>
</tr>
<tr>
<td>1 and 2 TIMOTHY</td>
</tr>
<tr>
<td>1 Tim. 1:8</td>
</tr>
<tr>
<td>1 Tim. 1:10</td>
</tr>
<tr>
<td>1 Tim. 1:20</td>
</tr>
<tr>
<td>1 Tim. 2:5</td>
</tr>
<tr>
<td>1 Tim. 3:12</td>
</tr>
<tr>
<td>1 Tim. 3:15</td>
</tr>
<tr>
<td>1 Tim. 3:16</td>
</tr>
<tr>
<td>1 Tim. 3:15, 16</td>
</tr>
<tr>
<td>1 Tim. 4:13-16</td>
</tr>
<tr>
<td>1 Tim. 4:15</td>
</tr>
<tr>
<td>1 Tim. 5:25</td>
</tr>
<tr>
<td>2 Tim. 1:1</td>
</tr>
<tr>
<td>2 Tim. 1:16, 17</td>
</tr>
<tr>
<td>2 Tim. 2:3</td>
</tr>
<tr>
<td>2 Tim. 2:12</td>
</tr>
<tr>
<td>2 Tim. 2:15</td>
</tr>
<tr>
<td>2 Tim. 2:19</td>
</tr>
<tr>
<td>2 Tim. 2:21</td>
</tr>
<tr>
<td>2 Tim. 3:5</td>
</tr>
<tr>
<td>2 Tim. 3:8</td>
</tr>
<tr>
<td>2 Tim. 3:12</td>
</tr>
<tr>
<td>2 Tim. 4:1</td>
</tr>
<tr>
<td>2 Tim. 4:2</td>
</tr>
<tr>
<td>2 Tim. 4:3</td>
</tr>
<tr>
<td>2 Tim. 4:5</td>
</tr>
<tr>
<td>2 Tim. 4:6</td>
</tr>
<tr>
<td>2 Tim. 4:1-5</td>
</tr>
<tr>
<td>2 Tim. 4:13</td>
</tr>
<tr>
<td>PHILEMON</td>
</tr>
<tr>
<td>Philemon 1:2</td>
</tr>
<tr>
<td>HEBREWS</td>
</tr>
<tr>
<td>Heb. 2:9</td>
</tr>
<tr>
<td>Heb. 2:10</td>
</tr>
<tr>
<td>Heb. 2:11</td>
</tr>
<tr>
<td>Heb. 2:12</td>
</tr>
<tr>
<td>Heb. 3:1</td>
</tr>
<tr>
<td>Heb. 3:6</td>
</tr>
<tr>
<td>Heb. 3:7, 15, 47</td>
</tr>
<tr>
<td>Heb. 3:14</td>
</tr>
<tr>
<td>Heb. 4</td>
</tr>
<tr>
<td>Heb. 4:9</td>
</tr>
<tr>
<td>Heb. 4:16</td>
</tr>
<tr>
<td>Heb. 5 - 7</td>
</tr>
<tr>
<td>Heb. 5:5</td>
</tr>
<tr>
<td>Heb. 5:10, 620</td>
</tr>
<tr>
<td>Heb. 7</td>
</tr>
<tr>
<td>Heb. 7:12, 18, 19</td>
</tr>
<tr>
<td>Heb. 7:2</td>
</tr>
<tr>
<td>1 PETER</td>
</tr>
<tr>
<td>1 Pet. 1:1</td>
</tr>
<tr>
<td>1 Pet. 1:2</td>
</tr>
<tr>
<td>1 Pet. 1:5</td>
</tr>
<tr>
<td>1 Pet. 1:7</td>
</tr>
<tr>
<td>1 Pet. 1:8</td>
</tr>
<tr>
<td>1 Pet. 1:9</td>
</tr>
<tr>
<td>1 Pet. 1:11</td>
</tr>
<tr>
<td>1 Pet. 1:18, 19</td>
</tr>
<tr>
<td>1 Pet. 1:12</td>
</tr>
<tr>
<td>1 Pet. 1:17</td>
</tr>
<tr>
<td>1 Pet. 1:18</td>
</tr>
<tr>
<td>1 Pet. 1:19</td>
</tr>
<tr>
<td>1 Pet. 2:4</td>
</tr>
<tr>
<td>1 Pet. 2:5</td>
</tr>
<tr>
<td>JAMES</td>
</tr>
<tr>
<td>James 1:22-25</td>
</tr>
<tr>
<td>James 2:1</td>
</tr>
<tr>
<td>James 2:17-20</td>
</tr>
<tr>
<td>James 2:21</td>
</tr>
<tr>
<td>James 3:15</td>
</tr>
<tr>
<td>James 3:17</td>
</tr>
</tbody>
</table>

PHILIPPIANS

PHILEMON

HEBREWS

1 PETER

JAMES

280 Scripture Index: New Testament
<table>
<thead>
<tr>
<th>Scripture Index: New Testament 281</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Pet. 2:9 .......................... 29, 165</td>
</tr>
<tr>
<td>1 Pet. 2:10 .................................. 240</td>
</tr>
<tr>
<td>1 Pet. 2:12 .................................. 38</td>
</tr>
<tr>
<td>1 Pet. 2:24 .................................. 111</td>
</tr>
<tr>
<td>1 Pet. 3:4 .................................. 128</td>
</tr>
<tr>
<td>1 Pet. 3:13 .................................. 25</td>
</tr>
<tr>
<td>1 Pet. 3:19 .................................. 19</td>
</tr>
<tr>
<td>1 Pet. 3:21 .................................. 18</td>
</tr>
<tr>
<td>1 Pet. 4:10 .................................. 107</td>
</tr>
<tr>
<td>1 Pet. 4:10, 11 .......................... 165</td>
</tr>
<tr>
<td>1 Pet. 4:11 .................................. 141, 143</td>
</tr>
<tr>
<td>1 Pet. 5:13 .................................. 150</td>
</tr>
<tr>
<td>1 Pet. 5:8 .................................. 15</td>
</tr>
</tbody>
</table>

**2 PETER**

| 2 Pet. 1:3, 4 .......................... 165 |
| 2 Pet. 1:4 .................................. 106, 164 |
| 2 Pet. 1:5-7 .................................. 155 |
| 2 Pet. 1:19 .................................. 219, 227, 234 |
| 2 Pet. 1:19-21 .......................... 227 |
| 2 Pet. 1:20 .................................. 223 |
| 2 Pet. 2:7, 8 .................................. 27 |

**1 JOHN – 2 JOHN – 3 JOHN**

| 1 John 1:5 .................................. 12 |
| 1 John 1:9 .................................. 58 |
| 1 John 1:10 .................................. 16 |
| 1 John 2:1 .................................. 58, 104 |
| 1 John 2:28 .................................. 190 |
| 1 John 3:1 .................................. 158 |
| 1 John 3:3 .................................. 26 |
| 1 John 3:9 .................................. 150 |
| 1 John 3:23 .................................. 88 |
| 1 John 3:24; Psal. 123:1; Eph. 2:22, 1 John 4:12 .................................. 33 |
| 1 John 4:1 .................................. 132 |

| 1 John 4:8, 16 .................................. 69 |
| 1 John 4:17 .................................. 47, 94 |
| 1 John 5:4, 5 .................................. 25 |
| 1 John 5:6-8 .................................. 183 |
| 1 John 5:13 .................................. 26 |
| 1 John 5:21 .................................. 64, 102, 103 |
| 2 John 7 .................................. 132 |
| 2 John 10 .................................. 140 |
| 2 John 10, 11 .................................. 155 |
| 3 John 11 .................................. 155 |

**JUDE**

| Jude .................................. 221 |
| Jude 3 .................................. 110 |
| Jude 11 .................................. 16 |
| Jude 14 .................................. 17 |
| Jude 14, 15 .................................. 231 |

**REVELATION**

| Rev. 1, 2, 3 .................................. 143, 181 |
| Rev. 1:1 .................................. 146 |
| Rev. 1:5 .................................. 40 |
| Rev. 1:6 .................................. 29 |
| Rev. 1:9 .................................. 44 |
| Rev. 1:10 .................................. 14 |
| Rev. 2:15 .................................. 115 |
| Rev. 3:7 .................................. 30, 140, 169 |
| Rev. 3:7-13 .................................. 155 |
| Rev. 3:8 .................................. 129, 160, 196 |
| Rev. 3:10; 1 Cor. 15:51 .................................. 17 |
| Rev. 3:14 .................................. 124 |
| Rev. 3:18 .................................. 21, 176, 199 |
| Rev. 3:19 .................................. 155 |
| Rev. 3:20 .................................. 141 |
| Rev. 3:21 .................................. 65, 232 |
| Rev. 4 .................................. 15 |
| Rev. 4:6 .................................. 183 |
| Rev. 4:6, 7 .................................. 200 |
| Rev. 4:8 .................................. 100 |
| Rev. 4:11 .................................. 100 |
| Rev. 5 .................................. 17 |
| Rev. 5:6 .................................. 17, 62, 136 |
| Rev. 5:9 .................................. 100 |
| Rev. 5:10 .................................. 230 |
| Rev. 5:13 .................................. 100 |
| Rev. 7 .................................. 17, 20, 200, 233 |
| Rev. 7:3 .................................. 64 |
| Rev. 7:14 .................................. 18, 40 |
| Rev. 7:16, 17 .................................. 122 |
| Rev. 8:1 .................................. 199 |
| Rev. 11-19 .................................. 237 |
| Rev. 12:9 and 20:2 .................................. 14 |
| Rev. 14:6 .................................. 122 |
| Rev. 14:19 .................................. 29 |
| Rev. 15:2 .................................. 183 |
| Rev. 16 .................................. 249 |
| Rev. 17:14 .................................. 211 |
| Rev. 17:14; 19:14; 21:9, etc. .................................. 234 |
| Rev. 18:21, 18:2 .................................. 24 |
| Rev. 19:7, 8 .................................. 39 |
| Rev. 19:8 .................................. 128, 176 |
| Rev. 19:10 .................................. 223 |
| Rev. 21 and 22 .................................. 234 |
| Rev. 21 .................................. 230 |
| Rev. 22:1 .................................. 183 |
| Rev. 21:3 .................................. 107 |
| Rev. 21:10 .................................. 87 |
| Rev. 21:11 .................................. 158 |
| Rev. 21:22, 23 .................................. 196 |
| Rev. 22:16 .................................. 12 |
| Rev. 22:17 .................................. 5 |

---

**Present Truth Publishers**

411 Route 79 Morganville NJ 07751 USA