









AN EXPOSITION OF THE TRINITIES

OF THE

SACRED SCRIPTURES;

OR,

A COMPEND OF THE CHRISTIAN CREED,

AS GIVEN BY CHRIST HIMSELF.

“Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.—MAT. 28: 19, 20.

AS INTERPRETED BY CHRIST HIMSELF;

His Prophets, Evangelists and Apostles,

COMPARED AND CONTRASTED WITH THE CREEDS OF THE DIFFERENT
BRANCHES, RESPECTIVELY, OF THE

ORTHODOX CHURCHES IN THE UNITED STATES OF AMERICA.

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MONTGOMERY, ALA:

BARRETT & WIMBISH, BOOK AND JOB PRINTERS.

1857.

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Entered According to Act of Congress, August 13, A. D. 1857,
BY REV. CHARLES EVANS,
In the Clerk's Office of the District Court of the United States, for the Middle
District of Alabama.

DEDICATED

TO THE

Church of Christ.



PREFACE.

The doctrine of the Trinity in the Godhead, being of the first importance to the Christian Church, and hitherto confessedly mysterious and inexplicable, any additional light on the subject that would enlighten the mind of the Church by affording additional and satisfactory information, should be hailed with joy and gladness.

The Sacred Scriptures are, in truth, a Revelation of *truths* that were hidden to the world before they were given; and it is not reasonable to suppose that the Author of Revelation would give to his Church and the world a system of doctrines, for their special guidance and benefit, which they could not understand. This would defeat the object of a Revelation; to-wit, To *reveal* that which was a mystery *before*.

It is certain, that for wise purposes, God has, for a *time*, kept the world and the Church in comparative darkness on certain subjects in relation to his purposes in the future; but that he ever designed that increasing light should be given as his purposes ripened and fulfilled, cannot be doubted. This fact is confirmed by such portions of Revelation as the following: to-wit, But thou, O Daniel, shut up the words, and seal the book, until the *time of the end*; many shall run to and fro, and *knowledge* shall be *increased*. Daniel 12: 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders have uttered, and write them not. Rev. 10: 4. When in the Wisdom of God the appointed time comes, the things are then revealed; as follows: In the third year of Cyrus king of Persia, a thing was *revealed* unto Daniel, whose name was called Belteshazzar; and the thing was true, but the *time appointed* was long: and he understood the thing, and had understanding of the vision. Daniel 10: 1. And he saith unto me, Seal not the sayings of the prophecy of this book, for the *time is at hand*. Rev. 22: 10.

That the present era of the world is the '*time of the end*,' cannot be doubted.

Men are running to and fro, and knowledge is increasing; the great purposes of God in the Creation are being accomplished. Our Savior Said, 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the *end come*.' Hence the rapid march of progress in Church and State, looking to the latter day glory.

God has, from the Beginning, generally made known his will and purposes to the Church and to the world, through mediums and instrumentalities, and has ever enlightened men by men, and helped man by man. The great *atonement*, for the sin of the world was effected by *Man*, and the work of salvation has generally been effected through the instrumentality of man. If then the following Work on the Exposition of the Trinities, has been effected by the Spirit of God through the instrumentality of *man*, it is only the general course of the operations of God's Spirit, in Providence and Grace, and it is not egotism nor vain boasting to say that God's Spirit operated through the *instrument*.

The inception and design of the following Work on the doctrine of the Trinities, is different from any thing that has ever been given to the Church or the world. It stands alone upon the walls of Zion, and challenges the Faith of her subjects, and defies contradiction. Conscious of its integrity and Divine authority upon which it is based and conducted, it presents its broad front to the Church and the world, and demands investigation and criticism. Standing as it does upon the broad and firm foundation of the Prophets, Evangelists, and Apostles, Christ himself being the chief corner Stone; in will remain unshaken while time endures and gather strength from age: Zion will rejoice in the acquisition of this additional laurel to her brow, and march with accelerated speed to her final destiny of triumph and glory.

The *principle* and *design*, upon which the Exposition of the Trinities is conducted, is as follows:

1. The *unity* of God before the Creation.
2. The *distinctive* developments and Personalities of the Father, the Word, and the Holy Ghost, as revealed in the Creation: denominated—The *Spiritual Trinity*, in Creation and Legislation.
3. The Compound, Executive Trinity in the plan of Redemption; the middle Person of which, *Christ*, being a Compound of Divinity and humanity; and as *Man*, the *Executor* of his Father's will: his nature and offices explained and proved from the Scriptures.
4. Some of the *types* of Christ are brought to view, and their mediatorial character, offices, and operations shown and proved from the Scriptures; each *living type* of Christ, of course being a middle person of a Typical Trinity; and each Typical Trinity, in its operations illustrating the operations of the Com-

pound Trinity in Redemption, of which *Christ* is the middle Person and Mediator. All this is shown and explained in Scripture language, and from the most important and interesting cases.

5. The subject of Baptism is next considered, by submitting to which Sacrament, the subjects manifest, publicly, their *faith*, in the doctrines previously taught.

6. And lastly, in the order of the Work, it is compared and contrasted with the *Creeeds* of the principal Branches of the Orthodox Churches in our country; showing their discrepancies, errors, and inconsistencies.

Feeling, as I did, an impulsive necessity to write this Work and present it to the Church and the world; I have done what I felt it my duty to do, and without making the effort, I did not feel that my mission would be fulfilled.

I feel to thank God, that he has by his Grace and Spirit, made me the honored instrument in his hand, of performing the Work.

Having long thought seriously on the subject, I have, for the last *nine months*, made it my *one and exclusive* study; having determined, by the assistance of the Holy Spirit, to spare no means within my control, for the accomplishment of the Work. I undertook it with much diffidence, in view of the complexity of the subject, and the many learned and good men who have written on it, and failed to explain it. But they never rightly conceived the *idea*. The great error of the Church, has been in confounding the *Word*, with the *Son*, who are essentially different; the one being the *Divinity*, and the other the *humanity* of the CHRIST.

I have succeeded far beyond my expectations when I commenced. Increasing light seemed to shine on the subject through every day and night of its prosecution, and the prayer and labor brought to bear upon it, was accompanied by a satisfaction that I never felt in any labor before; so that I can truly say, 'There is great pleasure in *God's* service.'

I now present the Work to the Church and the world, as the best legacy within my gift, praying that God's Spirit, who indicted it, may give it abundant success, in winning souls to Christ, and of reforming an error that has rested as an *incubus* on the Church since the days of the Apostles.

In reading the following Work, the reader is requested to bear in mind—That because of the *Union* of the *Divinity* and *humanity* in one *Person*, constituting the *Christ*; that which is proper to one *nature*, is sometimes in the Scriptures attributed to the Person denominated by the other *nature*; and sometimes to both *conjointly*; and the proper *Person*, in all such cases, must be determined by the context. For example: When it is written that *Christ* created all things, we understand the *Divinity* of Christ: and when, again, it

is written that *Christ died* for the sin of the world; we understand the *humanity* of Christ.

The *Holy Ghost* being a distinctive *Person*, in the Godhead, and proceeding from the *Father*, is sometimes in the Scriptures represented as being Spoken to by the *Father*, as in the creation, 'God Said,' (through the *Holy Ghost*,) 'Let us make man.' In the fortieth Psalm, and tenth chapter of the Hebrews, the *Holy Ghost* is represented as *Speaking* to the *Father*; thus: 'Wherefore when he cometh unto the world, he Saith, Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me; In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then Said I, Lo, I come, (in the volume of the book it is written of me.) to do thy will, O God.'

The *Holy Ghost*, then, is the prime *Agent*, who executes the *will* of the *Father* in the work of Redemption, but it is by virtue of the Atonement made through the *death* of the *Son*.

The *Son* also executes the *will* of the *Father*, but it is through the Power of the *Holy Ghost*, who created and dwells in the *Son*, 'in the fullness of the Godhead bodily.'—The *human nature* of the Christ, who is the *Son*, certainly never *Spoke before* he was *created*. The *Word*, here, may be referred to the *Son*, by anticipation.

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased.” Dan. 12 : 4.

“Lead me in thy truth, and teach me : for thou art the God of my salvation ; on thee do I wait all the day.” Ps. 25 : 5.

AN EXPOSITION OF THE TRINITIES,

OF THE

SACRED SCRIPTURES.

PART FIRST.

CHAPTER I.

OF THE NATURE AND DESIGN OF THE TRINITIES OF THE SACRED SCRIPTURES.

1. A Trinity in the Godhead is that mode of action, or operation, by which the purposes of God are effected.

2. The distinctive *Persons* or *Agencies* in the Godhead are denominated, 1st. The Father, the Word and the Holy Ghost, and, 2nd. The Father, the Son and the Holy Ghost.

3. The Father, the Word and the Holy Ghost, are a Trinity essentially and exclusively *Spiritual*, and its effects are Creative and Legislative.

4. The Father, the Son and the Holy Ghost, are a Trinity in Redemption, and may be denominated, A Compound Executive Trinity—as the middle Person, the *Son*, is a compound of *Divinity* and *humanity*, and *executes* the will of the Father.

5. The Typical Trinities in the Old Testament, the middle *person* of each of which is always a type of Christ, were spe-

cially designed to illustrate the Compound Trinity in Redemption, of which the *Son* is the middle Person ; hence the Typical Trinities may be denominated Compound, Executive, Typical, Trinities, and each one illustrates the plan of salvation through Christ, by carnal ordinances and temporal deliverances, as will be abundantly shown in the progress of this work.

6. The *Persons* in the Godhead are correlative terms and have reference to *Time*. Before the creation of the heaven and earth, God was a *Unity*, and we have no idea or information of a Duality or Trinity of persons in the Godhead, until we read that the *Spirit* of God *moved* upon the face of the waters, and God *Said*, Let there be light : and there was light. Gen. 1 : 2, 3.

7. In the development of the distinctive Persons or Agencies in the Godhead, the Holy Ghost first appears, which may be characterized as the collective Attributes of the Father in operation, and is the great Agent of Power, in all the works of Creation, Legislation and Redemption.

After the Holy Ghost proceeded from the Father, we next hear of the *Word* : " And God *Said*, Let there be light : and there was light." The word may be characterized as the *Authority* of the Father, clothed with the *Power* of the Holy Ghost. Both *proceeded* from the Father. The word, came from the Father, through the Holy Ghost, and the Holy Ghost came with the word to the work of creation, hence the *Father*, his *Spirit* and his *Word* were employed in the work.

In the order of time, then, the *Persons* in the work of creation stand thus : the *Father*, the *Holy Ghost* and the *Word* ; but in the organization, they stand thus : the *Father*, the *Word* and the *Holy Ghost*, ' and these three are One.' 1 John, 5 : 7. The *Word* also proceeds from the *Father*, through the *Spirit* of the *Father*, and the *Spirit* of the *Father* always accompanies the *Word*, as the *Power* of the *Word* in the offices of Creation, Legislation and Redemption.

We see, then, that *before* the Creation God was a *Unity* ; in the Creation of chaos, God was in *Duality*, the *Father* and his *Spirit* ; but when the light was created God was a *Trinity*,

the *Father*, the *Word* and the *Holy Ghost* ; and so of all the other acts of creation and legislation of which we read or have any idea, as will be shown to the satisfaction of all who read in the progress of the work.

In the Compound Executive Trinity in Redemption, the *Persons*, in the order of time stand thus : the *Father*, the *Holy Ghost* and the *Son* ; the *Son* being the *Creation* of the *Holy Ghost* in the womb of the Virgin Mary : And the angel answered and said unto her, The *Holy Ghost* shall come upon thee, and the power of the *highest* shall overshadow thee : therefore, also, that holy thing which shall be *born* of thee, shall be called the *Son* of God. Luke 1 : 35. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is *conceived* in her is of the *Holy Ghost*. And she shall bring forth a *Son*, and thou shalt call his name *Jesus* for he shall save his people from their sins. Mat. 1 : 20, 21.

But when the fulness of the time was come, God sent forth his *Son*, *made* of a *woman*, *made* under the *law*, To redeem them that were under the law, that we might receive the adoption of sons. Gal. 4 : 4, 5.

We see clearly from these scriptures and many others that will hereafter be brought in evidence, that *Jesus* was *created* by the *Holy Ghost*.

In the organization of the Compound Trinity in Redemption, as in Creation, the last Person in the order of time assumes the second position in the organization, and hence the Trinity stands thus : The *Father*, the *Son* and the *Holy Ghost* ; the *Holy Ghost* proceeding from the *Father*, through the *Son*, and in consequence of the meritorious sacrifice of the *Son* to the work of *Redemption*.

The *Son* being the *Creation* of the Spiritual Trinity, as all things else are, became the *Tabernacle* in which the fulness of the Godhead dwelt bodily or in a bodily form. The *Son* was the *organ* of the *Word*, but not the *Word* itself ; he was the *Word* in the same sense as the *prophets* were, the *Word* came from the *Father* to him, and through him to the world, hence

the apostle says : God, who at sundry times and in divers manners *Spake* in times past unto the fathers, by the *prophets*, Hath in these last days *Spoken* unto us by his *Son*, whom he hath appointed heir of all things, by whom also he made the worlds.

In the latter clause of this last verse, as in many other places in the scriptures, the *Son* is interchanged for the *Word*. It was the Power of the *Spirit* in the *Word*, by which the worlds were made, as shown in the Beginning and as St. John *teaches*, In the beginning was the *Word*, and the *Word* was with God and the *Word* was God ; The *Son* as such, being material, *human* nature never could *create* worlds or any thing else, but it was the *Word* of God the *Father*, which dwelt in the *Son*, which being clothed with the Power of the Holy Ghost, Created and Legislated—all this will be fully shown in the progress of the work.

When we read that Christ died for the sin of the world, we understand the *human* nature of Christ *died*, but when again we are told that by him the worlds were made, we understand it to be the *Word* of the Father which *dwelt* in him.

In the creation of man the language is varied from the language in the creation of the inanimate heaven and earth. In the latter, the language of the *Father* is *imperative*,—*Let there be light* ; in the former, or in the creation of man, the language of the *Father* is more of the character of a *proposition*,—*Let us* make man. In both cases, however, the *Trinity* employed embraces the same *Persons* or *Agencies* as always—in each and every act of *Creation* and *Legislation* ; which *Persons* or *Agencies* are the *Father*, the *Word* and the *Holy Ghost*.

The *Holy Ghost* and the *Spirit* of God are synonymous terms, and the same *Spirit*, therefore *God*, *God's Spirit* and the *Holy Ghost*, and the *Word* of God's *Spirit* are *One* and the same *God* ; hence the Apostle says, There are three that bear record in Heaven, The *Father*, the *Word*, and the *Holy Ghost* : and these three are *One*. 1 John, 5 : 7.

In each and every case of *Creation* and *Legislation*, God, the *Father*, *Speaks* through his *Spirit* ; the *Spirit* is the *Power*

of the *Word*, and the *Agent* of The *Father* in *Creation*, and *Legislation*,—the *Spirit*, and the *Word* always proceeding from the *Father*. The *Father* never was as the *Father*, until the *Spirit* proceeded from him, then followed the *Word* of God also proceeding from the *Father*, through the *Spirit* of the *Father*, hence the *priority* of the *Father*, and hence the *Father*, the *Word* and the *Holy Ghost* are *correlative* terms. The *Father*, as such, never was, until his *Spirit* proceeded from him, the *Spirit* of the *Father*, in his *operative* Power, never was until in the work of *Creation* ; The *Word* of the *Father*, as such, never was, until the *Word* proceeded from the *Father* of the *Word*. The *Word* of God is the *Word* which he *Spake* and thus constituted him the *Father* of his *Word* ; The *Spirit* of God, is his *Power* put forth, and hence proceeds from him, and hence he is a *Father*.

CHAPTER II.

SOME SELF-EVIDENT PROPOSITIONS.

Proposition 1. The sacred scriptures, being of Divine Inspiration, cannot contradict themselves, neither can they contradict right reason ; because, reason and revelation being both gifts of God, it would be impugning the moral character of God to suppose that one of his gifts should contradict another.

Proposition 2. The sacred scriptures are a sufficient rule of *faith* and *practice* and being the standard of moral and religious truth, we shall not go out of them for argument or proof in the establishment and illustrations of the doctrines of the Trinities.

In pursuing this method we think many great and invaluable benefits will be derived, as,

1. The legitimate prophets and kings of Israel, all expressly intended for *types* of Christ, we shall select some of the most prominent and renowned of them to illustrate the character and offices of Christ, and their character and history, while they will in succession throw additional light upon the doctrine of the Trinities, will also enlighten the mind with a knowledge of the most important, interesting and astounding circumstances, occurrences and events, in all the world's history.

2. The *Word* of the Lord, being full of the Inspiration of the Spirit, will necessarily, if read with attention, imbue and inspire the soul of the reader with the Spirit of its own nature, and thus perform the fourfold office of enlightening the mind on the most important subjects on earth or in heaven; sanctifying the affections of the heart to a due appreciation of the divine revelation; elevate the emotions of the soul to the sublime contemplation of heavenly things; and set before him the nature and character of God in the dispensations of his Providence and grace in such an interesting and lovely light as can scarcely fail to increase his faith, confirm his hope and make him perfect in love.

3. The numerous collations of the types with the antitype; the predictions of the prophets with their fulfilment; the harmony between the Old and the New Testaments; and the evident design of the former to illustrate the latter; will impress us with astonishment at the incomprehensible wisdom of God, and the unsearchable riches of Christ.

CHAPTER III.

HOW TO UNDERSTAND THE FIGURATIVE LANGUAGE OF THE SCRIPTURES.

The language of the Scriptures being in many parts highly *figurative*, it becomes proper to give the *key* by which those

various figures of speech are to be understood. All figures of speech consist more or less of *types*, *emblems* and *symbols*.

A *type* is properly of that class of *figures*, which is of a substantial and tangible nature, having form and parts. It has reference exclusively to something in the *future*, and contains in itself and its associations, something similar to the nature, and offices of the Antitype, as : Moses, Joshua and David, were *types of Christ*.

An *emblem* is that mode of a *figure* which represents another thing in its predominant qualities, as *blue* is the *emblem* of *innocence*. WEBSTER. Or, it is a substance or shadow *now*, representing a substance or shadow of the same nature in the present or the future, but under some modification of existence or operation, as : the delineation of a river on a map, is an *emblem* of a river of water, or a *statue in miniature* is an emblem of the *reality*, present or to come.

A *Symbol* is that character of a figure which represents moral and spiritual things, by the properties or images of natural things. WEBSTER. A symbol, sometimes has reference to the past, sometimes to the present and sometimes to the future, as : The *bread* and *wine* in the sacrament of the Lord's Supper, are symbols *pointing back* 1st, to the breaking of the body, and shedding of the blood of *Christ*, upon Calvary. 2nd. These same symbols point to the *present* glorified Body of our Lord in Heaven, and 3rd, these same symbols point forward to the judgment, when the same glorified Body shall descend to judge the world in righteousness and take his redeemed to himself.

Now this trinity of figures, partaking more or less of the character of each respectively, are all associated under the general idea of a *figure* as the genus of the species.

By keeping the above distinction in the mind, the reader will more intelligibly comprehend the scriptural illustrations which will be given of each distinctive Person in the Godhead, The *Father*, the *Son*, and the *Holy Ghost*, and also the hypostatic *Union* of the *Three* in *One Person*.

CHAPTER IV.

THE ORDER PURSUED IN THE EXPOSITION OF THE TRINITIES.

In our Exposition of the Trinities, we shall define 1. The three distinctive *Persons* respectively who compose them with their nature and offices. 2. Illustrate the nature and necessity of the hypostatic *Union* of the three *Persons* in *One God*.

And first of the *Father*,—There is one *God the Father*, and *only One*.

God the Father, a Spirit of Infinite perfections ; from *Eternity* to *Eternity* the same unchangable Being, without body or parts. For thus *Saith* the *High* and lofty *One*, who inhabiteth *Eternity*. Isaiah 57 : 15. But the Lord is the true God and everlasting King. Jeremiah 10 : 10. Whose goings forth have been from of old, from everlasting. Micah, 5 : 2. From the above quotations the *Eternity* of God is evident, and reason, though it cannot comprehend it, sanctions it as a self-evident proposition.

CHAPTER V.

OF THE ATTRIBUTES OF GOD.

And First, his natural Attributes which are four in number, namely : 1. Omnipotence. 2. Omniscience. 3. Omnipresence and 4. Unchangableness.

First, of his Omnipotence. In the Beginning, God *created* the *heaven* and the *earth*. Gen. 1 : 1. And thou Lord, in the beginning hast laid the foundations of the earth and the heavens are the work of thine hands. Heb. 1 : 10. When I con-

sider the heavens the work of thy fingers, the moon and the stars which thou hast made and ordained. Is. 8 : 3. The above quotations are deemed sufficient to establish the truth from the Scriptures that God the *Father* is Omnipotent, and the creator of the heavens and the earth.

Secondly, of the Omniscience of God the *Father*. The Lord, by Wisdom, hath founded the earth, by understanding hath he established the heavens. O Lord, how manifold are thy works ! in *wisdom* thou hast made them all. Ps. 104 : 24. He hath established the world by his *wisdom*. Jer. 10 : 12. Therefore, Said the *wisdom* of God, I will send them prophets and apostles, and some of them they shall slay and persecute, Luke 11 : 49.

Third, of the Omnipresence of God the *Father*. Whither shall I go from thy spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there. Ps. 139 : 7, 8. Can any hide himself in secret places that I shall not see him ? *Saith* the Lord, Do not I fill heaven and earth ? *Saith* the Lord. Jer. 23 : 24. Though they dig into hell, thence, shall my hand take them, though they climb up to heaven, thence will I bring them down, and though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them. Amos 7 : 2, 3.

Fourthly, Of the unchangeableness of God. And God *Said* unto Moses, I AM THAT I AM : and he *Said*, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Exodus, 3 : 14. And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty, but by my name of *Jehovah* was I not known unto them. Ex. 6 : 3. But thou Lord art most high forevermore. Ps. 92 : 8.

The above quotations of God's Natural Attributes apply to God the *Father* exclusively ; as I wish to keep the respective *Persons* in the Godhead as distinct as possible, in the description of each. When we come to speak of the Unity of the *Three* in *One Person*, we shall then show the nature of the *Union* and their mode of operation.

CHAPTER VI.

OF THE MORAL ATTRIBUTES OF GOD THE FATHER.

The Moral Attributes of God the *Father* are also *four* in number, to-wit: 1. Holiness. 2. Goodness. 3. Justice and 4. Truth.

First, of the Holiness of God the *Father*. 'And of Levi he said, Let thy Thummim and thy Urim be with thy *Holy One*, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. Deu. 33: 8. 'And the light of Israel shall be for a fire, and his *Holy One* for a flame. Isai. 10: 17. 'For I am God and not man, the *Holy One*, in the midst of thee. Hosea 11: 9. Art thou not from everlasting, O Lord my God, mine *Holy One*. Hab. 1: 12. God came from Teman, and the *Holy One* from Mount Paran. Hab. 3: 3.

Secondly, of the Goodness of God the *Father*. And the Lord passed by him and proclaimed, The Lord God merciful and gracious, long suffering and abundant in *goodness*, which thou hast laid up for them that fear thee. Ps. 31: 19. 'Or despisest thou the riches of his *goodness*, and forbearance, and long suffering, not knowing that the *goodness* of God leadeth thee to repentance? Rom. 2: 4.

Thirdly, Of the Justice of God the *Father*: *Justice* and judgment are the habitation of thy throne. Ps. 89: 14
heavens declare his *righteousness*, and all the people see his glory. Ps. 97: 6. Therefore, is judgment far from us, neither doth *justice* overtake us. Isai. 59: 9. The Lord bless thee O habitation of *justice*, and mountains of holiness. Jer. 31: 33. We offend not because they have sinned against the Lord, the habitation of *justice*, even the Lord, the hope of their fathers. Jer. 50: 7.

Fourthly, Of the Truth of God the *Father*: Lead me in thy *truth*, and teach me: for thou art the God of my salvation; on

thee do I wait all the day. Ps. 25 : 5. Into thy hand I commit my spirit : thou hast redeemed me, O Lord God of *truth*, Ps. 31 : 5. But the Lord is the *true* God, he is the living God, and an everlasting king. Jer. 10 : 10. Sanctify them through thy *truth* : thy *word* is *truth*, John 17 : 17. For if the *truth* of God has more abounded through my lie unto his glory. Rom. 3 : 7.

The quotations above, containing the natural and moral attributes of God's nature and character, constitute the sum total of all natural and moral perfection ; and these properties and qualities existing in him essentially from Eternity, preclude the possibility of any other God. For even were it possible for him to delegate one or all of these Attributes to another, it would derogate that much from his own essential nature, and he to whom they might be delegated could not be God, because he would be wanting in *Eternity*.

I do not consider the number of these quotations a useless tautology, or superfluous in this connexion, forasmuch as it is necessary to lay a broad foundation in the Scriptures, on which to build the important doctrine of the *Trinity*, and make every step we take intelligible to the reader, that this doctrine hitherto so much mystified as to confuse rather than enlighten, may be satisfactorily comprehended by every sincere inquirer after *truth*, and increase and establish their faith in its reality. The collection, too, of so many important passages of Scripture, in one view, all illustrating the nature and character of the Great *God*, whom we worship, cannot fail to inspire us with a reverential awe and devout contemplation of the Godhead, and love and veneration for the Being who is the sum and substance of all perfection, and the object of the ceaseless adoration of men and of angels.

CHAPTER VII.

OF THE DISTINCTIVE PERSONALTY OF THE HOLY GHOST.

The *Holy Ghost* being the second *Person* distinguished from the *Father* in the *Spiritual Trinity* of Creation, we shall next notice his Scriptural claims to all the *natural* and *moral* Attributes of the *Father*.

And First, Of the Nature of the *Holy Ghost* : I indeed baptize you with water : but he shall baptise you with the *Holy Ghost*. Mark 1 : 8. And they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the *Spirit* gave them utterance. Acts 2 : 4. John answered, saying unto them all, I indeed baptize you with water ; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; he shall baptise you with the *Holy Ghost* and with fire. Luke 3 : 16.

And I knew him not but he that sent me to baptize with water, the same *Said* unto me, upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he which baptiseth with the *Holy Ghost*. John 1 : 33. For John truly baptized with water ; but ye shall be baptized with the *Holy Ghost*, not many days hence. Acts 1 : 5. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the *Holy Ghost*. Mat. 28 : 19. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the *Holy Ghost*, even from his mother's womb. Luke 1 : 15. And behold there was a man in Jerusalem, whose name was Simeon and the same man was just and devout, waiting for the consolation of Israel ; and the *Holy Ghost* was upon him. Luke 2 : 25. And the *Holy Ghost* descended in a bodily shape, like a dove upon him, and a voice came from heaven, which *Said*, Thou art my beloved Son, in thee I am well pleased. 3 : 22. And Jesus being full of the *Holy Ghost*,

returned from Jordan and was led by the *Spirit* into the wilderness. 4: 1. But this *spake he* of the *Spirit* which they that believed on him should receive, for the *Holy Ghost*, was not yet given them, because that Jesus was not yet glorified, John 7: 39. But the Comforter, which is the *Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have Said unto you. 13: 26. And when he had *Said* this he breathed on them and Saith unto them, Receive ye the *Holy Ghost*. 20: 22. Then Peter said unto them, Repent and be ye baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the *Holy Ghost*. Acts 2: 38. Then Peter, filled with the *Holy Ghost*, said unto them, Ye rulers of the people, and elders of Israel. Acts 4: 8. But Peter said, Annanias, why hath Satan filled thine heart to lie unto the *Holy Ghost*, and to keep part of the price of the land. 5: 3. How God anointed Jesus of Nazareth with the *Holy Ghost* and with Power. 10: 38. And when Paul laid his hands on them the *Holy Ghost* came upon them, and they spake with tongues and prophesied. Acts 19: 6. For the kingdom of heaven is not meat and drink but righteousness and peace and joy in the *Holy Ghost*. Rom. 14: 16. For there are three that bear record in heaven: the Father, the Word and the *Holy Ghost*: and these *Three* are *One*. John 5: 7.

CHAPTER VIII.

OF THE OFFICES OF THE HOLY GHOST.

And First, *Creative Power*—Gen. 1: 2. Thou sendest forth thy *Spirit*, they are *Created* and thou revivest the face of the earth. Ps. 104: 30. Until the *Spirit* be poured upon

us from on high, and the wilderness be a fruitful field, and the fruitful fields be counted for a forest. Isai. 32 : 15. Thus *Saith* the Lord God, Come from the four winds, O *Breath*, and *breathe* upon these slain that they may live. Ezekiel 37 : 9. That they may see, and know, and consider and understand together, that the hand of the Lord hath done this, and the *Holy One* of Israel hath *Created* it. Isai. 41 : 20. The *Holy Ghost* shall come upon thee, and the *Power* of the *Highest* shall overshadow thee therefore that *Holy* thing which shall be born of thee shall be called the Son of God. Luke 1 : 35. And while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, Fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the *Holy Ghost*. Mat. 1 : 20. Job 33 : 4.

Secondly, The *Preserving Power* of the *Holy Ghost*. That good thing which was committed unto thee, *keep* by the *Holy Ghost*, which dwelt in us. 2 Timothy 1 : 14. And unto the angel of the Church in Sardis write ; These things *Saith* he that hath the seven *Spirits* of God and the seven stars ; I know thy works, that thou hast a name to live and art dead. Rev. 3 : 1. Remember therefore, how thou hast received and heard, and *hold fast* and repent. 3. He that *overcometh*, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. 5. And to the angel of the Church in Philadelphia write : These things *Saith* he that is *Holy*, he that is *True*, he that hath the *key* of David, he that *openeth* and no man *shutteth*, that *shutteth* and no man openeth. 7. I know thy works : behold I have set before thee an *open* door and no man can shut it ; for thou hast a little strength, and hast kept my Word and hast not denied my Name. 8. Behold, I will make them of the synagouge of Satan, which say they are Jews, and are not, but do lie ; behold *I will make* them to come and worship before thy feet, and to know that I have loved thee. 9. Because thou hast kept the Word of my patience, I also will *keep* thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. 10—13.

Thirdly, Of the *Holy Ghost* in his *regenerating* and *sanctifying Power*.

But we are bound to give thanks always to God for you-brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation, through *sanctification* of the *Spirit*, and belief of the truth. 2 Thessalonians 2 : 13. Elect, according to the foreknowledge of God the Father, through *sanctification* of the *Spirit* unto obedience and sprinkling of the blood of Jesus Christ. 1 Peter 1 : 2. That he might *sanctify* and *cleanse* it with the washing of water by the word. Ephesians 3 : 26. Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the *Spirit* he cannot enter into the kingdom of God. John 3 : 5. That which is born of the flesh is flesh, and that which is born of the *Spirit* is *spirit*. 6. Then Peter said unto them, Repent, and be ye baptised every one of you in the name of Jesus Christ, for the *remission of sins*, and ye shall receive the gift of the *Holy Ghost*. Acts 2 : 38. Which were born not of blood, nor of the will of the flesh, nor of the will of man but of God. John 1 : 13.

CHAPTER IX.

OF THE DISTINCTIVE PERSONALTY OF THE WORD.

The *Word* being the third *Person*, distinguished from the *Father* in the order of time, we shall next notice his claims from the Scriptures, to the *Attributes* of the *Father*. The *Word* being one of the *Persons* of the *Spiritual Trinity*, and a correlative term, has reference to *Time only*. The *Word*, as God is eternal, but not as the *Word*; The *Word* never was until He was *Spoken*, and that was not until the *Creation* of the heaven and the earth, And God *Said*, let there be light.

and there was light, is the first we ever hear of the *Word*, as such.

The *Word* may be defined to be the *Authority* of God, clothed with the *Power* of the *Holy Ghost*.

Let us therefore consider, First, The Omnipotence of the *Word* :

And God *Said*, Let there be light and there was light. Gen. 1 : 3. And God *Said*, Let there be a firmament, in the midst of the waters, and let it divide the waters from the waters. 6. And God *Said*, Let the waters under the heaven be gathered together into one place, and let the dry land appear, and it was so. 9. And God *Said*, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth ; and it was so. 11. And God *Said*, let there be light in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and for years, and let them be for lights in the firmament of heaven, to give light upon the earth ; and it was so. 14. And God *Said*, let the waters bring forth abundantly, the moving creature, that hath life, and fowl that may fly above the earth in the open firmament of heaven. 20.

Let it ever be borne in mind that God cannot be divested of any one of his Attributes without ceasing to be God, and *One* of his *Attributes* is proof positive that all of them are in connection, when then, in giving the Scriptural evidences of the *Divinity* of any *One* of the *Three Persons* of the *Spiritual Trinity*, we discover an Attribute of God, it is an evidence that *He* is God. Upon this self-evident proposition, we shall proceed to give the various Attributes of God ascribed to the *Word* of God.

The Lord gave the *Word*, great was the company of those that published it, Kings of armies did *flee* apace, and she that tarried at home divided the spoil, Ps. 69 : 11, 12. Whoso despiseth the *Word* shall be destroyed, but he that feareth the commandments shall be rewarded. Proverbs, 13 : 14. Therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blos-

som shall go up as dust, because they have cast away the law of the Lord of Hosts and despised the *Word* of the Holy One of Israel. Isai. 5: 24. Hear ye the *Word* which the Lord *Speaketh* unto you, O house of Israel. Thus *Saith* the Lord, Learn not the way of the heathen and be not dismayed at the signs of heaven, for the heathen are dismayed at them. Jer. 10: 12. As for the *Word* that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. Jer. 44: 16. Son of man I have made thee a watchman unto the house of Israel, therefore hear the *Word* at my mouth, and give them warning from me. Ezekiel 3: 17. Therefore, say unto them, thus *Saith* the Lord God: There shall none of my words be prolonged any more, but the *Word* which I have *Spoken*, shall be done, *Saith* the Lord God. Ezekiel 12: 28. Also, thou son of man, the children of thy people still are talking by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the *Word* that cometh forth from the Lord. Ezekiel 33: 30. And the *Word* of the Lord came unto Jonah the second time, saying, Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went into Nineveh, according to the *Word* of the Lord. Now Nineveh was an exceeding great city of three days journey, and Jonah began to enter into the city a day's journey and he cried and said, Yet forty days and Nineveh shall be overthrown. So the people of Nineveh believed *God*, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them. For *Word* came unto the king of Nineveh, and he arose from his throne and he laid his robe from him, and covered him with sackcloth, and sat in ashes. Jonah 3: 1—6.

According to the *Word* that I covenanted with you when ye came out of Egypt so my Spirit remaineth among you, fear ye not, For thus *Saith* the Lord of hosts: Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, And I will shake all nations, and the *Desire* of all nations shall come; and I will fill this house with glory *Saith* the Lord of hosts. Haggai 2: 5—7.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lyeth at home, sick of the palsy, grievously tormented, And Jesus *Saith* unto him I will come and heal him, The centurion answered and said, Lord I am not worthy that thou shouldest come under my roof, but *Speak* the *Word* only and my servant shall be healed. Mat. 8: 5—8. Hear ye, therefore, the parable of the sower, When any one heareth the *Word* of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside, But he that receiveth seed into stony places, the same is he that heareth the *Word*, and anon with joy receiveth it, Yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the *Word*, by and by, he is offended. Mat. 13: 18—22.

So then after the Lord had *Spoken* unto them, he was received up into heaven, and sat on the right hand of God, And they went forth and preached everywhere, the Lord working with them and confirming the *Word* with signs following. Mark 16: 19, 20.

In the *beginning* was the *Word* and the *Word* was with God and the *Word* was God. The same was in the beginning with God. All things were made by him and without him was not any thing made that was made. In him was *life* and the *life* was the *Light* of men. And the light shineth in darkness, and the darkness comprehendeth it not. John 1: 1—5. And the *Word* was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 14.

On this last verse we must pause to make a comment. It is here stated that the *Word* was made flesh; now it is impossible that this can be understood literally, for as we have stated in a previous Chapter *Spirit* cannot be converted into *flesh*; it is contrary to the laws of Nature, contrary to reason and contrary to the Scriptures when rightly understood. The *Word* therefore, being *God* and *God* being a *Spirit*, could not be converted into *flesh* and therefore we must understand

the passage of Scripture according to the context, that the *Word* being God dwelt in the *Tabernacle* of *flesh*, *Jesus*, the *Son* of *Mary*, who as the *organ* of the *Word Spoken* unto the world as the *Mediator* between *God* and *man*. The *flesh*, or *Tabernacle* of the *Word* was born, but surely none will say *God* was born; the *flesh* suffered as man, but surely, *God* never suffered as a man suffers; the *flesh* died, but could *God* die? The *flesh* was buried, could *God* the maker of all things and the preserver of all things die and be buried? The *flesh* was resuscitated and rose again by the *Power* of *God* through the *Holy Ghost*; could *God* and his *Power* in the *Holy Ghost* be resuscitated and rise to life from the dead by the *Power* of *God* put forth through the *Holy Ghost*, when the *Father*, the *Word* and the *Holy Ghost*, were all *dead* and *buried*?

He that rejecteth me, and receiveth not my words hath *One* that judgeth him,—the *Word* that I have *Spoken*, the same shall judge him in the last day; for, I have not *Spoken* of myself, but the *Father* which sent me; he gave me a commandment, what I should *Speak*, and I know that his *commandment* is *life everlasting*; whatsoever I *Speak*, therefore, even as the *Father Said* unto me, so I *Speak*, John 12: 48—50.

The *Word* which *God sent* unto the children of *Israel*, preaching peace by *Jesus Christ*; (he is *Lord* of all.) That *Word*, I say ye know, which was published throughout all of *Judea*, and began from *Gallilee* after the baptism which *John* preached, how *God* annointed *Jesus* of *Nazareth* with the *Holy Ghost*, and with *Power*, who went about doing good, and healing all that were oppressed; for *God* was with him. Acts 10: 36—38.

For this cause also thank we *God* without ceasing, because when ye receive the *Word* of *God*, which ye heard of us, ye received it not as the word of men but (as it is in truth) the *Word* of *God*, which effectually worketh in you that believe. 1 Thessalonians 2: 13.

For the law maketh men high priests, which have infirmity but the *Word* of the *Oath*, which was since the law, maketh the *Son*, who is consecrated forevermore. Heb. 7: 28. For this they willingly are ignorant of, that by the *Word* of *God*,

the heavens were of old, and the earth standing out of the water and in the water. Verse 6. But the heavens and the earth which are now, by the same *Word*, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3: 5, 6, 7. For there are three that bear record in heaven, the *Father*, the *Word* and the *Holy Ghost*, and these three are *One*. 1 John 5: 7.

Through faith we understand that the worlds were framed by the *Word* of God, so that things which are seen were not made by things which do appear. Heb. 11: 3. By the *Word* of the Lord were the *heavens made*, and all the host of them by the *Breath* of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he *Spake*, and it was done; he commanded and it stood fast. Ps. 33: 6-9. He *sent* his *Word* and healed them, and delivered them from their destructions. Ps. 107: 20. When the even was come, they brought unto him many that were possessed with devils; and he cast out the *Spirits* with his *Word*, and healed all that were sick. And they were astonished at his doctrine: for his *Word* was with *Power*. The prophet that hath a dream, let him tell a dream; and he that hath my *Word*, let him speak my *Word* faithfully. What is the chaff to the *wheat*? saith the Lord. Is not my *Word* like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. 23: 28, 29.

Passages of scripture might easily be multiplied, proving beyond all question, that the *Word* of God is God, in every essential attribute. It is the *Authority* of God clothed with the power of the *Holy Ghost*.

In all the above quotations, there is an essential difference between the *Word* and the *Son*. The *Word* was in the beginning, and was God Speaking with authority; the *Son* was not until four thousand years after, and was begotten by "the *Power* of the *Highest* through the *Holy Ghost*." "*Made* of a *woman*; made under the *law*, to redeem them that were under the law, that we might receive the adoption of sons." In

every act of creation and legislation, the Word is in the act, *except* in the creation of chaos, as stated in Chapter I.

CHAPTER X.

OF THE UNITY OF THE FATHER, THE HOLY GHOST AND THE WORD.

Having considered the three *Persons* or *Agencies* in the Godhead of the Spiritual Trinity separately and distinctively, and shown from the scriptures that each *Person* is *very God*, we shall now consider this Trinity of Divine Persons in their *organized* state, in the work of creation and legislation; and in their organization they stand thus: the Father, the Word and the Holy Ghost. The *Holy Ghost* is the *Collective Attributes of God* in *operation*; and is the *Spirit* of the Father, and comes from the Father with the *Spoken Word* to the work of *Creation* and *Legislation*. For there are three that bear record in heaven, the *Father*, the *Word* and the *Holy Ghost*; and these Three are *One*.

We will show the operations of the Spiritual Trinity.

First, in the work of Creation: "And God *Said* let there be light, and there was light. Here the Trinity is first developed. God, the Father, spake the Word, through the Holy Ghost—the Spirit of the Father or the Holy Ghost came from the Father, in the Word, and through the Word to the work of Creation—and there was light; the Word is the *Authority* of the Father; the Holy Ghost is the *Power* of the Word. Let it ever be borne in mind that the Father always Speaks and works through the Spirit.

The above is an example of the *mode* of the operation of the Spiritual Trinity, in every case of *Creation*, chaos excepted; for example:

And God *Said*, Let there be a firmament in the midst of the

waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. Gen. 1: 6, 7.

And God *Said*, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so, 9.

And God *Said*, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 11.

And God *Said*, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. 14, 15.

And God *Said*, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 20.

And God *Said*, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. 24.

And God *Said*, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them. 26, 27.

In the last act of the work of *Creation*, many good people have thought they find a warrant for the *eternity* of the *Son* of God in the words, "Let us make man;" as God Speaks in the plural and to a second person, but a proper understanding of the Spiritual Trinity will show, that the Holy Ghost, being a proper *Person* with the Father, that it was through Him the Word was Spoken, who was in every case the Agent in the work of creation, as He is also in the work of *Redemption*.

We will now consider a few plain cases of the *Legislative*

Acts of the Spiritual Trinity, by which precepts, commandments and laws, are ordained in the hands of a *Mediator*, who becomes the *Executor* of the Father's will.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Gal. 3:19. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one: and to thy *Seed*, which is Christ. 16.

And all the people saw the thunderings, and the lightnings, and the noise of a trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, speak thou with us, and we will hear, but let not God *Speak* with us lest we die. And Moses said unto the people, fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord *Said* unto Moses, thus shalt thou say unto the children of Israel; ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thy oxen; in all places where I record my name, I will come unto thee and bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. Ex. 20: 18-26.

Here we find a Spiritual Trinity in legislation, making a *Covenant* and enacting *laws*. And the Lord *Said* unto Moses.

In this *Covenant* and these *Laws* the Trinity is the same as in the Creation; the Father, the Word and the Holy Ghost. The Father *Spake* through the Holy Ghost, and thus ordained as above stated, in the hands of a mediator; the mediator was made the executive officer of the will of the *Spiritual Trinity*. Through this mediator, the will of the Father was made known to Israel, through him during his day, the spiritual

and temporal business transactions between God and the Israelitish nation, *both ways*, were conducted and so on through all the succession of the types of Christ until he entered upon his mediatorial office through the Anointment of the *Holy Ghost*.

Another example of the legislation of the *Spiritual Trinity*. And the *Lord Said* unto Moses, hew thee two tables of stone like unto the first : and I will write upon these tables the words that were on the first tables which thou breakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount, neither let the flocks nor herds feed before the mount. Ex. 34: 1-3.

Here again we find the *Spiritual Trinity* legislating. And the *Lord Said* unto Moses, the *Father Speaking* through the *Spirit*, unto Moses commanding and appointing what to do.

Again, And the *Lord Said* unto Moses, write thou these words, for after the tenor of these words I have made a *Covenant* with *thee* and with *Israel*. Ex. 34: 27.

Yet again, And it came to pass when all the people had clean passed over Jordon, that the *Lord Spake* unto Joshua, saying, take you twelve men out of the people, out of every tribe a man, and command ye them saying, Take you hence out of the midst of Jordan out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place where ye shall lodge this night. Joshua 4: 1-3.

Examples of this kind in the Scriptures are almost numberless ; many of which will be given and amply illustrated in the following work ; so that it will be impossible for those who read not to understand and be greatly profited.

CHAPTER XI.

OF THE COMPOUND EXECUTIVE TRINITY IN REDEMPTION.

By the Compound Executive Trinity in Redemption, we mean the *Father*, the *Holy Ghost* and the *Son*, in the order of *Time*, the *Power* of the *Father* through the *Holy Ghost* begetting the *Son* in the womb of the *Virgin Mary*, which *Son*, is a *Compound* of *Divinity* and *Humanity*; the *Divinity* in the fulness of the *Godhead* bodily, dwelling in the *Son* as his *Tabernacle*, and acting through the *Son* in the salvation of the human race.

And in the sixth month the angel Gabriel was *sent from God* unto a city of Gallilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail thou that art highly favored, for the Lord is with thee, blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that that holy thing which shall be born of thee, shall be called the Son of God. Luke 1: 26-35. Now the birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy

Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus : for he shall save his people from their sins. Mat. 1: 18—21.

In each of the above quotations we have clearly disclosed the operation of the Spiritual Trinity in Creation. In the first, it is clearly stated that the angel who appeared to Mary was *sent* from God, and hence his message was the Word of God. Here then, is the Father speaking through the Holy Ghost, and the Holy Ghost at the Command of the Father ; did by his power, beget in the womb of the vergin Mary, Jesus, who was thus called the Son of God. The latter case is of the same import.

Again, When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. Gal. 4: 4, 5.

From all this, and much more that might be quoted to the same import, it is evident that Jesus, the Son of Mary, was the Created humanity of the Spiritual Trinity in Creation, who dwelt in the human body of the Son of Mary, in all the fulness of his Godhead, and these two natures united, constituted the Christ. As in the Spiritual Trinity of Creation and Legislation, the last person developed in the order of time, assumed the second position in the organization and operation ; so also in the Compound Executive Trinity in Redemption, the last Person developed or created who was the Son, assumes the second position in the *organization*, and thus become Mediator in the great work of Redemption between God and man. The Holy Ghost proceeding from the Father through him, and by virtue of his Atonement to the world, and by his operations awakening, enlightening and sanctifying the minds and hearts and souls of the human fami-

ly for the kingdom of God. The *humanity* of Christ now becomes the organ of the Word, but not the Word itself, and God Speaks through the Son to the world; as the apostle says, God who at sundry times and in divers manners Spake in time past unto the fathers by the prophets, Hath in these last days Spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Hebrews 1: 1, 2.

Here is a case where the Son is mistaken for the Word, as we have abundantly shown in chapter 9, which see. Here we again repeat, lies most of the confusion to the proper and clear understanding of the Trinities—the often confounding the Word with the Son. The terms in the Scriptures are sometimes interchanged, and the proper term in every case must be determined by the context. When it is written Christ died for the sins of the whole world, it is understood to say the *humanity* of Christ only; and when again as here, it is written that God made the world by the Son; it is understood to say by the Word, who dwelt in the Son and was the Divinity of the Christ. Let us illustrate this important truth still further by some examples from the prophets who were *types of Christ*.

The Word, that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. Isa. 2: 1—3. The Word that came to Jeremiah from the Lord, saying, stand in the gate of the Lord's house and proclaim there this *Word*, and say, Hear the *Word* of the Lord, all ye of Judah, that enter in at the gates to worship the Lord. Thus *Saith* the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Jeremiah 7: 1—3. And he

Said unto me, son of man stand upon thy feet and I will *Speak* unto thee, And the *Spirit* entered into me when he *Spake* unto me, and set me upon my feet, that I heard him that *Spake* unto me, And he *Said* unto me, son of man, I send thee unto the children of Israel, to a rebellious nation that hath rebelled against me, they and their fathers have transgressed against me even unto this day. For they are impudent children and stiff hearted. I do send thee unto them, and thou shalt say unto them, Thus *Saith* the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. Ezekiel 2: 1—5.

In the above and many other passages of the same import that might be quoted, we see that the *Word* of God proceeded from the *Father* through the *prophets* to Israel and to the world. The *prophets* were *caskets* in which the *Word* dwelt, and the organ through which the *Word* was communicated.

In the same manner, but in a much higher degree was it the case with *Christ*.

Jesus *Saith* unto them, My meat is to do the will of him that *sent* me, and to finish *his* work. John 4: 34. For I came down from heaven, not to do mine own will, but the will of him that *sent* me. And this is the *Father's* will that *sent* me, that of all which he hath given me I should loose nothing but should raise it up again at the last day. And this is the will of him that *sent* me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day. John 6: 38—40.

We pause here to make a short comment on the Saviour's declaration of himself, which has confused many good people. He says in verse 38, For I *came down* from heaven; by which declaration many have supposed that Christ's *humanity* *came down* from heaven, whereas he is to be understood of his *Divinity*, for Christ's *humanity* never was in heaven until his ascension *after* his crucifixion and resurrection. His *humanity* was of heavenly origin as the product of the *Father* through the *creative power* of the *Holy Ghost*, but the *humanity* of Christ never existed until it was created in the womb of the

virgin Mary, and as such, never was in heaven until he *ascended* to heaven.

But to proceed. Then answered Jesus and *Said* unto them, verily, verily, I *Say* unto you, The Son can do nothing of himself, but what he seeth the *Father* do : for what things *he* doeth, these also doeth the Son likewise. John 5: 19. I can of mine own self do nothing : as I hear, I judge : and my judgment is just : because I seek not mine own will, but the will of the *Father* which hath *sent* me. 30. Then *Said* Jesus unto them, When ye have lifted up the Son of man then shall ye know that I am he, and that I do nothing of myself ; but as my *Father* hath taught me, I *Speak* these things. John 8: 28. And he that *sent* me is with me ; the *Father* hath not left me alone ; for I do always those things that please him. As he *Spake* these words many believed on him. 29, 30. I must work the works of him that sent me while it is day, the night cometh when no man can work. 9: 4. For I have not *Spoken* of myself, but the *Father* which sent me, he gave me a commandment what I should *Say*, and what I should *Speak*. And I know that his commandment is life everlasting ; whatsoever I *Speak* therefore, even as the *Father Said* unto me, so I *Speak*. John 12: 49, 50. Believest thou not that I am in the *Father* and the *Father* in me ? the words that I *Speak* unto you I *Speak* not of myself : but the *Father* that dwelleth in me, *he doeth* the *works*. John 14: 10. Ye have heard how I *Said* unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the *Father*—for my *Father is greater than I*. John 14: 28. Let this mind be in you which was also in *Christ Jesus* ; who being in the form of God, 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. Wherefore God also hath highly exalted him and given him a name above every name : That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should

confess that Jesus Christ is *Lord*, to the glory of God the Father. Philippians 2: 5—11.

On a proper understanding of the last quoted passage from the apostle, much depends ; we will therefore give the true scriptural meaning of the passage as it stands in the context of the many quotations previously given, and with which of course it must agree. The *form* of God therefore attributed to Christ Jesus by the apostle in verse 6, must have the same meaning as the *image of God* attributed to Adam at his *creation*. Gen. 1: 26, 27. This *image* of Adam is certainly understood in a *moral* sense of *righteousness* and *true holiness* and which agrees with the apostles description of the *spiritual image* of the *new man*, who he says, "After God is *created* in *righteousness* and *true holiness*." Ephesians 4: 24. The angel who announced to Mary the *Word* of the Lord in anticipation of the *conception* and birth of Jesus, says, Therefore, also that *holy* thing which shall be born of thee, shall be called the Son of God.

Christ Jesus taking upon him the form of a servant, is but a reiteration of the numerous declarations in the Scriptures of the *Father* dwelling in the *Son*, and the union of the two natures in one Christ, and his making himself of no reputation, clearly means nothing but the servile offices which Christ performed in setting his people an example of humility and love ; for He came not to be *ministered unto* but to *minister* and to give his life a ransom for many. For this express purpose God took upon him flesh, and this flesh was in the likeness of man. And being found in *fashion* as a *man*, God the *Father*, humbled himself thus to dwell in the *man* as a *servant*, and the *man* became obedient unto *death*, even the death of the *cross*. Wherefore *God* also hath highly exalted him (the man,) and given him a name which is above every name. Therefore, as Jesus was begotten by the *Holy Ghost* in the womb of the virgin Mary, a *holy thing*, born *holy*, lived *holy*, in whom the *fullness* of the *Godhead* dwelt *bodily* and as the *humanity* of Christ was crucified as an atonement for the sins of the whole world ; and as God raised the dead *humanity* of Christ from the dead and ascended with it, and in it to hea-

ven, never more to be divided or separated ; then, “at the name of Jesus, every knee should bow, of things in heaven, and things in earth. And that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the *Father*,” who of his boundless goodness and mercy to the human family hath devised, and through his Spirit, executed this wonderful plan of human Redemption.

The Son then having this exalted character—a man after God’s own *image* in *righteousness* and *true holiness* and filled with the *fullness* of the *Godhead*, takes his position in the organized Compound Executive *Trinity* in Redemption as the *second Person*, through whom, and by virtue of whose atonement the process of *human Redemption* is conducted by the *agency* of the *Spirit* ; and the organized Compound Executive *Trinity* in Redemption stands thus : The *Father*, the *Son* and the *Holy Ghost*.

God the *Father*, now Speaks by his Spirit through the *Son*, to the world. The *Son* is the organ of the *Word*, but not the *Word itself*.

CHAPTER XII.

OF THE OPERATIONS OF THE COMPOUND EXECUTIVE TRINITY IN REDEMPTION.

First, The authority and commission with which the *Father* invested the *Son*.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken, According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not, And the

Lord Said unto me, They have well spoken that which they have spoken ; I will raise them up a Prophet from their brethren like unto thee, and I will put my *words* in his mouth and he shall *Speak* unto them all that I shall command him, And it shall come to pass that whosoever will not hearken unto my *words* which he shall Speak in my name, I will require it of him. Deu. 18: 15—19. And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias : Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that were with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them ; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved *Son* : *hear him*. Luke 9: 28—35. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall *send Jesus Christ*, which before was preached unto you : Whom the heavens must receive, until the restitution of all things, which God hath Spoken by the mouth of his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; *him shall ye hear in all things*, whatsoever he shall Say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God

made with our fathers, saying unto Abraham, And in thy *Seed* shall all the kindreds of the earth be blessed. Unto you first, *God* having raised up his *Son Jesus*, sent him to bless you, in turning away every *one* of you from his iniquities. Acts 3: 19—26. He that receiveth you, receiveth me, and he that receiveth me, receiveth *him* that sent me. He that receiveth a *prophet* in the name of a *prophet*, receiveth a *prophet's* reward; and he that receiveth a righteous man in the name of a righteous man, receiveth a righteous man's reward; and whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple; Verily, I say unto you, he shall in no wise loose his reward. Mat. 10: 40—42. Then Jesus went thence, and departed into the coasts of Tyre and Sidon, And behold a woman of Canaan came out of the same coasts and cried unto him saying, Have mercy on me O Lord, thou *Son* of David, my daughter is grievously vexed with a devil! But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she and worshiped him, Saying, Lord help me: But he answered and Said, it is not meet to take the children's bread and to cast it to dogs. And she said, truth Lord, yet the dogs eat of the crumbs that fall from their master's table. Then Jesus answered and Said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Mat. 15: 21—28.

Now when the sun was sitting, all they that had any sick, with divers diseases, brought them unto him: and he laid his hands on every one of them and healed them. And devils also came out of many crying out and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak, for they knew that he was Christ. And when it was day, he departed and went into a desert place. And the people sought him and came unto him, and stayed him, that he should not depart from them. And he Said unto them, I must preach the kingdom of God to other cities also,

for therefore am I *sent* : And he preached in the synagogues of Gallilee. Luke 4: 40—44.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God *sent* not his Son unto the world to condemn the world, but that the world through him might be saved. John 3: 16, 17. In the mean while his disciples prayed him, saying, Master eat. But he Said unto them, I have meat to eat that ye know not of. Therefore, said his disciples one to another, Hath any man brought him aught to eat? Jesus *Saith* unto them, My meat is to do the will of him that *sent* me, and to finish his work. John 4: 31—34. But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath *sent* me. And the Father himself which hath *sent* me, hath borne witness of me, Ye have neither heard his voice at any time nor seen his shape. And ye have not his *Word* abiding in you : for whom he hath *sent*, him ye believe not. John 5: 36—38.

For I came down from heaven, not to do mine own will, but the will of him that *sent* me. And this is the Father's will that *sent* me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day. And this is the will of him that *sent* me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day. John 6: 38—40. No man can come to me except the Father which hath *sent* me, draw him : and I will raise him up at the last day. 44. Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that *sent* me is true, whom ye know not. But I know him, for I am from him, and he hath *sent* me. John 7: 28, 29.

CHAPTER XIII.

OF THE MEDIATORIAL OFFICE OF CHRIST IN HIS PROPHETIC CHARACTER, THROUGH WHOM THE WORD CAME TO THE WORLD, TO TEACH THE DOCTRINES OF MORALITY AND RELIGION.

Our Saviour's *Word* is the standard of truth by which all our words and actions should be conformed.

The world, when he appeared, was in a state of confusion from the many philosophic theories, falsely so called, which had been propagated by different leaders and sects, and the light of truth which had been given by the inspired Prophets, had been lost, and the world groped in moral darkness. Christ, in whom were the treasures of *wisdom* and *knowledge*, shone as the *fountain* of light to the world ; taught the world the true doctrines of providence, morality and religion, and illustrated them by his own example. Hence, we hear him saying, "I am the Light of the world, he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12.

In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness to bear witness of the *Light*, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1: 4—13.

Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock : And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not ; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand : And the rain descended, and the floods came, and the winds blew and beat upon that house and it fell ; and great was the fall of it. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine ; For he *taught* them as one having *authority*, and not as the scribes. Mat. 7: 24—29. And the Apostles gathered themselves together unto Jesus and told him all things, both what they had done and what they had *taught*. And he Said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship, privately. And the people saw them departing, and many knew him, and ran afoot thither out of all the cities, and outwent them, and came together unto him. And Jesus when he came out, saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd, And he began to *teach* them many things. Mark 6: 30—35.

And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord *teach* us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so in earth. Give us this day our daily bread, And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil. And he Said unto them, Which of you shall have a friend, and shall go unto him at midnight and say unto him, Friend lend me three loaves, For a friend of mine in his journey is come to me, and I have nothing to set before him ? And he from within shall an-

swer and say trouble me not, the door is now shut and my children are now with me in bed ; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. And I Say unto you, Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone ? or, if he ask a fish, will he give him a serpent ? Or if he ask an egg, will he offer him a scorpion ? If ye then being evil know how to give good gifts unto you children, how much more shall your heavenly Father give the Holy Spirit to them that *ask* him ? Luke 11: 1—13.

Now about the midst of the feast, Jesus went up into the temple and *taught*. And the Jews marveled, saying, How knoweth this man letters, having never learned. Jesus answered them and Said, My doctrine is not mine, but his that *sent* me. If any man will do his will he shall know of the doctrine, whether it be of God or whether I Speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ? The people answered and said, Thou hast a devil : who goeth about to kill thee ? Jesus answered and Said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers ;) and ye on the Sabbath day circumsise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day ? *Judge* not according to the appearance but *judge* righteous judgment. John 7: 14—24.

I Said, therefore, unto you, Ye shall die in you sins, for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou ? And Jesus Saith unto

them, Even the same that I Said unto you from the begining, I have many things to *say* and to judge of you, but he that sent me is true ; and I Speak to the world those things which I have heard of him. They understood not that he Spake unto them of the Father. Then Said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself : but as my Father hath *taught* me, I Speak these things, And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him. As he Spake these words, many believed on him. Then Said Jesus to those Jews which believed on him, If ye continue in my Word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. John 8: 24—32.

The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I Spoke openly to the world ; I ever *taught* in the synagogue and in the temple, whither the Jews always resort ; and in secret have I Said nothing : Why asketh thou me ? ask them which *heard* me ; behold they know what I *Said*. And when he had thus Spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have Spoken evil bear witness of the evil, but if good, why smitest thou me ? John 18: 19—23.

In the above quotations, it is amply proved that Jesus, the *Son* of God, was *sent* by the *Father* as a *Prophet* to *teach* the world, and that the *precepts* and doctrines which he *taught* were the *Word* of the *Father*, communicated to the world through the *Son* as the *Mediator* between *God* and *man*.

CHAPTER XIV.

CHRIST'S MEDIATORIAL OFFICE AS A PRIEST, TO RECONCILE HIS FATHER TO THE WORLD, AND TO BRING US TO GOD.

Man having sinned and thus incurred the displeasure of his Maker, it became necessary in order to a reconciliation between the parties, that satisfaction should be made to Divine justice. This satisfaction *was* made by the sacrifice of the *human nature* of *Christ* who was crucified upon the cross upon Calvary, where he died freely and graciously ; *give* his life's blood as an atonement to the *Father* for the *natural impurity* and *personal transgressions* of *all* the *human family*. Thus he laid the foundation and opened the door for the salvation of our race, and hath invited the ends of the earth to come unto him and be saved ; "neither is there salvation in any other, For there is no other name given under heaven whereby we must be saved, but the name of our *Lord Jesus Christ*." Acts 4: 12.

The Lord hath sworn and will not repent, Thou art a *Priest* forever after the order of Melchisedec. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen : He shall fill the places with the dead bodies ; he shall wound the heads of many countries ; he shall drink of the brook on the way ; therefore shall he lift up the head. Ps. 110: 4--7.

For it is evident that our Lord sprang out of Judah : of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident ; for that after the similitude of Melchisedec, there ariseth another *Priest*, who is made not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a *Priest* forever, after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made

nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God. And inasmuch as not without an oath he was made a *Priest*. (For those priests were made without an oath ; but this with an oath, by him that Said unto him, The Lord Sware, and will not repent, Thou art a *Priest* for ever after the order of Melchisedec :) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death : But this man because he continueth ever, hath an unchangeable *Priesthood*. Wherefore he is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. For such an high *Priest* became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity ; but the *Word* of the Oath, which was since the law, maketh the *Son*, who is consecrated for evermore. Heb. 7: 14—28.

Isaiah, in prophetic vision saw the day of Christ and spake of his griefs, his sorrows, and crucifixion *seven hundred years* before the event. Who hath believed our report ? and to whom is the arm of the Lord revealed ? For he shall grow 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 shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our face from him ; 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 op-

pressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the *slaughter*, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was *cut off* out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ; because 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 ; for 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 hath poured out his soul unto *death* : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors. Isaiah 53.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made ; the first wherein was the candlestick, and the table, and the shew-bread ; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all ; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God : But unto 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 unto the holiest of all was not yet made manifest, while as the first tabernacle was yet standing : Which was a figure for the

time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But *Christ* being come an high *Priest* of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his *own blood*, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of *Christ*, who through the eternal Spirit *offered* himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the *death* of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better *sacrifices* than these. For *Christ* is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself

often, as the high priest entereth into the holy place every year with blood of others ; For then must he often have suffered since the foundation of the world : but now once in the end of the world hath he appeared to put away sin by the *sacrifice* of himself. And as it is appointed unto men once to die, but after this the judgment : So *Christ* was once *offered* to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation. Hebrews 9.

We have been thus particular and lengthy in giving those Scriptural doctrines, and historical facts pointing directly to the Priesthood of Christ and his crucifixion as the great *Mediator* between *God* and *man*, by which sacrifice of himself he has made a *full, sufficient* and *ample atonement* for the sins of the whole world. And now with arms expanded, and a voice extended to the ends of the earth crieth, Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light. Mat. 11: 28—30.

The Scriptures being their best interpreters, we have let them Speak almost exclusively on this all important subject. The believer in Christ will not tire at reading the detailed history of Inspiration of the *Priestly* office and Crucifixion of his Saviour, as his soul will feed upon the manna of love exhibited in this wonderful display of the great love where-with he loved us. And the sincere inquirer after truth will be abundantly edified and satisfied of the truth of Christ's Atonement in the unvarnished and thrilling facts brought to light in this history.

It was meet that this fundamental doctrine in the salvation of the human race should hold its appropriate relation in its connection with Christ's Mediatorial offices, upon it is based the whole economy of Providence and Grace ; without it there could be no religion, no salvation, and every structure for human happiness in time and eternity would be but the baseless fabric of a vision. It is the **KEYSTONE** in the **ARCH** of our salvation.

Through the crucified and risen *Son* of God, the whole economy of Providence and Redemption is conducted and perfected. He will ever stand the *Lamb* for sinners slain ; their only hope and plea in time and their crown of rejoicing in *eternity*.

CHAPTER XV.

OF CHRIST'S MEDIATORIAL OFFICE AS A KING.

Christ not only sustains the offices of a *Prophet*, to teach the Church and the world, they without him being ignorant ; and of a *Priest* who has atoned for them, being polluted ; but also that of a *King* to rule over them by rightful authority. Hence it is written :

Yet have I set my *King* upon my holy hill of Zion. I will declare the decree : the Lord hath Said unto me, Thou art my *Son* ; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings : be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the *Son*, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Ps. 2: 6—12.

Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my *King*, and my God : for unto thee will I pray. My voice shalt thou hear in the morning, O Lord ; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness : neither shall evil dwell with

thee. The foolish shall not stand in thy sight : thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing : the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of mercy : and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies ; make thy way straight before my face. For there is no faithfulness in their mouth ; their inward part is very wickedness ; their throat is an open sepulchre ; they flatter with their tongue. *Destroy* thou them, O God : let them fall by their own counsels ; cast them out in the multitude of their transgressions ; for they have *rebelled* against thee. But let all those that put their trust in thee rejoice : let them ever shout for joy, because thou defendest them : let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous ; with favour wilt thou compass him as with a shield. Psalms 5.

Arise O Lord, O God, lift up thy hand, forget not the humble. Wherefore doth the wicked contemn God ? he hath said in his heart, Thou wilt not require it. Thou hast seen it ; for thou beholdest mischief and spite, to require it with thy hand : the poor committeth himself unto thee ; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man : seek out his wickedness till thou find none. The Lord is *King* for ever and ever : the heathen are perished out of his land. Lord, thou hast heard the desire of the humble : thou wilt prepare their heart, thou wilt cause thine ear to hear : To judge the fatherless and the oppressed, that, the man of the earth may no more oppress. Psalms 10: 12—18.

The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ? He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation. This is the

generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors ; and the *King* of glory shall come in. Who is this *King* of glory ? the Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the *King* of glory shall come in. Who is the *King* of glory ? the Lord of hosts, he is the *King* of glory. Selah. Psalms 24.

Thou art my *King*, O God : command deliverances for Jacob. Through thee will we push down our enemies : through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long and praise thy name for ever. Selah. Psalms 44: 4—8.

O clap your hands, all ye people, shout unto God with the voice of triumph. For the Lord Most High is terrible ; he is a great *King* over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises : sing praises unto our *King*, sing praises. For God is the *King* of all the earth : sing ye praises with understanding. God reigneth over the heathen : God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham : for the shields of the earth belong unto God : he is greatly exalted. Psalms 47.

O God, how long shall the adversary reproach ? shall the enemy blaspheme thy name for ever ? Why withdrawest thou thy hand, even thy right hand ? pluck it out of thy bosom. For God is my *King* of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength : thou breakest the heads of the dragons in the waters. Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood ; thou driedst up mighty

rivers. The day is thine, the night also is thine : thou hast prepared the light and the sun. Thou hast set all the borders of the earth : thou hast made summer and winter. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. O deliver not the soul of thy turtle dove unto the multitude of the wicked : forget not the congregation of thy poor for ever. Have respect unto the covenant : for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed : let the poor and needy praise thy name. Arise, O God, plead thine own cause : remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies ; the tumult of those that rise up against thee increaseth continually. Psalms 74: 10—23.

O sing unto the Lord a new song : for he hath done marvelous things : his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice and sing praise. Sing unto the Lord with the harp : with the harp, and a voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the *King*. Let the sea roar, and the fulness thereof ; the world, and they that dwell therein. Let the floods clap their hands : let the hills be joyful together Before the Lord ; for he cometh to judge the earth ; with righteousness shall he judge the world, and the people with equity. Ps. 98.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him : let the children of Zion be joyful in their *King*. Let them praise his name in the dance : let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people : he will beautify the meek with salvation. Let the saints be joyful in glory : let them sing aloud upon their beds. Let the high praises of

God be in their mouth, and a two-edged sword in their hand ; To execute vengeance upon the heathen, and punishments upon the people ; To bind their kings with chains, and their nobles with fetters of iron ; To execute upon them the judgment written : this honor have all his saints. Praise ye the Lord. Ps. 149.

He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him : his waters shall be sure. Thine eyes shall see the *King* in his beauty : they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe ? where is the receiver ? where is he that counted the towers ? Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive ; of a stammering tongue that thou canst not understand. Look upon Zion, the city of our solemnities ; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our *King* ; he will save us. Thy tacklings are loosed, they could not well strengthen their mast ; they could not spread the sail ; then is the prey of a great spoil divided ; the lame take the prey. And the inhabitants shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity. Isaiah 33: 15—24.

But the Lord is the true God, he is the living God, and an everlasting *King* : at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by

his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name. Jeremiah 10: 10—16.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like bird's claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What

doest thou? At the same time my reason returned unto me : and for the glory of my kingdom, mine honor and brightness returned unto me ; and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the *King* of heaven, all whose works are truth, and his ways judgment : and those who walk in pride he is able to abase. Daniel 4: 28—37.

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold thy *King* cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off : and he shall speak peace unto the heathen : and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope ; even to-day do I declare that I will render double unto thee ; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning : and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them ; and they shall devour and subdue with sling-stones ; and they shall drink, and make a noise as through wine ; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people : for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty ! corn shall make the young men cheerful, and new wine the maids. Zechariah 9: 9—17.

Thus have we given in some detail the Scriptural evidences of the Mediatorial offices of the Lord Jesus Christ, who in his *humanity* stands as the middle Person in the Compound,

Executive Trinity in Redemption. In his *human Person*, the *Spiritual Trinity*, to wit, the *Father*, the *Word*, and the *Holy Ghost*, the three distinctive *Persons* in the *Godhead*, and each equally God, dwelt in all their fullness; and in him as their *Tabernacle*, all the operations of the Deity, (since his incarnation) in providence and grace have been conducted. The circumstance of the *Divinity* dwelling in the *humanity* of the *Christ*, sanctifying his humanity entirely, and conforming of it to the moral image of God, in righteousness and true holiness, and thus stamping it with infinite merit, rendered the *human body* of the *Christ* in its sacrificial character, a full, ample and all-sufficient atonement for the sins of all the human race. For verily he took not on him the *nature of angels*; but he took on him the *seed of Abraham*. Wherefore in *all things* it behooved him to be made *like unto his brethren*; that he might be a merciful and faithful *High Priest*, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself suffered, being tempted, he is able to succor them that are tempted. Heb. 2: 16—18.

The respective *Persons* and organizations of the *Spiritual* and *Compound Trinities*, and their respective operations in creation, in legislation, in providence, and in redemption, have, we think, been amply explained from the Sacred Scriptures in the foregoing chapters, and we hope to the satisfaction of all who may have read them. The views here taken of the respective *Trinities*, and their operations, are in some respects different, so far as I have learned, from any taken of the subject since the days of the Apostles; and I humbly hope that the light thus shed upon this hitherto mysterious and perplexing subject, will so improve the faith and strengthen the believer in the truth of God's holy religion, as shall give an additional impulse to the Church of Christ, and add to her numbers millions of happy subjects. This thought will ever fill the heart of your humble servant with joy; and if it should be realized as a fact in time or eternity, will be an additional gem in his crown of rejoicing.

AN EXPOSITION OF THE TRINITIES.

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PART SECOND.

CHAPTER I.

OF THE TYPES OF CHRIST, AND THE COMPOUND, EXECUTIVE,
TYPICAL TRINITIES IN REDEMPTION.

The types of Christ and of the Christian Dispensation, through all the previous dispensations, are so obvious as to require no argument to prove them such. Their great utility is to illustrate the *Antitype*, for which purpose they were expressly given. Nothing in heaven or in earth can possibly be as interesting and profitable to the mind, heart and soul of an immortal being, as the study and contemplation of the scheme of his redemption; and the great, and astounding, and miraculous events which have transpired, in view of this, to engage his attention, to enlighten his understanding, to elevate his sentiments and feelings, to improve his heart, and sanctify his spirit.

We hold it to be impossible for any one of a common understanding and sensibility of nature, to read and contemplate the various types and typical Trinities which will be given in the following chapters of this work, and not understand to his perfect satisfaction, the doctrines of the Trinities, and the scheme of his redemption as revealed in the Sacred Scriptures, and at the same time have his mind greatly enlightened by the contemplation of the many historic facts which will be brought to view in the illustrations, and his heart and nature sanctified by the Spirit of grace that burns in every line of Sacred Writ; for we hold the important truth, "that the means are connected with the end."

We now enter upon the exposition of the Trinities from the *types* of Christ.

The *Son* being the middle person in the Compound Executive Trinity in Redemption, and a compound of Divinity and humanity ; it follows of course, that each and every living *type* of Christ partakes more or less of the same respective *natures* : hence, every *type* of Christ is a *middle Person*, in a Compound Executive *Typical* Trinity, in Redemption. These *types* and *Typical* Trinities, respectively, all illustrate the nature and operations of the Compound Executive Trinity to which they refer.

The mode of illustration which we shall adopt will be as follows, to-wit : In the commencement of the Administration of each *type*, an exposition will given, 1st. Of his *creation* and *inauguration*, by the Spiritual Trinity in Creation and Legislation ; and, 2nd. Show the organization of the Compound Executive *Typical* Trinity in Redemption, and its operations throughout that respective Administration. To do this more effectually, we shall select for illustration, *one section* of the Scriptures, which contains in it a Compound Executive *Typical* Trinity, in Redemption ; and place in juxtaposition to it, a *section* in the New Testament which contains in it a Compound Executive Trinity, in Redemption, and to which the first points, and which it illustrates. These two *sections* of Scripture, the first from the Old Testament, and the second from the New Testament, and Antitypical ; we shall denominate *a brace* of two *sections*, the one illustrating the other, and each giving the other additional importance and interest. The reader then will always bear in mind, that in each *section*, respectively, he is reading the operations of a Trinity ; in the first section of the Brace, a *Typical*, and in the second section, its *Antitypical* or substantive.

The selections thus made will always be from the most interesting portions of the Scriptures ; and while they will be as doctrines, and historic facts highly interesting in themselves, will become doubly so from this connection, and present to the mind a fund of knowledge of the most important and interesting character, of which it is capable of conceiving. He will be filled with wonder and admiration at the wisdom, power and goodness of God, who in the Dispensa-

tions of his Providence and Grace, has so ruled in the armies of heaven and presided over the destinies of the world, as to bring to pass events, many of them in minute detail, which were foretold by prophets thousands of years before ; and all to subserve his grand designs in our Redemption. In reading this we shall often be constrained to exclaim with the Apostle, " O the depth of the riches, both of the wisdom and knowledge of God ; how unsearchable are his judgments, and his ways past finding out !"

" Thy ways, O God, are in the sea,
 Thy paths I cannot trace ;
 Behind a frowning Providence,
 Thou hid'st a smiling face.
 Deep in unfathomable mines
 Of never failing skill,
 He treasures up his bright designs,
 And works his sovereign will."

The first covenant between God and the human family, was that in Eden, before the fall, in these words : And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : But of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the day thou eatest thereof, thou shalt surely die. Gen. 2: 16, 17.

Here we see the *Spiritual Trinity*, in Legislation, *ordaining* and *commanding*, And the Lord God commanded the man. The *Spiritual Trinity* here, *as always*, are the *Father*, the *Word*, and the *Holy Ghost*, for let it always be borne in mind that the *Father* always *Speaks through* the *Spirit*. This covenant on the part of the *Father*, is of a moral character, and on the part of the *Father* has for its reason the right of *creation* and *preservation*, and on the part of Adam his moral obligation to obedience in consideration of his *creation* and *preservation*. The forbidden fruit was the test of his obedience, his wife and himself violated the covenant and incurred the penalty of death. The excuse given by Adam and Eve for their violation of the *covenant*, was as follows :

" And they heard the voice of the Lord God, walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst

the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and was afraid, because I was naked, and I hid myself. And he Said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God Said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God Said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her Seed, it shall bruise thy head, and thou shalt bruise his heel."

Here we first find the Covenant in Redemption. And the Lord God Said, Here is the *Father*, the *Word*, and the *Holy Ghost*, as before, *Legislating* a Covenant. I will put enmity between thy seed and her *Seed*. *He*, or it, shall bruise thy head, and thou shalt bruise his heel. The bruising of the heel which the serpent is here permitted to inflict on Adam and Eve is comprehended in these words, to-wit: "I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And to Adam he Said, because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, Thorns also, and thistles, shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Also the bruising of his heel points to the crucifixion of the Son of man, who, in the language of the prophet, Was wounded for our transgressions, he was *bruised* for our iniquities, the chastisement of our peace was up-

on him, and with his stripes we are healed. Isaiah 53 : 5. Here was the Sacrifice promised that ratified the Covenant, and purchased our *peace*. By the bruising of the serpent's head, we understand the victory the *Seed* of the woman won over the temporal and spiritual deaths, which were the effects of the violation of the first Covenant ; when *He*, the Seed, rose from the dead, and " led captivity captive, and received gifts for men." And also to the " casting out of that *old serpent*, called the *devil* and *satan*, which *deceiveth* the *whole world*, he was *cast* out into the earth, and his angels were cast out with him. Rev. 12: 9.

In Adam we find a prominent type of the *Son* of God. First, in his creation and dominion. Let the Scriptures Speak :

HISTORIAN : And God *Said*,* Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him ; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1: 26—28.

EVANGELIST : Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the *Holy Ghost*. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily, But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the *Holy Ghost*. And she shall bring forth a Son, and thou shalt

* Adam was created the same way that Job says he was, to-wit : The *Spirit of God* hath made me, and the *Breath* of the Almighty hath given me *life*. Job 33 : 4.

call his name JESUS : for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was Spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a *Son*, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : And knew her not till she had brought forth her first-born Son : and he called his name Jesus. Mat. 1: 18-25.

The *Apostle*, speaking of Christ's kingdom, saith, That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and *dominion*, and every name that is named, not only in this world, but also in that which is to come : And hath put all things under his feet, and gave him to be the *head* over all things to the Church, Which is his body, the fulness of him that filleth all in all. Eph. 1: 17-23.

CHAPTER II.

THE MEDIATORIAL CHARACTER OF ADAM, COLLATED WITH HIS ANTITYPE, THE LORD JESUS CHRIST.

After the creation of Adam and Eve, and the dominion of the world under God being given to Adam, after his fall and

restoration by the promise of the *Seed*; himself and wife were driven out of Paradise to till the earth and propagate their species; and thus Adam assumes the position and office of mediator between the *Father* and the world, as a type of the Mediatorial position and office of his great Antitype, the *Lord Jesus Christ*.

Let us collate some of the passages of Scripture in reference to this analogy. Thus saith the historian: And Adam called his wife's name Eve, because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God Said, Behold, the man has become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. 3: 20—24. And Adam knew his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground. Gen. 4: 1, 2.

The Evangelist, speaking of Messiah, says, For God so loved the world, that he gave his only begotten *Son*, that whosoever believeth in him, should not perish, but have everlasting life. For God *sent* not his Son into the world to condemn the world, but that the world through him might be saved. John 3: 16, 17.

The PROPHET, speaking of Christ's robes of righteousness, saith, For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I direct their work in truth, and I will make an everlasting *Covenant* with them. And their *seed* shall be known among the Gentiles, and their *offspring* among the people: all that see them shall acknowledge them,

that they are the *seed* which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath *clothed* me with the *garments of salvation*, he hath covered me with the *robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isaiah 61: 7—11.

Adam in fulfilling the designs of God, in propagating his species and tilling the earth, acted as the executor of his *Father's will*. So of Christ it is written: Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a *body* hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy *will*. O God. Heb. 10: 5—7.

Adam is now the mediator in the Compound, Executive, Typical Trinity in *Redemption*; and the persons in the Trinity stand thus: the *Father*, *Adam*, and the *Holy Ghost*; the *Holy Ghost* being imparted to Adam, and through Adam in the prosecution and fulfillment of the purposes of the *Father*.

In the above collation of the *type* with the *Antitype*, and the Typical with the Antitypical Trinities and their operations, we discover a marked coincidence. In the next important typical transaction, the *Trinity* is transferred under God to *Adam*, *Abel*, and *Enoch*; Adam representing the *Father*, Abel the *Son*, and Enoch the *Holy Ghost*.

HISTORIAN: And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect: and Cain was very wroth, and his countenance fell. And the Lord *Said* unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt not thou be accepted? and if thou doest not well,

sin lieth at the door : and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother : and it came to pass when they were in the field, that Cain rose up against Abel his brother, and *slew* him.—Gen. 4: 3—8.

Here the *offerings* of Abel had a two-fold meaning : first, The firstlings of his flock pointed to offerings and sacrifices of the firstlings of the flocks offered in sacrifices under the Old Dispensation : and secondly, The slaughter of himself by his wicked brother Cain, pointed to the slain body of the *Son* of God by his wicked brethren, the Jews, as an offering and a sacrifice to the *Father* for the sin of the world. The *Holy Ghost*, by virtue of the sacrifice to which these pointed, came through them to Enoch, the son of the wicked Cain, renewed him in the spirit of his mind and heart, and constituted him a righteous man, who represented the *Holy Ghost* in this Compound Trinity ; who walked with God, and was not, for God took him.

This Typical, Compound, Executive Trinity in Redemption under God of *Adam*, of *Abel*, and of *Enoch*, was analogous to the Typical, Compound, Executive Trinity in Redemption, composed of *Abraham*, of *Isaac*, and of *Jacob*. And both *Trinities* and their operations, point directly to the *Antitypical*, Compound, Executive Trinity in Redemption, composed of the *Father*, the *Son*, and the *Holy Ghost*.

APOSTLE : Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know : him, being delivered by the *determinate counsel* and *foreknowledge* of God, ye have taken, and by wicked hands have *crucified* and *slain* : whom God hath raised up, having loosed the pains of death : because it was not possible he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue was glad ; moreover also, my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither wilt thou suffer

thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an *Oath* to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the *Holy Ghost*, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord Said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have *crucified*, both Lord and Christ. Acts 2: 22—36.

The analogy between the first and second Adam and their respective posterities :

HISTORIAN : This is the book of the generations of Adam : In the day that God created man, in the likeness of God made he him: male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: and he *died*. Gen. 5: 1—5.

In speaking of Christ's *seed*, the prophet says, 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 be satisfied: by his knowl-

edge shall my righteous servant justify many; for 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 hath poured out his soul unto *death*: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isaiah 53: 10—12.

PROPHET: But now thus *Saith* the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.— Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; I am with thee: I will bring thy *seed* from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Isaiah 43: 1—7.

The evangelist in the closing scene: And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Rev. 7: 1—4. After this I beheld, and lo, a *great multitude, which no man*

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and honor, and power, and might, be unto our God for ever and ever. Amen. Rev. 7: 9—12.

Of all the types of the Old Testament given of Christ, Adam, our federal head and representative, is the most illustrious and expressive.

There are characteristics of his nature and life peculiar to himself. 1. He is the only man that has ever lived in our world, who was not born of a woman. 2. He is the only man that ever was made after God's own *image* of righteousness and true holiness, except our *Savior*. 3. He is the only man, except our *Savior*, to whom was given the entire dominion of the world. He was invested by his Creator, but under him, with the sovereignty of the whole earth, his dominion extended from sea to sea, and from the river to the ends of the earth. Standing upon the mountains of his nativity, on the boundaries of *time*, he looked back into the vast abyss of eternity where time commenced, and could see naught in the boundless space where all his thoughts were drowned: he looked forward upon the new creation in the far distant blue, and what wonders and beauties rose before his enraptured vision! The towering mountains in the distance, fresh from the hands of the great Creator, clothed with all the beauty and grandeur in the gift of God; down their gentle slopes, decked with the brilliant hues of untarnished nature, ran and leaped the silver streams of Paradise; along the distant vales and fruitful meadows they continued to roll in brilliancy and majesty, refreshing and delighting the lawns through which they passed, until their sportive glee was lost in the distance. Meantime, the bleating flocks and lowing herds gave additional interest to the

charm, and paid him their homage; the bounding roes leaped before him to attest the skill of their Maker; the lion's paw dared not molest him; and throughout the vast expanse of his vision, and all that was beyond, there was none to dispute his claim, or come in competition for inheritance. By Divine right he exclaimed, *All is mine.* *Eve* was by his side to pay him homage, and to extol the wonders and beauties of creation, of which she was the queen and the beauty, and complimented herself as the bride of his youth, the ally of his vast possessions, the offspring of himself, and the participator of his joys.

In ecstasies of pure delight,
 She danced around her lord,
 And charmed his eyes with beauties bright,
 And listened for his word.

CHAPTER III.

OF NOAH, AND THE NOAHIC COVENANT, TYPICAL OF CHRIST,
 AND THE NEW COVENANT.

As the human family multiplied on the earth, men became exceedingly wicked, so much so that God determined to destroy the inhabitants of the earth, and its first organization by a flood. Thus he covenanted with *Noah* and his household, who, it would seem, were about the only righteous persons to be found upon the earth, to build an Ark for the saving of himself and house.

HISTORIAN : And God *Said* unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them : and behold, I will destroy them with the earth. Make thee an ark of gopher-wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of :

The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; with lower, second, and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven : and every thing that is in the earth shall die. But with thee will I establish my covenant : and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee : they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind ; two of every sort shall come unto thee, to keep them alive. And take unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee, and for them. Thus did Noah ; according to all that God commanded him, so did he. Gen. 6: 13—22.

In this *Covenant* between God and Noah, we discover a two-fold *Trinity*. First, the *Spiritual Trinity* in Creation and Legislation, in these words, " And *God Said* unto Noah." Here is the *Father*, the *Word*, and the *Holy Ghost*, through which the *Father* *always* speaks,—the *Word* comes from the *Father*, through the *Spirit* to *Noah*. The *Spirit* comes with the *Word*, and through the *Word*, to *Noah*, and is the assisting *Agent* in the execution of the work of the ark. This is the *mode of operation*, in each and every case, of the *Spiritual Trinity*, either in the act of *Creation* or *Legislation*.

Noah is now *made* the middle *Person*, in the *Compound Executive, Typical Trinity*, in *Redemption*, to execute the *Will* of the *Father*, as expressed in the *instructions* to *Noah*, relative to the building of the ark, the bringing in of his household, and of pairs of all living creatures.

The *Typical Trinity*, now stands thus : The *Father*, *Noah*, and the *Holy Ghost*, and in its operations illustrates the *Anti-typical Trinity*, of the *Father*, the *Son*, and the *Holy Ghost*, as

will be clearly shown in its operations which follow. "Thus did Noah, according to all that God commanded him." And thus did the *Son*, according to the commandments of the *Father*. Let the Scriptures now speak for themselves, and let the reader ever bear in mind that he is reading the operations of a *Trinity*, and the coincidences between the *Typical* and *Antitypical Trinities* in *Redemption*.

HISTORIAN : And the *Lord Said* unto Noah, Come thou and all thy house into the ark : for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female : and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female ; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights : and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

EVANGELIST : But of that day and hour knoweth no man, no, not the angels of heaven, but my *Father*, only. But as the days of *Noe* were, so shall also the coming of the *Son* of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that *Noe* entered into the ark, And knew not until the flood came, and took them all away : so shall also the coming of the *Son* of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken, and the other left. Watch therefore : for ye know not what hour your Lord doth come. Mat. 24: 36—42.

HISTORIAN : And the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth : and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth : and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail : and the mountains were covered. And all

flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon him an hundred and fifty days. Gen. 7: 17—24.

APOSTLE : And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the *Word* of God the heavens were of old, and the earth standing out of the water and in the water : Whereby the world that then was, being *overflowed with water, perished* : But the heavens and the earth, which are now, by the same *Word* are kept in store, reserved unto fire against the day of *judgement* and *perdition* of *ungodly men*. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a *great noise*, and the elements shall melt with fervent heat, the *earth* also and the *works* that are therein shall be *burned up*. Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be *dissolved*, and the elements shall melt with fervent heat ? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suf-

fering of our Lord is salvation : even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you : as also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen. 2 Peter 3: 4—18.

HISTORIAN : And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually, until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen. Gen. 8: 1—5.

APOSTLE : But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By *faith Noah*, being warned of God of things not seen as yet, moved with fear, *prepared* an *ark* to the saving of his house ; by the which he condemned the world, and became *heir* of the *righteousness* which is by *faith*. Heb. 11: 6, 7.

HISTORIAN : And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made : And he *sent forth* a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark ;

for the waters were on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf pluck't off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more. Gen. 8:6—12.

EVANGELIST: At that time Jesus answered and *Said*, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight. All things are *delivered* unto me of my *Father*; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Come unto me*, all ye that labor, and are heavy laden, and *I will give you rest*. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.—For my yoke is easy, and my burden is light. Mat. 11: 25—30.

HISTORIAN: And God *Spake* unto Noah, *Saying*, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. Gen. 8: 15—19.

OUR SAVIOR: I pray for them: I pray not for the *world*, but for them which thou hast *given* me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father,

keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I *kept* them in thy *name*: those that thou *gavest me I have kept*, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy *Word*; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy *Word* is truth. As thou hast sent me into the world, even so have I also *sent them into* the world. And for their sakes I sanctify myself, that they also might be sanctified by the truth. Neither pray I for these alone; but for them also which shall believe on me through their word. John 17: 9—20.

God having made a Covenant with Noah, and through him as a type of Christ to the world, the covenant remains to be ratified by sacrifices, typical of the great Sacrifice which in due time was made on Calvary for the sin of the world; "for without shedding of blood there is no remission of sin."

The history of this typical event runs thus:

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor; and the Lord *Said* in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Gen. 8: 20—22.

The ANTITYPE—EVANGELIST: And Pilate answered, and said again unto them, What will ye then that I do unto him whom ye call King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil

bath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him to be crucified. And the soldiers led him away into the hall, Pretorium; and they called together the whole band; and they clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink, wine mingled with myrrh: but he received it not. And when they had *crucified* him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they *crucified* him.— And the superscription of his accusation was written over, **THE KING OF THE JEWS.** Mark 15: 12—26.

The Covenant being confirmed by the sacrifices that were offered, God proceeds to bless Noah and to instruct him in the conduct of his life, and to give him the dominion of the world and all things therein.

HISTORIAN: And God blessed Noah and his sons, and Said unto them, be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of

man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. 9: 1—5.

ANTITYPE. APOSTLE: For we are laborers together with God: ye are God's *husbandry*, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: *for all things are yours*; whether Paul, or Apollos, or Cephas, or the *world*, or life, or death, or things present, or things to come; *all are yours*; and ye are *Christ's*; and *Christ is God's*. 1 Cor. 3: 9—23.

We come now to the closing scene of Noah's life, in which for certain indignities and offences, he pronounces a curse upon Ham; and for certain acts of obedience and respect, he through the Spirit, as a type of Christ, pronounces great blessings on Japheth and Shem.

HISTORIAN: And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and

of them was the whole earth overspread. And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father. and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: *and he died.*—Gen. 9: 18—29.

EVANGELIST: But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but Said also, that God was his Father, making himself equal with God. Then answered Jesus, and Said unto them, Verily, verily, I Say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I Say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I Say unto you, The hour is coming,

and now is, when the dead shall hear the voice of the Son of God: and they that *hear* shall *live*. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done *good*, unto the resurrection of life; and they that have done *evil*, to the resurrection of damnation. I can of *mine own self* do nothing: as *I hear I judge*: and my judgment is just; because I seek not mine own will, but the will of the *Father which hath sent me*. If I bear witness of myself, my witness is not true. John 5: 17—31.

We have now passed through the life and history of Noah, who stands out prominent among the most remarkable and wonderful men of ancient or modern times. An inhabitant of both worlds he passed from the Old to the New upon the mighty flood that destroyed the human race, except the few saved in the ark, with all the beasts and fowls of the earth, with the same exception. The strength of his faith in God bore him triumphantly through all the perils and wonders of the age in which he lived, and procured for him the dignified appellation of a son of God, of "condemning a wicked world and becoming heir of the righteousness which is by faith." Riding secure and serene upon the mighty waves of the Deluge, he gave to the world a bright example of the Power of God to protect and save his followers from the deep waters of affliction, as well as the fiery trials of persecution, and will ever stand a monument and bright example to the world, that they who put their trust in the Lord shall never be brought to shame.

In the last act recorded in his life, that of blessing Shem and Japheth, and pronouncing the curse of servitude on Ham and his posterity, we have Divine authority for holding the descendants of Ham in bondage. This race of people were the legitimized servants to the Jews in their Dispensation, and will ever remain the legitimate servants to the descendants of Shem and Japheth. The original meaning of

Ham is *black*, and no doubt this mark was put upon him with the curse, and a part of it, to distinguish them from the other races to the end of time. Such is the deep stain of the mark which commemorates the sin which occasioned it, that long experience has proved the impossibility of wiping it off, and the mention made in the Scriptures of the impossibility of changing the Ethiopian's skin, in connection with the deep stain of sin, is additional evidence of the unchangeable purpose of God in perpetuating this servitude to the end of the world. The *color* and the *institution* of Slavery of this particular race, are living and standing monuments of God's hatred to *sin* and every son of Ham to the end of the world, will point directly to the curse of Noah under Divine inspiration: "Cursed be Ham; (or Canaan) a servant of servants shall he be unto his brethren" of the *Shemitic* and *Japhethic* races.

It is strange that so many people professing to believe the Scriptures of Divine inspiration, and consequently of Divine authority, inveigh against an institution thus Divinely ordained, and heap reproaches upon a people for executing a Divine command.

CHAPTER IV.

OF THE ABRAHAMIC COVENANT, TYPICAL OF THE NEW COVENANT.

Abram, who was the son of Terah, of Ur of the Chaldees, stands at the head of the Israelitish nation, whose eventful character and relations of life have acquired an importance in ecclesiastical history, to which few others ever attained. Called of God to leave his native country for a distant and a strange one, he obeyed the call, and leaning on the arm of the Lord for protection, and his

instructions for his Counsellor, he departed, "knowing not whither he went," and in the faith of the Covenant which the Lord made with him, and the promises which were given unto him, he acquired the *appellation* of *Faithful Abraham*, and has ever been held up, not only to his own nation, but to the Christian world as an illustrious example of disinterested piety and Christian heroism.

It was about eighty years after the death of Noah that Abram was called, and became the Typical Mediator between God and man in his day. The points of similitude between Abram and Christ, and of the Typical and Antitypical. Compound, Executive Trinities in Redemption, will be collated and made clear in his history.

The call and Covenant of Abram is thus recorded:

HISTORIAN: Now the Lord *Said* unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the *Lord* had *Spoken* unto him, and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. Gen. 12: 1—5.

In this Covenant with Abram, as in all others between the *Father* and the *human family*, we discover a *two-fold Trinity*;

1. The *Spiritual Trinity* in *Creation* and *Legislation*; and
2. A *Compound, Executive, Typical Trinity* in *Redemption*.

We find the first in these words: Now the *Lord* had *Said* unto Abram. Here are the three *Persons operating*; the *Father, Speaking*, and the *Holy Ghost*, through which the *Father* always *Speaks*.

This *Spiritual Trinity* now *Creates* Abram, and constitutes him the Mediator between the *Father* and the *world*; and the

instructions given *Abram*, the Mediator, are Legislative acts of the *Father*, and *Abram* is the *Executive* officer ordained and qualified to *execute* the *Will* of the *Father*. And this Compound, Typical, *Executive Trinity* stands thus: The *Father*, *Abram*, and the *Holy Ghost*; the *Holy Ghost* coming from the *Father* with the *Word* to *Abram*, and through *Abram* to the *world*. In every act of the *Spiritual* and *Compound Trinities* respectively, this is the mode of *operation*.

Abram being now constituted a type of Christ, the analogy between the type and the Antitype, and of the typical and Antitypical Trinities immediately begins. The Scriptures therefore being their best interpreters, let them speak for themselves.

HISTORIAN: And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Harn; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and *Said*, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south. Gen. 12: 5—9.

The altar here mentioned which Abram built at *Moreh*, where the *Covenant* was renewed, was for the purpose of *sacrifice* in confirmation of the *Covenant*, and which pointed to the *sacrifice* of Christ's *humanity* upon Calvary. The above is the commencement of the analogy between Abram and Christ.

ANTITYPE. EVANGELIST: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the *east* to Jerusalem, saying, Where is he that is born King of the Jews? for we have

seen his *star* in the *east*, and are come to *worship* him. When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a *Governor*, that shall *rule* my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and *worshipped him*: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Mat. 2: 1—11.

HISTORIAN: And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen.

and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And the Lord plagued Pharaoh, and his house with great plagues because of Sarai, Abram's wife.— And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had. Gen. 12: 10—20.

EVANGELIST: And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into *Egypt*, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and *departed* into *Egypt*: and was there until the death of Herod: that it might be fulfilled which was *Spoken* of the Lord by the prophet, saying, Out of *Egypt* have I called my Son. Then Herod, when he saw that he was *mocked* of the wise men, was exceeding *wroth*, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. Mat. 2: 13—18.

HISTORIAN: And Abram went up out of *Egypt*, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at first: and there Abram called on the name of the Lord. Gen. 13: 1—4.

EVANGELIST: But, when Herod was dead, behold, an angel

of the Lord appeareth in a dream to Joseph in Egypt, saying. *Arise*, and take the *young child* and his mother, and go into the land of *Israel*: for they are dead which sought the young child's life. And he arose, and took the young *child* and his *mother*, and came into the land of *Israel*. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he *turned aside* into the parts of *Gabilee*: and he came and dwelt in the city called *Nazareth*: that it might be fulfilled which was spoken by the prophets, *He shall be called a Nazarene*. Mat. 2: 19—23.

HISTORIAN: And the *Lord Said* unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever.—And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Gen. 13: 14—18.

Above we find a revival of the *Abrahamic Covenant*, the Trinities in which stand just as before, which see:

The PSALMIST speaking of *Christ*, says, He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be

given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen. Psalm 72: 8—19.

Abram is foretold of the bondage and afflictions which his seed should suffer in Egypt, and that they should finally be rescued by the power of the Lord, and come out with great substance, which was typical of the Spiritual emancipation of the Spiritual Israel through the grace of *Christ* from all their enemies in Mount Zion, which is heaven.

HISTORIAN: And he *Said* unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, Saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. Gen. 15: 13—21.

EVANGELIST: And I saw another sign in heaven, great and marvellous, seven angels having the seven last *plagues*; for in them is *filled* up the *wrath* of God. And I saw as it were

a sea of glass mingled with fire: and them that had gotten the *victory* over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they *sing* the *song* of Moses the servant of God, and the *song* of the *Lamb*, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou *King* of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for *all nations* shall come and worship before thee; for thy *judgments* are made manifest. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the *temple* was *filled* with *smoke* from the *glory of God*, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Rev. 15 chapter.

God renews his *Covenant* with Abraham in the rite of circumcision, promises him large possessions in his posterity, and a numerous offspring, all of which clearly typifies his great Antitype in his becoming the heir of the world, and his numerous spiritual seed through the shedding of his blood. Mark in the collation of their respective histories the coincidence in all these features.

HISTORIAN: And when Abram was ninety years old and nine, the Lord appeared to Abram, and *Said* unto him, I am the Almighty God, walk before me, and be thou perfect.—And I will make my *Covenant* between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, Saying, As for me, behold, my *Covenant* is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham*; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out

* The difference between the *Covenant* with *Abram*, and that of *Abraham*, is this,—that in the *Covenant* with *Abraham*, the *rite of circumcision*, was enjoined.

of thee. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God *Said* unto *Abraham*, Thou shalt keep my Covenant therefore, thou, and thy seed after thee, in their generations. This is my Covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the Covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my Covenant shall be in your flesh for an everlasting Covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my Covenant. Gen. 17: 1—14.

In the above renewal of the Covenant with Abraham, the two-fold Trinity stand as at the *first*, which see. The rite of circumcision enjoined upon Abraham, was *typical* of the shedding of the blood of *Christ* for the sins of the world, and a *symbol* of the righteousness effected by the *Holy Ghost*, through the merits of *Christ's* atonement, in the sanctification of believers.

The coincidences in the life and character of *Christ* to those of Abram in the above history, are as follows:

APOSTLE: Let this mind be in you, which was also in *Christ Jesus*: who, being in the form of God, 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*. Wherefore God hath *highly ex-*

alted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 5—11.

Again, the EVANGELIST: And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, 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. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the *Lamb* that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are

in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever. Rev. 5th chapter.

Isaac, is next promised to Abraham, who after him is to be the type of *Christ*, who typifies Christ, in his conception, birth, life and character.

HISTORIAN: And God *Said* unto Abraham, As for Sarai thy wife, thou shalt not call her name *Sarai*, but *Sarah* shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God *Said*, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my Covenant with him for an everlasting *Covenant*, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my Covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. Gen. 17: 15—22.

EVANGELIST: And in the sixth month the angel Gabriel was sent from God unto a city in Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the *Lord is with thee*: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt *con-*

ceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, *How shall* this be, seeing I know not a man? And the angel answered and said unto her, The *Holy Ghost* shall come upon thee, and the power of the *Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke 1: 26--35.

Also the APOSTLE: Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with *one mind* and *one mouth glorify God*, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of *circumcision* for the truth of God, to confirm the promises made unto the fathers: and that the *Gentiles* might glorify God for his mercy, as it is written, For this cause I will confess thee among the *Gentiles*, and sing unto thy name. And again he *Saith*, rejoice, ye *Gentiles*, with his people. And again, Praise the Lord, all ye *Gentiles*: and laud him, all ye people. And again Esaius saith, There shall be a *root of Jesse*, and he that shall rise to reign over the *Gentiles*: in him shall the *Gentiles* trust. Rom. 15: 5—12.

Abraham a *type* of *Christ*, as intercessor:

HISTORIAN: And the Lord Said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous in the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to

slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord Said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for the lack of five? And he *Said*, if I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he *Said* I will not do it for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he *Said*, I will not do it, if I find thirty there. And he said, behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he *Said*, I will not destroy it for twenty's sake. And he *Said*, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he *Said*, I will not destroy it for ten's sake. And the Lord went his way, as he had left communing with Abraham: and Abraham returned unto his place. Gen. 18: 20—33.

A striking analogy to the above is found in the Apostle's description of the New Covenant and our Savior's intercession and pardon of sin.

APOSTLE: But now hath he obtained a more excellent ministry, by how much also he is Mediator of a better Covenant, which was established upon better promises. For if that first Covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he *Saith*, Behold the days come, *Saith* the Lord, when I will make a new Covenant with the house of Israel and with the house of Judah: not according to the *Covenant* that I made with their *fathers*, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my Covenant, and I regarded them not, *Saith* the Lord. For this is the *Covenant* that I will make with the

house of Israel, after those days, *Saith* the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be *merciful* to their *unrighteousness*, and their sins and their iniquities will I remember no more. Heb. 8: 6—12.

TYPE: Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place: and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother: and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said to her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold I have given thy *brother* a thousand pieces of silver: behold he is to thee a covering of the eyes unto all that are with thee, and with all other: thus she was reprov'd. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants: and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife. Gen. 20: 9—18.

ANTITYPE: And in the morning rising up a great while before day, he went out and departed into a solitary place, and *prayed*. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he *Said* unto them, Let us

go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And *Jesus moved with compassion*, put forth his hand, and touched him, and *Saith*, unto him, *I will: be thou clean*. And as soon as he had *Spoken*, immediately the leprosy departed from him, and he was made clean. And he straitly charged him, and forthwith *sent him away*. And he *Saith* unto him: See thou say nothing to any man, but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no *more* openly enter the *city*, but was without in desert places: and they came to him from every quarter. Mark 1: 35—45.

Of the truth of Isaac as a type of Christ:

HISTORIAN: And the Lord visited Sarah as he had *Said*, and the Lord did unto Sarah as he had *Spoken*. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had *Spoken* to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. Gen. 21: 1—8.

ANTITYPE: And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem, (because he was of

the house and lineage of David,) To be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is *Christ* the *Lord*. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-cloths, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke 2: 1—14, and on to the 39th verse of this chapter.

Abraham's faith in offering up his son Isaac as a type of the Sacrifice of Christ:

TYPE: And it came to pass after these things, that God did tempt Abraham, and *Said* unto him, Abraham: and he *Said*, Behold, here I am. And he *Said*, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again unto you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife: and they went both of them together. And Isaac spake unto Abraham his

father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, And he said, Here am I. And he *Said*, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. Gen. 22: 1—14.

ANTITYPE: And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews! And they spit upon him, and took the reed, and smote him upon the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and *led him away to crucify* him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his *cross*. And when they were come unto a place called Golgotha, that is to say a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Matt. 27: 29—37.

The sons of Abraham by Keturah, are symbolic of the *spiritual* children of *Christ* among the Gentile nations:

TYPE: Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Isshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Ephher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while yet he lived) eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre: The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. Gen. 25: 1—10.

ANTITYPE: Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the *Gentiles* might *glorify God* for his mercy: as it is written, For this cause I will confess to thee among the *Gentiles*, and *sing* unto thy *name*. And again he *Saith*, Rejoice, ye *Gentiles* with his *people*. And again, Praise the Lord, all ye *Gentiles*: and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to *reign* over the *Gentiles*: in him shall the *Gentiles* *trust*. Rom. 15: 7—12.

He also *gave up the ghost* and was *buried* by his brethren.

And Jesus cried with a loud voice, and gave up the *ghost*. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurian which stood over against him, saw that he so cried out, and *gave up the ghost*, he said, Truly this man was the Son of God. There were

also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome: Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem. And now, when the even was come, (because it was the preparation, that is, the day before the sabbath.) Joseph of Arimathea, an honorable counsellor, which *also* waited for the *kingdom of God*, came, and went in boldly unto Pilate, and craved the *body* of Jesus. And Pilate marvelled if he were *already dead*: and calling unto him the centurian, he asked him whether he had been any while dead. And when he knew it of the centurian, he *gave* the *body* to *Joseph*. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a *supulchre* which was hewn out of a *rock*, and rolled a stone unto the door of the *supulchre*. And *Mary Magdalene* and *Mary the mother of Jesus* beheld where he was laid. Mark 15: 37—47.

Thus have we perused the history of faithful Abraham in some of its most striking features as typical of his great antitype, and seen with astonishment the wisdom and unsearchable mysteries of the Providence of God in harmonizing so many features of the type with the Antitype. In estimating the character of Abraham due allowance should be made in his favor for the age in which he lived, and the great disadvantages under which he labored in regard to moral example, and intellectual improvements, the rays of light that guided his decisions and illumined his pathway in those respects, were very feeble compared with the same advantages of others at a later and more enlightened age of the world. The Star of Bethlehem was in the distance but very remote, and his unwavering confidence in God's power, wisdom, and veracity, was the arm of his strength on which he leaned and the light in the dreary desert, and his abiding hope in all the conflicts and perils through which he was called to pass. The trials and perils of life matured him into manhood, and with a few discrepancies of moral character which are palliated by the circumstances above mentioned, Abraham stands in prominent relief among the most distinguished upon the walls of Zion.

‘And these are the days of the years of Abraham’s life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre: The field which Abraham purchased of the son of Heth: there was Abraham buried, and Sarah his wife.’ Gen. 15: 7--10.

CHAPTER V.

ISAAC AS A TYPE OF CHRIST, BECOMES THE MEDIATOR BETWEEN GOD AND THE HUMAN FAMILY.

After the death of Abraham or before, his son Isaac, who in a figure was offered to God as a sacrifice by his father, became the mediator of the Abrahamic Covenant. As Abraham and Isaac were respective types of Christ, so their families respectively typified the two grand divisions of the human family, the Jews and Gentiles, included in the Covenant of Grace between the *Father* and the *Son*.

The mediatorial and typical office of Isaac, commences thus:

TYPE. And these are the generations of Isaac, Abraham’s son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord Said unto her, Two

nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment: and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swear unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. Gen. 25: 19—34.

The illustration of these symbols, as also in the case of Abraham's family, is given very clearly by the Apostle.

APOSTLE: Tell me, ye that desire to be under the law, do ye not hear the law? 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 born 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 are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she

which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free. Gal. 4: 21—31.

Again: Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh, made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and *strangers* from the covenants of *promise*, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were far off, are *made nigh* by the *blood of Christ*. For he is our *peace*, who hath *made both one*, and hath broken down the middle wall of *partition* between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of *twain one new man* so *making peace*; and that he might reconcile both unto God in *one body* by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For *through him* we both have access by *one Spirit* unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit. Eph. 2: 11—22.

The Lord appears to Isaac, and renews the Covenant which he made with his father Abraham, in which he promises him and his seed all the countries he promised to Abraham, and an equally numerous seed.

TYPE. And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac

went unto Abimelech king of the Philistines unto Gerar.— And the *Lord* appeared unto him, and *Said*, Go not down into Egypt: dwell in the land which I tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Gen. 26: 1—5.

In the above *Covenant* between the *Father* and *Isaac*, we discover, as *always*, a *two-fold Trinity*. 1. A *Spiritual Trinity* in *Legislation*. The *Lord* appeared unto *Isaac*, and *Said* unto him. Here is the *Father*, the *Word*, and the *Holy Ghost*; for be it always borne in mind, that the *Father* *always Speaks* and *acts through the Spirit*, which is the *Holy Ghost*. 2. A *Compound, Typical, Executive Trinity* in *Redemption*, which consists of the three Persons, the *Father*, *Isaac*, and the *Holy Ghost*, coming from the *Father* in the *Word* to *Isaac*, and through *Isaac* to the people. Thus the *Compound, Typical, Executive Trinity* in *Redemption* operates throughout the *mediatorial* office of *Isaac*.

We find a parallel to the above *Covenant* made with *Isaac* in the prophecies and history of his *Antitype*.

PROPHET: In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: and nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and pre-

cious shall their blood be in his sight. And he shall live, and to him shall be given the *gold of Sheba*: prayer also shall be made for him continually; and daily shall he be *praised*. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall *flourish* like *grass* of the *earth*.—His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen. Ps. 72: 7—19.

Isaac becomes wealthy and great in the land of the Philistines, wherefore they envy him, and send him away. This symbolizes the wealth of the world which belonged to our Savior; the great applause he received from the multitude, and the envy of the Jews.

TYPE. Then Isaac sowed in that land and received in the same year an hundred-fold: and the Lord blessed him: and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.—And Abimelech said unto Isaac, Go from us: for thou art much mightier than we. Gen. 26: 12—16.

ANTITYPE. Then *Said* Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, who then shall be saved? But Jesus beheld them, and *Said* unto them, With men this is impossible, but with God all things are possible. Then answered Peter, and said unto him. Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus *Said* unto them, Verily I *Say*

unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall *receive an hundred-fold*, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. Mat. 19: 23—30.

Again the EVANGELIST: Now at that feast, the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called *Christ*? For he knew that for *envy* they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that *just* man: for I have suffered many things this day in a dream, because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What then shall I do with Jesus, which is called *Christ*? They all say unto him, Let him be crucified. Mat. 27: 15—20.

Isaac, under the influence and direction of the *Holy Ghost*, unwittingly confers the blessing on Jacob which he intended for Esau, and thus fulfills the purpose of God, in raising up a nation typical of the gospel Dispensation through the lineage of Jacob; thus showing that he often accomplishes his designs and purposes, both in Providence and grace, by means different from our knowledge and expectation.

TYPE. And he came in unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau, thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And

Isaac said unto his son, How is it that thou hast found it so quickly my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee that I may feel thee, my son, whether thou be my very son Esau, or not. And Jacob went near unto Isaac his father: and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he *blessed* him: and he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. Gen. 27: 18—29.

ANTITYPE. Not as though the *Word* of God had taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the *Word* of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca had also conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth,) It was said unto her, The *elder* shall serve the *younger*. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.—

For he *Saith* to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. 9: 6—16.

Again the APOSTLE: Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of the faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of the faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.* Gal. 3: 6—14.

Isaac sends away his son Jacob to Padan-aram to take a wife of his own kindred, and we hear but little more of him until his death.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the Ghost and died, and was gathered unto his people, being old and full of days; and his sons *Esau* and *Jacob* buried him. Gen. 25: 27—29.

ANTITYPE. Then the soldiers when they had crucified *Jesus*, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that

the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture did they cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing by whom he loved, he *Saith* unto his mother, Woman, behold thy son! Then *Saith* he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, *Saith*, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he *Said* it is finished: and *bowed* his *head* and *gave* up the *ghost*. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was *dead* already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this, Joseph of Arimathea (being a *disciple* of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also *Nicodemus* (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linnen clothes with the spices, as the manner of the Jews is to bury. - Now in the place where he was crucified, there was a garden; and

in the garden a new supulchre, wherein was never yet man laid. *There laid they Jesus therefore*, because of the Jews' preparation-day: for the sepulchre was nigh at hand. John 19: 23—42.

Thus have we examined the life and character of Isaac, as a type of Christ. No charge of immorality or dereliction of duty being imputed to his public character, we take it for granted there is none, and hence he stands out prominent among the Patriarchs as a man without reproach, and in all things an obedient servant of the Lord. His entire submission to the mandates of his father Abraham when he offered him upon the altar of sacrifice, at the age of 25 years, argues the most entire filial obedience under the awful circumstances by which it was accompanied, to be found in the history of paternal authority and filial obligation. Had not the father and son both been under the Divine afflatus, neither the injunction of the father, nor the submission of the son, could be justified. They were *extraordinary* acts for an *extraordinary* purpose, which pointed to the coming and sacrifice of Isaac's great Antitype. It is not an example for imitation, but a typical illustration of the mercy of the *Father* who *gave* his only begotten *Son*, for the sin of the world, and the submission on the part of the *Son*, to the death of the cross.

In a long life of one hundred and eighty years, there are but few of Isaac's acts recorded, but those few are of the most significant and important character standing upon the records of Holy Writ as monuments of faith and piety, and held up in all ages to the church as deeds of faith and unshrinking fidelity, as one of the triune Patriarchs at the head of typical Zion. Submissive through life to the will of the *Father*, he was submissive to the end, and gave up the ghost in humble resignation, and entered upon the rest of the people of God.

And the days of Isaac were an hundred and foreshore years. And Isaac *gave up the ghost* and *died*, and was gathered unto his people, being old and full of days; and his *sons Esau and Jacob buried him*. Gen. 15: 28—29.

CHAPTER VI.

OF JACOB AS A TYPE OF CHRIST.

We now enter upon the life and character of Jacob as a *type* of Christ. Jacob was a man of various fortune and severe experience. The darling of his mother, he was raised tenderly and delicately, but the trials and perils of after life hardened him into manhood. A servant in the cause and service of his Master it was his fortune to wander alone in the wilderness, and brook and overcome the difficulties and hardships of a hero, and to manage with the skill of the tactician in the various official stations which he occupied through life—in all of which God was faithful to his promise in his assisting grace, and gave him a numerous posterity from whom sprang the typical Church of Christ.

Jacob's eventful career as a public character sets out thus:

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached the heaven: and behold, the angels of God ascending and descending upon it. And behold the *Lord* stood above it, and *Said* I am the Lord of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy Seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. Gen. 28: 10—16.

In the above *Covenant* with Jacob, we find those of Abraham, and Isaac renewed, in which always we discover a two-fold Trinity. 1. A *Spiritual Trinity*, in Creation and Legislation. "And the *Lord Said* unto Jacob." Here is the *Father Speaking* unto Jacob through the *Holy Ghost—as always*. Hence here is the *Father*, the *Word*, and the *Holy Ghost*,—and these *Three* are *One*. *Jacob* is *Created*, the *Mediator*, in the *Typical Trinity* in Redemption, and the *Persons*, in the *Compound Typical Trinity* in Redemption, stand thus—the *Father*, *Jacob*, and the *Holy Ghost*. The *Holy Ghost* coming from the *Father* in the *Word*, and through the *Word* to *Jacob*, and through *Jacob* as the *mediator* to the *world*.

Thus the *Compound Typical Trinity* in Redemption appears throughout the mediatorial office of *Jacob* as follows:

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place *Bethel*: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee. Gen. 28: 16—22.

In the above act of Jacob in setting up the stone and pouring oil upon the top of it, the altar and sacrifices are represented which always confirmed the *Covenant* between the parties.

ANTITYPE: And in the morning rising up a *great while before day*, he went out and departed into a *solitary place*, and *there prayed*. And Simon and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them,

Let us go into the next towns, that I may preach there also: for therefore came I forth. And he peached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and *Saith* unto him, I will: be thou clean. And as soon as he had *Spoken*, immediately the leprosy departed from him, and he was cleansed. Mark 1: 35—42.

The *Covenant* made and ratified between Jacob and his brethren, typical of the *Covenant* and witnesses between Christ and his brethren.

TYPE. Now therefore come thou, let us make a *Covenant*, I and thou: and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones: and they took stones, and made a heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Gilead: and Laban said this heap is a witness between me and thee this day. Therefore was the name of it called Gilead: and Mizipah: for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters; no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over the heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swear by the Fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning, Laban rose up, and kissed his sons and daughters, and blessed them: and Laban departed, and returned unto his place. Gen. 31: 44—55.

ANTITYPE. I can of mine own self do nothing: as I hear,

I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear *witness* of myself, my *witness* is not true. There is another which beareth *witness* of me, and I know that the *witness* which he *witnesseth* of me is true. Ye sent unto John, and he bear *witness* unto the truth. But I receive not *testimony* from man: but these things I *Say*, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear *witness* of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne *witness* of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his *Word* abiding in you: for whom he hath sent him ye believe not. John 5: 30—38.

Jacob's wrestling with God at Peniel is analogous to our Savoir's wrestling with the Father in the garden of Gethsemane.

TYPE. And Jacob was left alone: and there wrestled a man with him, until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name: and he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed Penuel, the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. Gen. 32: 24—32.

ANTITYPE. Then cometh Jesus with them unto a place called Gethsemane, and *Saith* unto his disciples, *Sit ye here while I go and pray yonder*. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then *Saith* he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went out a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. And he cometh unto his disciples and findeth them asleep, and *Saith* unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit is indeed willing, but the flesh is weak. He went away the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came back and found them asleep again: for their eyes were heavy. And he *left them and went away again*, and prayed the third time, saying the same words. *Then cometh he to his disciples*, and *Saith*, unto them, Sleep on now and take your rest: behold the hour is at hand, the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. Mat. 26: 36—46.

The next and last acts of Jacob's which we shall notice as a type of Christ, are the blessings which in the Spirit of prophecy, he pronounced on his sons, the place where they should bury him, the cave in the field of Machpelah, where were burried his grandfather and mother, Abraham and Sarah, his father and mother, Isaac and Rebecka, and where he buried Leah, one of his own wives.

TYPE. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them: every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron

the Hittite, for a possession of a burying-place. (Here they buried Abraham and Sarah his wife: there they buried Isaac and Rebekah his wife; and there I buried Leah.) The purchase of the field and of the cave that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Gen. 49: 28—33.

ANTITYPE. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, *Lord remember me when thou comest into thy kingdom.* And *Jesus Said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.* And it was about the sixth hour, and there was a *darkness* all over the earth until the *ninth hour.* And the *sun was darkened,* and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he Said, *Father,* into thy hands I commend my spirit: and having said this, he *gave up the ghost.* Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came to see that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things. Luke 23: 39—49.

We come to the closing scene of Jacob, his embalming and burial, between which incidents and the analogous circumstances in embalming and burying of *Jesus the Son of Mary,* there are remarkable coincidences.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And after forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And

when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went to bury his father: and with him went all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with them both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. Gen. 50: 1—14.

ANTITYPE. And after this, *Joseph* of Arimathea (being a *disciple of Jesus*, but secretly for fear of the Jews, *besought Pilate* that he might take away the *body of Jesus*, and *Pilate gave him leave*. He came therefore and *took the body of Jesus*. And there came also Nicodemus (which at the first came by night) and *brought a mixture of myrrh and aloes, about an hundred pound weight*. Then took they the *body of Jesus*, and wound it in linen clothes *with the spices*, as the manner of the Jews is to bury. Now in the place where he was crucified,

there was a *garden*; and in the *garden* a new *sepulchre*, wherein was never man yet laid. *There laid they Jesus* therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand. John 19: 38—42.

Thus have we in a cursory manner past the life and character of Jacob as a prominent type of Christ. He was a man as was mentioned in the introduction of his character, of various fortune, and severe experience, and these changes and rough touches, hardened the tender youth into the vigor of manhood. To a perception naturally quick and sagacious, he added promptness and decision of character, and the trials and perils through which he passed in the various avocations of his life, but sharpened his intellect, and stamped his character with a firmness and solidity which rendered it impervious to the fluctuations of fortune and the evanescent events of mortal life. Faith in God's promises was the star of his hope and the anchor of his soul, and the God of Israel being the arm of his strength, with unwavering confidence and undaunted courage he persevered through every difficulty and was always *Israel*—who overcome.

His name and character stands in prominent relief in the annals of the Jewish and Christian Churches, and in the march of time they become brighter by investigation and comparison. 'And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people' at the age of one hundred and twenty-seven years.

CHAPTER VII.

JOSEPH A TYPE OF CHRIST.

We now enter upon the life and character, as well as the offices of Joseph, the son of the patriarch Jacob.

It frequently happened in the era of the Abrahamic Covenant, that several types lived and acted at the *same time*.—It was the case in parts of the lives of Abraham and Isaac, of Moses and Aaron, and many of the prophets, who were all types of Christ, lived in the same age of the world, and and here in the case of Jacob and his son Joseph, *fifty-six years* of their respective lives were together. Hence the *Covenant* with Jacob, was that with Joseph.

The first remarkable events in the history of Joseph's life, are his coat of many colors, his dreams, and his being sold to the Ishmaelites for twenty pieces of silver.

TYPE. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Gen. 37: 3, 4.

ANTITYPE. Then *cometh Jesus* from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering *Said* unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the *Spirit* of God descending like a dove, and lighting upon him: and lo, a voice from heaven, Saying, *This is my beloved Son, in whom I am well pleased.* Mat. 3: 13—17.

TYPE. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said

unto them, hear I pray you, this dream which I have dreamed: For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.— And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shail I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. Gen. 37: 5—11.

ANTITYPE. Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took the servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his *son*, saying, They will reverence my son. But when the husbandmen saw the *son*, they said among themselves, *This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.* When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. Mat. 21: 33—41.

Joseph being sold to the Midianitish merchants for *twenty pieces of silver*, typical of our Savior's being sold to the chief priests and elders for thirty pieces of silver.

TYPE. And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him. And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came down from Gilead, with their camels bearing spices, and balm, and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren were content. Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and behold, Joseph was not in the pit: and he rent his clothes. And he returned unto his brethren, and said, The child is not: and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood: and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.— And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard. Gen. 37: 23—36.

It may be just necessary to remark here, that the blood of the kid which Joseph's brethren killed, and in which they dipped his coat, was typical of the blood of Christ, and ratified and confirmed the Covenant with Joseph as *mediator*, between the *Father* and the *people*.

ANTITYPE. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And *they covenanted* with him for *thirty pieces of silver*. And from that time he sought opportunity to betray him. Mat. 26: 14—16.

Again: Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came *thereout blood and water*. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. John 19: 32—37.

Joseph being carried into Egypt and sold to Potiphar, by his integrity and wisdom is soon advanced to the superintendency of the household and kingdom of Egypt. Hear the history of his case as given by the inspired writer:

TYPE. And Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat: and Joseph was a goodly person, and well-favored. Gen. 39: 1—6.

ANTITYPE. Then cometh the end, when he shall have de-

livered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must *reign, till he hath put all enemies under his feet.*—The last enemy that shall be destroyed is death. *For he hath put all things under his feet.* But when he *Saith* all things are put under him, it is manifest that *he is excepted* which did put all things under him. And when all things shall be subdued unto him, then shall the *Son also* himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15: 25—28.

Joseph interpreteth Pharaoh's dreams of fat and lean kine, and of the full and thin ears of corn.

TYPE. And Joseph said unto Pharaoh, The dream of Pharaoh is one. God hath shewed Pharaoh what he is about to do. The seven good kine are seven years: and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: and the plenty shall not be known in the land by reason of the famine following: for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let him gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. Gen. 41: 25—37.

ANTITYPE. And unto the angel of the church of the Laodiceans write: These things *Saith* the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth: because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee *to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness doth not appear; and anoint thine eyes with eye-salve, that thou mayst see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and set down with my Father in his throne. He that hath an ear, let him hear what the Spirit Saith unto the churches. Rev. 3: 14—22.*

Joseph's buying corn and laying it up in store, symbolical of the plenteousness of redemption in Christ Jesus, his Antitype, unto whom all are invited to come and buy milk and wine, without money and without price.

TYPE. And Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of the famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the

first-born Manasseh; For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness that was in the land of Egypt, were ended.—And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. Gen. 41: 46—57.

ANTITYPE. Jesus answered them and Said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do that we might work the works of God? Jesus answered and *Said* unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, *He gave them bread from heaven to eat.* Then Jesus *Said* unto them, Verily, verily, I Say unto you, Moses gave you not that bread from heaven; but my *Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.* Then said they unto him, *Lord, ever more give us this bread.* And Jesus *Said* unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I *Said* unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall

come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6: 26—40.

We feel constrained, for the satisfaction of the reader, to make a passing remark on the *Sonship of Christ*, as taken in the above connection. When our Savior Says, he came down from heaven, he does not mean his *human body*, for *that* was never in heaven until his ascension after the resurrection. To say otherwise, would be a palpable contradiction of all that is said, and all that occurred in relation to his being made of a woman, *begotten by the Holy Ghost*, born of the virgin, &c., which would be an absurdity. But his meaning in coming down from heaven, refers to the *Spirit of the Father* which dwelt in him, and who is declared to be *sent* in many places in the scriptures, as has been abundantly shown. And this *Spirit* is also the *bread of life*, which the Savior declares is the *life of the world*, and not his *human body*; for I presume none suppose that we eat literally the *body* of the *Son of Mary*. It is the *Holy Ghost* which dwelt in the *humanity* of the *Savior* which *came down* from heaven, and begat the *human body* of Christ in the womb of the virgin; and it is by virtue of the crucifixion of the *human body* of Christ, that the *Holy Ghost* comes to the world as the *Bread of life*.

Because of the union of the *Divinity* and *humanity* in the *Person of Christ*, that which is proper to one *nature*, is sometimes in the Scriptures attributed to the *Person* denominated by the other *nature*, and the proper *Person* in all such cases must be determined by the context.

The famine in Canaan drives Joseph's brethren to Egypt to buy corn. They come, and according to the dream of Joseph, they make obeisance to him by bowing themselves to the earth before him.

TYPE. Now when Jacob saw there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and *bowed down themselves before him with their faces to the earth*. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew him not. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies: to see the nakedness of the land ye are come. Gen. 42: 1—9.

And behold, two of them went that same day to a village called *Emmaus* which was from Jerusalem about threescore furlongs. And they *talked* together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their *eyes were holden, that they should not know him*. And he Said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he *Said* unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. Luke 24: 13—20.

Jacob consents to let Benjamin go, in order to get corn

and prevent starvation. They are received by Joseph, and kindly treated, and feasted.

TYPE. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father, is in good health, he is yet alive: and *they bowed down their heads, and made obeisance*. And he lifted up his eyes, and saw his brother *Benjamin*, his mother's son, and said, Is this your *younger brother*, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birth right, and the youngest according to his youth: and the men marveled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and made merry with him. Gen. 43: 26—34.

ANTITYPE. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide *yourselves bags* which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh

shall find watching; verily I Say unto you, that he shall *gird himself, and make them to sit down to meat, and will come forth and serve them.* And if he shall come in the second watch, or shall come in the third watch, and find them so, blessed are those servants. Luke 12: 31—38.

Jacob and his household come down into Egypt, and presented themselves to Joseph, who receives them affectionately, intercedes with the king in their behalf, and obtains for them the land of Goshen, as a *resting place* and a *home* for all that they had.

TYPE. And he sent *Judah* before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me: and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. Gen. 46: 28—34.

ANTITYPE. At that time Jesus answered and *Said*, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. *All things are delivered unto me of my Father;* and no man knoweth the *Son*, but the *Father*; neither knoweth any man the *Father*, save the *Son*, and he to whomsoever the *Son* will reveal him. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* Take my yoke upon

you, and *learn of me*: for I am meek and *lowly in heart*; and ye shall find *rest* unto *your souls*. For my *yoke is easy*, and my *burden is light*. Matt. 11: 25—30.

Joseph's brethren implore of him forgiveness for their trespasses and sins which they had perpetrated against him, and Joseph bids them, Fear not, for he was in the place of God.

TYPE. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and *fell down before his face*: and they said, *Behold we be thy servants*. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. Gen. 50: 15—21.

ANTITYPE. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to eat. And behold a woman in the city, which was a *sinner*, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, *Said* unto him, Simon, I have somewhat to say unto thee. And he saith Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the

other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he *Said* unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou dist not anoint: but this woman hath anointed my feet with ointment. Wherefore I *Say* unto thee, *Her sins, which are many, are forgiven;* for she loved much: but to whom little is forgiven the same loveth little. And he *Said* unto her, Thy sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he *Said* to the woman, Thy *faith* hath saved thee. Luke 7: 36—50.

Joseph's posterity, death, and interment, typical of Christ.

TYPE. And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died being an hundred and ten years old: and they embalmed him and he was put in a coffin in Egypt. Gen. 50: 22—26.

ANTITYPE. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body

of *Jesus*, and wound it in linen clothes with the *spices*, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they *Jesus therefore*, because of the Jews' preparation-day: for the *sepulchre* was nigh at hand. John 19: 37—42.

The carrying of the bones of Joseph by Moses from Egypt, and their being buried in Shechem in Canaan, typical of the resurrection of Christ and his ascension into heaven.

TYPE. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; *and ye shall carry up my bones away hence with you.* Ex. 13: 19. And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem for a hundred pieces of silver, and it became the inheritance of the children of Joseph.

ANTITYPE. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the *spices* which they had prepared, and certain others with them. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and *bowed down* their faces to the earth, they said unto them, Why seek ye the living among the dead? He is *not here, but is risen.* Remember how he *Spake* unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And returned from the sepulchre, and told these things unto the eleven, and all the rest. Luke 24: 1—9. And he led them out as far as to Bethany: and he *lifted up his hands, and blessed them.* And it came to pass, while he *blessed them*, he was *parted from them, and carried up into heaven.* And they *worshipped* him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Luke 24: 50—53.

We have concluded the life and character of Joseph as a

type of Christ, in which there are many astonishing exhibitions of Providence connected with the free agency of man. In considering each abstractly, the wonderful events which occurred during the mediatorship of Joseph, would seem to have been brought to pass by the volition of man *exclusively*, and yet in all there was a purpose, and an overruling Providence which on the other hand would seem to be the exclusive sovereignty of the Father guiding and directing every minutiae of each event to the accomplishment of the single design of holding up to the gaze of the world the astonishing panorama of the family of Jacob as an illustration of the gospel Dispensation, under Christ the great head of the Church. And in view of the connection and yet distinct action of each agency, we are constrained to exclaim in the language of the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"Thy ways O God, are in the sea,
Thy paths I cannot trace,
Behind a frowning providence
Thou hid'st a smiling face."

Joseph is justly appreciated as among the most illustrious and worthy characters of ancient or modern times. His stern and untarnished virtue, his wisdom as a statesman, his sympathy for his subjects and his brethren, his devotedness and integrity to the cause of his king, and the weal of the kingdom all combined to render him the benefactor of his race. an example to the Church of Christ, and a light to the world.

So *Joseph died*, being and hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. Gen. 50: 26.

AN EXPOSITION OF THE TRINITIES.

PART THIRD.

CHAPTER I.

OF THE MOSAIC DISPENSATION, AND MOSES AS A TYPE OF CHRIST.

We now enter upon the life, character, and mediatorship of *Moses*, the servant of God.

The era of the mediatorship, and typical character of *Moses*, is fraught with greater vicissitudes of fortune, and more astounding and wonderful miraculous events, and clearer illustrations of the coming Messiah, and of the gospel Dispensation, than any other era that preceded it. Nothing *could* be more interesting to a contemplative mind than to trace the wonderful analogy between the life, offices and character of the type and the Antitype.

Moses was the son of *Amram*, and *Jochebed* of the tribe of *Levi*. He was born in *Egypt* in the year of the world 2433, and before *Christ*, 1571. And his birth was on this wise.

TYPE. And there went a man of the house of *Levi*, and took to wife a daughter of *Levi*. And the woman conceived and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of *Pharaoh* came down to wash herself at the river: and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him.

and said this is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her; Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away and nurse it for me and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. Ex. 2: 1—10.

ANTITYPE. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in east, and are come to worship him. When Herod the king had heard these things he was troubled,⁸ and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them dilligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search dilligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; *and lo, the star*, which they saw in the east, *went before* them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own

country another way. And when they had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and *flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.* When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was *Spoken* of the Lord by the prophet, saying, Out of Egypt have I called my Son. *Matt. 2: 1—15.*

Moses having grown up under favorable circumstances, slew an Egyptian who was oppressing one of his brethren, in consequence of which he flees to Midian, where he married Zipporah, the daughter of the priest of Midian, and kept his sheep in the wilderness, where the angel of the Lord appeared to him in a flame of fire out of the midst of a burning bush, and where the Father made with him the *Covenant* of the Mosaic Dispensation. The history of the case is as follows:

TYPE. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight. why the bush is not burnt. And when the Lord saw that he had turned aside to see, God called unto him out of the midst of the bush, and said; Moses, Moses! And he said, Here am I. And he *Said*, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he *Said*, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord *Said*, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hands of the

Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hitites, and Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. Ex. 3: 1—10.

In the above quotation we find the *Mosaic Covenant*; in which *Covenant*, as always, we see a *two-fold Trinity*. 1. The *Spiritual Trinity*, in *Creation* and *Legislation*, in these words, "And the Lord Said, (unto Moses) I have surely seen the affliction of my people which are in Egypt." Here is the *Father Speaking* unto Moses through the *Holy Ghost*, as *always*. Here then, are the *Father*, the *Word*, and the *Holy Ghost*. First the *Spiritual Trinity Creates Moses*, as the *mediator* between the *Father* and the people of Israel. Secondly, the *Trinity Legislates*. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." 2. The *Compound, Executive, Typical Trinity* in *Redemption*, which stands thus: the *Father*, *Moses*, and the *Holy Ghost*, the *Holy Ghost* coming from the *Father*, with the *Word*, and through the *Word* to Israel, and to the world. *Moses* is now the *Executive officer* under God, through whom the will of the *Father* is *executed* during all the era of the life of *Moses*, or during his mediatorial office.

The Redemption of Spiritual Israel the Antitype of carnal Israel, by Moses' Antitype, is the theme of all the Sacred Scriptures, and no where perhaps, is it so beautifully and so forcibly illustrated as in the following:

ANTITYPE. And I saw in the right hand of him that sat upon the throne a book written within and upon the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man

was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the *Lion* of the *tribe of Juda*, the Root of David, hath prevailed to open the book, and to loose the seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, 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 unto all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the *Lamb*, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, *saying*, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and *hast redeemed* us to God by thy blood out of every *kindred*, and *tongue*, and *people*, and *nation*: and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels around about the throne, and the beasts, and the elders: and the number of them was *ten thousand times ten thousand*, and *thousands of thousands*; Saying with a loud voice, Worthy is the *Lamb* that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the *Lamb*, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Rev. 5 chapter.

Zipporah circumcises her son on the way to Egypt, which was a type of the blood of Christ shed for sinners, and a ratification of the Covenant between the *Father* and *Moses*, as *mediator*.

TYPE. And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and

cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision. Ex. 4: 24—26.

ANTITYPE. And when eight days were accomplished for the *circumcising* of the *child*, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord: (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, *to do for him after the custom of the law*, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy *Word*: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the *glory* of thy people Israel. Luke 2: 21—32.

God appears to Moses again and encourages him by the renewal of his promise, and revelation of his Name, *Jehovah*.

TYPE. Then the Lord *Said* unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God *Spake* unto Moses, and *Said* unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name *Jehovah* was I not known to them. And I have also established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the chil-

dren of Israel, whom the Egyptians keep in bondage: and I have remembered my *Covenant*. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to me for my people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land, concerning the which I did swear to give to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the Lord. Ex. 6: 1—8.

ANTITYPE. 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 are two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scriptures? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free. Gal. 4: 22—31.

Institution of the *Passover*, which prefigured the blood of Christ for the remission of sins.

TYPE. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house: and if the household be too little for the

lamb, let him and his neighbor next unto his house take it according to the number of souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the pertenance thereof. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire. Ex. 12: 3—10.

ANTITYPE. But *Christ being come* an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the *blood of Christ*, who through the eternal *Spirit offered himself without spot to God*, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator.—For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. Heb. 9: 11—18.

The Israelites being in a great strait and consternation at

the Red Sea, God instructeth Moses how to proceed; whereupon they take courage and go forward.

TYPE. And the Lord *Said* unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift up thy rod, and stretch out thine hand over the sea and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. Ex. 14: 15—18.

ANTITYPE. Let your conversation be without covetousness; and be content with such things as ye have: for he hath *Said*, *I will never leave thee, nor forsake thee*. So that we may boldly say, *The Lord is my helper*, and I will not fear what *man* shall do unto me. Remember them which have the *rule* over you, who have *spoken* unto you the *Word* of God: whose *faith* follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever. Heb. 13: 5—8.

The passage of Israel over the sea a symbol of Christ's providential care and protection of his people.

TYPE. And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. Ex. 14: 19—22.

ANTITYPE. And I looked, and lo, a Lamb stood on the

mount Zion, and with him an hundred forty and four thousand, having his father's name written in their foreheads.— And I heard a voice from heaven, as the *voice of many waters*, and as the voice of a *great thunder*: and I heard the voice of *harpers harping* with their *harps*: and they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were *redeemed* from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the *Lamb* whithersoever he goeth. These were *redeemed* from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Rev. 14: 1—5.

TYPE. And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. Ex. 14: 23—25.

ANTITYPE. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put *down all rule, all authority, and power*. For he must *reign*, till he hath put all *enemies under his feet*. The last enemy to be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15: 24—28.

Conclusion of the great drama of passing the Red sea.— Israel triumphant, and the Egyptians totally destroyed.

TYPE. And the Lord *Said* unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the

Egyptians, upon their chariots, and upon their horsemen.— And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Ex. 14: 26—31.

ANTITYPE. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and *righteous* are his *judgments*: for he hath judged the great whore, which did *corrupt* the *earth* with her fornication, and hath avenged the blood of his *servants* at her hand.— and again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a *great multitude*, and as the voice of *many waters*, and as the voice of *mighty thunderings*, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.— And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb,

And he saith unto me, These are the true sayings of God. Rev. 19: 1—9.

Moses' triumphant song after passing the Red sea:

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, mine hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.—Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till they pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring

them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea. Ex. 15: 1—19.

ANTITYPE. But ye are a *chosen generation*, a royal priesthood, an *holy nation*, a peculiar people, that ye should *shew forth the praises of him* who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are *sent by him for the punishment of evil-doers*, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. 1 Peter 2: 9—15.

Miriam, the sister of Aaron, and a mother in Israel, leads the daughters of Zion in celebrating the praise of God's power and goodness in their emancipation from Egyptian bondage.

TYPE. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances. And Miriam answered saying, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Ex. 15: 20, 21.

ANTITYPE. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb:

and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the *mother* of my *Lord* should come to me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, *My soul doth magnify the Lord*, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. *He hath shewed strength* with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath *holpen his servant Israel, in remembrance of his mercy*; as he Spake to our fathers, to Abraham, and to his seed, forever. Luke 1: 41—55.

The Israelites thirst in the wilderness. The bitter waters of Marah made sweet when Moses cast in a palm tree, when the waters became sweet. This is a type of Christ and the graces of his *Spirit*.

TYPE. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink the waters of Marah; for they were bitter: therefore the name of the place was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and *Said*, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is

right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. Ex. 15: 22—27.

APOSTLE: Doth a *fountain* send forth at the same place *sweet water and bitter*? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have *bitter envying and strife* in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where *envying and strife* is, there is confusion and every evil work.—But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. James 3: 11—18.

I cannot withhold from the reader a beautiful poem on this subject from the National Magazine. It is not only beautiful, but a fine description of the unsatisfying nature of all earthly things out of Christ, to satisfy the immortal spirit. It is as follows:

THE WATERS OF MARAH.

“Water! water!” went forth the sorrowing cry;

“We die—we die;

Parched is the desert, barren is the plain;

We look in vain

For the morning dew, or the sweet summer rain:

No blessed cloud floats o’er the torrid sky,

And ’neath its brazen arch in misery we die.”

Thus murmured Israel’s host, but soon

A shout arose; beneath the fiery noon

Gleamed, cold and beautiful, a crystal spring—

Gleamed like an Angel’s wing,

That limpid wave.
 The murmuring host fell down, and homage gave
 Unto the Power omnipotent to save,
 Then rushed with eager haste
 And burning lips to taste
 That brimming cup of joy, amid the desert waste.

Another sorrowing wail went up on high ;
 The host fell to the earth, " O master, why
 Have we gone forth from Egypt's land to die ?
 The bitter waters mock our thirst,
 The fountain of the desert is accursed,
 And still we die !"

The Lord was strong to save.
 His prophet cast a palm into the wave,
 And lo! the bitter waters at his feet
 Were rippling pure and sweet.
 Then Israel rose to bless
 The Power that saved them in the wilderness.
 Ah! angel-guarded band,
 Well may your songs ascend
 Unto that Father friend,
 Who wander'd with you o'er that desert land—
 Who kept you in the hollow of his hand.

Are we not wanderers through a wilderness ?
 Is not that Power over us to bless ?
 Doth he not lead us with a gentle hand
 Toward the confines of a better land ?
 Have we not felt a burning drouth,
 Borne by hot breezes from a joyless south ?
 Have we not oftimes paused upon the brink
 Of Marah's bitter fount, and stopp'd to drink,
 And in our bitter anguish turn'd to die
 E'en while the healing palm was bending nigh ?

We faint with thirst, and lo ! before our sight
 Gleam as through trees and bowers of delight
 Waves clear and bright.
 Ah ! bitterly we turn away,
 And woe betide the day
 When to the barren wilderness we came
 To shrink and wither 'neath yon orb of flame—
 To look with longing eyes unto the brazen sky,

To murmur and to die.
 But lo! a tree of life is growing nigh;
 Its fadeless verdure droops above the wave.
 That healing palm
 Can make each bitter drop a saving balm,
 There Mercy waits to save.
 The bitter waters rippling at her feet
 • Grow pure and sweet—
 Fall down, immortal; praise and bless
 The God that guides thee through the wilderness;
 To him thy heartfelt song of triumph give,
 And drink and live.

The Israelites come to Sin, and are in want of bread; Moses as a type of Christ intercedes with the *Father* for them. Bread is promised, as a Symbol of the *Spirit* of God which gives life, and strength, and joy, and peace to his followers, who thereby grow up unto him in all things, their living head.

TYPE. Then *Said* the Lord unto Moses, Behold. I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the *sixth* day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. Ex. 16: 4—8.

ANTITYPE. Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we

might work the works of God? Jesus answered and *Said* unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written. He gave them bread from heaven to eat. Then Jesus *Said* unto them, Verily, verily, I *Say* unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus *Said* unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me shall never thirst. But I *Said* unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6: 27—40.

The observance of the sabbath day strictly enjoined in the order to gather a double portion on the sixth day, so as not to require any to be gathered on the seventh day.

TYPE. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath *Said*, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe: and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord *Said* unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name there of Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey. Exodus 16: 22—31.

ANTITYPE. At that time Jesus went on the *sabbath-day* through the *corn*, and his *disciples* were an *hungered*, and began to pluck the ears, and eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he *Said* unto them, Have ye not read what *David* did when he was an *hungered*, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not *lawful* for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law how that on the sabbath-days, the priests in the temple *profane* the *sabbath*, and are *blameless*? But I Say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have *mercy* and not *sacrifice*, ye would not have condemned the guiltless. For the *Son of man* is *Lord* even of the sabbath-day. And when he was departed thence, he went into their synagogue. Mat. 12: 1—9.

The rock at Rephidim putting forth water when stricken by Moses at the command of the Lord, typical of Christ's being smitten and crucified for the sins of the world, through the merits of which the *Spirit* of Christ, of which the water was a *symbol*, comes to the world as the great *Agent* in human salvation.

TYPE. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys,

according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted for water: and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the *Lord Said unto Moses*, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb: and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Ex. 17: 1—7.

In the above transaction, the *Spiritual Trinity* in *Legislation*, and the *Compound, Typical, Executive Trinity* in *Redemption*, is just explained as in the commencement of the Mosaic Dispensation in the commencement of this chapter; which see.

The counterpart of this *brace* of coincidences, is as follows:

ANTITYPE. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea: and did all eat the same spiritual meat: and did all drink the same *spiritual drink*: (For they drank of that *spiritual Rock* that followed them: and that *Rock* was *Christ*.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolators, as were some of them: as it is written,

The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10: 1—12.

The discomfiting of the Amalekites by the Israelites through the intercession of Moses, symbolical of spiritual Israel overcoming her spiritual enemies through the mediation and intercession of Christ.

SYMBOL. Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the *rod* of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfitted Amalek and his people with the edge of the sword. And the *Lord Said* unto *Moses*, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Ex. 17: 8—16.

SUBSTANTIVE. Then cometh the end, when he shall have delivered up the kingdom to God, even the *Father*; when he shall have *put down* all *rule*, and all *authority*, and *power*; For

he must *reign*, till he hath put all *enemies under his feet*. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15: 24—28.

Moses distributing the burden of judging the Israelites among the elders of the people, typical of the saints participating in judging the world.

TYPE. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God. When they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, This thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers over thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing,

and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. Ex. 18: 13—26.

ANTITYPE. Then answered Peter, and said unto him, Behold, we have *forsaken all*, and *followed thee*; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have *followed me* in the *regeneration*, when the Son of man shall *sit upon* the throne of his glory, ye also shall *sit upon twelve thrones*, *judging the twelve tribes* of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. Mat. 19: 27—30.

The *Covenant* of Sinai, between the *Father* and the people of Israel, in which Moses, as mediator, typifies Christ, and the Israelites the world of mankind.

TYPE. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my *covenant*, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the *Lord said* unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. Ex. 19: 1—9.

The *Covenant* of Sinai, being of vast importance to the Church throughout all ages and places, and being so very explicit and clear, and so very expressive and forcible as an illustration of the *Christian Covenant*, we will again show the operations of the *Spiritual* and *Compound Trinities*, in its formation. First—the *Lord called* unto him out of the mountain, Saying. Here is 1st, the *Father*, who *called*; 2d, the *Word* spoken, and 3d, the *Holy Ghost*, as always through which the *Father speaks* and acts. The *word* was addressed to Moses from the *Father*: the *Spirit* came with the *Word*, and in the *Word* to Moses, and constituted him the *mediator of the Covenant*. Now, the *Father Speaks* through *Moses* to the people; the *Spirit* came with the *Word*, through *Moses* to the people; the people yield to the *Word* and *Spirit*, and return by the *Spirit*, through *Moses the mediator*, to the *Father*, their *consent* to the *Covenant*; and *Moses the mediator* makes known to the *Father* the *consent* of the *people*, as one of the *parties* to the *Covenant*; and thus it is a *Covenant ratified* in verse 24th of the next chapter, by the erecting of an altar, and offering sacrifices thereon, as prescribed by the *Father himself*.

Secondly, We here have the *Compound, Typical, Executive Trinity* in *Redemption*, in the *Persons* of the *Father*, *Moses*, and the *Holy Ghost*. And this *Trinity* operated in Israel for the space of *forty years*. From the calling of *Moses* in the burning bush, until he delivered up his commission to *Joshua*, and ascended Mount *Nebo* to die. We now give the *Antitype* of the *brace* in the *Covenant of Sinai*.

ANTITYPE. And after six days, *Jesus* taketh *Peter*, *James* and *John his brother*, and bringeth them up into an high

mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a *bright cloud overshadowed them*: and behold, a *voice* out of the *cloud*, which Said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they *fell on their faces*, and were sore *afraid*. And Jesus came and touched them, and Said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the *mountain*, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. Mat. 17: 1—9.

In this *brace* of type and Antitype we see a clear analogy, and this is so striking in all the typical illustrations of Christ and his offices, as to force the conviction upon every mind of the express design of all the types of Christ, to point directly to his Mediatorial office and sacrifice.

The *Covenant* here brought to view and illustrated, is only a renewal and repetition of the *Abrahamic Covenant*, as all the repetitions are with all the different *typical* mediators throughout the era of the Jewish Dispensation. They all have for their object, Christ, his atonement, and the plan of Redemption under the Christian Dispensation. And as the Exposition of the Trinity of Persons and their operations in the great plan of Redemption, is the one object of this work, the reader is again specially requested always to bear in mind, that he is reading the operations of a *Trinity*, either *typical* or *substantive*. This fact will add additional interest to all the wonderful and astounding events and miracles brought to view in the selections of scriptural historic facts with which the work is crowded. And we again repeat the four-fold benefit derived from this mode of treating the subject: 1. The Exposition of the *Trinities*. 2. The vast amount

of the most important historic facts on earth or in heaven. 3. The astonishing connection and harmony between the Old and New Testaments, and 4. The inspiration in the language of the *Word*, used in all these illustrations. What soul is there that can possibly fail in reading, to be at once entertained, enlightened, profited, and saved: for we hold the important truth, "That the *means* are connected with the *end*." The altar of earth which Moses was commanded to make, and upon which sacrifices were offered as a ratification of the Covenant, were typical of the sacrifice of Christ upon Calvary for the sin of the world.

TYPE. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. Ex. 20: 24—26.

ANTITYPE. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and *without shedding of blood is no remission*. It was therefore necessary that the patterns of things in the

heavens should be purified with these; but the heavenly things themselves with *better sacrifices than these*. For Christ is not entered into the holy places made with hands, which are the *figures* of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 15—29.

Laws concerning servitude among the Jews, and their emancipation, typical of the spiritual bondage to sin, and liberty through faith in the death and atonement of Christ.

TYPE. Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. And 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 unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever. Ex. 21: 1—6.

ANTITYPE. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, *Whosoever committeth sin, is the servant of sin*. And the servant abideth not in the house forever, but the Son abideth ever. If the *Son* therefore shall make you *free*, ye shall be *free* indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place

in you. I Speak that which I have seen with my Father: and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus Saith unto them, If ye were Abraham's children, ye would do the works of Abraham. John 8: 33—39.

An angel promised to go before Israel to protect and guide them to the promised land, upon condition of hearkening to his voice, and obedience; emblematical of faith in Christ, and obedience to his precepts and commandments.

TYPE. Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perrizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Ex. 23: 20—25.

ANTETYPE. And I looked and lo, a *Lamb stood on mount Zion*, and with him an hundred forty and four thousand having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. *These are they which follow the Lamb whithersoever he goeth.* These were redeemed from among men, being the *first-fruits* unto God and to the Lamb. And in their

mouth was found no guile: for they are without fault before the throne of God. Rev. 14: 1-5.

Moses being called up into the mount, and seeing the God of Israel, and the astonishing sights and views which occurred, figurative of the glories of heaven, where Christ sitteth on the right hand of God.

TYPE. Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God and did eat and drink. And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matters to do let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Ex. 24: 9-18.

ANTEYPE. Then was Jesus led up of the *Spirit into the Wilderness* to be tempted of the devil. And when he had fasted *forty days and forty nights*, he was afterward an hungered. And when the tempter came to him, he said, if thou be the *Son of God*, command that these stones be made bread. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith

unto him, if thou be the Son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus Said unto him, it is written again, thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then Saith Jesus unto him, get thee hence, satan: for it is written, thou shalt worship the *Lord thy God, and him only shalt thou serve*. Then the devil leaveth him, and behold, angels came and ministered unto him. Mat. 4: 1—11.

CHAPTER II.

OF THE ARK OF THE COVENANT AS A TYPE OF CHRIST.

The *Ark* of the *Covenant* deserves a particular notice as one of the appendages of the Tabernacle, and a prominent type of Christ; its contents, when deposited in the Tabernacle, were, a pot of manna, the tables of the Law, and Aaron's rod that budded; all of which symbolized the three *Persons* in the Spiritual Trinity of Creation and Legislation. 1. The manna, symbolized the *Father* and the *Holy Ghost*, the latter of which being the *Spirit* of the *Father*, as the life-giving energy of the manna, when eaten, was the *spirit* and *strength* of the *manna*. 2. The *Law*, written on the two tables of stone and deposited in the ark, *sybolized* the *Word* of the *Father*, and Aaron's *rod* that budded, was the symbol of the *Authority* of the *Word*. Here then were the symbols of the *Father*, the *Word* and the *Holy Ghost*, which dwelt in the ark, which was a type of the *human body* of Christ, in which

dwelt the same *Father, Word* and *Holy Ghost*, in the fullness of the Godhead bodily. The *lid* of the *ark*, being the mercy seat over which between the Cherubims was the symbol of the Divine presence in the cloud, which was consulted by the *typical mediator*, upon all emergencies, and from which answers were received; symbolized the *Spirit* of *Wisdom* and of *Power*, existent in in the Lord Jesus Christ, through faith in which his people receive light, comfort, strength and salvation. Let us see a brace of *type* and *antitype*, from scriptural authority:

TYPE. 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 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. 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 will I 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: 10—22.

ANTITYPE. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the *Father* in *my name*, *he will give it you*. Hitherto ye have asked nothing in my name; *ask*, and ye shall *receive*, that your *joy may be full*. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the *Father*. At that day ye shall ask in my name: and I say not unto you, that I will pray the *Father* for you: For the *Father* himself loveth you, because ye have loved me, and have believed that I came from God. I came forth from the *Father*, and am come into the world: again, I leave the world, and go to the *Father*. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be *scattered*, every man to his *own*, and shall *leave me alone*: and yet I am *not alone*, because the *Father* is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world. John 16: 21—33.

The *Ark*, and all its appendages were a compound of *Chittim wood* and *gold*, which symbolized the *Divine* and *human* natures of Christ.

TYPE. And Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four

rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; One cherub on the end on this side, and another cherub on the end on that side; out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims. Ex. 37: 1—9.

ANTITYPE. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the *Father* will *send* in my *name*, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, *I go away*, and *come again* unto you. If ye loved me, ye would rejoice, because I said, *I go unto the Father*, for my *Father is greater than I*. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that *I love the Father*; and as the Father gave me *commandment*, even so *I do*. John 14: 25—31.

The Ark, a type of Christ in going before the Tabernacle and Congregation of Israel as a guide in the wilderness, and conducting them in safety, and pointing out a resting place.

TYPE. And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a

resting-place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel. Numb. 10: 33—36.

ANTITYPE. Then *Spake* Jesus again unto them, saying, I am the *Light of the world*; he that *followeth* me shall not walk in *darkness*, but shall have the *light of life*. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but *I and the Father that sent me*. John 8: 12—16.

The Ark a type of Christ, in that before it incense and prayers were offered to God for Israel through the high priests, and answers returned through the same channel to the people.

TYPE. 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; four-square 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 veil 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 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: 1—10.

ANTITYPE. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an *alabaster-box of ointment of spikenard*, very precious; and she brake the box, and *poured it on his head*. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been given to the poor. And they murmured against her. And Jesus *Said*, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she hath come aforehand to *anoint my body* to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. Mark 14: 3—9.

The walls of Jericho falling before the Ark of the Lord and the blowing of the ram's horns, symbolical of the fall of Satan's kingdom before Christ and the preaching of his gospel.

TYPE. Now Jericho was straitly shut up, because of the children of Israel: none went out and none came in. And the Lord said unto Joshua, See, I have given into thine hand, Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days. And seven priests shall bear before the *Ark* seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of ram's horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the *Ark* of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of ram's horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. Joshua 6: 1—8. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. *Ib.* 20.

ANTITYPE. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, Fulfill ye my joy, that ye be like minded, having the same love, being of one accord of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon himself 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.* Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of *Jesus, every knee should bow, of things in heaven and things in earth.* And

that every *tongue* should *confess* that *Jesus Christ* is *Lord*, to the *glory* of *God the Father*. Philippians 2: 1---11.

The blessings which accompanied the presence of the *Ark*, emblematical of the blessings which accompany the presence of the Lord Jesus Christ, both in Providence and grace.

TYPE. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error: and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the *Lord blessed Obed-edom and all his household*. 2 Samuel 6: 6—11.

ANTITYPE. He that hath my *commandments*, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it 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 words: and my Father will love him, and *we will come unto him*, and *make our abode with him*. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the *Father's* which *sent* me. These things have I spoken unto you, being yet present with you. John 14: 21—25.

The priests bearing the Ark of the Covenant and blowing the trumpets, typical of the salvation in Christ, preached by the Christian Ministry.

TYPE. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven

years, in the solemnity of the year of release, in the feast of tabernacles. When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land wither ye go over Jordan to possess it. Deut. 31: 9—13.

ANTITYPE. After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, *Peace be to this house.* And if the son of peace be there, your peace shall rest upon it, if not, it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And *heal the sick* that are therein, and say unto them, *The kingdom of God is come nigh unto you.* But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, *Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be sure of this, that the kingdom of God is come nigh unto you.* But I say unto you, That it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more

tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And the seventy returned again with joy, saying, *Lord, even the devils are subject unto us through thy name.* Luke 10: 1—17.

The rest which the Ark received after David placed it in the tent which he pitched for it in Jerusalem, emblematical of the rest of the saints in Christ Jesus.

TYPE. So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God. And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. 1 Chron. 16: 1—3.

ANTITYPE. That the Lord Jesus, the same night in which he was betrayed, *took bread*: And when he had given thanks, he *brake it*, and said, *Take eat*: this is my *body*, which is *broken for you*: this do in remembrance of me. After the same manner also he took the *cup*, when he had *supped*, saying, This *cup* is the new testament in my *blood*: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye *eat this bread*, and *drink* this cup, ye do shew the Lord's death till he come. 1 Cor. 11: 23—26.

The Ark of the Covenant being deposited in Solomon's Temple by the king, typical of the establishment of the Christian Church under the Power and Spirit of the Lord Jesus Christ.

TYPE. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the

elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that 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: 1—11.

ANTITYPE. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the *head* of the *Church*: and he is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might *sanctify* and *cleanse it* with the *washing* of water by the *Word*. That he might present it to *himself a glorious Church*, not having spot or wrinkle, or any such thing; but that it should be *holy* and *without blemish*. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.— For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the *Lord* the *Church*. For we are

members of his *body*, of his *flesh*, and of his *bones*. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Ephesians 5: 22—32.

We are not told in the Scriptures what was the fate or end of the Ark. The general opinion seems to be that it remained in Solomon's Temple until it was destroyed by Nebuchadnezzar, when in all probability it shared the fate of the Temple, and if so, we consider it a further type of Christ in his crucifixion; but it is unnecessary to multiply analogies where they do not evidently appear, and those we have considered are sufficient to establish the important fact of its typical character. It was ever considered the most sacred and significant appendage of both the Tabernacle and Temple.

In dismissing this important type of Christ, we could not do better, perhaps, than to give its nature and design in the language of an intelligent author on the subject:

"The Ark of the Covenant was, as it were, the centre of worship to all those of the Hebrew nation, who serve God according to the Levitical Law, and not only in the Temple when they came thither to worship, but every where else in their dispersions through the whole world, whenever they prayed, they turned their faces toward the place where the Ark stood and directed all their devotions that way." Daniel 6: 10. Whence the author of the book of Casni, justly says, That the Ark with the mercy-seat and cherubims, were the foundation, heart, and marrow, of the whole Temple, and all the Levitical worship performed therein, and therefore had there been nothing else wanting in the second Temple, but the Ark *only*, this alone would have been a sufficient reason for the old men to have wept, when they remembered the first Temple in which it stood, and for the saying of Haggai 2: 3, that the second Temple was as nothing compared with the first, so great a share had the *Ark* of the Covenant in the glory of Solomon's Temple. However, the defect was supplied as to the outward form, for in the second Temple there was also an *ark*, of the same dimensions of the first,

and put in the same place ; but it wanted the tables of the law, Aaron's rod, and the pot of manna. Nor was there any appearance of the Divine glory over it, nor any oracles delivered from it. The only use made of it was to be a representation of the former, on the great day of expiation, and to be a repository of the Holy Scriptures ; that is, of the original copy of that collection of them made by Ezra, after the captivity. In imitation of which the Jews in all their synagogues, have a like ark or coffer, in which they keep their Scriptures.

The place of the Temple where the ark stood, was the innermost, and most sacred part, called the Holy of Holies, and sometimes the most holy place which was made on purpose for its reception. This was of an exact cubic form, being thirty feet square and as many high. In the centre of it, the Ark was placed upon a stone, say the rabbins, rising three fingers breadth above the floor. On the two ends of it stood two cherebims fifteen feet high, at equal distance between the centre of the ark and each side of the wall, where having their wings expanded, with two of them they touched the sides of the walls, whilst the other two met, and touched each other exactly over the middle of the Ark. Was not the Jewish Ark, typical of Jesus Christ? How excellent and glorious his Person ; how marvelous the union of his two natures ; his Father's law was in his heart, and was magnified and made honorable by the atonement of his human nature ; he is the delightful rest of his Father ; the great centre of religious worship ; the matter of both covenants ; the wonder of angels and the perfected spirits of just men. He was solemnly consecrated to his work by the Spirit of Grace ; for a long time he had no settled abode on earth ; having finished transgression and made an end of sin, he with great solemnity, entered into the Temple above, nor shall he ever be lost or change his residence. The Ark of God's testament is seen in his temple, when Jesus Christ, and the mysteries of his grace are clearly seen and known. What a wonderful evidence of Divine favor and protection to Israel, was the Ark of the Covenant ! When Eli heard it was taken, he

bowed himself and brake his neck, and his daughter-in-law exclaimed, The glory is departed. Here the sacred oracles were given: for here, said Jehovah to Moses, will I meet with thee, and commune with thee from between the cherubims above the mercy-seat, upon the Ark of the testimony. Ex. 25: 22. Christ is the Person in whom alone a just God and guilty man can meet, in and through him only he communes with us, by the manifestations of his favor. The departed waves of Jordan, and the fallen walls of Jericho, confess the Ark of Jehovah's strength. And let the Christian Church remember the words of the Lord Jesus, "Without me ye can do nothing." John 15: 5.

CHAPTER III.

THE TABERNACLE AND ITS CONTENTS, TYPICAL OF THE PLAN OF REDEMPTION.

In the Tabernacle and its contents we discover three types of Christ, and a three-fold Trinity.

The types of Christ, are 1. The Ark of the Covenant; 2. Aaron, the high priest; and 3. The Tabernacle itself.

The *Trinities*, are 1. The Spiritual Trinity, in Creation; and legislation, which were located upon the mercy-seat of the Ark; the bright cloud symbolizing the *Father*, the *Word* which he *Spake*, and the *Holy Ghost*, as always through which he *Spake*. 2. The symbolic Trinity, in the contents of the Ark. The *manna* symbolized the *Father*, the *life* or spirit of the manna was an emblem of the *Holy Ghost*, and the *law*, on the two tables of stone, was a symbol of the *Word*, and Aaron's rod that budded, was a symbol of the *Authority* of the *Word*.— 3. The Compound, Executive, Typical Trinity, in Redemption, symbolized and typified, in the person of *Moses*, *Aaron*,

and Aaron's sons. **Moses* symbolized the *Father*, *Aaron* typified the *Son*, and Aaron's sons symbolized the *Holy Ghost*.

These *Types, symbols, emblems, and substantives*, dwelling in the *Tabernacle*, constituted the *Tabernacle* an expressive *type* of *Christ*, in whom dwelt the *fullness of the Godhead bodily*.

We will now proceed to show the operations of the *Trinities, Spiritual and Compound*; and the harmony and coincidences between the *Types and Antitypes*: These *Types and Antitypes* will be collated generally in braces of two sections; one to each class, as heretofore; the *Type* always illustrating the *Antitype*, and each succeeding one rendering the operations of the *Trinity* more clear.

EXAMPLE.

The *Tabernacle* which typified *Christ* was a material structure, made through the *wisdom* and understanding of *Bezaleel*, and *Aholiab*, who symbolized the *Spirit of Wisdom*, by whose agency the *humanity* of *Christ* was *Created*.

TYPE. Then wrought *Bezaleel* and *Aholiab*, and every wise-hearted man, in whom the *Lord* put *wisdom* and *understanding* to know how to work all manner of work for the service of the *sanctuary*, according to all that the *Lord* had commanded. And *Moses* called *Bezaleel* and *Aholiab*, and every wise-hearted man, in whose heart the *Lord* had put wisdom, even every one whose heart stirred him up to come unto the work to do it. And they received of *Moses* all the offering which the children of *Israel* had brought for the work of the service of the *sanctuary*, to *make* it withal. And they brought yet unto him free-offerings every morning.—And all the wise men, that wrought all the work of the *sanctuary*, came every man from his work which they made.—*Ex. 36: 1—4.*

ANTITYPE. Now the birth of *Jesus Christ* was on this wise: When as his mother *Mary* was espoused to *Joseph*, be-

**Moses* symbolized the *Father*, as king, and typified the *Son* as mediator. See *Deu. 33: 5.*

fore they came *together*, she was found with *child* of the *Holy Ghost*. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily, but while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is *conceived* in her is of the *Holy Ghost*. And she shall bring forth a *Son*, and thou shalt call his name *Jesus*: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with *child*, and shall bring forth a *Son*, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born *Son*; and he called his name Jesus. Mat. 1: 18—25.

TYPE. 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. 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. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the Tabernacle of the congregation, and wash them with water. 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. 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.— Thus did Moses; according to all that the Lord commanded him, so did he. Ex. 40: 9—16.

ANTITYPE. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at

the table with him. Then took Mary a *pound of ointment of spikenard, very costly*, and *anointed* the feet of Jesus, and wiped his feet with her hair: and the house was filled with the *odor* of the *ointment*. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him: Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. John 12: 1—9.

Aaron and his sons consecrated to the priestly office by the blood of the sacrifice for a sin-offering, typical of the *sacrifice* of the *humanity* of Christ for the sins of the world.

TYPE. And he (Moses) brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp: as the Lord commaded Moses. Leviticus 8: 14—17.

ANTITYPE. But Christ being come an *high priest* of good things to come, by a greater and *more perfect Tabernacle*, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his *own blood*, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the *blood*

of *Christ*, who through the eternal *Spirit* offered himself without spot to *God*, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. Heb. 9: 11—18.

After Aaron, as high priest and type of Christ, had offered all the sacrifices according to the commandment, he lifted up his hand and blessed the people in the name of the Lord.

TYPE. And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings. And Moses and Aaron 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: 22—24.

ANTITYPE. And he led them out as far as Bethany: and he *lifted up his hands*, and *blessed them*. And it came to pass, while he blessed them, he was parted from them, and *carried up into heaven*. And they worshiped him, and returned to Jerusalem with *great joy*. And were continually in the *temple praising and blessing God*. Luke 24: 50—53.

The leprosy being a symbol of sin, the ceremonies to be observed by the priest for its cleansing, typified the cleansing efficacy of the blood of Christ for sin.

TYPE. And the Lord spake unto Moses, saying, 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: and the priest shall look, and behold, if the plague of the leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two

birds alive and clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel, over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil. And the priest that maketh him clean, shall present the man that is made clean, and those things, before the Lord, at the door of the tabernacle of the congregation, &c. Lev. 14: 1—11.

ANTITYPE. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the *blood of Jesus Christ his Son cleanseth us from all sin*. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John, 1: 5—10.

The blood of the beasts offered in sacrifice, and all others that are eaten, being the life of the beasts, is forbidden to be

eaten, as it also typifies the blood of Christ, shed to make an atonement for sin.

TYPE. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it over with dust. For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which died of itself, or that which was torn with beasts, (whether it be one of your own country, or a stranger,) he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh; then shall he bear his iniquity.—Leviticus 17: 10—16.

ANTITYPE. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and *I lay down my life for the sheep*. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth my Father love me, *because I lay down my life*, that I might take it again. No man taketh it from me, but *I lay it down of myself*. I have *power to lay it down*, and I have power to take it again. This commandment have I received of my *Father*. John 10: 14—18.

Strict obedience required of God's people in order to holi-

ness and the enjoyment of his promised inheritance, typical of that obedience to Christ necessary to the obtainment of that rest which remaineth for the people of God.

TYPE. Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine. Leviticus 20: 22—26.

ANTITYPE. Furthermore then we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even your sanctification*: That every one of you should know how to possess his *vessel in sanctification and honor*; Not in the *lust of concupiscence*, even as the Gentiles which know not God: That no man go beyond and *defraud his brother* in any matter: because that the Lord is the *avenger* of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto *holiness*. He therefore that despiseth, despiseth not man, but God who hath also given unto us his *Holy Spirit*. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.—1 Thessalonians 4: 1—10.

The purity and holiness required in the priesthood, emblematical of Christ's purity and holiness, also the natural perfection of the body and its members, typical of the perfection of Christ's body.

TYPE. They shall be holy unto God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holy. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy. Leviticus 21: 6—8.

ANTITYPE. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy *Holy Child Jesus*, whom thou hast *anointed*, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy *Word*, By stretching forth thine hand to heal; and that *signs* and *wonders* may be done by the name of thine *Holy Child Jesus*. Acts 4: 26—30.

The shewbread taken from the people and set in order on the holy table for the priests' portion, typical of the provision required by Christ and his ministry in the gospel Dispensation.

TYPE. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. 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. Leviticus 24: 4—9.

ANTITYPE. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he *sat at meat with them*, he *took bread*, and *blessed it*, and *brake* and *gave to them*. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, did not our hearts burn within us while he *talked* with us by the *way*, and *opened* to us the *scriptures*? Luke 24: 27—32.

The Israelites are threatened with bondage under their enemies in the event of their contempt and violation of his institutions and commands, but when they repent they had the promise of restoration to liberty, and their ancient inheritance; this typical of the spiritual bondage of sin, and redemption by the blood of Christ, to an heavenly inheritance.

SYMBOL. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left to them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the

Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

SUBSTANTIVE. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, *Repent*, and be *baptized* every one of you in the name of *Jesus Christ*, for the remission of sins, and ye shall receive the gift of the *Holy Ghost*. For the *promise* is unto you, and to your children, and to all that are *afar off*, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. Acts 2: 37—41.

The Levites are specially set apart for the service of the Tabernacle, and their maintenance provided for; this typical of the *ministry* and their avocations in the *gospel Dispensation*.

TYPE. But thou shalt appoint the Levites over the Tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister to it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the Tabernacle of testimony: that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the Tabernacle of testimony. And the children of Israel did accor-

ding to all that the Lord commanded Moses, so did they.—Numbers 1: 50—54.

SUBSTANTIVE. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should *leave the word of God*, and serve tables. Wherefore, brethren, *look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.* And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed, they laid their hands on them.—And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Acts 6: 1—8.

The Tabernacle being completed and all its furniture arranged, and officers appointed to conduct the emblematic ceremonies; the Passover is commanded to be kept to renew the Covenant, and keep in memory the object and purpose of its institution, to-wit: to point the Israelites to the Lamb to be slain for the sin of the world.

SYMBOL. And the Lord *Spake* unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.—And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Si-

nai: according to all that the Lord commanded Moses, so did the children of Israel. Numbers 9: 1—5.

SUBSTANTIVE. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the *precious blood of Christ*, as of a *Lamb without blemish and without spot*: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever. And this is the *Word* which by the gospel is preached unto you.—1 Peter 1: 17—25.

The twelve elders of Israel sent by Moses to search the land of Canaan, typical of the twelve Apostles chosen and sent out by Christ, to preach the gospel.

TYPE. And Moses sent them to spy out the land of Canaan, and said unto them, Get you out this way southward, and go up into the mountain: And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many: And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes. So they went up, and searched the land from

the wilderness of Zin unto Rehob, as men cometh to Hamath. Numbers 13: 17—21.

ANTITYPE. And when he had called unto him his *twelve disciples*, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Mat. 10: 1. Behold, *I send you forth as sheep in the midst of wolves*: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the *Spirit of your Father which speaketh in you*. And the brother shall deliver up the *brother to death*, and the father the child: and the *children shall rise up against their parents, and cause them to be put to death*. And ye shall be *hated of all men for my name's sake*: but he that *endureth to the end shall be saved*. Mat. 10: 16—22.

The fear which filled the hearts of the ten spies who brought back an evil report of the land of Canaan, emblematical of the fears of the world and timid Christians of the difficulties of a Christian life, and the supposed impossibilities of overcoming their numerous and mighty spiritual enemies.

SYMBOLS. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover, we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled

the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our sight as grasshoppers, and so we were in their sight. Num. 13: 26—33.

SUBSTANTIVE. And I saw a new Heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, *and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.* And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away.* And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that *overcometh shall inherit all things:* and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew the *bride, the Lamb's wife.* And he carried me away in the spirit to a great and high mountain, and shewed me that

great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal: And had a *wall great and high*, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the *names of the twelve tribes of the children of Israel*.—Rev. 21: 1—12.

Moses' intercession with God on the behalf of Israel typical of Christ's intercession on the behalf of spiritual Israel and the world.

TYPE. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Num. 14: 15--24.

ANTITYPE. I have manifested thy name unto the men which thou *gavest* me out of the *world*: thine they were and thou *gavest* them *me*: and they have kept thy word. Now they have known that all things whatsoever thou hast given

me are of thee: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that *I came out from thee*, and they have believed that thou *didst send me*. I *pray for them*: I pray not for the world, but for *them* which thou hast *given* me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, *keep* through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. *I pray not* that thou shouldst *take them out of the world*, but that thou shouldst keep from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast *sent* me into the world, even so I have *sent* them into the world. John 17: 6—13.

The destruction of Korah, Dathan, and Abiram, and their company, for their rebellion against Moses and Aaron, the divinely constituted officers of the Tabernacle and its services, emblematical of the final destruction of the rebellious against Christ and his authority as king, and reject the merits of his atonement as a Priest.

EMBLEMS. And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their

wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. Num. 16: 23—35.

SUBSTANTIVE. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened. All these things spake Jesus unto the multitude in parables: and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world: the *good seed* are the *children* of the *kingdom*; but the *tares* are the *children* of the *wicked one*: The *enemy* that sowed them is the *devil*: the harvest is the end of the world; and the reapers are the angels. As therefore the *tares* are *gathered* and *burned in the fire*: so shall it be in the end of *this world*. The *Son of man* shall send forth his angels and

they shall *gather* out of his *kingdom* all things that *offend*, and them which do iniquity: And shall *cast* them into a *furnace* of *fire*: there shall be *wailing* and *gnashing* of teeth. Then shall the *righteous* shine forth as the sun in the *kingdom* of their *Father*. Who hath ears to hear, let him hear. Mat. 13: 33—43.

The people murmur at Moses and Aaron because of the destruction of Korah, Dathan, and Abiram, and their company, in consequence of which Moses and Aaron fall upon their faces and entreat the Lord to spare them. *Moses*, here representing the *Father*, as *king*, orders *Aaron*, as priest and mediator, to take *fire* and incense, and make an offering to the Lord as an atonement for the sin of the people, whereupon the anger of the Lord was appeased and the plague stayed.

SYMBOLS. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living: and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed. Num. 16: 46—50.

SUBSTANTIVE. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name: and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed: and she shall live. And Jesus went with him: and much people followed him, and thronged him. And a certain woman which had an issue of blood twelve years, And had suffered many

things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment: For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was *healed of that plague*. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy *faith* hath made thee *whole*: go in peace, and be *whole* of thy *plague*. Mark 5: 21—34.

Aaron's rod that budded symbolized the life and power of the Law or Word of God, and these again symbolized the Spirit and Power of Christ's Words.

SYMBOLS. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their father's houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness: and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.—Whosoever cometh any thing near unto the tabernacle of the

Lord shall die: shall we be consumed with dying? Num. 17: 6—13.

SUBSTANTIVE. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it? When Jesus knew in himself that his disciples *murmured* at it, he said unto them, Doth this offend you?—What and if ye shall see the Son of man ascend up where he was before? It is the *Spirit that quickeneth*: the flesh profiteth nothing: the *words* that I *speak* unto you, they are *spirit*, and they are *life*. But there are some of you that believeth not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. John 6: 59—65.

The Israelites come to the wilderness of Zin, and are in want of water: they murmur again, and Moses and Aaron are commanded to gather the congregation together: Moses, as king under God, and type of Christ, and Aaron the high priest, and thus a type of Christ likewise, are commanded to speak only to the Rock and it should put forth its water: whereas, Moses, with his rod, strikes the rock twice, and the water came forth abundantly. For striking the rock unbidden, Moses and Aaron severely censured, and informed that they should not enter the promised land. This *rock*, typical of Christ, and the water it put forth symbolized the *spirit* of Christ in the salvation of believers.

TYPES AND SYMBOLS. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and *speak* ye unto the *rock* before their eyes: and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and all their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels: must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and

the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because you believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah: because the children of Israel strove with the Lord, and he was sanctified in them. Num. 20: 7—13.

SUBSTANTIVE. They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore hath sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall *ask* the *Father* in my *name*, he will *give* it you. Hitherto have ye asked nothing in my *name*: *ask*, and ye shall *receive*, that your *joy* may be *full*. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because you have loved me, and have believed that I came from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John 16: 18—28.

In the typical section of the above brace, the Rock which Moses struck was clearly a type of Christ, and represents Christ as *risen* from the *dead*: Thirty-eight years before this, at Horeb, a similar case occurred, where Moses was com-

manded to *strike* the rock, in which case he obeyed his instructions literally, and the rock put forth its waters; in that first case the rock *typified* Christ as *stricken* for our transgressions, and *bruised*, for our iniquities; but in the latter case, where the rock typified Christ after the resurrection, he was not to be smitten any more, but *sought unto* by prayer; he is to be *asked*, now, or as he says in the second section of the above brace,—the Father, must be *asked*, in *my name*; Christ was not to be *stricken* but *once*,—he was *once offered*, to bear the sins of many, and *only* once, hence the offence of Moses was aggravated in *striking* the rock, which *typified* Christ *after* his resurrection. This rock was intended to be held up as a type of Christ through all ages of the Church, and hence the justice and necessity in God, the Father, in making a public example of Moses and Aaron in publicly forbidding and preventing their entering the promised land, inasmuch as they had marred the type of *Him*, through whose merits it was to be possessed.

Moses too, discovered a perturbation of mind, and even anger, in the words which he uttered in the act of *striking* the rock, and also assumed for himself and Aaron the *honor*, which belonged to the *Father only*. ‘Hear now, ye rebels, must *we* bring *you* water out of this rock?’ All this ill-became a *servant*, of the most High God, and because of which Moses, and Aaron, who was associated with him in this transaction, were forbidden an entrance into the promised land.

We see in this case the stern Justice of God in requiring the literal fulfillment of his Law. Even Moses and Aaron, his chosen and generally obedient servants, were not exempted from the observance of its mandates, and notwithstanding their long trials and perils of forty years in the wilderness, in warring against the elements of nature, and bearing the burdens of government in the management of a perverse and rebellious people, yet for this act of violating their instructions, were interdicted their promised inheritance and their long sought rest. Here too we see an instance of the Father, in visiting the *body* with *death*, while mercy is extended to the *soul*, for Moses, after this, was seen *with Jesus*, upon the mount

of transfiguration. 'Be not high-minded but fear, for if God spared not the natural branches, take heed, lest he spare not thee.'

Miriam the prophetess, and mother in Israel, sister to Moses and Aaron, *died* and was buried at Kadesh Meribah, after which the congregation journeyed to mount Hor, where Aaron met the penalty of death as the just retribution of the violation of the *Law* of the *Father*.

TYPE. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people and shall die there. And Moses did as the Lord commanded: and they went up unto mount Hor in sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son: and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel. Num. 20: 22—29.

ANTITYPE. And there followed him a *great company of people and of women, which also bewailed and lamented him*. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do these things in a green tree, what shall be done in a dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called *Calvary*, there

they *crucified* him, and the malefactors: one on the right hand, and the other on the left. Then said Jesus, *Father*, forgive them: for they know not what they do. And they *parted* his raiment, and cast lots, And the *people stood beholding*. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Thus have we passed the life, character, and office of the great typical high priest of our profession. In his character we find much to commend and' admire, and some to deplore. A man of probity of character, and sympathy for his brethren, he wanted sternness of purpose to keep him at all times close to his line of duty and to resist the solicitations to idolatry and breach of instructions, of which he was guilty: first, in the case of the golden calf at Sinai: and secondly, in the case of being accessory to *striking* the *rock* unbidden at Kadesh Meribah: for the latter of which himself and his brother Moses were interdicted the promised land. A spirit of envy too at one time seems to have got the mastery of his better nature, and he and his sister Miriam were engaged to supplant the legally and divinely constituted official duties of Moses. These aberrations in Aaron's life and character we deplore, and though they never can be justified, yet they are considerably mitigated and covered by the mantle of charity, when we consider the general tenor of his character and the great and important services he performed as high priest for the long period of nearly *forty years*, in Israel: during nearly all of which time his duties were onerous, and performed with great punctuality and religious reverence for his God, and the institutions of his own appointment, as well as a heart felt sympathy and patriotic devotion to a rebellious and gainsaying people. Conscious of the justice of the Father's decree, and with perfect resignation to his command he goes in humility and meekness with his brother and his sons upon

mount Hor, and *dies*. 'And the children of Israel took their journey from Beeroth of the children of Jaahan to Mosera, (in the vicinity of mount Hor,) there Aaron *died*, and there he was *buried*!' Deut. 10: 6. 'And when all the congregation saw that Aaron was *dead*, they mourned for Aaron thirty days, even all the house of Israel! Num. 20: 29.

After the death of Aaron the congregatian of Israel set forward again for the promised land, and soon found themselves in trials and perils, at which they again murmur, and for which they are visited with fiery serpents, in consequence of the bite of which many of the people died, whereupon they acknowledged their sin, and implored Moses as mediator, to pray unto the Lord that he would take away the serpents from them.

SYMBOLS. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water: and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Num. 21: 4—9.

SUBSTANTIVE. And as *Moses lifted* up the serpent in the wilderness, *even so* must the *Son* of man be lifted up: That whosoever *believeth* in him should not *perish*, but have *eternal life*. For God so loveth the world, that he gave his only begotten Son, that whosoever *believeth* in him, should not perish,

but have *everlasting life*. For God sent not his Son into the world to condemn the world, but that the *world* through him might be *saved*. John 3: 14—17.

Phinehas, the son of Eleazar the high priest of Israel, puts an end to whoredom and idolatry in the congregation, by slaying Zimri, and Cozbi, whereupon the Lord, through Moses, constitutes *Phinehas*, and his seed after him, priests during the typical Dispensation, and thus they become as priests, expressive types of Christ.

TYPE. And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy. Wherefore say. Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood: because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, and his son Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi the daughter of Zur: he was head over a people, and of a chief house in Midian. Num. 25: 10—15.

ANTITYPE. And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen: and poured out the changers' money, and overthrew the tables: And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house has eaten me up. John 2: 13—17.

Just before the death of Moses, himself and Phinehas in the plains of Moab, were commanded to number the children of Israel, when it was found that of all that were numbered of the people, by Moses and Aaron in the wilderness of Sinai,

only Caleb, the son of Jephunneh, and Joshua, the son of Nun remained.

SYMBOLS. These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had Said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun. Num. 26: 63—65.

SUBSTANTIVE. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having a *wedding garment*? And he was speechless. Then said the *king* to the *servants*, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be *weeping* and gnashing of teeth. For *many* are called, but few are *chosen*. Matt. 22: 11—14.

Moses being reminded of his death, sueth for a successor, when Joshua is nominated and installed by Moses, by the laying on of his hands, and giving him a charge. Thus Joshua becomes, under God, king in Israel, and as such a *type of Christ*, and *mediator*, between God and his people Israel.

TYPE. And the Lord Said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in: that the congregation of the Lord be not at sheep which have

no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him: And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. Num. 27: 12—23.

ANTITYPE. Let the elders that rule well, be counted worthy of *double honor*, especially those who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may also fear. I *charge* thee before *God* and the *Lord Jesus Christ*, and the *elect angels*, that thou observe these things without preferring one before another, doing nothing by *partiality*. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 1 Timothy 5: 17—22.

Joshua and Phinehas being duly appointed of the Lord, the one as *king* under God, and the other as high priest, and both being duly consecrated to their respective offices, the Covenant is ordered to be ratified and confirmed by *sacrifice*, and gratitude offerings.

SYMBOLS. And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord: two lambs

of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even: And a tenth part of an ephah of flour for a meat-offering, mingled with a fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering: And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto the Lord.— Num. 28: 1—8.

SUBSTANTIVE. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens: A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have *somewhat also to offer*. For if he were on earth, he should not be a *priest*, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow 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 shewn to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I

will make with the house of Israel, after those days, saith the Lord: I will put my laws into their *mind*, and write them in their *hearts*: and I will be to them a *God*, and they shall be to me a *people*: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for *all* shall know me, from the least to the greatest. For I will be *merciful* to their righteousness, and their *sins* and their *iniquities* will I remember no more. In that he saith, A *new covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Heb. 8: 1—13.

All things being settled according to the divine will, for the continuance of the typical economy of the Tabernacle worship, and the government of Israel, Moses gives a detailed history of God's providences and mercies to Israel, recapitulating many of the most important occurrences and events of their deliverance from Egyptian bondage, their marches through the wilderness and their present condition and position, as also admonitions and exhortations in their future destiny; after which he ascends in humble resignation to the top of mount Nebo, views the promised land—and dies.

TYPE. And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord sheweth him all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea. And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eyes were not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and

mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and in all his land: And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. Deut. 34: 1—12.

SUBSTANTIVE. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun: And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (And when they looked, they saw that the stone was rolled away,) for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was *crucified*: he is *risen*: he is not here: behold the place which they laid him. But go your way, tell his disciples and Peter, that he *goeth before you into Galilee*: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither said they any thing to any man; for they were afraid. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they *mourned and wept*. And they, when they had heard that he was alive, and had been seen of her, believed not. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because

they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues: They shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was *received up into heaven*, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Mark 16: 1—20.

Having followed Moses from his birth to his death and burial, and beheld with astonishment and wonder the many great and marvelous events in which he was the principal actor; his astonishing meekness and perseverance amid a crooked and perverse generation, we leave him in mournful regret as a long tried and faithful friend. The mind reverts back in silent contemplation of one who was truly a great man in Israel; who combined in his person the wisdom of the legislator with the meekness of the saint; the profundity of the philosopher with the bravery of the warrior; and the sympathy of a brother, with the stern and inflexible justice of the officer. Raised up tenderly in the court of a king, the trials and perils of after life hardened him into manhood, and his love of God and his people constrained him to prefer the afflictions of the people of God to the pleasures of sin for a season. With an eye that seldom slumbered and a hand that was never idle, he pursued the interests of the people of his charge with diligence, and was ever watchful for their interests; he bore the upbraidings of his people with meekness, and while they were threatening his life, he was engaged in prayer for their deliverance, and like his great Antitype, turned away the wrath of the Father, and procured their salvation. In all his trials and tribulations he looked to Canaan as his 'recompense of reward;' and after the labors of forty years, and in sight of the long-promised inheritance, he

was told he should not possess it; he, with a resignation and meekness, equaled only by the disappointment, ascends mount *Nebo* and *dies*. The greatest encomium of his character is passed upon him by the Inspired writer, 'And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land: And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.'

CHAPTER IV.

OF JOSHUA, AS A TYPE OF CHRIST.

Joshua as a type of Christ in his kingly office, succeeds Moses, under God in the government of Israel, as mediator between God and his people. Eleazar continues as high priest of Israel.

The inauguration of Joshua into the mediatorial office as a type of Christ, is thus stated :

TYPE. Now after the death of Moses, the servant of the Lord, it came to pass, that the *Lord Spake* unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that I have given unto you, as *I Said* unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hitites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake

thee. Be strong and of a good courage: for unto the people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 1—9.

In the above appointment and inauguration of Joshua to the mediatorial office between the Father and the people, we discover, as in all similar cases, a twofold Trinity. 1. The Spiritual Trinity in Creation and Legislation, in the words—The *Lord Spake* unto Joshua. Here is, the *Father*, the *Word*, and the *Holy Ghost*, through which the *Word* was *Spoken*, for the *Father* always *Speaks* and acts, through the *Spirit*.

2. The Compound, Executive, Typical Trinity, in Redemption, in the *Persons*, of the *Father*, *Joshua*, and the *Holy Ghost*. Joshua is constituted the middle *person*, between the *Father* and *Israel*, through whom the *Word* came from the *Father*, to the people, accompanied by the *Spirit* of the *Father*, through which *Spirit* the *Word* was *Spoken*. Thus Joshua becomes the Executive officer of the *Will* of the *Father*: and now the Compound, Executive, Typical Trinity, are the *Father*, *Joshua*, and the *Holy Ghost*; which Trinity operates throughout the administration of Joshua.

We find the Antitype to the above appointment and inauguration of Joshua to his mediatorial office, in our Savior at his transfiguration.

ANTITYPE. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was *transfigured* before them: and his face did shine as the sun, and his raiment was white as the

light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a *voice* out of the *cloud*, which said, *This is my beloved Son*, in whom I am well pleased: *hear ye him*. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. Matt. 17: 1—8.

The next act of Joshua after his appointment and investiture, was in execution of his high and responsible mission.

TYPE. Then Joshua commanded the officers of the people, saying, Pass through the host and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them: Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sun-rising. And they answered Joshua saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.—Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou com-

mandest him, he shall be put to death: only be strong and of a good courage. Joshua 1: 10—18.

ANTITYPE. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A *Prophet* shall the Lord your God raise up unto you, of your brethren, like unto me: *him* shall ye *hear in all things, whatsoever he shall say unto you*. And it shall come to pass that every soul which will not *hear that Prophet*, shall be *destroyed from among his people*. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy *Seed* shall all the kindreds of the earth be blessed. Unto you first, God having raised up his *Son Jesus*, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 19—26.

Joshua sending out spies to Jericho, symbolizes the *Holy Ghost*, sent by the Father through the *Son*, and in his name. Rahab's entertaining the spies and herself and household being saved in consequence, symbolizes the saving power of the *Spirit* of God, which was symbolized by the spies sent by the typical mediator, *Joshua*.

SYMBOLS. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men

unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof: And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what he did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business.— And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town-wall, and she dwelt upon the wall. Joshua 2: 1—15.

SUBSTANTIVE. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a *woman* in the *city*, which was a *sinner*, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the

hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most.— And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine *house*, thou gavest me no water for my feet: but *she* hath *washed* my feet with *tears*, and wiped them with the hairs of her head. Thou gavest me no kiss: but this *woman*, since the time I came in, hath not *ceased to kiss my feet*. Mine head with oil thou didst not anoint: but *this woman* hath *anointed my feet with ointment*. Wherefore I say unto thee, *Her sins which are many are forgiven; for she loved much*: but to whom little is forgiven, the same loveth little. And he *Said unto her, Thy sins are forgiven*. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he *Said unto the woman, Thy faith hath saved thee; go in peace*. Luke 7: 36—50.

The Ark of the Covenant as a type of Christ guides the Israelites over Jordan to the promised land, before which the waters are divided and the Israelites pass over on dry ground.

SYMBOLS. And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When ye see the *Ark* of the Covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove

from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore.— And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. Joshua 3: 1—6.

SUBSTANTIVE. Verily, verily, I Say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.— To him the *porter openeth*; and the *sheep* hear his *voice*: and he calleth his own sheep by name, and *leadeth* them out. And when he putteth forth his own sheep, he *goeth before* them, and the *sheep follow* him: for they *know his voice*. And a stranger will they not follow, but will flee from him: for they know not the voice of stangers. This parable spake Jusus unto them: but they understood not what things they were which he spake unto them. Then Said Jesus unto them again, Verily, verily, I say unto you, *I am the door of the sheep*. All that ever came before me are thieves and robbers: but the sheep did not hear them. *I am the door*: by me if any man enter in, he shall be *saved*, and shall go in and out, and find *pasture*. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the *good* shepherd: the good shepherd *giveth his life* for the sheep. John 10: 1—11.

The host of Israel under the command of Joshua having passed over Jordan, he is commanded to take twelve men, answering to the twelve tribes, and order each man to take a stone from the bottom of the river and carry them to, and leave them at the place of their first encampment, from Jordan, which was Gilgal. Joshua in this act typifies Christ, and the twelve men employed in this business, symbolized the

Holy Ghost, who through Christ, executes the will of the Father, in the work of Redemption.

SYMBOLS. And it came to pass, when all the people were clean passed over Jordan, that the Lord Spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord: when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord Spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. Joshua 4: 1—9.

Perhaps there is no place in all the Scriptures where the Spiritual and Compound Trinities stand in closer connection, and in a clearer light than in the above section of this brace. I cannot pass by it without analyzing it for the satisfaction of the reader :

1. In the words, The *Lord Spake* unto Joshua, we discover

as in all similar cases, The *Father*, the *Word* which the *Father Spake*, and the *Holy Ghost*, through which he *Spake*. This is a Trinity in Legislation; instructing Joshua the *mediator*, what he should do and how he should do it. The authority being thus conferred upon Joshua, he becomes the *Executor* of the *Father's Will*, and immediately proceeds in the *execution* of it. Then Joshua called the twelve men, out of every tribe a man. And Joshua said unto them, Pass over before the ark of the Lord your God, into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel. Here Joshua stands and acts as *mediator* between the *Father* and Israel, and the *Spirit* of the *Father*, proceeding from the *Father*, in the *Word*, to Joshua and through Joshua, as the organ of the *Word*, to the twelve men, who actuated by the *Holy Ghost*, proceed immediately to the performance of their instructions. Here then is the Compound, *Executive*, Typical Trinity, in Redemption; and stands thus: The *Father*, *Joshua*, and the *Holy Ghost*.

Surely none can fail to see clearly the analogy of this important case, to the Antitypical Trinity, in Redemption, to-wit: The *Father*, the *Son*, and the *Holy Ghost*.

SUBSTANTIVE. Jesus cried and *Said*, He that believeth on me, believeth not on me, but on him that sent me: And he that seeth me, seeth him that sent me. I am *come a light* into the *world*, that whosoever believeth on me should not abide in darkness. And if any man hear my *Words*, and believe not, I judge him not: for I came not to judge the world, but to *save* the *world*. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the *word* that I have *Spoken*, the same shall judge him in the last day. For I have not *Spoken* of *myself*; but the *Father* which *sent* me, he *gave* me a *commandment*, what I should *say*, and what I should *speak*. And I know that his *commandment* is life everlasting; whatsoever I *speak* therefore, even as the *Father Said* unto me, so I *speak*. John 12: 44—50.

Israel having passed miraculously and triumphantly over Jordan, keep the passover, in commemoration of their

emancipation from Egyptian bondage, and symbolical of that deliverance from the bondage of sin, procured through the death of the Lamb of God. The cessation of the manna which supported them in the wilderness, and their eating instead thereof of the fruit of the land of Canaan, symbolical of the Spiritual food of the saints; the *Holy Spirit* purchased by the blood of the atonement.

SYMBOLS. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land: neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so. Joshua 5: 10—15.

SUBSTANTIVE. Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the golden candle-sticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not: and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.—Nevertheless, I have somewhat against thee, because thou hast *left thy first love*. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candle-

stick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him *hear* what the *Spirit* saith unto the churches; To him that *overcometh* will I give to *eat* of the *tree of life*, which is in the midst of the *paradise* of God. Rev. 2: 1—7.

The falling of the walls of Jericho before the Ark of the Lord, and the blowing of the trumpets of ram's horns by the priests, symbolical of the falling of the powers of satan before Christ, preached by the ministers of the gospel.

SYMBOLS. Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in.— And the Lord Said unto Joshua, *See*, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man strait before him. Joshua 6:1—5.

SUBSTANTIVE. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for *Tyre* and *Sidon* at the *judgment*, than for you. And thou, *Capernium*, which art *exalted* to *heaven*, shalt be *thrust* down to *hell*. He that heareth you, heareth me; and he that despiseth me, despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the *devils* are *subject* to us *through* thy name. And he said unto them, I beheld *satan* as *lightning* fall from *heaven*. Behold, I give unto you power to tread on serpents and scorpions, and over *all* the *power* of the *enemy*: and nothing shall by any means *hurt* you. Notwithstanding, in this rejoice

not, that the *spirits are subject unto you*; but rather rejoice, because your names are written in heaven. Luke 10: 13—20.

Israel, because of retaining and secreting that which was commanded to be destroyed, as also on account of their self-dependence and neglecting to consult the Lord, in their expedition against Ai, are smitten by their enemies, defeated, routed, and many of them slain.

SYMBOLS. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zaddi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai: and make not all the people to labor thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and become as water. Joshua 7: 1—5.

SUBSTANTIVE. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the *Word* which I have spoken unto you. *Abide in me, and I in you.* As the *branch* cannot bear *fruit of itself*, except it *abide* in the *vine*: no more can ye, except ye *abide* in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for *without me* ye can do *nothing*. If a man *abide* not in me, he is *cast forth* as a branch, and is *withered*: and men gather them, and they are *cast into* the fire, and they are burned.—John 15: 1—6.

The Lord instructeth Joshua how to detect the transgres-

sor in the accursed thing, when Achan is discovered, and he and all that he had stoned with stones and burned ; this is a symbolical of the punishment of the wicked in the lake of fire.

SYMBOLS. So Joshua sent messengers, and they ran unto the tent, and behold it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger: wherefore the name of that place was called, the valley of Achor, unto this day. Joshua 7: 22—26.

SUBSTANTIVE. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, *into the fire* that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, *into the fire* that never shall be quenched: Where the worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, *to be cast into hell-fire*: Where their worm dieth not, and the *fire* is not quenched. For every one shall be salted with *fire*, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will yeseason it? Have

salt in yourselves, and have peace one with another. Mark 9: 42—50.

The transgressors and the accursed things being put away from the congregation, the Lord is consulted, and he suggests to Joshua the stratagem whereby Ai was taken, and the inhabitants thereof slain, and its king hanged. This case symbolical of the triumph of the Church when acting under the directions of Christ, its head. The victory won, Joshua builds an altar and offers sacrifices and peace-offerings, as an acknowledgment of sin, and gratitude for God's Providential interference, and mercies bestowed.

SYMBOLS. Then Joshua built an altar unto the Lord God of Israel in mount Ebal, As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.—And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests and Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. Joshua 8: 30—35.

SUBSTANTIVE. So that we may boldly say, The *Lord* is my *helper*, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: *Jesus Christ* the same yesterday, and to-day, and forever. Be not carried about with di-

vers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore *Jesus* also, that he might sanctify the people with his *own blood*, suffered *without the gate*. Let us go forth therefore unto *him without the camp*, bearing his reproach. For here have we no continuing city, but we seek one to come. By *him* therefore let us *offer the sacrifice of praise to God* continually, that is, the *fruit of our lips, giving thanks to his name*. But to do good, and to communicate, forget not: for with *such sacrifices* God is well pleased. *Obey* them that have the rule over you, and *submit yourselves*: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. 13: 6—17.

The Gibeonites being threatened by five kings, they send to Gilgal to Joshua for assistance; he goes up with a great army, and the Lord works miracles on behalf of Israel to the complete overthrow and destruction of their enemies—This symbolical of the Power of Christ in thwarting and bringing to nought the schemes and power of the enemies of his people.

SYMBOLS. And the men of Gibeon sent unto Joshua to the camp at Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And the Lord Said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and

unto Makkedah. And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. Joshua 10: 6—14.

SUBSTANTIVE. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from *him* the pound, and give it to *him* that hath *ten pounds*. (And they said unto him, Lord, he hath *ten pounds*.) For I say unto you, That unto every one which hath, shall be given; and from him which hath not, even that he hath shall be taken away from him. But those *mine enemies*, which would not that I should reign over them, bring hither, and *slay them before me*. Luke 19: 22—27.

Joshua, under God, the commander of the armies of Israel, subdues all their enemies and takes their country, according to the promises of God to the fathers, and to Moses and himself. This is symbolical of the universal dominion of Christ, and the triumph of his saints.

SYMBOLS. As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord commanded Moses. So Joshua took all that land, the hills and all the south country, and

all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same: Even from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses. Joshua, 11: 15—20.

SUBSTANTIVE. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall *save* the *children* of the *needy*, and shall *break* in *pieces* the *oppressor*. They shall *fear* thee as long as the *sun* and *moon* endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of *peace* so long as the *moon* endureth. He shall have *dominion* also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall *bow* before him: and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth: the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall *redeem* their *soul* from *deceit* and *violence*: and precious shall their *blood* be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually: and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains: the fruit

thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be *blessed* in *him*: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Ps. 72.

Joshua, as a reward for his fidelity, obtaineth Hebron for an inheritance for himself and his seed. This was given him as the type of Christ, which typified the heavenly inheritance given by Christ himself to his faithful followers.

SYMBOL. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord Said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land: and I brought him word again as it was in mine heart. Nevertheless, my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever: because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord Spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet, I am as strong this day, as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord Spake in that day: for thou heardest in that day how the Anakins were there, and that the cities were great and fenced: if so be the Lord will he be with me, then I shall be able to drive them out, as the Lord *Said*. And Joshua blessed him, and gave unto Caleb the son of Jephunneh, *Hebron* for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this

day: because that he wholly followed the Lord God of Israel. And the name of Hebron before was Kir-jath-arba: which Arba was a great man among the Anakins. And the land had rest from war. Joshua 14: 6—15.

SUBSTANTIVE. And I saw a new Heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, *and he will dwell* with them, and they shall be *his people*, and God himself shall be with them and be *their God*. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away*. And he that sat upon the throne Said, Behold, I make all things new. And he Said unto me, Write: for these words are true and faithful. And he Said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that *overcometh shall inherit all things*: and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21: 1—8.

The tribe of Joseph, because of the character and distinction of their father, obtain an additional inheritance in Canaan; this symbolizes the distinction conferred upon the saints in light who distinguished themselves on earth by their extraordinary services in the vineyard of their Master.

SYMBOLS. And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood-country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.— And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: But the mountain shall be thine: for it is a wood, and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and they be strong. Joshua, 17: 14—18.

SUBSTANTIVE. There are also *celestial bodies*, and *bodies terrestrial*: and the *glory* of the *celestial* is one, and the *glory* of the *terrestrial* is another. There is one *glory* of the *sun* and another *glory* of the *moon*, and another *glory* of the *stars*; for one star *differeth* from another *star* in *glory*. So also is the *resurrection* of the *dead*. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last *Adam* was made a quickening spirit. 1 Cor. 15: 40—45.

The Tabernacle is set up at Shiloh, as a symbol of that 'rest which remains for the people of God.' And Joshua's appointing three elders from each tribe in Israel, to divide the land among the tribes according to their respective numbers, symbolizes the gifts of the Holy Ghost, who, through the mediation of Christ, prepares his people for the inheritance of the saints.

SYMBOLS. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there: and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance.— And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you? Give out from among you three men

for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God. But the Levites have no part among you: for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them. And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord here in Shiloh. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions. Joshua 18: 1—10.

SUBSTANTIVE. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have *followed me* in the *regeneration*, when the Son of man shall sit on the throne of his glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*— And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for

my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. Matt. 29: 23—30.

The cities of refuge which the Lord appointed through Joshua, for the protection of those who unwittingly slew his fellow, in which cities he was protected by law from the pursuer, until the regular form of trial prescribed by the law: this symbolized the efficacious atonement made by Christ for sins of ignorance, but still require an atonement in order to get forgiveness.

SYMBOLS. The Lord also Spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I Spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbor unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. Joshua 20: 1—6.

SUBSTANTIVE. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not *slothful*, but *followers* of them who through *faith* and *patience inherit* the promises. For when God made promises to Abraham, because he could not swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had

patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, *who have fled for refuge to lay hold upon the hope set before us*: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail: Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec. Heb. 6: 10--20.

Joshua becoming old and aware that the time of his departure was at hand, he assembles the hosts of Israel, their elders, their heads, their judges, and their officers, and exhorts them to obedience as the condition of their prosperity; and God's faithfulness on his part to fulfill his Word to their fathers and to them. This illustrative of obedience to Christ, his precepts and commandments, in order to inherit eternal life.

SYMBOLS. And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: And ye have seen all that the Lord your God hath done unto all these nations because of you: for the Lord your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight: and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left: That ye come not among these nations, these that re-

main among you: neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.— One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Joshua 23: 1—11.

SUBSTANTIVE. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly: and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.— Blessed are they that *do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall *add* unto him the *plagues* that are written in this book: And if any man shall *take away* from the words of the book of this prophecy, God shall *take away* his part out of the book of life, and out of the *holy city*, and from the things which are written in this book. He which testifies these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all Amen. Rev. 22: 10—21.

Joshua after a long and pathetic detail of God's dealings and mercies to his people Israel, and admonitions in view of his former chastisements for disobedience, and encouragements in view of his blessings conferred upon them, and promises of future and still greater favors, reviews the *Covenant* made at mount Sinai, set up a great stone as a witness of the covenant now made, and bids the people an affectionate farewell, and let every man depart to his own house.— These things symbolized the last warnings, admonitions, and promises, made by our Savior to his disciples.

SYMBOLS. Now therefore fear ye the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served that were on the other side of the flood, or gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods: For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: And the Lord drave out from before us all the people, even the Amorites which dwell in the land: therefore will we also serve the Lord: for he is our God. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God: he is a jealous God: he will not forgive your transgressions, nor your sins. If ye forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay: but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto

Joshua, The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.—Joshua 24: 14—25.

SUBSTANTIVE. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are *witnesses* of these things. And behold, I send the *promise* of my *Father* upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he *led them out* as far as to Bethany: and he *lifted up* his hands, and *blessed* them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with *great joy*: And were continually in the temple, praising and blessing God. Amen. Luke 24: 44—53.

Joshua having, in a faithful manner, accomplished his mission, and as mediator, and commander of the armies of Israel, subdued their enemies and put them in possession of their promised inheritance, gave up the ghost, and was gathered to his people. This a type of the Mediatorship and intercession of Christ in behalf of the spiritual Israel, and their final entrance through his atonement and sanctification of the Spirit into the kingdom of heaven.

TYPE. And it came to pass after these things, that Joshua the son of Nun the servant of the Lord *died*, being an *hundred and ten years old*. And they buried him in the border of his inheritance in Timnah-serah, which is in mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works

of the Lord that he had done for Israel. Joshua 24: 29—31.

ANTITYPE. For Christ is not entered into the holy places made with hands, which are the *figures* of the true: but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: For then must he often have suffered since the foundation of the world: but now *once* in the end of the world bath he *appeared* to put away *sin by the sacrifice of himself*. And as it is appointed unto men *once* to *die*, but after this the judgment: So Christ was *once offered* to bear the *sins* of many: and unto them that look for him shall he appear the second time without *sin* unto *salvation*. Heb. 9: 24—28.

Here ends the life and mediatorial office of Joshua: and the life and high priesthood of Eleazar, who in their respective offices, were both types of Christ for the period of *twenty-six years*, from the death of Aaron and Moses to the conquest and settlement of the promised land. Not much is said of Eleazar during this long period, but what is said is favorable to his character, and official conduct. Joshua seems to have been the most active agent in executing the Father's Will in expelling the idolatrous nations, and giving Israel possession of their long sought rest. He commanded the *first* and the *last* battle that was fought by the armies of Israel; from their crossing the Red sea, to the last victory and complete triumph, and *never*, when he was present, was a battle lost; in a multitude of desperately contested struggles it may be said in every case,—the Philistines fled before Israel and there was a great slaughter among the enemies of God's people. Having grown old and stricken in age in the service of the Lord, he assembled Israel and gave them his farewell address; and 'the ruling passion strong in death,' his words burn with patriotism and solicitude for the welfare of his people, and summing up the history of past events, in which were displayed the goodness of God in their protection and preservation, coupled with warnings against backsliding and idolatry, and exhorting them to obedience and fidelity to the law of Moses and the service of the Lord, he resigns his com-

mission into the hands of his people; and his soul to the God of his unshaken confidence and hope, at the advanced age of *one hundred and ten years*.

'And it came to pass after these things, that Joshua the son of Nun the servant of the Lord *died*, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. Joshua 24: 29—30.

CHAPTER V.

GIDEON, A TYPE OF CHRIST.

After the death of Joshua, Israel soon relapsed into idolatry, and were through mediators under God, and who were types of Christ, delivered from their enemies and from bondage. About an hundred and eighty years after the death of Joshua, they were in bondage to the Midianites, and were delivered through the mediation of Gideon, the son of Joash, of the tribe of Manasseh. This deliverance symbolizes the deliverance of the spiritual Israel from the bondage of sin, by the mediation of Christ, through the Spirit of Christ.

SYMBOLS. And there came an angel of the Lord and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon

him and Said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord Said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. Judges 6: 11—18.

In the above Covenant between the *Father* and *Gideon*, as mediator between the *Father* and Israel, we discover a *two-fold Trinity*. 1. The *Spiritual Trinity*, in Creation and Legislation. And the *Lord Said* unto him, Here is the *Father*, the *Word*, and the *Holy Ghost*, through which, as always the *Father Speaks*. The *Spiritual Trinity*, here, first creates, or constitutes *Gideon* the *mediator*, and, secondly, legislates the course and the means, which *Gideon* was to adopt and pursue, to accomplish the purpose of the *Father*, in the deliverance of Israel from the Midianites.

2. We discover the *Compound, Executive, Typical Trinity*, in *Redemption*, in the *Persons* of the *Father*, *Gideon*, and the *Holy Ghost*, proceeding from the *Father*, through *Gideon*, in the execution of his purposes. And thus the organized, *Compound Typical Trinity* operates throughout the Administration of *Gideon*.

The Covenant being thus ordained between the *Father* and *Gideon*, it is then confirmed and ratified in the hands of the mediator, by the offering of sacrifices.

TYPE. And *Gideon* went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the un-

leavened cakes: and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord Said unto him, Peace be unto thee: fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites. Judges 6: 19—24.

ANTITYPE. Now of the things which we have spoken this is the sum: We have such an *high priest*, who is set on the right hand of the throne of the Majesty in the heavens: A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that *this man* have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow 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 shewn to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the *Mediator* of a *better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, Saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, Saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, Saith the Lord: I will put my laws into their *mind*, and write them in their *hearts*: and I will be to them a *God*, and they shall be to me a *people*: And they shall not teach every man his neigh-

bor, and every man his brother, saying, Know the Lord: for *all* shall know me, from the least to the greatest. For I will be *merciful* to their unrighteousness, and their *sins* and their *iniquities* will I remember no more. In that he saith, A *new covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Heb. 8 chap.

Gideon requests a sign of the Father that he might be more fully assured that he was called and appointed of the Lord, to deliver Israel out of the hand of the Midianites; whereupon the Lord, at the request of Gideon, saturates the fleece of wool on the floor with dew, while all the floor was dry, and afterwards, at the request of Gideon, the floor is wet with dew, and the fleece of wool remained dry. This symbolical of the Spirit in the heart of God's people, in dry places comforting them, and strengthening their faith in the prosecution of his will and purposes.

SYMBOLS. Then all the Midianites, and Amalekites, and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet: and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh: who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali: and they came up to meet them. And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast Said, Behold, I will put a fleece of wool in the floor: and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by my hand, as thou hast Said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew upon all the ground. Joshua 6: 33—40.

SUBSTANTIVE. O Israel, return unto the Lord thy God:

for thou hast fallen by thine iniquity. Take with you words, and *turn* to the *Lord*: say unto him, Take away all iniquity, and receive us graciously: so will we render the *calves* of our lips. Asshur shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will *heal* their *backsliding*, I will *love* them *freely*: for mine anger is turned away from him. I will be as the *dew* unto Israel: he shall *grow* as the lily, and cast forth his *roots* as Lebanon. His branches shall spread, and his *beauty* shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the *wine* of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. Hosea 14 chapter.

God, to show Gideon that the battle is not to the strong, nor the race to the swift, when he was about to attack the Midianitish camp, reduced his army of thirty-two thousand men, to the small number of three hundred, that Israel should not vaunt themselves in their own strength and say it was by my power and might that I was saved. This symbolizes the power and efficacy of the Spirit of God in effecting the salvation of the human race.

SYMBOLS. Then Jerubbaal (who is Gideon) and all the people that were with him, rose up early and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley. And the Lord Said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.

And there returned of the people twenty and two thousand: and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there: and it shall be that of whom I say unto thee, This shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord Said unto Gideon: Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself: likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord Said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley. Judges 7: 1—8.

SUBSTANTIVE. I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have Spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for *without me ye can do nothing*. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. John 15: 1—8.

God strikes terror into the camp of Midian by the simple circumstance of a dream of one of the army, of seeing a cake of barley-bread tumble into the camp and smite a tent. This dream Gideon and Phurah his servant hear related while they lay in ambush in the dark, by which Gideon is encouraged and becomes confident of success. This is an emblem in the Providences of God in the behalf of his people.

EMBLEMS. And it came to pass the same night, that the Lord Said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say: and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude: and their camels were without number, as the sand by the sea-side for multitude. And when Gideon was come, Behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along. And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise, for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put a trumpet into every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be that as I do, so shall you do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon. Judges 7: 9—18.

SUBSTANTIVE. And shall not God *avenge* his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will *avenge* them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? And he Spake a parable unto certain which *trusted* in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18: 7—14.

Gideon, with the three hundred men whom God had chosen, took each a trumpet, an empty pitcher, and a lamp in the pitcher, and go in the middle watch to the camp of the Midianites, and they blew the trumpets and brake the pitchers, and cried, The sword of the Lord and of Gideon, whereupon God struck terror into the hearts of the host of Midian, and they fled in terror and dismay. This symbolizes the terror and panic of sinners at the preaching of the Gospel by the ministers of Christ.

SYMBOLS. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp; and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host

fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Fabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took the two princes of the Midianites, Oreb and Zeeb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan. Judges 7: 19—25.

SUBSTANTIVE. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant, Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. And he said to them that stood by, Take

from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine *enemies*, which would not that I should *reign* over them, bring hither and *slay* them before me. Luke 19; 12—27.

Gideon in pursuing the enemies of Israel came to Penuel, and Succoth, faint and exhausted from fatigue in the pursuit, he requests loaves of bread from the people of those cities for himself and his army; the rulers refusing to give any thing, but rather upbraiding him as presumptuous, he threatens to chastise them on his return; so after taking Zebah and Zalmunna the two kings of the Midianites, he returns triumphantly, and executes upon the elders and governors of those cities the threats he had made them. This symbolizes the judgments of God upon the enemies of his people, or those who fail in time of need to minister to the necessities of his disciples.

SYMBOLS. Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. And Gideon went up by the way of them that dwelt in tents on the east side of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.—And Gidon the son of Joash returned from battle before the sun was up. And caught a young man of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? And he took the elders of the city, and thorns of the wilderness, and briers, and with them he *taught* the men of

Succoth. And he beat down the tower of Penuel, and slew the men of the city. Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. And he said, They were my brethren, even sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you. And he said unto Jether his first-born, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks. Then the men of Israel said unto Gideon, Rule over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. Judges 8: 10—23.

SUBSTANTIVE. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have *delivered up the kingdom to God*, even the *Father*; when he shall have put down all *rule*, and all *authority*, and *power*. For he must *reign*, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—For he hath put all things under his feet. But when he Saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all. 1 Cor. 15: 21—28.

After the victory, Israel requests Gideon to rule over them, but he refuses, and requests that they would give him all the ear-rings of gold which they had taken from the Ishmaelites, together with the other articles of beauty and value which they had taken from the enemy; they cheerfully consented

to this, and Gideon caused them to be manufactured into articles symbolical of his dignity and official character. This symbolizes the regal character of Christ as sitting upon the the great white throne clothed in beauty and majesty.

SYMBOLS. And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey. (For they had golden ear-rings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey. And the weight of the golden ear-rings that he requested, was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. And Jerubbabaal the son of Joash went and dwelt in his own house. And Gideon had three score and ten sons of his body begotten: for he had many wives. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites. Judges 8: 24—32.

SUBSTANTIVE. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmus, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. Saying, I am Alpha and Omega, the first and the last: and What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that Spake with

me, And being turned, I saw seven golden candlesticks ; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as as a flame of fire ; And his feet like unto *fine brass*, as if they burned in a furnace ; and his voice as the sound of many waters. And he had in his hand seven stars: and out of his mouth went a sharp two-edged *sword*: and his countenance was as the sun shineth in his *strength*. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was *dead*; and behold I am alive for evermore, Amen; and have the keys of *hell* and of *death*. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. Rev. 1: 9—20.

We here dismiss Gideon as a type of Christ, with a few remarks on his life and character.

Gideon, the son of Joash, of the tribe of Manasseh, before his call to judge Israel, was an husbandman, and when the angel who appeared unto him to reveal the purpose of the Father, and endow him with this high commission made his appearance, Gideon was employed in the service of his father, threshing wheat by the wine-press in Ophrah. Raised as he was in the business of husbandry, he acquired from his occupation, habits of industry and sobriety which corresponded with the weight of care and prudential habits necessary to the high and important obligations and great responsibilities of ruler and commander in Israel. Like Cincinnatus, who was taken from the plow to the Administration of the Roman government, he seemed at first to shrink from the high and responsible position, but being encouraged and assured of the Lord's presence and designs concerning him, and the Spirit of the Lord coming upon him to qualify him for his station,

he meekly yielded to the call and prepares for the solemn task. When he was clothed with this authority, Israel was reduced to the lowest degree of bondage and degradation, under the galling yoke of a heathen nation, they lived in fear of death and uncertainty of bread. Idols had been substituted for the worship of the true God, and hence the Lord had departed from them, and the Midianites were their taskmasters and despotic rulers. From this low and humiliating condition, Gideon, as mediator between the Father and Israel, raised them from bondage to independence, and from humiliation to triumphant Theocracy.

Perhaps there are not in the annals of history, more clear manifestations of the miraculous interpositions of Divine Providence on the behalf of the oppressed than in some of the events of Gideon's Administration, nor more clear and forcible symbols of the economy of human Redemption. His attack upon the Midianitish camp at the hour of midnight, the instruments by which this attack was made, and the victory and triumph which attended it, all go to prove the miraculous character of the stratagem, and the presence of the divine hand in the execution. The blowing of the trumpets on this occasion symbolized the preaching of the gospel in after ages of the church; the lamps in the pitchers, were emblematical of the Spirit of the Father, in earthen vessels, and the breaking of the earthen pitchers, typified the breaking of the human body of Christ, through the merit of which the Spirit was communicated to the world and shines in darkness, and illuminates the darkness of the soul to the comprehension and appreciation of the character of God, and the plan of recovering grace and victorious spiritual warfare.

His moral character is only equaled by the brilliancy of his warfare, and the patriotism of his nature by the piety of his soul. Thus lived, and thus died Gideon, the *seventh* Judge of Israel. And if we except the "Father of his Country," a similar case of disinterested patriotism will be hard to be found.

"And Gideon the son of Joash, *died*, in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah, of the Abi-ezrites."

CHAPTER VI.

SAMSON A TYPE OF CHRIST.

The Israelites having again apostatized from God and relapsed into idolatry, are delivered into the hand of the Philistines forty years. Under the galling yoke and severe bondage to the Philistines, Israel cries to the Lord for deliverance, whereupon God raises up Samson the son of Manoah, and tribe of Dan, to be their deliverer. The circumstances preceeding and accompanying Samson's birth and raising, emblematical of those attending the circumstances of the birth and pupillage of the Son of Mary.

EMBLEMS. And the children of Israel did evil again in the sight of the Lord ; and the Lord delivered them into the hands of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah ; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive, and bear a son ; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice

of Manoah ; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all I said unto the woman, let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. Judges 13: 1—14.

In the above transactions of God through the angel, to Manoah and his wife, and their child *Samson*, and his call and commission, we discover as in every case where a *mediator* is constituted, a two-fold Trinity. 1. The Spiritual Trinity, in Creation, and Legislation. In this case we discover it in the following words: And the *angel* of the *Lord*, appeared unto the woman, and *Said* unto her: Here are the *Father*, his *Word*, and the *Spirit*, through which the *Word* always comes. 2. The *Power* of the Spirit created Samson, in the *barren* womb of Manoah's wife. As Job says, "The *Spirit* of God hath *made* me; and the Breath of the Almighty hath given me life." Job 33: 4. Samson is thus created for the express purpose of delivering Israel from the *bondage* of the Philistines; and is thus an expressive type of Christ, who delivers spiritual Israel, from the *bondage* of sin.

The Compound, Executive, Typical Trinity, in Redemption, then, in this case, stands thus: The *Father*, *Samson* and the *Holy Ghost*. Thus this Trinity operates, during the Administration of Samson.

The *second* section of this brace, of which the above emblems are the *first*, is the following:

SUBSTANTIVE. And in the sixth month the *angel* Gabriel was *sent* from *God* unto a city of Galilee, named *Nazareth*, To a virgin espoused to a man whose name was Joseph, of

the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was *troubled* at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt *conceive* in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Luke 1: 26—35.

Manoah transported at the good news of the angel, proposes to show his gratitude by the feast of a kid, but the angel refuses to eat of the kid, and orders Manoah to offer it as a sacrifice to the Lord, as a ratification of the *Covenant* now made. This is typical of the Covenant between the Father and the Son, and the ratification of the same, by the sacrifice of the Son.

SYMBOLS. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass, we may do thee honor ? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is a secret ? So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord ; and the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when

the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.—Judges 13: 15—23.

SUBSTANTIVE. But *Christ* being come an high priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; Neither by the *blood* of *goats* and *calves*, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the *Mediator* of the New Testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. Heb. 9: 11—18.

Samson being born, the fostering hand of the Lord nourished and supported him, and he grew, and the Spirit of the Lord began to move him in the camp of Dan, and the Lord blessed him. This is typical of Christ's growing in wisdom and stature, and in favor with God and man.

TYPE. And the woman bare a son, and called his name Samson. And the child grew, and the Lord blessed him.—

And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol. Judges 13: 24—25.

ANTITYPE. And all that heard him were astonished at his *understanding* and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he Said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he *Spake* unto them. And he went down with them, and came to *Nazareth*, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus *increased in wisdom and stature*, and in *favor with God and man*. Luke 2: 47—52.

Samson, by violating the law concerning marriages, brings a series of the most severe trials and conflicts upon himself, but God through his wisdom and power makes it the means of the deliverance of Israel out of the hand of the Philistines; while this act of Samson's stands a monument of the immutability of God's law, and the justice of his moral government in the punishment of the guilty, it at the same time shows his overruling Providence in turning the wrath of man to his praise, and their wickedness to the accomplishment of his grand purposes of Redemption. This case of Samson's being betrayed by his wife, is typical of the betrayal of Christ by one of his disciples, who are in the aggregate the Lamb's wife.

SYMBOLS. And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was *of the Lord*, that he sought an occasion against the Philistines: for at that time the Philistines had dominion

over Israel. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him. And the *Spirit* of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.— And he went down, and talked with the woman: and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told them not that he had taken the honey out of the carcass of the lion. So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put worth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him and said, Thou dost but hate me: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And

the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle. And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend. Judges, 14th Chapter.

SUBSTANTIVE. When Jesus had spoken these words, he went forth with his disciples over the brook *Cedron*, where was a garden, into the which he entered, and his *disciples*. And *Judas* also, which *betrayed* him, knew the place: for Jesus oft-times resorted hither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and Said unto them, Whom seek ye? They answered him, *Jesus of Nazareth*. Jesus Saith unto them, I am he. And *Judas* also, which *betrayed* him, stood with them. As soon then as he had Said unto them, I am he, they went *backward*, and *fell* to the ground. Then asked he them again, Whom seek ye? And they said, *Jesus of Nazareth*. Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way: That the saying might be fulfilled which he Spake, Of them which thou gavest me, have I lost none. Then Simon Peter, having a *sword*, drew it and *smote* the high priest's *servant*, and cut off his right *ear*. The servant's name was Malchus. John 18: 1—10.

Samson being enraged because of his father-in-law giving his wife to his companion, caught a number of foxes, and having fastened fire-brands to their tails, he let them loose in the corn and vineyards of the Philistines, and they destroyed both; whereupon the Philistines becoming enraged with Samson's wife and her father, as the cause of all their losses, burn them

both with fire. This symbolizes the victory of Christ over his enemies by his Spirit, and their being cast into everlasting fire, where their worm dieth not and the fire is not quenched.

SYMBOLS. And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam. Judges 15: 3—8.

SUBSTANTIVE. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus Said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *hell*, into the *fire* that never shall be *quenched*: Where their worm dieth not, and the fire is not quenched. Mark 9: 38—44.

The Philistines, because of the injury done them by Samson, make war upon Israel, and the tribe of Judah to appease

the Philistines and save themselves, bind Samson and deliver him up to his enemies; whereupon the *Spirit* of the Lord came mightily upon him, and he breaks the cords with which he was bound, and slays a thousand men with the jaw-bone of an ass. Becoming sore athirst from exhaustion, he called on the Lord for water, and obtains it. This symbolizes the binding of our Savior by his brethren, and delivering him to Pontius Pilate, the Roman governor, also his thirsting upon the cross, and bursting the bonds of death in the resurrection; and thus defeating the expectations of his enemies.

SYMBOLS. Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.— And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jaw-bone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramathlehi. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and

now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout: and when he had drunk, his spirit came again, and he revived. Wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years. Judges 15: 9—20.

SUBSTANTIVE. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had *bound* him, they led him away and *delivered him* to Pontius Pilate the *governor*. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. Matt. 27: 1—5.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, Saith, I *thirst*. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he Said, It is finished: and he bowed his head, and gave up the ghost. John 19: 28—30.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is *risen*. Remember how he Spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his

words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Luke 24: 1—11.

The following is another remarkable case in which God permits evil in his disciples, to prove to them through sore afflictions his retributive justice in their punishment, and also his wisdom and goodness in bringing good out of evil, in the accomplishment of his purposes; always holding man responsible for the violation of his law, but frequently overruling the wickedness of man, in turning it against himself, and bringing it into subserviency in effecting his designs.

Samson's taking up with Delilah, was a violation of the law; her being a heathen woman and the connection illegal, her betrayal of him proves the impossibility of an harmonious connection between Christ and Belial, and Samson's punishment was but the legitimate result of an unholy alliance; while the destruction of the Philistines, which was the result of this sin, proves the inscrutable wisdom of God in making the wrath of man to praise and glorify him. All this history of Samson, of Israel, and of the Philistines, taken in connection, symbolizes the history of Christ; of his spiritual Israel, and his Philistine enemies; so far as the economy of God in human redemption is concerned.

SYMBOLS. And it came to pass afterward, that he loved a woman in the valley of Sorck, whose name was Delilah.— And the lords of the Philistines came up unto her, and said unto her, *Entice* him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs, that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her

seven green withs which had not been dried, and she bound him with them. (Now there were men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he broke the withs as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liars in wait abiding in the chamber.) And he broke them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with a web. And she fastened it with a pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass when she pressed him daily with her words, and urged him, so that his soul was vexed unto death: That he told her all his heart, and said unto her, There hath not come a razor upon mine head: for I have been a *Nazarite* unto God from my mother's womb: If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewn me all his heart. Then the lords of the Philistines came up unto her, and brought *money* in their hand. And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head: and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee,

Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country: which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house: and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women: and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might: and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years. Judges 16: 4—31.

SUBSTANTIVE. And while he yet Spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus Said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and *took* him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then Said Jesus unto him, Put up again thy sword into its place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour Said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the *disciples forsook* him, and fled. And they that had laid *hold* on Jesus, *led* him away to Caiaphas the high priest, where the scribes and the elders were assembled. Matt. 26: 47—57. Then Judas which had *betrayed* him, when he saw that he was condemned, repented himself, and brought again the thirty *pieces* of *silver* to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the *silver pieces*, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty *pieces of silver*, the price of him that was valued, whom they of the children of Israel did

value: And gave them for the potter's field, as the Lord appointed me. Matt. 27: 3—10.

Jesus, when he had *cried* again with a loud voice, yielded up the *ghost*. And behold, the veil of the *temple* was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent: And the graves were opened, and many bodies of the saints which slept, arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God. And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was *Mary Magdalene*, and the other Mary, sitting over against the sepulchre. Matt. 27: 50—61.

We here dismiss Samson as Judge of Israel. He was, in some respects, a very extraordinary man. He was son of Manoah, and tribe of Dan. He was born 1161 years before the christian era, and judged Israel twenty years, and died 1120 years before Christ, at the age of forty-one years. He does not appear to have been a man of much morality or piety, but one of those instruments in the hand of the Father which he often uses to chastise the enemies of his people, without, seemingly, much regard to the moral character of the Agent. In some of the circumstances of his conception, birth, life, and offices, he clearly typifies Christ as the Savior of spiritual Israel, as has been clearly shown in the preceding chapter, in the numerous collations given of his history with

that of his great Antitype: to which the circumstance of his extraordinary strength might be added as symbolizing the *Strength* of Israel.

As we have already remarked in the collations, his history is fraught with much valuable instruction for the Church and the world, as containing demonstrative evidence of the wisdom and power of God, in so combining sovereignty of power and purpose with the free agency of man, as to permit evil in the creature in order to accomplish his grand designs in the government of the world, and the salvation of man, and has been denominated the wisdom and power of God in bringing good out of evil. It was certainly so in some acts in the history of Samson, as it is also in the history of Judas.

After a life of much toil and hardship with the Philistines, the natural foes of Israel, during which time he slew many of them in an almost miraculous manner, he came to his death by pulling down the temple of Dagon upon himself, and his enemies and tormenters; and thus typifying Christ, in his death, he destroyed more of his enemies in that act, than all of his life before.

'And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords of the Philistines, and upon all the people that were therein. So the dead which he slew at his death, were more than they which he slew in his life.'

CHAPTER VII.

ELI A TYPE OF CHRIST.

Hannah, the wife of Elkanah, being barren, prayeth in the Tabernacle, for a child, and voweth, in the event of her prayer being granted, to dedicate the child to the Lord. Eli the

priest perceiving her, first rebuked her as being drunk, but ascertaining the nature of the case, blesseth Hannah in the name of the Lord and promiseth that her petition should be granted. In faith of this promise, Hannah became cheerful, conceived, and bore a son, whom she called Samuel. These circumstances symbolized the conception and birth of Christ, of whom Samuel was an expressive type.

SYMBOLS. So Hannah rose up after they had eaten in Shiloh, and after they had drunk; (now Eli the priest sat upon a seat by a post of the temple of the Lord:) And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart: only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. 1 Sam. 1: 9—18.

SUBSTANTIVE. And blessed is she that believeth: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior. For he hath regarded the *low* estate of his handmaiden: for behold, from henceforth all generations shall call me *blessed*.

For he that is mighty hath done to me great things: and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm: he hath scattered the *proud* in the *imagination* of their hearts. He hath put down the mighty from their seats, and *exalted* them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy: As he Spake to our fathers, to Abraham, and to his seed, for ever. Luke 1: 45—55.

According to the time of life after the promise made to Hannah, she was delivered of a son, and after he was weaned, she brings him to Shiloh, and offers him with sacrifices, to the service of the Lord forever, according to her promise before his conception. This is typical of Christ's circumcision and presentation in the Temple by his parents.

SYMBOLS. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up: for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his Word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, as my soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed: and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord: as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. 1 Sam. 1: 20—28.

SUBSTANTIVE. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the *circumcising* of the child, his name was called *Jesus*, which was so named of the angel before he was *conceived* in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to *Jerusalem*, to present him to the Lord: (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. Luke 2: 19—24.

The sacrifices offered above on the part of Elkanah and Hannah, were an acknowledgement of sin, and a ratification of the covenant entered into on the part of the Father, on the one part, and Elkanah and Hannah on the other part.— In the case of our Savior, it was done to fulfill the law, as in the case of his baptism; for Said he, ‘Thus it becometh us to fulfill all righteousness.’

Samuel is constituted mediator and Judge in Israel as a type of Christ. The Father reveals to him his purpose concerning Eli and his sons, which revelation Samuel makes known to Eli. This is a type of Christ’s Mediation, and revelation of his Father’s Will to the world.

EMBLEMS. And the Lord Said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken, concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever. And Samuel lay until the morning, and opened the doors of the house of the Lord: and Samuel feared to shew Eli the vision. Then Eli

called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me, of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the Word of the Lord. 1 Sam. 3: 11—21.

In the appointment and inauguration of Samuel to the mediatorial office in Israel, we discover as in all similar cases, a two-fold Trinity. First, the Spiritual Trinity in Creation and Legislation, in these words: And the Lord Said to Samuel, Here are the *Father* who *Spake*, and the *Holy Ghost* through which he *Spake*. Then the Trinity stands, as always, The Father, the Word, and the Holy Ghost. This Trinity created and constituted *Samuel* mediator between the Father, and Israel: and now Samuel is the middle Person, in the Compound, Executive, Typical Trinity in Redemption: and the Persons, in this Trinity, stands thus—the Father, Samuel, and the Holy Ghost. The Holy Ghost, proceeding from the Father, in the Word, to Samuel, and through Samuel to Israel: and thus the Compound, Executive, Typical Trinity in Redemption, operates throughout the Administration of Samuel, in all the Legislative acts of the Spiritual Trinity.

The second section of this brace, is the following :

SUBSTANTIVE. Wherefore, when he cometh into the world, he Saith, Sacrifice and offering thou wouldest not, but a *body* hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offerings for sin thou wouldest not, neither hadst pleasure therein: which are offered by the law: Then said he,

Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Heb. 10: 5—14.

For the satisfaction of those who may think they find in the above passage a warrant for the *Eternity* of the *Son* of God, we will explain.

It has already been shown, and it is universally acknowledged, that the Holy Ghost, and the Word, *proceeded* from the Father; hence there must be a priority in the Father, to the Holy Ghost, and the Word. It has also been shown, that the Father *Speaks* through the Holy Ghost.

The Holy Ghost can as truly address the Father through the Word, as the Father can Speak through the Holy Ghost to the Son, and through the Son to the world. The Son is the Executor of the Father's Will; but it is through the Power of the Holy Ghost; the Holy Ghost executes the Will of the Father in Redemption; but it is through the merit of Christ's Atonement.

God now executes his purpose made known to Eli through Samuel, of cutting off his house from the priesthood; because his sons acted vile and he restrained them not. This symbolizes the curses visited upon the Church and the world in consequence of a corrupt Ministry.

SYMBOLS. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came unto the city and told it all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

Now Eli was ninety and eight years old: and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. And his daughter-in-law, Phinehas' wife, was with child near to be delivered: and when she heard the things that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed: for her pains came upon her. And about the time of her death, the women that stood by her said unto her, Fear not: for thou hast borne a son. But she answered not, neither did she regard it. And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband.) And she said, The glory is departed from Israel: for the ark of God is taken. 1 Sam. 4: 12—22.

SUBSTANTIVE. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For *many shall come* in my name, saying, I am Christ: and shall deceive many. And ye shall hear of *wars*, and *rumors of wars*: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the *beginning of sorrows*. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and

shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. Matt. 24: 3—13.

Israel relapsing into idolatry are given up to bondage under the Philistines; after twenty years of servitude under this galling yoke they repented of their folly and lamented after the Lord, and besought Samuel as mediator to pray to the Lord for them, and promise to put away their idols.—Samuel hearkens to their entreaties, and instructs them how to act in reference to their being again received under the divine protection, and delivered from their enemies. This figurative of the intercession of Christ for his people and their emancipation from the bondage of sin and satan.

FIGURE. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroath, from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroath, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said unto Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel: and the Lord heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discom-

fited them: and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mispheh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. 1 Sam. 7: 3—12.

SUBSTANTIVE. And there was a strife among them, which of them should be accounted the greatest. And he Said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority over them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I *appoint* unto you a *kingdom*, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, *judging* the twelve tribes of Israel. And the Lord Said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have *prayed* for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both to prison, and to death. And he Said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me. And he Said unto them, When I sent you without purse, and scrip, and shoes; lacked ye any thing? And they said, Nothing.—Then Said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I Say unto you, that this that is *written* must be yet accomplished in me, And he was reckoned among the *transgressors*: for the things concerning me have an *end*. Luke 22: 24—31.

The Philistines being completely subdued, Samuel and Israel live in peace. Samuel had three stations besides his home in Ramah, where he went once a year for the convenience of the people, and heard the cases presented, and passed

judgment upon them ; and he officiated as judge all the days of his life. This typifies his Antitype, who was always going about teaching the people, and administering consolation to the distressed, healing the sick, and cleansing the leprous.

SYMBOLS. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath ; and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah ; for there was his house ; and there he judged Israel ; and there he built an altar unto the Lord. 1 Samuel 7: 13--17.

SUBSTANTIVE. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they *besought* him for her.—And he stood over her, and *rebuked* the fever ; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and *healed* them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ. And when it was day, he departed, and went into a desert place ; and the people sought him, and came unto him, and stayed him that he should not depart from them. And he Said unto them, I must preach the kingdom of God in *other cities also*, for therefore am I *sent*. And he preached in the *synagogues* of Galilee. Luke 4: 38—44.

By reason of the ill government of Samuel's sons, the Israelites ask a king to reign over them. Samuel protests their petition, and they still persist in the request ; whereupon Samuel is instructed of the Lord to grant their request, but

still protests the inovation, and warns them of the consequences. This typifies the rejection of Christ by the Jews.

SYMBOLS. And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord.— And the Lord Said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses,

and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. 1 Samuel 8: 1—18.

SUBSTANTIVE. He Said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens *hated* him, and sent a message after him, saying, We will not have this *man* to *reign* over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant, Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I Say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine *enemies*, which would not that I should *reign* over them, bring hither and *slay* them before me. Luke 19: 12—27.

Samuel testifieth his integrity before all Israel, who acquit

him publicly of any immorality, or malpractice in office during his Administration, and thus assume the responsibility of choosing a king, contrary to God's Theocracy in governing Israel through the mediation of Judges. This typifies the rejection of Christ by his people, and their choosing a murderer in his stead.

SYMBOLS. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness. And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. 1 Samuel 12: 1—7.

SUBSTANTIVE. And Pilate, when he had called together the chief priests, and the rulers, and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found *no fault* in this man, touching those things whereof ye accuse him; No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him: I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out *all at once*, saying, Away with *this man*, and release unto us Barabas: (Who, for a certain sedition made in the

city, and for *murder*, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, *Crucify him, crucify him.* And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be *crucified*: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. Luke 23: 13—24.

Samuel, as mediator and prophet, anointeth David king of Israel, at the command of the Lord. This symbolizes the anointing of the Holy Ghost, and also the anointing of Christ.

SYMBOLS. And the Lord Said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord Said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord Spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord Said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jes-

se, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord Said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah. 1 Samuel 16:1—13.

SUBSTANTIVE. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of *ointment*, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and *anointed* them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, Said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most.— And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not *anoint*: but this woman hath *anointed* my feet with *ointment*. Where-

fore I say unto thee, Her sins which are many are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. And he Said unto her, Thy *sins* are *forgiven*. And they that sat at meat with him, began to say within themselves, Who is this that *forgiveth sins also* ? And he Said unto the woman, Thy faith hath saved thee ; go in peace Luke 7: 36—50.

The above symbolizes Christ as anointing with the Holy Ghost. Christ also used symbols of the anointing of the Holy Ghost ; as in the case of the blind man whom he restored to sight. The next we read of Samuel is, that he *died*; and in this also he was a type of the humanity of Christ.

TYPE. And Samuel *died*: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. 1 Samuel 25: 1.

ANTITYPE. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; And the graves were opened, and many bodies of the saints which slept, arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Mat. 27: 50—53.

Few men that have ever lived, have left a more spotless character behind them than Samuel. He was the son of Elkanah, and of Hannah, of the tribe of Levi, and family of Kohath. He was born in the year of the world, 2848, and died in the 98th year of his age. Whether he was a regular priest or not is doubted. The apostle numbers him the first of the chain of prophets ; he anointed two kings of Israel, Saul, and David ; and justly stands in the first rank of the holy and exemplary men of the world. Imbued with a large portion of the Spirit, he shone a bright star in the firmament of Israel, and his character has exerted a happy influence on the world in all succeeding ages. The eventful scenes through which he passed tested the integrity of his nature and the purity of his heart ; and with a firmness and constancy of purpose almost without a parallel, he maintained his integrity

amid surrounding corruption; and as a rock in the ocean, he remained unmoved by the storms and the waves of contending factions; and the muddy waters of a corrupt and rebellious people. Thus lived, and thus died the prophet Samuel, the seventeenth and last of the Judges in Israel.

“And Samuel *died*, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.”

AN EXPOSITION OF THE TRINITIES

PART FOURTH.

CHAPTER I.

DAVID A TYPE OF CHRIST.

David is anointed king of Israel by Samuel, and thus becomes a type of Christ, as mediator between the Father and Israel.

And Samuel said unto Jesse, Are here all thy children?— And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.— And the Lord Said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah. 1 Samuel 16: 11—13.

In the above act of anointing David king of Israel, we discover a two-fold Trinity. 1. The Spiritual Trinity, in Creation and Legislation, in these words: And the Lord Said, Arise, anoint him. Here are, the *Father*, and his *Word*, and the *Holy Ghost*, through which the *Word* came. 2. The Compound, Executive, Typical Trinity, in Redemption; in which David is constituted mediator between the Father and Israel: and here the Persons in the latter Trinity, stand thus: The *Father*, *David*, and the *Holy Ghost*; and thus this Trinity operates throughout the Administration of David. The *Word*, proceeding from the *Father*, through the *Holy Ghost*, to *David*, and through *David*, to Israel.

The first remarkable feat of courage and skill we have in David's life as a type of Christ, is the case of his meeting in battle, and slaying the Philistine giant and champion, who defied the armies of Israel forty days in succession, who were panic struck at the enormous size and martial bearing of Goliath. David meets him in the name of the God of the armies of Israel, and slays him with a stone from a sling. This symbolizes Christ's victories over his spiritual foes.

SYMBOLS. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. 1 Samuel 17: 20—27.

SUBSTANTIVE. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm-trees, and went forth to meet him, and cried, Hosanna ; Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon ; as it is written, *Fear not,*

daughter of Zion: behold, thy *King* cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they had heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye *prevail nothing*? behold, the world is gone after him. John 12: 12—19.

David slayeth Goliath, the Philistine Champion, with a stone from a sling, when the Philistine army is routed, and many of them slain. Israel obtains a complete victory and David is promoted. In this David typifies Christ in his victories over his enemies, by the power of his Spirit, and the apparently simple means he employs in effecting his grand purpose of human salvation.

SYMBOLS. And he (David) took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a srip; and his sling was in his hand: and he drew near to the Philistine.— And the Philistine came on, and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods. And the Philistine said unto David, Come to me, and I will give thy flesh unto the fowls of the air, and the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of

the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. 1 Samuel 17: 40—54.

SUBSTANTIVE. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but to us which are saved, it is the power of God. For it is written, I will *destroy* the *wisdom* of the wise, and will bring to nothing the understanding of the prudent. Where then is the wise? where is the scribe? where is the disputer of this world? hath not God made *foolish* the *wisdom* of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach *Christ* crucified, unto the Jews a stumbling-block, and unto the Greeks foolish-

ness ; But unto them which are called, both Jews and Greeks, Christ the *power* of God, and the *wisdom* of God. Because the *foolishness* of God is wiser than men ; and the *weakness* of God is *stronger* than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many *mighty*, not many *noble* are called: But God hath *chosen* the foolish things of the world to *confound* the wise ; and God hath *chosen* the weak things of the world to confound the things which are *mighty* ; And base things of the world, and things which are *despised*, hath God *chosen*, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. 1 Cor. 1: 17—29.

Jonathan, David's friend, keeps him advised of Saul's malicious designs towards him, and convinces Saul of the important services of David, and protests his innocence; wherefore Saul repents of his malicious purposes, and promises to desist. This symbolizes the maliciousness of the Jews towards the Messiah and his convincing them of his innocence before the multitude.

SYMBOLS. And Saul spake to Jonathan his son, and to all his servants, that they should kill David, But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his words have been to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, and slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things.

And Jonathan brought David to Saul, and he was in his presence, as in times past. 1 Sam. 19: 1—7.

SUBSTANTIVE. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will *kill* thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which *killest* the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your *house* is left unto you *desolate*. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. Luke 13: 31—35.

Saul's wrath is again kindled at David's success in war, and sending messengers to take him, they are imbued with the Spirit of prophecy; Saul finally going himself is endowed with the same Spirit. This symbolizes the Spirit of Christ imparted to his followers; and their former enmity being subdued and a union in the Spirit succeeding.

SYMBOLS. So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ra-

mah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, is Saul also among the prophets? 1 Sam. 19: 18—24.

SUBSTANTIVE. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him: *but no man laid hands on him.* Then came the officers to the chief priests and Pharisees: and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believee on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house. John 7: 40—53.

David flying from Saul cometh to the cave of Adullam, where many of all characters resort unto him whom he reforms and makes useful to the State. This symbolizes the reformation of all characters under the influence of Christ's Spirit.

SYMBOLS. David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt and every one that was discontented gathered themselves unto him: and he became a captain over them: and there were with him about four hundred men. And David went thence to Mizpach of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be with*

you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet Gad said unto David, Abide not in the hold: depart and get thee into the land of Judah. Then David departed, and came into the forest Hareth. When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him :) Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds: That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? 1 Sam. 22: 1—8.

SUBSTANTIVE. *Wash* ye, make you *clean*: put away the *evil* of your doings from before mine eyes: cease to do evil: Learn to do *well*: seek judgment, relieve the *oppressed*, judge the fatherless, plead for the widow. Come now and let us reason together, *saith* the *Lord*: though your sins be as *scarlet*, they shall be as white as *snow*: though they be red like *crimson*, they shall be as *wool*. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the *Lord* hath spoken it. Isaiah 1: 16—20. Again, And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the *blood* of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of

the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7: 13—17.

The town of Keilah being threatened by the Philistines, David inquires of the Lord whether he should go with his men to the rescue. He is ordered to go with the promise that he would deliver the Philistines into his hand. So David went down with his men and smote the Philistines with a great slaughter, and delivered the town out of their hand. This symbolizes Christ's spiritual victories over the enemies of truth and righteousness through the instrumentality of his Spirit.

FIGURE. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors. Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? Then David inquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. And it came to pass, when Abiathar the son of Abimelech fled to David to Keilah, that he came down with an ephod in his hand. And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand: for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him: and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy ser-

vant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord Said, He will come down. Then said David, Will the men of Keilah, deliver me and my men into the hand of Saul? And the Lord Said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah: and he forbare to go forth. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. 1 Sam. 23: 1—15.

Nothing could be more clearly expressed, than is expressed in the above section: that Saul would go down to Keilah, and that the people would deliver David into his hand, and yet neither occurred; for David exercised his moral agency, and with his men left the town; and Saul hearing of his departure turned his course another way. The same doctrine is involved in the case of Jonah at Nineveth, and in every case where the fulfillment of prophecy is suspended on human agency. Even the destruction of Jerusalem which had been the great subject of prophecy for so many ages, would have been averted had the inhabitants thereof hearkened to the words of Jeremiah only a few days before the event occurred.

Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire: and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. Jer. 38: 17—18.

The substantive of the above quoted passage of Scripture, 1 Sam. 23: 1—15, is the following, and the second section of the brace.

SUBSTANTIVE. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father : for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not : but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken : Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest : because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him. Therefore they *sought* again to take him : but he *escaped out of their hand*, And went away again *beyond Jordan* into the place where John at first bap- tized : and there he *abode*. And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true. And many believed on him there. John 10: 31—42.

David being dismissed from the Philistine army by Achish returns to Ziklag, where he had left his wives and property, and finds it burned and his wives and effects carried off by the Amalekites. He asks counsel of the Lord how he should act, and is encouraged to pursue the marauders, with the promise of recovering all he had lost and taking spoil from the enemy. This symbolizes the ravages committed on the Church by her enemies, in her persecutions, oppressions and slaughters.

SYMBOLS. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire ; And had taken the women captives that were therein ; they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and behold, it was burned with fire ; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him

lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed: for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimeleck's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. 1 Samuel 30: 1—10.

SUBSTANTIVE. And I saw when the *Lamb* opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a *bow*; and a *crown* was given unto him: and he went forth *conquering*, and to conquer. Rev. 6: 1—2.

David overtakes the Amalekites, in the camp, eating, drinking, and dancing, and in the midst of their mirth and hilarity, he falls upon them with the sword, and slays them from the twilight, to the evening of the next day; so that only four hundred young men who rode upon camels escaped. Thus David recovered his two wives and all that the Amalekites had carried away. This symbolizes the great victory of the Son of man over the enemies of his Bride in the latter day glory.

SYMBOLS. And when he had brought him down, (the Egyptian) behold, they were spread abroad upon all the earth, (the Amalekites) eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Juhah. And

David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. And David took all the flocks and the herds which they drove before those other cattle, and said, This is David's spoil. 1 Samuel 30: 16—20.

SUBSTANTIVE. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the *Son of man*, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the *earth* was *reaped*. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for the grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the *wrath of God*. And the wine-press was trodded without the city, and *blood* came out of the wine-press, even unto the *horse-bridles*, by the space of a thousand and six hundred furlongs. Rev. 14: 14—20.

David and his men returning to Ziklag, he sends of the spoils he had taken from the enemy, presents to the elders of Judah, who were his friends. This symbolizes the spiritual blessings which come through Christ to his friends.

SYMBOLS. And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even unto his friends, saying, Behold a present for you, of the spoil of the enemies of

the Lord ; To them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir, And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, And to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach, And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt. 1 Samuel 30: 26—31.

SUBSTANTIVE. As my Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I Spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his *friends*. Ye are my *friends*, if ye do whatsoever I command you. Henceforth I call you not servants ; for a servant knoweth not what his lord doeth: but I have called you *friends* ; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.—John 15: 9—17.

David lamenteth the disastrous fate of Saul and Jonathan, and their untimely death. This symbolizes the lamentations of the Savior over the unhappy fate of Jerusalem, because of their unbelief and hardness of heart.

SYMBOLS. And David lamented with this lamentation over Saul, and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen ! Tell it

not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights ; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle ! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished. 2 Samuel 1:17—27.

SUBSTANTIVE. And when he was come near, he beheld the city and *wept* over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace ! but now they are *hid from thine eyes*. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy *children* within thee: and they shall not leave in thee one stone upon another: because thou knowest not the time of thy *visitation*. And he went into the temple, and began to cast out them that sold therein, and them that bought, Saying unto them, It is written, My house is a house of prayer, but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people *sought to destroy* him. And could not find what they might do: for all the people were very *attentive to hear him*. Luke 19: 41—48.

David inquires of the Lord whether he shall go up to any of the cities of Judah, and is directed to go up to Hebron,

whereupon he goes up with all his men and all their families and effects ; and they anointed David king over the house of Judah. This symbolizes the anointing of Christ, King of Judah.

SYMBOLS. And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah ? And the Lord Said unto him, Go up. And David said, Whither shall I go up ? And he Said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.— And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David saying, That the men of Jabesh-gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Jacob have anointed me king^r over them. 2 Samuel 2: 1—7.

SUBSTANTIVE. Again the next day after, John stood, and two of his disciples ; And looking upon Jesus as he walked, he saith, Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and Saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ? He Saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias ; which is, being interpreted, the *Christ*. And he brought him to Jesus. And when Jesus beheld him, he Said, Thou

art Simon the son of Jona: thou shalt be called Cephas ; which is, by interpretation, a stone. John 1: 35—42.

In the wars between the house of Saul and the house of David for supremacy in Israel, the house of David waxeth stronger, until the house of Saul is entirely overturned, and David's is triumphant. This typifies the increasing power and dominion of Christ's kingdom upon earth, until his enemies be made his footstool.

TYPE. And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman? So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him: To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba. And he could not answer Abner a word again, because he feared him. 2 Samuel 3: 6—11.

ANTITYPE. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou has multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of the oppressor, as in the days of Midian. For every battle of the warrior is with confused noise, and garments

rolled in blood ; but this shall be with burning and fuel of fire. For 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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the *increase* of his government and peace there shall be *no end*, upon the *throne* of *David*, and upon his *kingdom*, to order it, and to establish it with judgment and with justice from henceforth even *for ever*. The zeal of the Lord of hosts will perform this. Isaiah 9: 1—7.

In the last section of the above brace, Christ is described by appellations, some of which answer to his human, and some to his Divine nature. The *Child born* ; the *Son given* ; the *Wonderful* ; *Counsellor*, are all appropriate to his human nature: But the *mighty God*; the *everlasting Father* ; apply exclusively to his *Divine* nature ; the term *Prince of Peace*, is applicable to the two natures *united*.

David is anointed at Hebron king over all Israel. This is the third time David was anointed, and points to the three anointings of *Christ*.

SYMBOLS. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Israel: and the Lord Said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron ; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem unto the Jebusites the inhabitants of the land: who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking David cannot come in hither. Nevertheless, David took the strong hold of Zion: the same is the city of David. And David said

on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. 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 Samuel 5: 1--10.

SUBSTANTIVE. Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster-box of very *precious ointment*, and *poured* it on his *head* as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he Said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath *poured this ointment* on my body, she did it for my burial.— Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told as a memorial of her. Matthew 26: 6—13.

The Philistines becoming alarmed at David's growing power, unite their forces and come out to battle; whereupon David inquires of the Lord for instructions, and is ordered to go up against them with the promise of victory. This symbolizes the conquests of Messiah over his spiritual foes.

SYMBOLS. But when the Philistines heard that they had anointed David king over 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. And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord Said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies be-

fore me, as the breach of waters. Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them. And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the Lord, he said, Thou shalt not go up: but fetch a compass behind them, and come upon them over against the mulberry-trees. 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 Samuel 5: 17—25.

SUBSTANTIVE. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast *slain*, and hast redeemed us to God by thy *blood* out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall *reign* on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the *Lamb* that was *slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the *Lamb*, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Rev. 5: 9—14.

David attempts to bring up the Ark from Kirjath-jearim to Jerusalem on a new cart, on the way, Uzzah who assisted in driving the cart, for his irreverance in taking hold of the sacred type, is struck dead by the Spirit of the Lord; whereupon David desists in his purpose and deposits the ark in the house of Obed-edom; because of which, the Lord blessed

his household. This symbolizes the spiritual blessings of Christ upon those households who entertain his worship and acknowledge his supremacy, and observe his law to do it.

SYMBOLS. Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio the sons of Abinadab drave the new cart. And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom and all his household. 2 Samuel 6: 1--11.

SUBSTANTIVE. And unto the angel of the Church of the Laodicians write: These things Saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth: Because thou sayest, I am rich, and increased with

goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I *love*, I rebuke and *chasten*: be zealous therefore, and repent. Behold, I stand at the *door* and *knock*: if any man hear my voice, and *open* the *door*, I will come in to him, and will *sup* with him, and he with me. To him that *overcometh* will I grant to *sit* with me in my *throne*, even as I also *overcame*, and am *set* down with my Father on his *throne*. He that hath an ear, let him hear what the Spirit Saith unto the churches. Rev. 3: 14—22.

God promiseth to David great blessings and benefits in his seed. This symbolizes the spiritual blessings and benefits through Christ to the world in raising up a spiritual seed, as the salt of the earth and the light of the world.

SYMBOLS. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David. 2 Samuel 7: 12—17.

SUBSTANTIVE. For unto which of the angels Said he at any time, Thou art my *Son*, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he Saith, And let all the angels of God worship him. And of the angels he Saith, Who maketh the angels spirits, and his ministers a flame of fire. But unto the

Son, he Saith, Thy *throne*, O God, is for ever and ever: a sceptre of righteousness is the *sceptre* of thy *kingdom*; Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows. Heb. 1: 5—9.

Absalom, David's son, forming a conspiracy against him, causeth David to fly from Jerusalem to the mountains, with the priests and the ark. David sends back the priests with the ark to Jerusalem; through the instrumentality of whom he defeats the counsel of Ahithophel and Absalom, and Absalom is slain. This symbolizes the victories of Christ through the ministry of the gospel.

SYMBOLS. And lo, Zadock also, and all the Levites with him, bearing the Ark of the covenant of God: and they set down the ark of God; and Abiather went up, until all the people had done passing out of the city. And the king said unto Zadock, Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadock the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaas thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadock therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. 2 Samuel 15: 24—31.

SUBSTANTIVE. But I Say unto you, That it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty

works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth, you, despiseth me; and he that despiseth me, despiseth him that sent me. And the *seventy* returned again with *joy*, saying, Lord, even the *devils* are *subject* unto us *through thy name*. And he Said unto them, I beheld *Satan* as lightning fall from *heaven*. Behold, I give unto you power to tread on serpents and scorpions, and over all the *power* of the *enemy*: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Luke 10: 12—20.

Hushai, David's agent at the court of Absalom, persuadeth Absalom to refuse the wise counsel of Ahithophel and to adopt that which brought his conspiracy and himself to utter ruin and death, and restored David to the throne of Israel.—This symbolizes God's Providence in thwarting the machinations of the wicked and turning their wisdom to foolishness, and to their own destruction.

SYMBOLS. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multi-

tude ; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had *appointed to defeat* the good counsel of Ahithophel, to the *intent* that the Lord might bring evil upon Absalom. 2 Samuel 17: 7—14.

SUBSTANTIVE. And so all Israel shall be saved: as it is written, There shall come out of *Zion* the *Deliverer*, and shall turn away ungodliness from Jacob: For this is my Covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ; Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the *depth* of the *riches* both of the *wisdom* and *knowledge* of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counselor ? Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him are all things: to whom be glory for ever. Amen.—Romans 11: 26—36.

Justice overtakes Absalom, and he is slain by Joab, while hanging in an oak by the hair of his head. This symbolizes Christ's victory over his enemies, and his exaltation.

SYMBOLS. So the people went out into the field against Israel: and the battle was in the wood of Ephraim ; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty

thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. 2 Samuel 18: 6—17.

SUBSTANTIVE. But those mine *enemies*, which would not that I should reign over them, bring hither, and *slay* them before me. And when he had thus Spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you: in the which at your entering ye shall find a colt tied, whereon yet never

man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their *clothes* in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole *multitude* of the disciples began to *rejoice* and *praise* God with a loud voice, for all the *mighty works* that they had seen; Saying, Blessed be the *King* that cometh in the name of the Lord: *Peace* in *heaven*, and *glory* in the highest. Luke 19: 27—38.

In another war with the Philistines, David's men slew giants, and David triumphed over the enemies of Israel.— This again symbolizes Christ's victories over the most powerful of his foes.

SYMBOLS. Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was the son of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and

he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants. 2 Samuel 21: 15—22.

SUBSTANTIVE. These words Spake Jesus, and lifted up his eyes to heaven, and Said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee: As thou hast given him *power over all flesh*, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. John 17: 1—8.

David's song of thanksgiving for God's manifold blessings and deliverance which he had experienced. This symbolizes Christ's rejoicing in Spirit for the outpouring of the Spirit of the Father and its abundant fruits in the enlightening influences thereof.

SYMBOLS. And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: And he said, The Lord is my rock, and my fortress, and my deliverer: The God of my rock: in him will I trust: he is my shield, and the horn of my salvation, my high tower and my refuge, my savior: thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid: The

sorrows of hell compassed me about: The snares of death prevented me; In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled: the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it, &c. 2 Sam. 22: 1—9.

SUBSTANTIVE. In that hour Jesus *rejoiced in Spirit*, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are *delivered* to me of my *Father*; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, *Blessed* are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them. Luke 10: 21—24.

David's last prophetic song, in which he professeth his faith in God's promises to be beyond expression. This symbolizes Christ's confidence of being heard by the Father, and his final exaltation.

TYPE. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his Word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God: yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. 2 Sam. 23: 1—5.

ANTITYPE. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: For I have *given* unto them the *words* which *thou gavest* me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine: and I am glorified in them. John 17: 5—10.

On the first verse of the above section, it may be necessary to give an explanation, though it has been done virtually several times already. The verse reads thus, "And now, O Father, glorify thou me with thine own self, with the *glory* which I *had* with thee *before* the world was." Say some, Does not this prove the *eternity* of the Sonship of Christ? We answer, Nothing can prove that the Scriptures contradict themselves, or contradict right reason, both of which will have to be done before the *eternity* of the *Sonship* can be proved.—How then are we to harmonise this passage of Scripture with those which testify beyond all controversy as has been abundantly shown that *Jesus the Son of Mary was begotten: was made of a woman?*

There are two modes by which this difficulty may be solved. 1. The *Holy Ghost*, which dwelt in the *Son*, might have *Spoken* to the *Father*, from whom he proceeded; for David in the above brace says, *The Spirit Spake* unto him, equally with the *Word* and the *Father*, and indeed, it is *always* the *Spirit* of God which *Speaks* and *acts*. *The Spirit* then *Spake* unto the *Father*, from whom he proceeded that *He* might be *glorified* with the glory which *He* had with the *Father*, *before* the world was, and *before* he was incarnated in the *Son*, and became a *Servant*. Or, 2. The words may be understood of the *glory* of the *Son*, which God had in anticipation, *before* he was a *Father*; for, the *Son*, his *Mediatorial* office and his *crucifixion*,

and resurrection, were, in the *Divine Mind*, from *Eternity*.

David causeth Solomon his son to be anointed and proclaimed king of Israel and Judah. This symbolizes Christ as king, and the anointing Christ confers on his people by the Holy Ghost, by the which they are made kings and priests unto God the Father.

SYMBOLS. Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king swore, and said, As the Lord liveth, that hath redeemed my soul out of all distress, Even as I swore unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. And king David said, Call me Zadock the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadock the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne: for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and re-

joiced with great joy, so that the earth rent with the sound of them. 1 Kings 1: 28—40.

SUBSTANTIVE. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the *Lion* of the tribe of Juda, the *Root* of *David*, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, 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. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the *prayers* of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God *kings* and *priests*: and we shall *reign* on the earth. Rev. 5: 1—10.

David, aware of his life's drawing to a close, gives his last charge to Solomon and *dies*. This symbolizes the charge of Christ to his apostles before his ascension.

SYMBOLS. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man: And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest,

and whithersoever thou turnest thyself. That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Moreover, thou knowest also what Joab the son of Zeruah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring down to the grave with blood. So David slept with his fathers, and was buried in the city of David. 1 Kings 2: 1—11.

SUBSTANTIVE. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And Said unto them, Thus it is written, and thus it behooved Christ, to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the *promise* of my *Father* unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany: and he lifted up his

hands, and *blessed* them. And it came to pass, while he blessed them, he was *parted* from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. And were *continually* in the *temple*, *praising* and *blessing* God. Amen. Luke 24: 44—53.

Thus we conclude the reign of David as a type of Christ, who justly stands in the front rank of those remarkable and world renowned men, who, through much tribulation, enter into the kingdom of God. David, the son of Jesse and tribe of Judah, was born 1081 years before Christ, and died at the age of 66 years, before Christ 1015. He was a man of various fortune and severe experience, and was instrumental under God of effecting much for the Jewish church and people. He came to the throne of Israel in troublous and perilous times, when through the mismanagement and wickedness of Saul, Israel had been defeated and driven before his enemies, and reduced to a servile and degraded condition. From a shepherd boy upon the mountains of Judea, he distinguished himself by many daring and noble exploits of bravery until he ascended the throne of Israel, and finally swayed the sceptre over all the country promised to his fathers. His slaying of the giant Goliath, when but a youth, and thus putting to flight the Philistine army and reviving the drooping courage of his people, stands out upon the page of history as one of the greatest achievements in the annals of warfare: and the many victories he won in the progress of his reign combine to number him among the most skillful, active, and greatest warriors of ancient or modern times. He received three anointments as king, at different periods of time by the same prophet, Samuel. 1. In his fathers house, at Bethlehem. 2. At Hebron, over the tribe of Judah; and 3. At the same place, over all Israel and Judah.

If we consider him as a statesman, he loses nothing in comparison with the ablest of ancient or modern times; with a mind at once comprehensive and minute, he grasped the circumference of kingdoms with the most accurate minutiae of their details; he anticipated the stratagems of his enemies, and martialled and manœvured his armies to meet them; he grap-

pled with them in the strength of the *lion* and the courage of a hero, until he overcame and subdued them: they either fled before him into the wilderness and were scattered upon the mountains, or were led as vassals at his chariot wheels. The interests and happiness of his people lay near his heart, and it was his one business and pleasure to promote them.

As a philosopher, the natural cast of his mind and his large stock of hard earned experience, gave him the advantage of any man of the age in which he lived ; there was nothing in physics or morals, with which he was not acquainted ; with equal facility he ploughed the depths of earth and of ocean ; investigated the phenomena of vegetation and animal existences, and brought their natures and their laws into requisition, in effecting the interests and welfare of his people, and made them subserve his grand designs in the promotion of the grandeur and glory of his kingdom.

As a poet, David justly stands in the front rank of those towering imaginations, who have exhausted the materials of the universe in their sublime descriptions of the great God ; the workmanship of his hand ; the wisdom of his creation ; the mysteries of his providence ; and the wonders of his goodness and mercy in Redemption. The harmony, the melody, and the deep and heart-felt piety of Israel's sweet songster, have ever been esteemed as the glory of the Church, and the spiritual food which has been the life of the saints, and the support of the martyrs in the hour of expiring nature ; and shall dwell upon the tongues and comfort the hearts of God's people, until 'Jerusalem shall go forth as brightness, and salvation as a lamp that burneth.'

Happy for David's character, and happy for the church and the world would it be, did this fair escutcheon stand untarnished. But alas ! alas ! Truth and Justice require us to record the abominable crimes of adultery and murder, of which David was guilty ! and however much our charity may incline us to throw over these crimes the vail of charity ; they stand out prominent upon the page of Truth, and we can only deplore what can never be effaced. We will rejoice in the efficacy of that grace through the blood of David's Antitype

which can pardon, and did pardon what can never be forgotten.

‘So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years ; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.’

CHAPTER II.

OF THE REIGN OF SOLOMON, AS A TYPE OF CHRIST.

Solomon having been anointed king of Israel by order of David his father, and seated upon the throne; the Lord appears to him in a dream and makes with him a covenant and prepares him by the Spirit of Wisdom, for the important duties which lay before him. This was emblematical of the fullness of the *Spirit* which dwelt in Christ.

EMBLEM. In Gibeon the Lord appeared to Solomon in a dream by night: and *God Said*, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness in heart with thee ; and thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?—And the speech pleased the Lord, that Solomon had asked

this thing. And *God Said* unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke ; and behold, it was a dream. And he came to Jerusalem, and stood before the Ark of the Covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants. 1 Kings 3: 5—15.

In the above Covenant made between the Father and Solomon in behalf of Israel, we discover, as always, a two-fold Trinity. 1. The Spiritual Trinity in Creation and Legislation, in these words : 'And *God Said* unto him' ; here we discover the Father who *Spake*, and the *Holy Ghost* as always through which he *Spake*; hence here are the *Father*, the *Word*, and the *Holy Ghost* appointing and constituting *Solomon* mediator between the Father and the Israelites, in whom they dwell in a *measure* of the *Spirit*, and through whom the spiritual and temporal concerns of the Israelitish nation are conducted : and hence, 2. The *Father*, *Solomon*, and the *Holy Ghost* are a Compound, Executive, Typical Trinity, in Redemption : the *Holy Ghost* the *Agent*, operating through *Solomon*, throughout his Administration, or that part of his Administration in which he was faithful to the Covenant ; for be it always remembered that the three Persons in the Typical and Antitypical Trinities, must agree and harmonize in character and purposes ; and whenever the *mediator* violates the conditions of the covenant he is dismissed, by the Father and the *Holy Ghost*, through the *Word*.

The substantive to the first section of this brace may be

found in the following part of the history of our Savior:

SUBSTANTIVE. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.— And John bare record, saying, I saw the *Spirit* descending from heaven like a dove, and it *abode upon him*. And I knew him not: but he that sent me to baptize with water, the same Said unto me, Upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he which baptiseth with the *Holy Ghost*. And I saw and bare record, that this is the *Son* of God. John 1: 29—34.

The counterpart of the ratification of the covenant which Solomon performed by the offering up of burnt-offerings and peace-offerings, before the ark of the Lord, is found in the offering up of Christ's human body through the eternal *Spirit*, to make atonement to the Father for the sin of the world.

Solomon's extensive and peaceable kingdom symbolized the peaceable Kingdom of Christ under the reign of grace, in the latter day glory.

SYMBOLS. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. 1 Kings 4: 20—25.

SUBSTANTIVE. The people that walked in darkness have

seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For 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, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace*. Of the *increase* of his government and *peace* there shall be no end, upon the *throne* of *David*, and upon his *kingdom*, to order it, and to *establish* it with *judgment* and with justice from henceforth even *for ever*. The zeal of the Lord of hosts will perform this. Isaiah 9: 2—7.

God renews the covenant to bless Solomon on condition of his obedience and integrity to its conditions; and Solomon according to instructions, proceeds in building of the Temple. The Temple a type of Christ, and of the house not made with hands, eternal in the heavens.

EMBLEM. And the Word of the Lord came to Solomon, Saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my Word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before it, was forty cubits long. And the cedar of the house within

was carved with knops and open flowers: all was cedar ; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold ; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle ; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. 1 Kings 6: 11—22.

SUBSTANTIVE. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the *bride*, the *Lamb's* wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great *city*, the *holy* Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal ; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates.— And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the *Lamb*. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measurement of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jas-

per ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl ; and the street of the city was pure gold, as it were transparent glass. And I 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. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the *Lamb's* book of life. Rev. 21: 9—27.

Solomon having finished the Temple assembles the elders of Israel, the heads of the tribes, and all the men of Israel, and solemnly dedicates the magnificent structure to the God of Israel. This prayer an emblem of the prayer of Christ for his people.

EMBLEM. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath. who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my father that thou hast promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy Word,

I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee: how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive. 1 Kings 8: 22—30.

SUBSTANTIVE. These words Spake Jesus and lifted up his eyes to heaven, and Said, Father, the hour is come: glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee: For I have *given* unto them the *words* which thou *gavest me*: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. *I pray for them*: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine: and I am glorified in them. John 17: 1—10.

The Lord appears to Solomon the second time and renews the Covenant with him, and through him as mediator to Is-

rael; wherein he promises prosperity and happiness upon the condition of obedience; but threatens wrath, destruction and annihilation in the event of disobedience and apostacy. This symbolizes the prosperity of spiritual Israel in union with Christ, but blight and withering and burning out of Christ.

SYMBOLS. And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do. That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord Said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever: and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them: and this house which I have hallowed for my name, will I cast out of my sight: and Israel shall be a proverb and a by-word among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss: and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil. 1 Kings 9: 1—9.

SUBSTANTIVE. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every *branch* that *beareth* fruit, he *purgeth*

it, that it may bring forth *more* fruit. Now ye are clean through the Word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and your joy might be full. This is my commandment, That you love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. John 15: 1—14.

Solomon transgresses the law of God in marrying heathen wives, who entice him to idolatry, for which he is told that after his death the kingdom shall be rent. This an emblem of the corruptions of the Christian Church because of its departure from the pure doctrines of the gospel and idolizing the world and the things thereof.

EMBLEMS. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives,

which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord Said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom: but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen. 1 Kings 11: 4—13.

SUBSTANTIVE. And to the angel of the church in Pergamos write: These things Saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there *them* that hold the doctrine of Baalam, who taught Balak to cast a *stumbling-block* before the children of Israel, to eat things sacrificed unto *idols*, and to commit *fornication*. So hast thou also them that hold the doctrine of the *Nicolaitanes*, which thing I hate. Repent: or else I will come unto thee quickly, and will *fight* against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit Saith unto the churches: To him that evercometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Rev. 2: 12—17.

Solomon having reigned over all Israel in Jerusalem *forty years*, during which period many wonderful events occurred, and his great wisdom becoming a proverb through the earth, *dies*, and was buried in the city of David his father. In his death also he is a type of Christ.

TYPE. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. 1 Kings 11: 41—43.

ANTITYPE. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, Saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he Said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled. A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden: and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore, because of the Jews' preparation-day: for the sepulchre was nigh at hand. John 19: 28—42.

Thus have we passed through the reign of Solomon as a type of Christ.

Solomon, the son of David and Bathsheba, of the tribe of Judah, was born before Christ 1029 years. He was anointed king of Israel in his eighteenth year, and reigned over all Israel 40 years; and died before Christ 971 years; being 58 years old. His reign may be called the zenith of the glory of the Israelitish nation, being a reign of peace. and having swayed the sceptre over all the country promised to Abraham, to Isaac and to Jacob, as the possession and gl or their posterity.

Solomon, in many respects, excelled the world of mankind. In wisdom, wealth and fame, none before him nor after him, ever equaled him: with a mind that seemed almost to grasp the universe, he revealed the mysteries of nature, sounded the laws of morality, and even dared the throne of the Eternal. The dark domains of Earth and Ocean, opened their bosoms to his penetration, and ministered to his pleasures and subserved the purposes of his vast designs in the construction of the Temple, the building of palaces, and the improvement of his kingdom. Kings and queens delighted to pour their treasures into his coffers, and pay him homage; and all praise become stale and dumb, and all pageantry and magnificence paled before—king Solomon. The beauty of nations was brought into requisition to administer to his pleasures, and the charms of music lent its melting strains to engage his ear and gladden his heart. Sycophants crouched before him and courted a smile and displayed their gaudious livery in strife and emulation: and every thing in nature and romance bowed in submission before him. Such were some of the magnificence of—king Solomon.

But alas! alas! for the ingratitude of poor human nature. In the possession and enjoyment of all these bounties and blessings of Providence, Solomon's heart waxed gross and his mind stupid, and he forsook the God who gave them, and

became an idolator! Like the fatted colt he kicked against his Master. Professing himself to be wise, he became a fool. And changed the glory of the uncorruptible God, into an image make like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave (him) up to uncleanness, through the lust of (his) own heart, Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed for ever.' 'For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ash-toreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.'

'O Jupiter! how art thou fallen?'

Some have doubted whether Solomon ever rose from this state of apostacy and degradation; as we read in a verse or two before his death that he was a murderer at heart, seeking to kill Jeroboam for aspiring to the throne. But a closer examination of dates well show that *five* years elapsed between this purpose of Solomon's and his death; during which time he wrote the book of Ecclesiasticus; from which it is evident that Solomon was restored to the Divine favor and an inspired man. This book of Ecclesiastes is the last act of which we read in Solomon's life, from which we are authorized to believe that he died in the favor of his God. Thus then, while we deplore the depravity and weakness of our nature in departing from the living God, we are constrained to magnify the grace of God for his long suffering kindness and abundant mercy, in pardoning the guilty and remembering their iniquities no more.

While we find much in the life and character of Solomon to admire, we at the same time find much to deplore: his occasional acts of cruelty have tarnished his fair escutcheon, and his swinish lust which he permitted to triumph over him in the number of his wives and concubines, will forever degrade him in the estimation of the virtuous, and while the world sneers at these acts of lustful indulgence in the high

places of the church. Zion mourns in sackcloth that such cases are but too true to deny!

'And Solomon slept with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead.'

CHAPTER III.

OF THE PROPHET ELIJAH, A TYPE OF CHRIST.

The next type of Christ which we shall notice is that of Elijah, the Tishbite, who was of the inhabitants of Gilead, beyond Jordan, whose remarkable and interesting character, whose sobriety of life, fearless courage in the cause of God and the astonishing miracles which he performed through the Power of the Spirit of God which dwelt in him, will be at once highly interesting and profitable to the reader.

Elijah's mediatorial and prophetic offices open thus:

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the *Word* of the *Lord* came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook: and I have commanded the ravens to feed thee there. So he went and did according unto the *Word* of the *Lord*: for he went and dwelt by the brook Cherith, that is before Jordan. And ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. And it came to pass after awhile, that the brook dried up, because there had been no rain in the land. 1 Kings 17: 1—7.

In the above Covenant between God and Elijah, as always,

we discover a two-fold Trinity. 1. The Spiritual Trinity in Creation and Legislation; in these words, 'And the *Word* of the *Lord* came unto him, *Saying*, Here is, the *Father*, the *Word*, and the *Holy Ghost*; through which the *Word* was *Spoken*, and came with the *Word*, and in the *Words* to *Elijah*, and inspired him to undertake, and enabled him to perform the mission now assigned him.

2. The Compound, Executive, Typical Trinity in Redemption; which Trinity stands thus—The *Father*, *Elijah*, and the *Holy Ghost*. The *Holy Ghost* proceeding from the *Father* in the *Word* to *Elijah*, and through *Elijah*, as *mediator*, to Israel Thus the Trinity operates, and thus the Spiritual and Political affairs of Israel are conducted, throughout the *mediatorial*, and prophetic offices of *Elijah*.

EXAMPLE.

Elijah is ordered by the Father, through the Word, to arise and go to Zarephath to a widow woman who was poor, and whom Elijah miraculously feeds. This typifies 'our Savior, feeding miraculously the thousands of Israel by multiplying the few loaves and fishes.

SYMBOLS. And the Word of the Lord came unto him, *Saying*, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said. As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son.

For thus Saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and he, and she, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord, which he Spake by Elijah. 1 Kings 17: 8—16.

SUBSTANTIVE. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the village, and buy themselves victuals. But Jesus Said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but *five loaves* and *two fishes*. He Said, *Bring* them hither to me. And he commanded the multitude to sit down on the grass, and *took* the *five loaves*, and the *two fishes*, and looking up to heaven, he blessed, and brake, and gave the *loaves* to his *disciples*, and the disciples to the *multitude*. And they *did all eat* and were *filled*; and they took up of the fragments that *remained*, *twelve* baskets full.—And they that had eaten were about five thousand men, besides women and children. Matt. 14: 15—21.

Elijah raiseth the widow's son to life, by reason of which she confesseth her faith in him as a man of God. This symbolized the raising of the widow's son of Nain to life by Christ.

SYMBOLS. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times,

and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the *Word* of the Lord in thy mouth is truth. 1 Kings 17: 17—24.

SUBSTANTIVE. And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a *dead man* carried out, the *only son* of his *mother*, and she was a *widow*: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and Said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he Said, *Young man*, I Say unto thee, Arise. And he that was dead sat up, and began to speak: and he *delivered* him to his *mother*.— And there came a fear on all: and they glorified God, saying, That a great *Prophet* is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things. Luke 7: 11—18.

Elijah reprovng king Ahab for idolatry, charges upon him the cause of the drought and famine in Israel; orders Ahab to gather all Israel, and the prophets of Baal to mount Carmel, and there with him to test the respective claims of the God of Israel, and their idols: the issue convinces all that the God of Israel is the true God, and Elijah his authenticated prophet. This symbolizes the idolatrous worship reprobated by the apostles, contrasted with the one God and the operations and influences of his *Spirit*.

SYMBOLS. And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and

thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered.— And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And he repaired the altar of the Lord that was broken down. And Elijah took twelve

stones, according to the number of the tribes of the sons of Jacob, unto whom the Word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.— And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near [and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord: he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.— 1 Kings 18: 17—40.

SUBSTANTIVE. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these *dumb idols*, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same *Spirit*. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is

given by the Spirit the Word of wisdom ; to another, the Word of knowledge by the same *Spirit*. To another, faith by the same Spirit ; to another, the gift of healing by the same *Spirit*. To another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being one body: so also is Christ.—For by *one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into *one Spirit*. 1 Cor. 12: 1—12.

Through the prayer of Elijah, the Father sendeth rain, after a drought of three years and six months. This symbolizes the spiritual and temporal blessings which are bestowed upon the people of God through the intercession of Christ.

SYMBOLS. And Elijah said unto Ahab, Get thee up, eat and drink ; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel ; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. 1 Kings 18: 41—46.

SUBSTANTIVE. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she re-

membereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the *Father* in my *name*, he will give it you.—Hitherto have ye asked nothing in my *name*: ask, and ye shall *receive*, that your *joy* may be *full*. These things have I Spoken unto you in proverbs: but the time cometh when I shall no more Speak unto you in proverbs, (but I shall shew you plainly of the Father. At that day ye shall ask in my *name*: and I say unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John 16: 20—28.

When Christ Says above that he came forth from the Father into the world, we understand that as the *Son*, he was produced by the Father through the Power of the Holy Ghost, in the womb of the virgin Mary: as has been often shown.

In the wilderness, Elijah being weary of his life, requests of the Lord that he might die; in this extremity an angel visits him, comforts him, and feeds him. This symbolizes he temptations of his Antitype in the wilderness, and his being ministered unto by angels.

SYMBOLS. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die: and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head: and he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and

went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 1 Kings 19: 4—8.

SUBSTANTIVE. Then was Jesus led up of the *Spirit* into the *wilderness* to be tempted of the devil. And when he had fasted *forty days* and *forty nights*, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and Said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus Said unto him, It is written again, Thou shalt not tempt the Lord thy God.—Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then Saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, *angels* came and *ministered* unto *him*. Matt. 4: 1—11.

The *angels*, and their offices mentioned in the above brace, suggests the opportunity of illustrating from their *nature* and *offices*, the Trinities, respectively, in *Creation* and *Redemption*.

Angels are created spiritual existences; and when an angel speaks, he is a *trinity*. 1. There is the *spirit*, which is an emblem of the *Father*. 2. The spirit in *exercise*, which is an emblem of the *Holy Ghost*. 3. The *word*, spoken, which is an emblem of the *Word* of the Father. The *word* is the offspring of the angel through the *spirit* of the angel, and hence here are a trinity of agencies, in the angel; as there are a Trinity of Agencies or Persons, in God. The trinity of agencies in the angel, in the order of time, stand thus: The *angel*, the *spirit*, and the *word*: the spirit proceeding from the angel, in the *word* of the angel, to Elijah, and comforting and

feeding Elijah, and also Elijah's Antitype. These *angels* were God's *messengers*.

Again: An *angel*, symbolizes the Trinity of Persons in Redemption. The appearances of angels in human *form* are frequently mentioned in the scriptures—as the angels who appeared to Abraham; to the prophets; to Zachariah; to Joseph; and to the virgin Mary, &c.

We will take for illustration the case of the virgin Mary. The angel Gabriel was sent to her in human form to make known the purpose of God concerning the birth and mission of Messiah. Here was the *spirit* of the angel, speaking through the form of humanity in which he was clothed; just as the Father Spoke through the *humanity* of Christ to his disciples and to the world. The angel spoke through the spirit of the angel to Elijah, and here was the angel, the spirit, and the word. God Spoke, through his Spirit, to the Son, and here was—the Father, the Spirit, and the Word. The Father, Elijah, and the Holy Ghost, were a Compound, Executive, Typical Trinity in Redemption; The Father, the Son, and the Holy Ghost, are the Substantive Trinity in Redemption.

Nothing could illustrate more clearly and forcibly the respective Trinities in Creation and Redemption, than the cases above mentioned: and dull indeed must be the understanding which does not comprehend it.

God appears to Elijah in a cave at Horeb, and orders him to return to the wilderness of Damascus and anoint Hazael, king of Syria; Jehu, king of Judah; and Elisha, to be prophet in his room. This symbolizes the anointing of the Spirit, which Christ confers upon his followers.

SYMBOLS. And he came hither unto a cave, and lodged there; and behold, the Word of the Lord came to him, and he Said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy Covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. And he Said, Go forth, and stand upon the mount

before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and Said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy Covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord Said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. 1 Kings 19: 9—18.

SUBSTANTIVE. And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus Spaken, he spat on the ground, and made clay of the spittle, and he *anointed* the *eyes* of the blind man with the clay, And Said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) And He went his way therefore, and washed, and came seeing.—John 9: 1—7.

Ahaziah, king of Israel, falling through a lattice in his upper chamber, sustained a serious injury, and sends messengers to Baal-zebub, the god of Ekron, to know whether he will recover; whereupon the angel of the Lord instructs Elijah to go and meet the messengers of Ahaziah and say to them that he should not recover. This symbolizes the messengers of Christ proclaiming destruction to idolaters and apostates from the true God.

SYMBOLS. And when the messengers turned back unto him, (Ahaziah) he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus Saith the Lord, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, it is Elijah the Tishbite. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy

servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him. Thus Saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (is it not because there is no God in Israel to inquire of his Word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the Word of the Lord which Elijah had Spoken. 2 Kings 1: 5—17.

SUBSTANTIVE. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath Spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not *hear* that *Prophet*, shall be *destroyed* from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—Acts 3: 19—26.

Elijah, taking leave of Elisha, with his mantle divideth Jordan. Elisha praying for a double portion of Elijah's Spirit, has his request granted, when Elijah is taken up in a fiery chariot into heaven, and Elisha returns. This symbolizes the last instructions of Christ to his disciples and his ascension into heaven.

SYMBOLS. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down down to Bethel. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it: hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it: hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee: but if not, it shall not be so. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven. 2 Kings 2: 1—11.

SUBSTANTIVE. The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, Until the day in which he was *taken up*, after that he through

the *Holy Ghost* had given commandment unto the apostles whom he had *chosen*: To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, Saith he, ye have heard of me. For John truly baptized with water: but ye shall be *baptized* with the *Holy Ghost* not many days hence. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he Said unto them, It is not for you to know the times or the seasons which the Father hath in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had Spoken these things, while they beheld, *he was taken up*: and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Acts 1: 1—14.

We here dismiss the remarkable man and prophet, Elijah: who will ever stand prominent among the cannonized saints, as one of the holiest men upon the page of sacred Writ.

The Scriptures are silent as to his birth or parentage. We are told he was a native of the town of Tishbe, beyond Jor-

dan in the land of Gilead. His undaunted courage in reproving a sceptred monarch; his power to shut up and open heaven with prayer; his subsisting forty days without food; his contest with the prophets of Baal and the prophets of the groves, eight hundred and fifty in number, in company with kings and nobles, and him himself alone—save the God of Israel; and his signal and miraculous victory over them, and then putting them all to death, his transition to heaven and bestowing upon Elisha, his successor, a double portion of his Spirit, all combine to render him one of the most remarkable types of Christ in all the Old Testament Scriptures. The commencement of his prophetic career, was about 908 years before Christ, and his ascension according to chronologists was in the year before Christ, 892, which only gives him about *sixteen years*, for active operations as a prophet.

He seems to have been one of those remarkable cases of holy men of God, who lived in heaven while their bodies were upon earth; and his whole mind and soul was absorbed in heavenly contemplation and devout exercises. He lived on angels' food, and his spiritual mindedness transported him to regions above the cares and turmoil of the busy scenes of life. Conscious of his mortality and the brief period of his earthly existence, he was indifferent to a fault of earthly conveniences and comforts, and wandered in goatskins, and dwelt at times in caves of the earth, all the while laying up treasure in heaven and securing an inheritance among the just made perfect, whose names are written in heaven. Having finished his mission with fidelity, and usefulness to the Church and the world, with glory to his God and credit to himself; God took him to heaven in a fiery chariot drawn by fiery horses, before the astonished gaze of prophets and the wonder of the world. Thus lived, and thus ascended to heaven the prophet Elijah,—the man of his age, and the prophet of the Lord.

CHAPTER IV.

OF THE PROPHET ELISHA, AS A TYPE OF CHRIST.

When Elijah bestowed upon Elisha his mantle and ascended to heaven, Elisha became the mediator between the Father and Israel, and thus a type of Christ.

Through the mediation of Elisha, water is brought to the hosts of Judah and Israel, when they were going to war against the Moabites. This symbolizes the *water of life* with which Christ supplies his people who ask him.

SYMBOLS. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat which poured water on the hands of Elijah. And Jehoshaphat said, The Word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver into the hand of

Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus *Saith* the *Lord*, Make this valley full of ditches. For thus *Saith* the *Lord*, Ye shall not see wind, neither shall ye see rain: yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water. 2 Kings 3: 6—20.

In the above passage, which is the introduction to Elisha's mediatorial office, we discover a *two-fold Trinity*. 1. The Spiritual Trinity in Creation and Legislation; in these words—'Thus *Saith* the *Lord*, Make this valley full of ditches.'

Here is the *Father*, *Speaking*; and the *Holy Ghost*, as always, through which the *Father Speaks*; then the organized Trinity stands thus—The *Father*, the *Word*, and the *Holy Ghost*, who proceeded from the *Father*, in the *Word*, and came in the *Word* to *Elisha*, and through *Elisha* to the people.

2. The Compound, Executive, Typical Trinity in Redemption. *Elisha* is ordained the *mediator* between the *Father* and the people, and informed them what the *Word* of the *Lord* is.—'Make this valley full of ditches.' Then the Compound Executive Typical Trinity in Redemption stands thus—The *Father*, *Elisha*, and the *Holy Ghost*; and thus it operates through the Administration of *Elisha*.

The above Covenant between the *Father* and *Elisha*, and through him as mediator to the people, is *ratified* and *confirmed* by a *sacrifice*, 'And it came to pass in the morning, when the *meat-offering* was *offered*, that behold, there came water

by the way of Edom, and the country was filled with water.'

The substantive section in this brace, of which the above symbols is the first, is as follows :

SUBSTANTIVE. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus Saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and Said unto her, If thou knewest the gift of God, and who it is that Saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee *living water*. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and Said unto her, Whosoever drinketh of this water, shall thirst again: But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus Saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus Said unto her, Thou hast well said, I have no husband: For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a *Prophet*. John 4: 5—19.

Elisha multiplieth the widow's oil; which symbolizes the miracle of our Savior, turning water into wine, at the marriage of Cana in Gallilee.

SYMBOLS. Now there cried a certain woman of the wives

of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, thine hand-maid hath not any thing in the house save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels: borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. 2 Kings 1—7.

SUBSTANTIVE. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus Saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Then there were set there six *water-pots* of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus Saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he Saith unto them, *Draw out* now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. John 2: 1—11.

Elisha giveth a son to the Shunammite who entertained him. This symbolizes the Spiritual blessings which Christ confers upon those who receive and entertain his ministers.

SYMBOLS. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall: and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care: what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. 2 Kings 4: 8—17.

SUBSTANTIVE. He that *receiveth you*, receiveth me; and he that receiveth me, receiveth him that sent me. He that *receiveth a prophet* in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a

disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10: 40—42.

Elisha raiseth the dead son of the Shunammite to life.— This typifies the raising to life the widow's son of Nain, by our Savior.

TYPE. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new-moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone: for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither

voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child: and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro: and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call the Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. 2 Kings 4: 18—37.

ANTITYPE. And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the *only son* of his *mother*, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had *compassion* on *her*, and Said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he Said, Young man, I say unto you, Arise. And he that was *dead*, *sat up*, and *began to speak*: And he *delivered* him unto his *mother*. And there came a fear on all: and they glorified God, saying, That a great *Prophet* is risen up among us: and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things. Luke 7: 11—18.

Elisha miraculously heals the poisonous pottage of the sons of the prophets, and feeds them with wholesome food. This symbolizes the power and grace of Christ in healing diseases and giving comfort and consolation to his people.

SYMBOLS. And Elisha came into Gilgal. And there was a dearth in the land: and the sons of the prophets were sit-

ting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot: and he said, Pour out for the people, that they may eat. And there was no harm in the pot. 2 Kings 4: 38—41.

SUBSTANTIVE. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness*, and all manner of *diseases* among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. Matt. 4: 23—25.

Elisha miraculously feeds a multitude of people with twenty barley loaves, and some ears of corn. This typifies the feeding of the thousands by our Savior, and symbolizes the spiritual food with which he supplies his people.

SYMBOLS. And there came a man from Baal-shalisha, and brought the man of God bread from the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus Saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word thereof. 2 Kings 4: 42—44.

SUBSTANTIVE. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is

now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus Said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He Said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. Matt. 14: 15—21.

Naaman, the Syrian general, applying to Elisha for a cure of leprosy, is sent to wash in Jordan, and is miraculously cured. This symbolizes the cleansing and sanctifying influences of the Spirit of Christ on sinners infected with the leprosy of sin.

SYMBOLS. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto

the flesh of a little child, and he was clean. 2 Kings 5: 8—14.

SUBSTANTIVE. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the *kindness* and *love* of God our *Savior* toward man appeared. Not by works of righteousness which we have done, but according to his *mercy* he saved us, by the *washing* of *regeneration*, and *renewing* of the *Holy Ghost*: Which he shed on us abundantly, through Jesus Christ our Savior: That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Titus 3: 1—8.

Elisha findeth the axe-head that had fallen into the water' by causing it to swim. This symbolizes the deliverances Christ affords his people in the deep waters of affliction.

SYMBOLS. And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put forth his hand, and took it. 2 Kings 6: 1—7.

SUBSTANTIVE. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he

Said, Come. And when Peter was come down out of the ship, he *walked* on the *water*, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to *sink*, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and *caught him*, and Said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. Matt. 14: 28—33.

The army sent by the king of Syria to apprehend Elisha, are smitten with blindness. This symbolizes the power of the Spirit through Christ to discomfeit and subdue his foes.

SYMBOLS. And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha. 2 Kings 13—18.

SUBSTANTIVE. Then Saul, (who is also called Paul) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be *blind*, not seeing the sun for a season. And immediately there fell on him a mist and a *darkness*; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done,

believed, being astonished at the doctrine of the Lord. Acts 13: 9—12.

Elisha, leading the Syrian army blind into Samaria, prays that their eyes may be opened, whereupon they discover their perilous condition, and the king of Israel asks leave of Elisha to smite them, but Elisha orders that they be fed and sent home to their master. This symbolizes the grace of Christ in forgiving his enemies.

SYMBOLS. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.— And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. 2 Kings 6: 19—23.

SUBSTANTIVE. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I Say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 43—48.

The land of Israel being visited with famine, so that wo-

men eat their own children, the king charged it upon Elisha, and sent officers to slay him ; but Elisha disregards them and escapes. This symbolizes the chief priests and the Pharisees of the Jews sending officers to take Christ, and the officers becoming convicted and returning without him.

SYMBOLS. And it came to pass, when the king heard the words of the woman, that he rent his clothes ; and he passed by upon the wall, and the people looked, and behold, he had sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him ; but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head ? look, when the messenger cometh, shut the door, and hold him fast at the door : is not the sound of his master's feet behind him ? And while he yet talked with them, behold, the messenger came down unto him : and he said, Behold, this evil is of the Lord ; what should I wait for the Lord any longer ? 2 Kings 6: 30—33.

SUBSTANTIVE. Then came the officers to the chief priests and Pharisees ; and they said unto them, Why have ye not *brought* him ? The officers answered, Never man Spake like this man. Then answered them the Pharisees, Are ye also deceived ? Have any of the rulers, or of the Pharisees believed on him ? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that come to Jesus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet. And every man went unto his own house. John 7: 45—53.

Elisha falling sick, and aware that the time of his departure was at hand, symbolically shows the king of Israel by the shooting of arrows that he should be delivered from the yoke of Syria, he then dies and is buried, after which his bones resussitates a dead man who was thrown in his grave. This symbolizes the power of Christ's resurrection and of the human family through the Spirit.

SYMBOLS. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.— And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot; and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. And Elisha died, and they buried him.— And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. 2 Kings 13: 14—21.

SUBSTANTIVE. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, *I am the resurrection, and the life*: he that believeth in me, though he were dead, yet shall he *live*: And whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe

that thou art the Christ, the Son of God, which should come into the world. John 11: 19—27.

Thus ends the mediatorial office, the prophetic ministry and the miraculous acts of the prophet Elisha. Elisha, the son of Shaphat, and of the city of Abel-miholah, commenced his prophetic career, about the year 906, before Christ. We are not told of what tribe he was, but from the place of his residence, we infer he was of the tribe of Manassah, as Abel-miholah was in the bounds of that tribe. Elijah was ordered to go and anoint him to be a prophet of the Lord in his stead, and successor. Elijah found him ploughing with *twelve* yoke of oxen, and he with the twelfth, when he cast his mantle upon him, which seems to have been the *symbol* and the *means* of communicating the *Divine Spirit*; upon which Elisha immediately left his oxen and plough and ran after Elijah. When Elijah was about to be translated to heaven, he requested a double portion of his Spirit, which he received, and which proves that the respective *types* of Christ were endued with different portions of the Spirit of the Father, and in none did the Spirit dwell in its fullness, but in the *Son* of Mary, who was the *Son* of God.

The numerous miracles performed by our prophet through the Spirit of God, stand upon record as attestations of his Divine commission and typical character: and our gratitude to God for the gift of this and other eminent prophets to the world should be enhanced in the remembrance of the unspeakable blessings, which have innured to us through their instrumentality. The many and astounding miracles wrought by this prophet has dubbed him with the epithet of the prophet of miracles, the most of which we have noticed in the history of his Administration. The miracle of his striking the Syrian army blind and then leading them to Samaria as captives by the halter, his giving them up entirely to the will of their enemies, and then saving them from slaughter, feeding them, and sending them home to their master, are all proofs of the Spirit which actuated him. And the whole history of the case is not only interesting and profitable, but really amusing.

Elisha, finding himself growing old and the time of his departure at hand, prepares to meet his destiny, and in the year 838, before Christ, he paid the debt of nature and gave up the ghost, having officiated as mediator between the Father and Israel, and the prophet of the Lord during the long period of *fifty eight* years: approved of the Master, and lamented by his people.

“And Elisha *died*, and they *buried* him.”

CHAPTER V.

OF THE REIGN OF HESEKIAH, KING OF JUDAH, A TYPE OF CHRIST AS A KING.

Hezekiah's first acts after coming to the throne of Israel, were to destroy idolatry and restore the true worship of God in the Temple. This symbolizes the cleansing of the Temple by our Savior and reigning in the hearts of his people.

SYMBOLS. Now it came to pass in the third year of Hosea son of Elah king of Israel, that Hezekiah the son of Ahas king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi the daughter of Zachariah. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn insense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed

not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him: and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. 2 Kings 18: 1—8.

In the seventh verse of the above section, it is written,—“And the Lord was with him.” This implies, the *Father*, the *Word*, and the *Holy Ghost*, for these Three are One.

The Father, the Word, and the Holy Ghost, then ordained a Covenant in the hands of *Hezekiah*, as mediator, between the Father and Israel; and hence the Compound, Executive, Typical Trinity in Redeption, stands thus: The *Father*, *Hezekiah*, and the *Holy Ghost*. This Trinity operates throughout the Administration of *Hezekiah*.

The substantive to the above section of the Typical Trinity is the following:

SUBSTANTIVE. And Jesus went into the Temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And Said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying Hozannah to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? Matt. 21: 12—16.

EMBLEMS. And *Hezekiah* received the letter of the hand of the messengers, and read it: and *Hezekiah* went up into the house of the Lord, and spread it before the Lord. And *Hezekiah* prayed before the Lord and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou

hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations of their lands. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. 2 Kings 19: 14—19.

SUBSTANTIVE. If ye love me keep my commandments: And I will *pray* the *Father*, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will manifest myself to him. John 14: 15—22.

In answer to the prayer of Hezekiah, king of Judah, the angel of the Lord smote an hundred four-score and five thousand of the Assyrian army in one night. So Sennacherib departed in dismay to his own country, and was soon after slain in his idol temple by his own sons. This symbolizes Christ's victory over his spiritual enemies by various instrumentalities.

SYMBOLS. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred, four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that

Adrammelech and Sharezer, his sons, smote him with the sword: and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. 2 Kings 19: 35—37.

SUBSANTIVE. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and Said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wiked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the *angels*. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall *send forth his angels*, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be *wailing and gnashing of teeth*. Then shall the *righteous* shine forth as the sun in the *kingdom* of their *Father*.—Who hath ears to hear, let him hear. Matt. 13: 36—43.

Hezekiah having received a message of death, prays to the Lord that the decree should be reversed, whereupon the Lord lengthened out his life *fifteen years*, to confirm Hezekiah in which promise, the sun-dial of Ahaz went back ten degrees. This symbolizes the efficacy of Christ's intercession for his people.

SYMBOLS. In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus Saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face unto the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the Word of the Lord came to him, Saying, Turn again, and tell Hezekiah the captain of my people, Thus Saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on

the third day thou shalt go up unto the house of the Lord.— And I will add unto thy days *fifteen years*; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath Spoken; shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. 2 Kings 20: 1—11.

SUBSTANTIVE. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these *signs* shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: They shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the *sick*, and they shall *recover*. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the *Word* with *signs* following. Mark 16: 14—20.

Hezekiah being restored to health, the Lord increased him in riches, magnificence and power, by reason of which he became vain; and is told by the prophet Isaiah that his kingdom shall be subdued, his treasures taken, and his sons be made servants to the king of Babylon. This symbolizes the

spiritual pride of the Church in her temporal prosperity, and God's chastisements to humble her.

SYMBOLS. And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels: Storehouses also for the increase of corn, and wine, and oil: and stalls for all manner of beasts, and cotes for flocks. Moreover, he provided cities, and possessions of flocks and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death: and Manasseh his son reigned in his stead. 2 Chron. 32: 27—33.

SUBSTANTIVE. He shall *cry unto me*, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my *first-born*, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments: If they break my statutes, and keep not my commandments: Then will I visit their *transgression* with the *rod*, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever,

and his throne as the sun before me. Psalms 89: 26—36.

We now take leave of king Hezekiah as a type of Christ.

Hezekiah was the son of Ahaz and Abi, of the tribe of Judah. He was born the year 749, before Christ, and ascended the throne of Judah at the age of 25 years. He reigned 28 or 29 years, and died before Christ 694 years, at the age of 55.

But few kings of Israel reigned and died with more credit to themselves and benefit to the church and nation than Hezekiah; few seem to have been more devoted in their lives, or have left stronger evidences behind them of the prevalence of prayer, for we are told on one occasion, he had fifteen years added to his life, as the result of fervent prayer, and which were the most peaceful and prosperous of his life.—Solomon excepted, none ever excelled him in wealth, or splendor; and judging from the victories he achieved over his enemies he must have been a sagacious statesman and a brave warrior. His vanity, arising from his prosperous and exalted condition, is about all alledged against him; and for which the Lord rebuked the nation and chastised his posterity.—The great benefits conferred by him on his nation and people procured for him their love and gratitude, and he died lamented by an affectionate people; having left to the church and the world, a character pure and elevated, and in many respects, worthy of imitation.

‘And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah, and the inhabitants of Jerusalem, did him honor at his death: and Manasseh his son reigned in his stead.’

CHAPTER VI.

OF THE REIGN OF JOSIAH, KING OF JUDAH, AS A TYPE OF CHRIST.

Josiah orders the house of the Lord to be repaired. Hilkiah, the high priest, finds the book of the Law in the house of the Lord and shows it to the king, upon the reading of which he is greatly troubled, and sends to Huldah, the prophetess, to inquire what the will of the Lord was concerning it. The prophetess makes known to Josiah the *Word of the Lord*, his purposes towards the Temple, and his gracious designs toward king Josiah.

HISTORIAN. And she said unto them, Thus Saith the Lord God of Israel, Tell the man that sent you to me, Thus Saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus Saith the Lord God of Israel, As touching the words which thou hast heard: Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me: I also have heard thee, Saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. 2 Kings 22: 15—20.

In the above *section*, we find a Covenant between the *Father* and *Josiah*, through the prophetess, in these words,—

'Thus *Saith* the *Lord God* of Israel, Tell the man that sent you to me.'

Here we find the Spiritual Trinity in Creation and Legislation,—the *Father*, the *Word*, and the *Holy Ghost*, through which the *Word* came to Josiah, and the *Spirit* accompanying the *Word*, constituted and appointed *Josiah* the *mediator* of the Covenant, and then the Compound Executive Spiritual Trinity stands thus,—The *Father*, *Josiah*, and the *Holy Ghost*; and thus the Trinity operates throughout the Administration of Josiah.

The substantive of the above *section* is as follows :

SUBSTANTIVE. And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen: and poured out the changers' money, and overthrew the tables: And Said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. John 2: 13—17.

Josiah caused the book of the Law to be read in a solemn assembly, and renews the Covenant with the people to observe and keep it. He destroys idolatry. This symbolizes the reading of the Law by our Savior in the synagogue of the Jews.

SYMBOLS. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart, and all their soul, to perform the words of this covenant that were written in the book. And all the people stood to this cove-

nant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites that were by the house of the Lord, where the women wove hangings for the grove. 2 Kings 23: 1—7.

SUBSTANTIVE. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he *closed the book*, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him, witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Luke 4: 16—22.

Josiah keeps a great and most solemn passover in ratification and confirmation of the Covenant which had been renewed. This typifies the ratification and confirmation of the

New and everlasting Covenant of the Christian Dispensation, by the sacrifice of Christ upon the Cross.

TYPES. And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was holden no such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah: But in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem. Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. 2 Kings 23: 21—25. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. 2 Kings 23: 29, 30.

SUBSTANTIVE. Jesus, when he had cried again with a loud voice, *yielded up the Ghost*. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent: And the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. Matt. 27: 50—54.

Thus ends the reign and life of Josiah, King of Judah. He was the son of Amon, king of Judah, and Jedidah, the daughter of Adaiah, of Boscath. He began to reign in his childhood, being no more than eight years old; 936 years before Christ, and died before Christ 607 years, at the age of 38 years, having reigned 30 years.

Josiah was one of those pious and good men so seldom known as kings, and stands as green spots upon the page of history amid the arid deserts of depravity and crime, that fill the world with the enormity of their deeds of darkness, and chill the heart at the sad picture of deeds stained with blood. The Reformations he achieved in church and state stand out prominent upon the page of Sacred Writ in commendation of his virtues, and approval of his heroic and magnanimous deeds; and perhaps a greater eulogy was never passed upon any man than is contained in the words of Inspiration in relation to king Josiah: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him."

His cleansing the Temple, in which act the Book of the Law was found; his destroying idolatry throughout the kingdom; the great Reformation which he effected by his wisdom, zeal, and pious devotion to the duties of the Jewish religion, and the glorious success which crowned his efforts, all combine to place king Josiah in the front rank of cannonized saints and heroes who have ever been as the salt of the earth, and as cities upon hills that are seen afar off. Memory adverts to them as beacon stars in the pathway of life, and the heart rejoices in the power and efficacy of the grace of God, in enlightening the mind, purifying the heart, and prompting to, and assisting in the execution of the great works which will finally usher in and crown the latter day glory. No doubt Josiah lost his life in his efforts to promote the interests of the Jewish church and kingdom, and thus considered, he gave his life a *sacrifice* for the *Redemption* of *Israel*.

'In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah

went against him; and he *slew* him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.'

AN EXPOSITION OF THE TRINITIES.

PART FIFTH.

CHAPTER I.

OF CYRUS, KING OF PERSIA, AS A TYPE OF CHRIST.

At the end of the seventy years' captivity which the Jews experienced in consequence of their rebellion and idolatry, the Lord put it into the heart of Cyrus the king to make provision for the return of the Jews to their native land, and for the rebuilding of the Temple.

Now in the first year of Cyrus, king of Persia, that the Word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will-offering for the house of God that is in Jerusalem. Then rose up the chief of the Fathers of Judah and Benjamin, and the priests,

and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Ezra 1: 1—6.

In the above passage, Cyrus declares that the Lord God of heaven had given him all the kingdoms of the earth, and had also *charged* him to build him an house at Jerusalem, which was in Judah.

In the *charge* given to Cyrus by the *Lord* we discover the *Father*, the *Word*, and the *Holy Ghost*. The *Word* proceeding from the *Father* through the *Holy Ghost*, to *Cyrus*, and the *Holy Ghost* accompanying the *Word* to *Cyrus*, and through *Cyrus* to the Jews, and prompting them and assisting them in all the work appointed to be done.

Cyrus is now the middle *Person* in the Compound Executive Typical Trinity in Redemption; and the organized Trinity stands thus,—The *Father*, *Cyrus*, and the *Holy Ghost*; and this is the operative Trinity throughout the Administration of *Cyrus*.

Cyrus now proceeds in the execution of his mission as a type of Christ.

SYMBOLS. Also *Cyrus* the *king* brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods: Even those did *Cyrus* king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. Ezra 1: 7—11.

SUBSTANTIVE. Let not your heart be troubled: ye believe in God, believe also in me. 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 will come again and receive you unto myself: that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus Saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus Saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. John 14: 1—10.

The people having returned to Jerusalem, erect an altar and offer burnt offerings in reference to the offering of the Lamb of God that taketh away the sin of the world.

SYMBOLS. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases: for fear was upon them because of the people of those countries; and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required: And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering unto the Lord. From the first day of

the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters: and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. Ezra 3: 1—7.

SUBSTANTIVE. It was therefore necessary that the patterns of thing in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hads, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 23—28.

Great rejoicing mingled with mourning at the laying of the foundation of the resurrected Temple. So shall there be at the second coming of the resurrected *Son* of man.

SYMBOLS. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord: because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy: So that the people

could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. Ezra 3: 10—13.

SUBSTANTIVE. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven *with a shout*, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. 1 Thess. 4: 13—18.

CHAPTER II.

OF DARIUS, AS A TYPE OF CHRIST.

After the death of Cyrus, the enemies of the Jews stopped the building of the Temple; and Artaxerxes, king of Persia, issued a decree in accordance with the will of the people.—When Darius came to the throne of Persia the Jews applied to him for a confirmation of the decree of Cyrus, and their request is granted, and the work of the Temple vigorously prosecuted.

SYMBOLS. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and

therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundation thereof be strongly laid: the height thereof threescore cubits, and the breadth thereof threescore cubits: With three rows of great stones, and a row of new timber: and let the expense be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again into the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Ezra 6: 1—12.

SUBSTANTIVE. And he carried me away in the spirit to a great and high mountain, and shewed me that *great city*, the

holy Jerusalem, descending out of heaven from God, Having the *glory* of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal: And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the *Lamb*. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire, the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I 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. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination,

or maketh a lie: but they which are written in the Lamb's book of life. Rev. 21: 10—27

The Temple being finished, the Jews have a feast of dedication, and keep the passover in great pomp and solemnity. This symbolizes the joy of the saints through the sacrificial offering of the *Paschal Lamb*.

SYMBOLS. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs: and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel. Ezra 6: 16—22.

Darius acted under, and by virtue of, the Covenant made with Cyrus; and the mediator between the Father and Israel now is *Darius*, and hence the Compound Executive Typical Trinity stand thus,—The *Father*, *Darius*, and the *Holy Ghost*.

The substantive of the above section is as follows :

SUBSTANTIVE. And as they were *eating*, Jesus took bread, and blessed it, and brake it, and gave it to the *disciples*, and Said, Take, *eat*; this is my *body*. And he took the cup, and gave thanks, and gave it to them, saying, *Drink* ye all of it; For this is my blood of the new testament, which is shed for

many for the remission of sins. But I Say unto you, I will not drink henceforth of this *fruit* of the vine, until that day when I *drink* it new with you in my Father's *kingdom*. And when they had sung an hymn, they went out into the mount of Olives. Matt. 26: 26—30.

Nehemiah, understanding the miserable condition of Jerusalem, mourns, fasts, and prays, and requests Darius the king, (otherwise called Artaxerxes) to send him to Jerusalem that he might rebuild her walls and reform the church and state. Darius, inspired by the Spirit of the Lord, as a type of Christ sends Nehemiah on this important mission. This symbolizes the sending forth of the disciples by our Savior, inspired by the Holy Spirit, on their high commission of Reforming the world.

SYMBOLS. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, into the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah: And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the place which appertaineth to the house, and for the wall of the city, and for the house that

I shall enter into. And the king granted me, according to the good hand of my God upon me. Nehemiah 2: 1—8.

SUBSTANTIVE. Behold, I *send* you forth as *sheep* in the midst of wolves: be ye therefore *wise* as *serpents*, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be *hated* of all men for my *name's sake*: but he that endureth to the end shall be saved. Matt. 10: 16—22.

The Israelites oppressing one another by usurious practices are rebuked by Nehemiah, who causeth the usurers to restore that which they had thus taken. This symbolizes the law of our Savior against usury.

SYMBOLS. And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. And I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore

them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise. Nehemiah 5: 6—13.

SUBSTANTIVE. It is reported comonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? *Purge out therefore the old leaven*, that ye may be a new lump, as ye are unleavened. For even *Christ our Passover is sacrificed* for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle, not to company with fornicators: Yet not altogether with the fornicators of this world, or with the *covetous*, or *extortioners*, or with *idolaters*: for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an idolator, or a railer, or a drunkard, or an *extortioner*: with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?—But them that are without God judgeth. Therefore *put away* from among yourselves that *wicked* person. 1 Cor. 5.

We have now passed through the history detailing the re-

building of the Temple at Jerusalem, which is a very important and interesting part of Jewish history, in which we find much to excite our sorrows and our joys.

The *types* of Christ in this eventful period of Jewish history are *Cyrus* and *Darius*, respectively, kings of Persia and Media. The Inspired Historean tells us that, 'The Lord stirred up the *spirit* of *Cyrus*, king of Persia,' for this express purpose ; and *Cyrus* says of himself, 'The Lord God of heaven hath given me all the kingdoms of the earth: and he hath *charged* me to build him an house at Jerusalem, which is in Judah.

Cyrus was the son of *Cambyses*, king of Persia, and *Mandane*, daughter of *Astyages*, king of Media. Thus in his conception, he typified Christ, being a *compound* of *two nations*, as Christ is of *two natures*. Cronologists place his birth in the year 595, before Christ; his first year at Babylon, when he issued the Decree for the return of the Jews, 524, before Christ, and his death they place in the year 515, before Christ, which makes him 80 years of age at his death ; having reigned over all the eastern world, about 9 years of his life. He was a man in whom dwelt a large portion of the *Spirit*, and consequently he was a pious man ; an able statesman and a brave warrior. He holds a large space in political history, and is always represented among the most consummate generals, and sagacious statesmen in all the world's history. His death produced a panic which shook his Empire to its centre, and a vacuum that was never filled.

Darius, king of Persia, was the son of *Astyages*, king of the Medes, and brother to *Mandane*, the mother of *Cyrus*.—*Darius* was the great grand-son of *Mandane*, the mother of *Cyrus*. this prince succeeded *Belshazzar* to the throne of Persia and Babylon, and *Cyrus* excepted, he is reputed as the most renowned and powerful of the eastern monarchs. He succeeded to the throne of Babylon in the year before Christ, about 445. *Nehemiah* hearing of the oppressions and afflictions of his brethren, the Jews, at Jerusalem, requests permission of *Darius*, the king, to go to their assistance and that he be provided with means to prosecute the work of rebuilding the

broken and demolished walls of Zion: whereupon the king, under the influence of the Spirit of God, grants him his entire request and prayer ; he even excels his request in the ample means which he supplied for the work. All this symbolizes in a clear and striking manner the Power of the King of saints in the strengthening and comforting influences of his *Holy Spirit*, in enabling them to undertake, prosecute and overcome their spiritual foes.

'Let your conversation be without covetousness: and be content with such things as ye have: for he hath Said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.'

Happy the man who learns to trust,
The Word of Israel's King,
Who leans upon his arm shall rest,
And conquerer shall sing.

AN EXPOSITION OF THE TRINITIES.

PART SIXTH.

CHAPTER I.

OF ISAIAH, AS A TYPE OF CHRIST.

Isaiah has a vision in which the Lord reveals to him his purposes concerning Israel, in consequence of their rebellions. These are emblems of Christ's predictions of the destruction of Jerusalem.

EMBLEMS. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahas, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the *Lord* hath *Spoken*; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Isaiah 1: 1—4.

In the above vision of Isaiah we have disclosed a two-fold-Trinity, 1. The *Spiritual Trinity* in *Creation* and *Legislation*, in these words: For the *Lord* hath *Spoken*. Here is, the *Father*, the *Word*, and the *Holy Ghost*, through whom the Word came to Isaiah, constituting him the mediator between

the Father and Israel, through whom the Word was conveyed to Israel and to the world. Hence, 2. The Compound, Executive, Typical Trinity in Redemption, stands thus: The *Father, Isaiah,* and the *Holy Ghost*; and throughout the prophetic Administration of Isaiah, this is the *mode* of operation.

Isaiah exhorteth to repentance with promises and threatenings. These are emblems of the promises and admonitions of the Savior.

EMBLEMS. Wash ye, make you clean: put away the evil of your doings from before mine eyes: cease to do evil: Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, *Saith the Lord*; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the *Lord* hath *Spoken* it. Isaiah 1: 16—20.

SUBSTANTIVE. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have *washed* their robes, and made them *white* in the *blood* of the *Lamb*. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the *Lamb* which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7: 13—17.

Isaiah prophecyeth of the coming of Messiah's kingdom, and the great prosperity thereof, which shall be fulfilled in the latter day glory.

SYMBOLS. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted

above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the meuntain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the *Word* of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. Isaiah 2: 1—5.

SUBSTANTIVE. And as they thus spake, Jesus himself stood in the midst of them, and Saith unto them, *Peace* be unto you. But they were tearified and affrighted, and supposed that they had seen a spirit. And he Said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is *I myself*: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus Spoken, he shewed them his hands hnd his feet. And while they yet believed not for *joy*, and wondered, he Said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he Said unto them, These are the words which I Spake unto you, while I was yet with you, that all these things must be *fulfilled* which were written in the law of Moses, and the *prophets*, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, And Said unto them, Thus it is written, and thus it behooved Christ to *suffer*, and to rise from the dead the third day:— And that repentance and remission of sins should be preached in his name among sll nations, beginning at *Jerusalem*. And ye are witnesses of these things. Luke 34: 36—48.

Isaiah foretels the judgments that shall come upon the women for their pride and ostentatious show.

SYMBOLS. Moreover the Lord Saith, Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and mak-

ing a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and * * * * *

In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, The rings, and nose-jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall bestink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girdle of sackcloth: and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground. Isaiah 3: 16—26.

SUBSTANTIVE. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety. 1 Timothy 2: 8—15.

Isaiah, in a vision of the Lord in his glory, is terrified, and then confirmed for his message.

EMBLEMS. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And

one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 1—8.

STBstantive. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a *trumpet talking with me*; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the *Spirit*: and behold, a throne was set in heaven, and *one sat on the throne*. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and *voices*. And there were seven *lamps* of fire burning before the throne, which are the seven *Spirits* of God. And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them *six wings* about him; and they were full of eyes within: and they rest not day nor night, saying, *Holy, holy, holy, Lord God Almighty*, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him

that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. 4.

Ahaz, king of Judah, being in trouble because of the menaces of Rezin, king of Syria, and Pekah, king of Israel, is comforted by Isaiah as the prophet of the Lord; who gives Ahaz information of the coming of *Messiah*.

EMBLEMS. Moreover, the Lord Spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahas said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a *Son*, and shall call his name *Immanuel*. Butter and honey shall he eat, that he may know to refuse evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. Isaiah 7: 10—16.

SUBSTANTIVE. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily, But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a *Son*, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was Spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a *Son*, and they shall call his name Immanuel, which being in-

terpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took his wife: And knew her not till she had brought forth her first born *Son*: and he called his name Jesus. Matthew 1: 18—25.

Isaiah prophesieth of the joy in afflictions, at the birth and kingdom of Messiah.

EMBLEMS. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nations, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For 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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Isaiah 9: 1—7.

SUBSTANTIVE. Now when Jesus had heard that John was cast into prison, he departed into Galilee: And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim: That it might be *fulfilled* which was spoken by *Esaias* the *prophet*, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: The people which sat in *darkness*, saw great *light*; and to

them which sat in the region and shadow of *death*, *light* is sprung up. Matt. 4: 12—16.

Isaiah gives a symbolic description of the peaceable kingdom of Messiah in the latter day glory.

SYMBOLS. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: 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 knowlege and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11: 1—9.

SUBSTANTIVE. The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb* of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the *Spirit* descending from heaven like a dove, and it *abode upon him*. And I knew him not: but he that sent me to baptize with water, the same Said unto me, Upon whom thou shalt see the *Spirit* descending and *remaining* on him, the same is he which baptizeth

with the Holy Ghost. And I saw and bare record, that this is the *Son* of God. John 1: 29—34.

Isaiah prophecieth of the calling of the Gentile nations into the Church of Christ, when all nations shall constitute one fold under one Shepherd and Bishop of souls.

SYMBOLS. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Isaiah 19: 18—25.

SUBSTANTIVE. I am the good *Shepherd*: the good *Shepherd* giveth his *life* for the *sheep*. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And *other sheep I have* which are *not* of this *fold*; them also I must bring, and

they shall hear my voice; and there shall be *one fold*, and *one Shepherd*. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10: 11—18.

Isaiah reproves the wisdom of self-conceit in the Jews, irrespective of the Wisdom and Power of God. In comparison with whom the wisdom of this world is foolishness and all the power thereof as chaff before the wind.

SYMBOLS. And he discovered the covering of Judah, and thou didst look in that day to the armor of the forest. Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool; *but ye have not looked unto the maker thereof*, neither had respect unto him that *fashioned it long ago*. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, Saith the Lord God of hosts. Isaiah 22: 8—14.

SUBSTANTIVE. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will *destroy* the *wisdom* of the *wise*, and will bring to *nothing* the *understanding* of the *prudent*. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks

seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the *foolishness* of God is *wiser* than *men*; and the *weakness* of God *stronger* than *men*. 1 Cor. 1: 17—25.

Isaiah prophesyeth of the flourishing and joyful condition of Christ's kingdom in the latter day; the weak are encouraged from the virtues and privileges of the Gospel.

SYMBOLS. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense: he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And 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. Isaiah 35: 1—10.

SUBSTANTIVE. And as Jesus passed by, he saw a man which was *blind* from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he

was born *blind*? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus Spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And Said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came *seeing*. John 9: 1—7.

Sennacherib invading Judea with a great army, Hezekiah is alarmed and terrified; he sendeth to the prophet Isaiah to pray for Israel. Isaiah comforteth Hezekiah with the assurance that Sennacherib's army should be destroyed by a blast from the Lord.

SYMBOLS. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus Saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land: and I will cause him to fall by the sword in his own land. Isaiah 37: 1—7.

SUBSTANTIVE. *Fear them not therefore*; for there is nothing covered, that shall not be revealed; and hid, that shall not

be known. What I tell you in darkness, that speak you in light: and what ye hear in the ear, that preach ye upon the house-tops. And *fear not* them which kill the body, but are not able to kill the soul: but rather *fear him* which is able to destroy both soul and body in hell. Matt. 26—28.

Isaiah delivers to king Hezekiah the Word of the Lord concerning the Assyrian army, and the return of the king to Nineveh, after the angel of the Lord had slain in one night, an hundred four score and five thousand men.

EMBLEMS. Therefore thus Saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, Saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead. Isaiah 37: 33—38.

SUBSTANTIVE. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and Said unto them, He that soweth the good seed is the Son of man: The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the *angels*. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The *Son* of man shall send forth his *angels*, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be wail-

ing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. 13: 36—43.

Isaiah is sent to Hezekiah to inform him to set his house in order, for he should die and not live; whereupon Hezekiah entreats the Lord by earnest prayer that his life might be prolonged; he is heard, and the prophet again sent to inform him that fifteen years should be added to his life; as a sign of which the shadow on the sun dial of Ahaz went back *ten degrees*.

SYMBOLS. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus *Saith the Lord*, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say unto Hezekiah, Thus *Saith the Lord*, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. Isaiah 38: 1—8.

SUBSTANTIVE. Is any among you *afflicted*? let him *pray*. Is any merry? let him sing psalms. Is any sick among you? let him *call* for the *elders* of the church; and let them *pray* over him, anointing him with oil in the name of the Lord: And the *prayer of faith* shall *save* the *sick*, and the Lord shall *raise* him up; and if he have committed sins, they shall be *forgiven* him. Confess your faults, one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man *availeth* much. Elias was a man

subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5: 13—20.

Isaiah prophesyeth of the meekness and constancy of Christ's character, God's promises to Christ.

EMBLEMS. Behold my servant, whom I uphold: mine elect, 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 unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus *Saith* God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant for the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein: the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Isaiah 42: 1—11

SUBSTANTIVE. And he came to Nazareth where he had

been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.* And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, *This day is this scripture fulfilled in your ears.* And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. Luke 4: 16—22.

Isaiah declares God's love for the church to be perpetual, and thus exhorteth God's people to take courage.

PROPHET. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted.

But Zion said, *The Lord hath forsaken me, and my Lord hath forgotten me.* Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands: thy walls are continually before me. Thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee.. Isaiah 49: 13—17.

APOSTLE. Let your conversation be without covetousness: And be content with such things as ye have: for he hath *Said, I will never leave thee nor forsake thee.* So that we may boldly say, *The Lord is my helper,* and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace: not with

meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify his people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. Heb. 13: 5—14.

Isaiah complains of the incredulity of the Jews to receive Jesus as the Messiah, affirms the passion of the Son to be the purchase price of our redemption.

PROPHET. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow 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 shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; 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, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth. Isaiah 53: 1—9.

APOSTLE. And almost all things are by the law purged

with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the *sacrifice* of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 22—28.

Isaiah exults in the blessed estate of the saints in the latter day glory, and the blessedness of the new Jerusalem: where sorrow and sighing shall be known no more, but God shall wipe all tears from off all faces.

SYMBOLS. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call,

I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, Saith the Lord. Isaiah 65: 17—25.

SUBSTANTIVE. And one of the elders answerd, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the *Lamb* which is in the midst of the throne shall *feed them*, and shall lead them unto *living fountains of waters*; and God shall *wipe away all tears* from their eyes. Rev. 7: 13—17.

We now dismiss our illustrious prophet Isaiah, who stands at the head of the four major prophets of the Old Testament.

We are not told in the scriptures of the time of his birth or of his death, but the period of his prophesying, according to scripture chronology, was 62 years. He tells us he was the son of Amoz, and we learn he was of the tribe of Judah and royal family; being, as is supposed, the grand son of king Josiah, and brother to Amaziah, king of Judah.

The leading objects of Isaiah's prophecies, are the Babylonish Captivity; the return of the Jews from their 70 years' Captivity, and the reign of Messiah. The commencement of his prophetic Administration was 760 years before Christ. He tells us that the Lord had called him from his mother's womb, that he remembered his name, that he had given him a tongue like a sharp cutting sword, that he had concealed him under the shadow of his hand, and put him like a chosen arrow in his quiver; that God had given him the tongue of the learned, capable of administering comfort to those whose courage was broken; that when he received his mission for prophecy, he saw the Lord seated on a high throne, encompassed with cherubim, and with the whole earth for his footstool.

Thus called, commissioned, and endued with with the Holy Spirit for his mediatorial office, he discharges the functions thereof with an integrity and eloquence seldom equaled and never surpassed. He drew largely upon the sublimities of nature to illustrate his subjects and to embellish his diction. Being familiar with the courts and the pageantry and pomp of kings and kingdoms, he decorated his style with the rivers and mountains of nature, the polished manners of the courtier, and the embellishments and learning of the literati of his day. With all these accomplishments to adorn his person and his language, he combined within himself the genius of the philosopher, the profundity of the statesman, the imagination of the poet, and the Inspiration of the Prophet; and his prophecies are justly esteemed as a brilliant light to the Church, consolations to the distressed and way-worn pilgrim, a beacon light to the inquirer after Truth, and a light in his pathway to the city of the living God.

As an evidence of Isaiah's humility and implicit obedience to the Word of the Lord; he walked *three years* barefooted and naked to express the more forcibly the degradation of the Egyptian and Ethiopian bondage, which he had foretold.

It is a tradition of mutual consent by Jews and Christians, that Isaiah came to his death as a martyr to the truth he had so long proclaimed and maintained, by being sawn asunder with a wooden saw, in the beginning of the reign of Manasseh king of Judah.

It is said his body was buried near Jerusalem under the fuller's oak, near the fountain of Siloam, from whence it was removed to Paneas, near the source of Jordan; and from thence to Constantinople, in the reign of Theodorus the younger. Thus *lived* and thus *died* Isaiah,—the *Demosthenes* of the Hebrews, and the *prophet* of the Lord.

CHAPTER II.

OF THE PROPHET JEREMIAH AS A TYPE OF CHRIST.

The time, manner, and calling of Jeremiah to the prophetic office, as a typical *mediator*, between the Father and Israel.

The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin: To whom the Word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem, captive, in the fifth month. Then the *Word* of the *Lord* came unto *me*, *Saying*, Before I formed thee in the belly, I knew thee: and before thou camest forth out of the womb, I sanctified thee: and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold I cannot speak; for I am a child. But the Lord Said unto me, Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, Saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord Said unto me, Behold, I have put my words in thy mouth. See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

In the above calling and setting apart of Jeremiah, to the prophetic and mediatorial office, we see as in all similar cases, a *two-fold Trinity*. 1. The Spiritual Trinity in Creation and Legislation, in these words,—Then the *Word* of the *Lord* came unto *me*, *Saying*, Here are the *Father*, the *Word*, and the *Holy Ghost*, as *always*, through whom the *Word* is Spoken, *constituting* and *appointing* Jeremiah to the prophetic office. *Jeremiah* now becomes the *mediator* between the *Father* and Isra-

el, and the Compound, Executive, Typical Trinity in Redemption stands thus,—The *Father, Jeremiah*, and the *Holy Ghost*; and thus the Trinity operates throughout the Administration of Jeremiah; when Jeremiah is the *medium* of conveying the *Word* and the *Spirit*.

The first message which Jeremiah receives from the Lord as prophet and mediator, is a denunciation against Judah for their rebellion and idolatry, and is encouraged by the promise of the Lord's presence and assistance.

SYMBOLS. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee: but they shall not prevail against thee; for I am with thee, Saith the Lord, to deliver thee. Jeremiah 1: 18—19.

SUBSTANTIVE. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that you have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your *loins* be *girded about*, and your lights burning: And ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall *gird himself*, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Luke 12: 31—38.

The Lord instructs Jeremiah to assure Israel of his gracious designs toward them on condition of their repentance

and return to their obedience and worship of the true God.

EMBLEMS. Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, Saith the Lord: and I will not cause mine anger to fall upon you: for I am merciful, Saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, Saith the Lord. Turn, O backsliding children, Saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, Saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it: neither shall they visit it: neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father: and shalt not turn away from me. Jeremiah 3: 12—19.

STBSTANTIVE. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors* and *teachers*: 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. Eph. 4: 8—15.

Jeremiah is sent to call for true repentance from the Jews that their threatened captivity might be averted, and that they might dwell in their land in peace and prosperity for ever.

EMBLEMS. The Word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the Word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus Saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Jeremiah 7: 1—7.

SUBSTANTIVE. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, *Repent*, and be *baptized* every one of you in the name of *Jesus Christ*, for the *remission* of *sins*, and ye shall receive the gift of the *Holy Ghost*. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Acts 2: 37—40.

Jeremiah declares that it was in consequence of the disobe

dience of Israel that all their calamities had come upon them.

EMBLEMS. Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath Spoken, that he may declare it, for what the land perisheth and is burnt up like a wilderness, that none passeth through? And the Lord Saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein: But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus Saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. Jeremiah 9: 12—16.

SUBSTANTIVE. But I certify you, brethren, that the gospel which was preached of me is not after man: For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond *measure* I *persecuted* the *church* of *Christ* and *wasted* it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and *called* me by his *grace*, *To reveal* his *Son* in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Gal. 1: 11—19.

Jeremiah enjoins a strict observance of the sabbath-day, with threatenings of utter extermination in case of the violation of the laws concerning that holy day; and promises of great prosperity on condition of its observance.

SYMBOLS. Thus Said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of

Judah come in, and by the which they go out, and in all the gates of Jerusalem: And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem: Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, Saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein: Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17: 19—27.

SUBSTANTIVE. And he came to Nazareth, where he had been brought up: and as his *custom* was, he went into the synagogue on the *sabbath day*, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at

liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. Luke 4: 16-22.

Jeremiah counseleth the people of Jerusalem to go over to the Chaldeans in order to save themselves from captivity, and their city from being sacked.

SYMBOLS. And unto this people thou shalt say, Thus Saith the Lord: Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, Saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. Jer. 21: 8-10.

SUBSTANTIVE. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand.) Then let them which be in Judah *flee into the mountains*: Let him which is on the house-top not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your *flight* be not in the winter, neither on the sabbath-day: For then shall be great *tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.—Matt. 24: 15-25.

The New and everlasting Covenant of Christ with his Church and people.

EMBLEMS. Behold, the days come, Saith the Lord, that I make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, Saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, Saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, Saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Jer. 31: 31—34.

SUBSTANTIVE. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he Saith, Behold, *the days come, Saith the Lord*, when I will make a *New Covenant* with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, Saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, Saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he Saith, A new covenant, he

hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Heb. 8: 6—13.

According to the prediction of Jeremiah, Jerusalem is taken; Zedekiah is made blind and sent to Babylon; the city ruined, and the people captivated. This symbolizes the deplorable condition of spiritual Israel in her backsliden state.

SYMBOLS. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they beseged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Ramath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. Jer. 39: 1—10.

SUBSTANTIVE. And unto the angel of the church in Sardis write: These things Saith he that hath the seven Spirits of

God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art *dead*. Be watchful, and strengthen the things that *remain*, that are *ready to die*; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and *repent*. If therefore thou shalt not watch, I will come on thee as a *thief*, and thou shalt not know what hour I will come upon thee. Thou hast a *few names* even in Sardis which have not defiled their garmentz; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit Saith unto the churches. Rev. 3: 1—6.

Jeremiah prophesyeth the destruction of Babylon for her cruelty to his people Israel, and for their pride and licentiousness: in token of which he delivers the book of his prophecies to Seraiah, to be cast into the Euphrates, as a symbol of the perpetual sinking and eternal desolation of the city.

SYMBOLS. The word which Jeremiah the prophet commanded Seraiah the son of Neraiah; the son of Maasciah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words: Then shalt thou say, O Lord, thou hast Spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah. Jer. 51: 59—64.

SUBSTANTIVE. And after these things I saw another angel

come down from heaven, having great power: and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great *is fallen, is fallen*, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every *unclean* and *hateful* bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath *remembered* her *iniquities*. Reward her even as she rewarded you, and *double* unto her *double* according to her *works*; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, *death*, and *mourning*, and *famine*; and she shall be *burned* with *fire*; for strong is the Lord God who judgeth her. Rev. 18: 1—8.

We here close our quotations from the prophet Jeremiah as a type of Christ.

Jeremiah was the son of Hilkiah, of the tribe of Levi. He was a native of Anathoth, a village in the tribe of Benjamin. He was set apart to the prophetic office from his birth; and in the fourteenth year of his age he was called to his official station, in the reign of Josiah, king of Judah. His prophetic Administration filled a period of 41 years, from the year before Christ, 629, to 588. Being a man of *faith*, and conscious of his call and divine appointment to his sacred office, he was prepared for any event which might befall him. In prosperity he was humble under the mighty hand of God; and in adversity he rejoiced from a consciousness of the divine favor as suffering in the cause of his Master in the execution of his will and purposes. Being of a stern nature, and unyielding integrity, no flattery could seduce him to swerve from his duty to his God; nor could the threatenings of kings nor the

punishment of the most loathsome dungeons, ever for a moment deter him from speaking forth boldly the Word of the Lord to wicked and idolatrous kings and people. He lived to see the fulfillment of many of his prophecies, and thus he acquired credit with many of those who once condemned him as a bigotted enthusiast, or stern and selfish fanatic. One remarkable fact in his prophecies is, that when human agency is concerned in the fulfillment, the prophesy is always conditional, and may or may not come to pass as human agency may determine. His counsel to king Hezekiah and the inhabitants of Jerusalem when under siege by the Chaldean army, is proof positive of this important fact; for although the captivity of the Jews and the destruction of their city had been for many years the theme and principal object of the prophecies of Jeremiah and other of the prophets, yet a few days before the event, Jeremiah counsels Zedekiah and the inhabitants to go out to the Chaldean princes, and themselves and city should be saved, but they refused to obey, and destruction to the uttermost came upon them, the people were taken captives and their city burned with fire. See the history of this in the 38th chapter.

The time and manner of the death of Jeremiah are not recorded; and, as always, where the scriptures are silent, the vagaries of imagination are busy. Some supposing he was put to death at Taphnis, in Egypt, by the Jews, who were not able to bear his predictions and rebukes. Some say he returned to Judea, and died there; and others again that he died in Babylon. But wherever or however he may have come to his death, his name, character, and office will ever adorn the annals of the Church, and while there remains honor in position, virtue in firmness and constancy, and integrity of character is appreciated, Jeremiah will remain a *star* of the *first magnitude* in the christian firmament.

CHAPTER III.

OF THE PROPHET EZEKIEL, AS A TYPE OF CHRIST.

Ezekiel announces the time, place, manner, and commission of his prophetic inauguration to have been as follows, to-wit:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of Jehoiachin's captivity, The *Word* of the *Lord* came expressly unto *Ezekiel* the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the *Lord* was there upon him. Ezekiel 1: 1—3. And he Said unto me Son of man, stand upon thy feet, and I will Speak unto thee. And the *Spirit* entered into me when he *Spake* unto me, and set me upon my feet, that I heard him that *Spake* unto me. And he *Said* unto me, Son of man, I *send* thee to the *children* of *Israel*, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

In the above Covenant between the *Father* and Ezekiel, we discover, as always, a two-fold Trinity. 1. The *Spiritual Trinity* in *Creation* and *Legislation*, in these words,—The *Word* of the *Lord* came expressly unto me, saying, And he *Said* unto me, Son of man, stand upon thy feet, and I will Speak unto thee.' Here are the *Father*, the *Word*, and the *Holy Ghost*; as always through whom the *Father Speaks* and acts. 2. A Compound, Executive, Typical Trinity in *Redemption*; consisting of the *Father*, *Ezekiel*, and the *Holy Ghost*. Ezekiel is now constituted the *Typical mediator* between the *Father* and *Israel*, through whom the will of the *Father* is made known: and thus the Trinity operates throughout the Administration of Ezekiel; when he is made the *medium* of communication.

In the case of Ezekiel, the communication of the *Holy Ghost*, through the *Word*, to him, is more clearly stated than in the case of any other of the prophets hitherto considered; for he says expressly, that the *Spirit* entered into him when the Lord *Spake* unto him. This single instance proves beyond all controversy, that the *Spirit* comes with the *Word* to the *mediator*, and through the *mediator* to the *world*.

Ezekiel proceeds to inform us of his instructions.

SYMBOLS. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their look, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me: and lo, a roll of a book was therein: And he spread it before me: and it was written within and without; and there was written therein lamentations, and mourning and wo. Ezekiel 2: 6-10.

SUBSTANTIVE. And I say unto you, my friends, Be not *afraid* of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall *fear*; *Fear* him, which after he hath killed, hath power to cast into hell; yea, I say unto you, *Fear* him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. *Fear not* therefore: ye are of more value than many sparrows. Luke 12: 4-7.

God sheweth the prophet the necessity of warning the wicked, whether they will hear or forbear, in order to the saving of his own soul; and if the wicked hear and turn from his wickedness, then the prophet hath accomplished the double object of saving both.

EMBLEMS. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

And it came to pass at the end of seven days, that the Word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul. Ezekiel 3: 15—21.

SUBSTANTIVE. Then Said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews will he kill himself? because he saith, Whither I go, ye cannot come. And he Said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I Said therefore unto you, that ye shall *die* in your *sins*; for if ye believe not that I am he, ye shall *die* in your *sins*. Then said they unto him, Who art thou? And Jesus Saith unto them, Even the same that I said unto you from the beginning. I have many things to say, and to judge of you; but he that *sent* me, is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. John 8: 21—27.

The prophet pronounceth judgment upon Israel for their idolatry, yet declares that there remaineth a remnant who had escaped the pollutions of the world, and should serve as the leaven of righteousness among the nations whither they should be scattered.

EMBLEMS. And the Word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, And say, Ye mountains of Israel, hear the Word of the Lord God: Thus Saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not Said in vain that I would do this evil unto them. Ezek. 6: 1—10.

SUBSTANTIVE. And when ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is *nigh*. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thercinto. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days! for there shall be great *distress in the land*, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away *captive into all nations*: and Jerusalem shall be *trodden*

down of the *Gentiles*, until the times of the *Gentiles* be fulfilled. Luke 21: 20—24.

The prophet, under the symbol of a chain shews the miserable state of the captivity which was pending.

SYMBOLS. Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them, and they shall know that I am the Lord. Ezekiel 7: 23—27.

SUBSTANTIVE. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall *kill* and *crucify*, and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the *righteous blood* shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, *All these things* shall come upon this *generation*. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your *house* is left unto you *desolate*. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matt. 23: 34—39.

The Jews taking license to sin because of the great distance, (as they supposed,) of the judgments, the prophet assures them from the Lord, that the judgments should not slumber.

EMBLEMS. And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them therefore, Thus Saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will Speak, and the Word that I shall Speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I Say the Word, and will perform it, Saith the Lord God. Again the Word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesyeth of the times that are far off. Therefore say unto them, Thus Saith the Lord God; There shall none of my words be prolonged any more, but the Word which I have Spoken shall be done, Saith the Lord God. Ez. 12: 21—28.

SUBSTANTIVE. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, And saying, *Where* is the *promise* of his coming? for since the fathers fell asleep, all things *continue* as they *were* from the *beginning* of the *creation*. For this they *willingly* are ignorant of that by the *Word* of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same *Word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3: 1—7.

Under the Symbol of a tender branch of cedar the prophet indicates the purpose of God, of planting the gospel in Jerusalem, and causing it to flourish as a green tree.

SYMBOLS. Thus Saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have Syoken and have done it. Ez. 17: 22—24.

SUBSTANTIVE. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior. For he hath regarded the *low* estate of his handmaiden: for behold, from *henceforth* all generations shall call me *blessed*. For he that is mighty hath done to me *great things*; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath *scattered* the *proud* in the imagination of their hearts. He hath *put down* the mighty from their *seats*, and *exalted them* of *low degree*. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy: As he Spake to our fathers, to Abraham, and to his seed, for ever. Luke 1: 46—55.

EMBLEMS. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? There-

fore, I will judge you, O house of Israel, every one according to his ways, Saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, Saith the Lord God: wherefore turn yourselves, and live ye. Ez. 18: 25—32.

SUBSTANTIVE. In those days came John the Baptist, preaching in the wilderness of Judea, And saying, *Repent* ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. Matt. 3: 1—6.

The prophet threatens the Ammonites with subjugation and bondage to the men of the east, for their insults against his people Israel.

EMBLEMS. The Word of the Lord came unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them: And say unto the Ammonites, Hear the Word of the Lord God; Thus Saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity: Behold, therefore I will deliver thee to the *men of the east*, for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know the Lord. For thus Saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel: Behold, therefore I will stretch out mine hand

upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord. Ez. 25: 1—7.

SUBSTANTIVE. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and Said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall *offend* one of these *little* ones which believe in me, it were better for him that a *millstone* were *hanged about his neck*, and that he were *drowned* in the *depth* of the *sea*. Matt. 18: 1—6.

Tyrus, the renowned city for her extensive merchandise and wealth, is, for her insults against Jerusalem, the location of the Temple, the pride of Israel, and the city of God's presence, threatened by the prophet with an utter and everlasting destruction.

SYMBOLS. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy friars, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in

the midst of the sea? When thy wares went forth out of the seas, thou filledst many people: thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, *and never shall be any more.* Ez. 27: 26—36.

SUBSTANTIVE. And they shall fall by the *edge* of the *sword*, and shall be led away captive into all nations: and Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress* of *nations*, with perplexity, the *sea* and the *waves roaring*; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he Spake to them a parable; Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I Say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. Luke 21: 24—33.

Ezekiel announces in the name of the Lord, the utter destruction of the Assyrian Empire, as a judgment for their pride and ostentation.

SYMBOLS. Therefore thus Saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him unto the mighty one of the heathen; he shall surely deal with him; I have driven

him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: To the end that none of all the trees by the waters, exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus Saith the Lord God: in the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. Ez. 31: 10—17.

SUBSTANTIVE. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. *Wo unto thee, Chorazin! wo unto thee, Bethsaida!* for if the mighty works which were done in you had been done in *Tyre* and *Sidon*, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for *Tyre* and *Sidon* at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment than for thee. Matt. 11: 20—24.

Ezekiel pronounceth judgment upon the mockers of the prophets of the Lord.

EMBLEMS. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their *covetousness*. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them. Ez. 33: 30—33.

SUBSTANTIVE. The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow: And when he sowed, some seeds fell by the *way-side*, and the *fowls* came and *devoured* them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear. Matt. 13: 1—9.

The prophet foretells great prosperity and happiness to Christ's kingdom, through the operations and influences of the Spirit of God.

EMBLEMS. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away

the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations. Not for your sakes do I this, Saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus Saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus Saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord. Ez. 36: 25—38.

SUBSTANTIVE. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be *grafted* in: for God is able to *graft* them in *again*. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a

good olive-tree; how much more shall these, which be the *natural branches*, be *grafted* into their own *olive-tree*? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so *all Israel* shall be *saved*: as it is written, There shall come out of Zion the *Deliverer*, and shall turn away ungodliness from Jacob: For this is my *Covenant* unto them, when I shall take away their sins. Rom. 11: 22-27.

The prophet foretels the returning glory of God into his Temple, and that it was the sin of Israel that hindered God's presence.

EMBLEMS. Afterward he brought me to the gate, even the gate that looketh toward the east: And behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. Ezekiel 43: 1-9.

SUBSTANTIVE. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which come out of great tribulation, and have washed their robes, and made them white in the *blood* of the *Lamb*. Therefore are they before the *throne* of *God*, and *serve him* day and night in his *Temple*: and he that sitteth on the *throne* shall dwell among them. They shall *hunger* no more, neither *thirst* any more; neither shall the sun light on them, nor any heat. For the *Lamb* which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and *God* shall wipe away all tears from their eyes. Revelation 7: 13—17.

By the vision of the holy waters the prophet teaches the unbounded influences of the Spirit in the latter day glory, when the knowledge of the Lord shall cover the earth as the waters do the sea.

EMBLEMS. Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out water on the right side. And when the man that had the line in his hand, went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. Ezekiel 47: 1—5,

SUBSTANTIVE. And he shewed me a pure *river* of *water* of *life*, clear as crystal, proceeding out of the throne of *God* and

of the *Lamb*. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the heading of the nations. And there shall be no more curse : but the throne of God and of the lamb shall be in it ; and his servants shall serve him : And they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever.— Rev. 22: 1—5.

We here close the typical character and mediatorial office of Ezekiel, as a prophet of the Lord.

Ezekiel was the son of Buzi, of the tribe of Levi, and was carried a captive to Babylon by Nebuchadnezzar, with Jehoiachin, king of Judah.

The first we hear of Ezekiel is by the river Chebarin Mesopotamia, 595 years before Christ, and, as is supposed about the thirtieth year of his age.

His mission as a prophet, was a period of twenty years, during which time he was called to experience some of the most self-denying and mortifying acts of humility that human nature is capable of sustaining, all of which he bore in humble resignation to the will of God. His sympathy for the sad condition of his people, and his distress for the still heavier calamities that were pending, are touchingly and forcibly expressed by his acts of mortification, in lying 390 days on his left side to signify the iniquity of the house of Israel, and after this to turn again and lie 40 days on his right side, to signify the iniquities of the house of Judah. Chapter 4. By these 430 days was denoted the siege of Jerusalem by Nebuchadnezzar ; its duration, and that of the captivity of Judah, which was to continue 40 years, beginning at the last time of Jerusalem's being taken in the reign of Zedekiah. After this, Ezekiel was transported in the spirit to Jerusalem, and God showed him the abominations and idolatries committed there by the Jews, which were to draw down upon them the most terrible effects of divine vengeance. The purport of all

his visions were realized in his day, as far as the temporal allusions were concerned, and vengeance began at the temple of the Lord, which was soon filled with blood and slaughter. The very day that Jerusalem was taken and sacked, Ezekiel declared the event to his brethren, who were with him in Messopotamia, 200 leagues from the seat of war, which is proof positive of his being divinely inspired. The prophet not only foretold the events that came upon his own people and Jerusalem for their iniquities, but also the judgments of Tyre for insulting the Jews upon their calamitous condition, and exulting in their adversity; also of Pharaoh-Hophne, king of Egypt, for a similar exultation and triumphant jeering over the afflictions and downfall of the people of God; all of which were literally fulfilled, and remain to the present day as sad monuments of God's judgments and retributive justice.

After these sad exhibitions of God's judgments upon the wicked, the prophet takes up the theme of the reign of Messiah in the latter day glory, and the abundance of peace, prosperity and joy that should be the concomitants of his glorious reign upon earth; when the wandering tribes of Israel should be gathered home, and they and the Gentile nations all constitute one fold under one Shepherd and Bishop of souls. When there should be no more war in all the holy mountain of the Lord, and when 'Jerusalem should go forth as brightness, and salvation as a lamp that burneth.'

There is a tradition that Ezekiel was put to death by the prince of his people for exhorting him to leave his idolatry; if this be true, it furnishes another striking point of analogy between him and his great Antitype, as sealing the truth with his own blood, and thus ratifying the *covenant*, as a *priest*.

CHAPTER IV.

OF THE PROPHET DANIEL, AS A TYPE OF CHRIST.

The manner of Daniel's inauguration into the prophetic office: he prayeth to God for instruction and is answered in a vision of the night, and informed of Nebuchadnezzar's dream, whereupon the king promotes him to the chief ruler and commander in the kingdom.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the king known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the *secret revealed unto Daniel* in a *night vision*. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his: And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter. Daniel 2: 14—23.

In the above paragraph, Daniel declares that Nebuchadnezzar's dream was made known to him by the *God* of his

fathers, in a *night vision*. Here then, in the Covenant with Daniel, by which he was inaugurated into the prophetic office, we discover as always a two-fold Trinity. 1. The Spiritual Trinity in Creation and Legislation, in the *Father*, the *Word*, and the *Holy Ghost*, through which the *Father* always *Speaks* and acts. 2. A Compound Executive Typical Trinity in Redemption, consisting of the *Father*, *Daniel*, and the *Holy Ghost*. Daniel thus becomes the prophet and mediator, between the Father and Israel, through whom the Father makes known his will to Israel and to the world. Thus the communications, and temporal, and spiritual transactions between the Father and Israel, are conducted throughout the Administration of Daniel, as one of the prophets of the Lord.

Upon the interpretation of Nebuchadnezzar's dream, the king immediately advances Daniel to the highest office in the kingdom, even ruler over the whole of his dominions, and chief of the governors over all the wise men of Babylon.

SYMBOLS. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king. Daniel 2: 46—49.

SUBSTANTIVE. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, *Who is worthy to open the book and to loose the seals thereof?* And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of Da-

vid hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, 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. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders *fell down* before the *Lamb*, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast *slain*, and hast redeemed us to God by thy *blood* out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. v. 1-10.

Nebuchadnezzar, the king, dreams a dream and sees a vision, which greatly troubles him; he applies to the magicians and astrologers of Babylon; but they could not interpret the dream. He then applies to Daniel, in whom he acknowledges the Spirit of the holy God dwelt.

EMBLEMS. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the Spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the Spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls in the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven; He cried aloud, and said

said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the Spirit of the holy gods is in thee. Daniel iv. 8-18.

SUBSTANTIVE. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the *mystery* of God, and of the Father, and of Christ; *In whom are hid all the treasures of wisdom and knowledge.* And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye therefore have received *Christ Jesus* the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through *philosophy* and vain *deceit*, after the tradition of men, after the rudiments of the *world*, and not after *Christ*. For in him dwelleth all the fulness of the Godhead bodily. Col. ii. 1-9.

Daniel interprets king Nebuchadnezzar's dream, and as a prophet of the Lord and type of Christ, tells the king the

purpose of the Lord, and how to deport himself to avoid the decree which was contemplated.

EMBLEMS. Then Daniel, whose name was Belshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belshazzar, let not the dream, or the interpretation thereof, trouble thee. Belshazzar answered, and said, My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of heaven had their habitation: *It is thou*, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. Daniel 4: 19—28.

SUBSTANTIVE. At that time Jesus answered and said, I

thank thee, O Father, Lord of heaven and earth, because thou hast *hid these things* from the *wise* and *prudent*, and hast *revealed* them unto *babes*. Even so, Father, for so it seemed good in thy sight. All things are *delivered* unto me of my *Father*; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the *Son*, and he to *whomsoever* the *Son* will *reveal him*. Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11: 25—30.

Nebuchadnezzar exulting in his pride in view of great Babylon, which he had built, and the vast possession of his Empire, is stricken with the judgments of the Almighty, and driven to the fields as a beast to eat grass as an ox, until he become penitent and humble, when he was restored to his right mind and to his kingdom.

SYMBOLS. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation: And all the inhabitants of

the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me: and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4: 29—37.

SUBSTANTIVE. And when he *came to himself*, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will *arise* and go to my *father*, and will say unto him, Father, I have *sinned* against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he *arose*, and came to his *father*. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And he said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry. Luke 15: 17—24.

At a great and impious feast which Belshazzar made to his wives, concubines, and lords of the kingdom, there appeared a mysterious hand-writing in enigmatical characters on the wall, at which the king is greatly troubled, and after applying to the magicians and wise men of the nation to interpret the writing, and all having failed, Daniel is recommended by the queen, who interprets the writing.

SYMBOLS. Now the queen by reason of the words of the king and his lords came into the banquet-house; and the queen spake and said, O king, live for ever; let not thy

thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is the Spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and sooth-sayers: Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the Spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Daniel 5: 10—16.

SUBSTANTIVE. And I saw in the right hand of him that sat on the throne a book written within and on the back side, *sealed with seven seals*. And I saw a strong angel proclaiming with a loud voice, *Who is worthy to open the book, and to loose the seals thereof?* And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look therein. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the *Lion* of the tribe of Juda, the Root of David, hath prevailed to *open the book*, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne,

and of the four beasts, and in the midst of the elders, stood a *Lamb* as it had been *slain*, having horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the *Lamb*, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5: 1—10.

Daniel interprets the hand writing upon the wall, according to which interpretation was the fulfillment the same night, and Daniel is promoted, and made the third ruler in the kingdom.

SYMBOLS. And this is the writing that was written, MENE, MENE, TEKEL, UPSHARSIN. This is the interpretation of the thing; MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old. Dan. 5: 25—31.

SUBSTANTIVE. *He shall be great*, and shall be called the *Son of the highest*; and the Lord shall give unto him the *throne* of his father David. And he shall reign over the house of Jacob for ever; and of his *kingdom* there shall be no *end*. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing

which shall be born of thee, shall be called the *Son of God*. Luke 1: 32—35.

The presidents and princes of the Babylonian Empire becoming *envious* of Daniel's promotion, conspire his destruction by a decree from the king.

EMBLEMS. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first; that the princes might give accounts to them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, *because* an excellent *spirit* was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or any man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Dan. 6: 1—9.

SUBSTANTIVE. Now at that feast, the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? (For he knew that for *envy* they had delivered him.) When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou no-

thing to do with that just man: for I have suffered many things this day in a dream, because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They *all* say unto him, Let him be *crucified*. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be *crucified*. Matt. 27: 15—23.

Daniel is accused by the governors and princes of violating the decree, and is cast into the lion's den.

SYMBOLS. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, that they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and

laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Dan. 6: 10-17.

SUBSTANTIVE. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he; *hold him fast.* And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus Said unto him, Friend, wherefore art thou come? Then came they and laid *hands on Jesus, and* took him. And behold, one of them which were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear. Then Said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour Said Jesus to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Matt. 26. 47-56.

Daniel being rescued from the lion's den, to the great joy of the king, his accusers, with their wives and children are cast in, and all devoured before they reach the bottom of the den.

SYMBOLS. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the liv-

ing God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. Dan. 6 : 24—28.

SUBSTANTIVE. But Mary *stood without* at the sepulchre *weeping* : and as she wept she *stooped down*, and *looked* into the *sepulchre*, And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not : for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. John 20 : 11—17.

Daniel prophecietieth of the glory and perpetuity of Christ's kingdom.

SYMBOLS. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered to him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion

taken away : yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7 : 9—14.

SUBSTANTIVE. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down *all rule*, and *all authority*, and *power*. For he *must reign*, till he hath put all *enemies under his feet*. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, thot God may be all in all. 1 Cor. 15 : 22—28.

Daniel, in great distress for the desolation of Jerusalem, prayeth for the restoration thereof, acknowledgeth the sins of the people as the cause of all their affliction and shame, but pleads God's mercies in behalf of downtrodden Jerusalem.

EMBLEMS. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from the city Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our righteousnesses, but for thy great mercies. O Lord,

hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name. Dan. 9 : 16—19.

SUBSTANTIVE. Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city : That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that *killest the prophets*, and *stonest* them which are sent unto thee, how *often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you *desolate*. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matt. 23 : 34—39.

The angel Gabriel is sent to inform Daniel of the period of Jerusalem's desolation, and the coming of Messiah ; also, that he should be cut off for the transgressions of his people.

PROPHET. And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee ; for thou art greatly beloved : therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint

the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Dan. 9 : 20—27.

EVANGELIST. And this *gospel* of the kingdom shall be *preached* in all the *world*, for a *witness* unto all nations ; and then shall the *end* come. When ye therefore, shall see the *abomination of desolation*, spoken of by *Daniel* the *prophet*, stand in the holy place, (whoso readeth let him understand,) Then let them which be in Judea flee into the mountains : Let him which is on the house-top, not come down to take any thing out of his house : Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give such in those days ! But pray ye that your flight be not in the winter, neither on the Sabbath-day : For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the

east, and shineth even unto the west ; so shall also the coming of the *Son of man* be. For wheresoever the carcass is, there will the eagles be gathered together. Matt. 24 : 14—28.

Daniel by the great river in the Babylonian Empire, sees a vision, which revealed unto him certain events at a great distance of time, but which were true, and should have their fulfillment.

EMBLEMS. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar ; and the thing was true, but the time appointed was long ; and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddikel ; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision : for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me : for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. Dan. 10 : 1—9.

SUBSTANTIVE. I was in the Spirit on the Lord's day, and heard behind me *a great voice*, as of a trumpet. Saying, I am Alpha and Omega, the first and the last : and, what thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being

turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the *Son of man*, clothed with a garment down to the foot, and girt about the paps with a *golden girdle*. His head and his hairs were white like wool, as white as snow; and his *eyes* were as a *flame of fire*; And his feet like unto fine brass, as if they burned in a furnace; and his *voice* as the sound of many *waters*. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was *dead*; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. Rev. 1: 10—20.

Daniel being alarmed and troubled at the awfully glorious visions which he beheld, is comforted by the angel, and takes courage.

SYMBOLS. And behold, an hand touched me, which set me upon my knees, and upon the palms of my hands, And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward

the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips : then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straight-way there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not : peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth : and there is none that holdeth with me in these things, but Michael your prince. Dan. 10 : 10—20.

SUBSTANTIVE. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings : and the *word* which ye *hear* is not *mine*, but the *Father's* which *sent* me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my *peace* I *give* unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is *greater* than I. And now I have *told* you *before* it *come* to *pass*, that when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ;

and as the Father gave me commandment, even so I do. John 14: 23—31.

The angel informs Daniel of the period of time, till the end of the world ; and some of the great events that shall transpire before, and at that awful event. He then bids Daniel go his way, for he shall rest until the first resurrection, and then stand in his lot at the end of the days ; and so ends the great drama of Daniel's vision—a mystery and wonder to the church and the world, and a subject matter of speculation, for the learned and the illiterate. In them, all have indulged the vagaries of imagination, without being able to establish any standard of truth.

EMBLEMS. Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not : then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel : for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days. Dan. 12 : 5—13.

SUBSTANTIVE. And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as

pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and *cried* with a *loud voice*, and when he cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, *Seal* up those things which the *seven thunders* uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth, *lifted up his hand to heaven*, and swore by him that liveth for ever and ever, and created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be time no longer*: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath *declared* to his *servants the prophets*. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Rev. 10 chap.

It may still be necessary, for the satisfaction of some readers, to make a few additional remarks on the *Son of God*, and *Son of man*, on the connection in which these phrases stand in the prophecies of Daniel, that they may not be troubled as to the true import of those terms.

In the third chapter of this Book, in the miraculous case of Shadrach, Meshach, and Abednego, being cast, by the order of Nebucdadnezzar, into the burning fiery furnace, and preserved unhurt and unscorched by the flames; we hear Nebuchadnezzar asking, when he looked into the furnace, if there were not *three* men cast in, and being answered in the affirmative, he immediately replied that he saw *four* men, loose,

walking in the midst of the *fire*, and the form of the *fourth* was *like* the Son of God. This *fourth* form no doubt was an *apparition*, resembling the actual form of the *Son of God*, when he appeared in human flesh, but not the actual *Son of God* himself. And hence, the Spirit of Inspiration which spake through Nebuchadnezzar on this occasion, guards the expression by saying, The *fourth* person is *like* the Son of God, which clearly conveys the idea that he was not the *Son* himself, but *like* him. This event was 580 years before the *Son* was *made* of a woman, and *begotten* by the *Holy Ghost*, as has been abundantly proved in the preceding chapters of this work.

Daniel says, in chapter tenth and sixteenth, in speaking of the vision which he saw, and by which he was told of the marvelous events that would occur to the end of time; that one *like* the *similitude* of the *sons of men touched his lips*, and then he opened his mouth and spake; this was also an apparition of the great *Prophet*, of which Daniel was but the type, and by virtue of whose atonement all wisdom and grace, was from the beginning imparted to the human family; to those who lived previous to his coming, in anticipation and faith in the promise; and to those since his crucifixion, by virtue of the merit of his Atonement: as the procurative cause of every *spiritual* and *temporal* blessing, in *time* and *eternity*.

We now take our leave of the prophet Daniel, as a type of Christ,—and with him, of the typical illustrations of the Compound, Executive, Trinity, in Redemption—the Father the Son, and the Holy Ghost.

Daniel was of the royal family of David, and among the first captives which Nebuchadnezzar carried to Babylon, in the third year of the reign of Jehoiachim, king of Judah. He was very young when carried to Babylon, and being well favored in person, and of a sound mind and extraordinary gifts, was selected from among the captives, as a beneficiary of the king, and put under such a regimen, physically and mentally, as might qualify him for the honorable station to which he was assigned. A strict devotion to the religion of his fathers, constrained him to refuse the sumptuous fare as-

signed him by the king, and he insisted on living on simple bread and pulse, upon which he grew and excelled in appearance all the high-fed vassals of the king's court. Being thus distinguished by nature, with a comely and captivating personal appearance, and an extraordinary genius, the gift of Inspiration which was superadded to his other accomplishments, all combined to render him the most remarkable man of ancient or modern times, and hence Daniel is ever found at the head of the different departments, in ecclesiastical and political preferment. His prophecies are not only grand and sublime in the highest degree, but plain and pointed; and are placed in better logical and chronological order, perhaps, than any other of the prophets. For these commendable features in his prophecies, he is considered a key to unlock the meaning of much of the other prophecies, and harmonizes the various figures employed by different prophets, in pointing out the same events in the far distant future.

One remarkable fact, peculiar to himself, is the revelation from the angel in his fourth and last vision—that the purpose of God was, that many of the events which he had revealed should not be known by the church nor the world, until the last period of the world—as the following declarations plainly indicate: But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. 'And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.'

As, then, the great drama of this world's affairs are drawing to a close, and the epoch of the Son of man coming in the clouds of heaven is approaching, additional light is reflected on the enigmatical visions with which Daniel and the other prophets were favored, and mystery after mystery is being revealed by the light of Inspiration, and in the grand march of progress of the world and the church, it is believed the day is not far distant, when the grand purposes of God in Creation and Redemption will be accomplished; and 'Jerusalem shall go forth as brightness and salvation, as a lamp that burneth,' when the gospel of the kingdom shall have been

preached to all nations, and the Son of man shall descend in the clouds of glory, to gather his people home and deliver up the Mediatorial office to the Father, and when God shall be all in all.

Historians tell us that Daniel died in Babylon, having refused to accept the offer of returning to the land of his fathers with his brethren, under the Cyrus decree.

Daniel's position is prominent in the galaxy of the saints of old, he shines as a star of the first magnitude upon the pages of Sacred Writ, and, as time advances, he will gather additional splendor from the reflections of the innumerable multitude that throng and dazzle in the milky way.

We feel thankful to God for the assistance of his Holy Spirit, in accommodating this hitherto mysterious subject to the capacities and understandings of all who will take the pains to read and digest the subject for themselves. And while each successive type which has been adduced, has added its additional evidence to the truth of the mode of exposition adopted; and thus made it familiar to the understanding, and convincing to the judgment, the reader has been delightfully entertained, his mind greatly enlightened, and his heart highly improved, by reading, digesting, and appropriating to himself the doctrines and promises which have thus been held up for contemplation before him. We will recapitulate the *order* of the work, and leave it with the Church and the World, as the best legacy of the Author, believing it will be instrumental, under God, of satisfying the minds of many thousands of enquiring souls; put to rest the doctrines of the glorious *Trinities*; dispel the mists and darkness, which have enshrouded and bewildered the church and the world, on this hitherto mysterious subject; remove a stumbling block which has obstructed the path of thousands of enquiring souls; and, above all, become the happy means, in the hand of God, of bringing many sons and daughters to glory.

RECAPITULATION.

In the first place, we showed from Scripture authority—That God, before the Beginning, was a *Unity*. Secondly—That the terms Father, Word, and Holy Ghost, are *correlative*, and have reference to *Time*. Thirdly—That each of these terms embrace the idea of God, and hold distinctive relations in their operations; and constitute, distinctively, and collectively, all the Attributes of *Deity*. Fourthly—That the Trinity in Redemption, is composed of the Father, the Son, and the Holy Ghost;—that the middle Person in this Trinity of Redemption, is a Compound of Divinity and humanity,—that the humanity, was made of a woman by the power of the Holy Ghost, and hence called the *Son* of God; in whom dwelt the fullness of the God-head bodily; and through whom the great work of Redemption is accomplished. That the *Son* was born of the Virgin Mary, that he was perfect man, that he hungered, and thirsted; that he was crucified, and actually *died*, and was raised to life by the power of the Holy Ghost, and ascended to heaven in a glorified state, and will come again, to judge the world in righteousness, at the last day.

Fifthly—We showed, that the *Son* is not eternal *Apriori*, or antecedently, but purely, and exclusively *human*; that the Divinity dwelling in the *Son*, constitutes the *Christ*, or, God-man; that the man *only*, *suffered* and *died*, and arose from the *dead*; that in the resurrection, the Divinity was again united to the humanity, never again to be separated; that thus Christ ascended, and sits upon the throne of his glory; and intercedes for the human family; and by virtue of the sacrifice of his humanity, the Father is reconciled to the sinner, who believes in the merit of the sacrifice; through which he has a right and title to, and the promise of eternal life.

All this is amply illustrated in the types of Christ, and Typical Trinities; in the carnal ordinances and temporal deliverances, which have been brought to view in the preceding

part of this work. The *sacrifice of Christ's humanity*, upon the cross upon Calvary, is the *One*, grand object to which they all point, and which they were specially designed to illustrate; and dull, indeed, must be the comprehension which in reading, has not discerned the Lord's body, and duly appreciated it. I have done what I could to make this subject plain to the reader, but without the enlightening influences of the Holy Spirit, all will still be darkness. I therefore pray God, as I hope the reader will, to reveal to his understanding, and to his perfect satisfaction, as I trust he has to mine, the glorious mystery of this glorious subject, that while he reads he may understand, and understanding he may appropriate to his own case and person, the riches of the blessings of the gospel of Christ, and become the heir of salvation, and the happy subject of joy unspeakable, and full of glory.

And when this hand, is cold in death,
And tongue to speak shall fail,
May you and I enjoy that rest,
For which the *Lamb* was slain.

AN EXPOSITION OF BAPTISM.

PART SEVENTH.

CHAPTER I.

OF THE DOCTRINES OF BAPTISM.

The subject matter of teaching which our Savior enjoined upon his disciples when he left them, is abundantly set forth in the illustrations of the doctrines of the Trinities, and therefore need not be repeated, more than to say: That they embrace all private, social, relative, and religious duties; also, the doctrines of Creation and Providence. Having taught his disciples whatever was necessary to know in the manifold conditions of life, he also set them an example for their imitation; an example high and elevated in moral character, and full of pious devotion; so that his whole life was a reflector of the moral and religious teachings of his many and varied discourses, upon the vast variety of subjects and occasions which called them forth.

Nothing in the study of the Sacred Scriptures strikes the mind more forcibly, and impresses us with a sense of their Divine Inspiration with more solemnity and admiration, than the fact of their peculiar adaptation, to the countless thousands of individual cases; every possible shade of condition and character of each case, and the certain effect of promoting the temporal, social, moral, intellectual, and religious interests of each and of all. Well may we bow with reverence and devotion to a volume whose doctrines and teachings are a directory to our feet, in the pathway of life, through a wilderness of doubts and uncertainties to unassisted reason, and

which points, with unerring certainty, to that Canaan of rest for every way faring and weary pilgrim.

In the belief of the doctrines of the Father, the Son, and of the Holy Ghost, as also of the divine authenticity of all the doctrines which our Savior taught, were the disciples of our Lord commanded to *Baptize*.

Baptism, therefore, is the application of water to a person, as a sacrament or religious ceremony, by which he takes upon him, and publicly acknowledges his faith in Christ; and is thus initiated into the visible Church of Christ, and by virtue of which he is entitled to all the privileges and benefits thereof.

This Sacrament, thus administered, by a legally constituted minister, is a valid Christian Baptism.

Much has been said, concerning the different modes of administering the sacrament enjoined by our Savior; and still the question is unsettled in the churches. Some scriptural examples, therefore, may be necessary to give the reader a clear understanding of the subject.

In marking with strict attention, the circumstances accompanying the different cases of baptism given in the Sacred Scriptures, we may satisfy ourselves as to the authority for one or more of the different modes adopted by the different branches of what are denominated the orthodox churches of Christendom.

First, then, let us ascertain from the Scriptures, the authority for *immersion*, as one of the popular modes of administering Baptism.

And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3: 16, 17. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1: 9—11.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6: 3—6.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. 2: 12, 13. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Rom. 3: 1.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. Acts 8: 35—40.

In all the above passages, it is evident that *immersion* was the mode of Baptizing.

CHAPTER II.

OF THE SCRIPTURAL AUTHORITY FOR ADMINISTERING BAPTISM
BY POURING OR SPRINKLING.

Let us next consider the scriptural authority for administering the Sacrament of Baptism, by pouring of water upon the subjects, in the name of the Father, and of the Son, and of the Holy Ghost, by a legally authorized minister. And we will first take the case of the jailor and his household, by the Apostle Paul at Phillippi.

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the Word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have

cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. Acts 16: 25—40.

In the above history of the case of imprisonment and baptism, the circumstances are all against the presumption of the mode of *immersion*, and in favor of *pouring*, or *sprinkling*; for we remark that the circumstances commenced about midnight; that it was the first time the sacrament of baptism was ever administered at that place: therefore it is impossible to suppose that any arrangements had been made or thought of for the purpose of immersion, or any other mode; that *after* the sacrament was performed, the Magistrates sent to the Jailor to let the apostles go; and they refused to go out of the prison, until the Magistrates came themselves and brought them out; the sacrament therefore, must have been performed in the prison house, either by pouring or sprinkling water on the subjects. It is also declared, that the Jailor believed, with all his house, and hence none were baptized in this case but adult believers.

Another case of strong probability, if not certainty, of baptism being administered, either by pouring or sprinkling, is found on the day of Pentecost, where three thousand believed, and were baptized the same day, and probably in a few hours.

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. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now

when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Gallileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days, Saith God, I will *pour* out my *Spirit* upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death; because it is not possible that he should be holden of it. For David

speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore did my heart rejoyce, and my tongue was glad; moreover also, my flesh shall rest in hope: Because thou wilt not leave my soul in hell, (hades) neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (hades) neither his flesh did see corruption. This Jesus God hath raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and near. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they had heard this, they were pricked in the heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, were *baptized*: and the same day there were added unto them about three thousand souls. Acts 2: 1—41.

The strong presumption in this case of baptism is, that those three thousand souls who were baptized by the apostles

on the day of Pentecost were not baptized by immersion, but by pouring or sprinkling of water upon them. 1. Because it is not probable nor scarcely admissible, that this vast number of people should have left the Temple where they were assembled, and have gone off to a water course, or that they should have provided any other means of administering the sacrament, except pouring or sprinkling of water upon them. 2. It is scarcely possible that this vast number could have been baptized by the twelve apostles by immersion, had all things been in a state of readiness beforehand. 3. It is not presumable that the apostles would have left the sanctuary of God, which was justly esteemed the most holy of all earthly habitations, and have gone to the woods or open fields, to perform one of the most *sacred rites* of the Christian Church. And 4. As the apostle Peter in his sermon upon that occasion spoke *specially* of the *pouring out* of God's Spirit, which was so evidently manifested before them; its miraculous results, and the very thing signified by the *water* in *baptism*, all add their testimony to the *fact*, that the *mode* of *pouring* was that adopted upon this ever memorable and extraordinary occasion.

CHAPTER III.

OF THE ADMINISTERING OF BAPTISM BY SPRINKLING.

Let us now notice a few cases of scripture authority for administering the sacrament of baptism by the *mode* of sprinkling.

Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea: And were all *baptized* unto *Moses* in the *cloud* and in the *sea*; And did all eat the same spiritual

meat; And did all drink the same spiritual drink; (For they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10: 1—12.

None will deny that the Jewish economy, in all its parts, was typical, first, of the Christian economy and Dispensation; and secondly, of the kingdom of heaven: expressly declared so to be by the divinely inspired apostle in the above quotation.

The *baptism*, then, which the hosts of Israel received, in passing through the sea, was a type both in its *meaning*, and *mode*, of the working and regeneration of the *Holy Ghost*, of which, *water*, in christian baptism, is the symbol. How then, and to whom, was this baptism spoken of by the apostle, administered?

And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel

went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon *dry land* in the midst of the sea; and the waters were a wall unto them on the right hand and on the left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses. Ex. 14: 19—31.

In the above history of the miraculous and wonderful event of the passage of Israel over the Red sea, we remark, first, That they all passed over on dry ground, and dry shod; and yet the apostle says, 'They were all *baptized*, unto Moses, in the cloud and in the sea,' hence they could not have been immersed; and consequently must have received the water by *aspersion*, or *sprinkling*. We remark, Secondly, That all ages and classes were *baptized*; and that the *adults* 'believed in the Lord.' Hence the rational and scriptural inference is, that as this was a type of Christian Baptism, and these the proper subjects of typical Christian Baptism; that all true believers in Christ are proper subjects of Christian Baptism, and also their children. And, Thirdly, That as the water

in baptism symbolizes the Holy Ghost, in his cleansing, comforting, enlightening, and happifying influences; so Israel rejoiced in their deliverance from their enemies the Egyptians; in their *faith* in God, and the Power of the Holy Ghost, in effecting their deliverance and the destruction of their enemies.

Again, Ezekiel in prophetic vision, speaking of the restoration of backsliding Israel to their ancient inheritance; the call of the Gentiles to the blessings of the gospel, and of the latter day glory, uses the term *sprinkle*, as a fit symbol of the power and cleansing influences of the *Spirit* of God, in effecting this great work.

For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then will I *sprinkle clean water upon you*, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new *Spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my *Spirit* within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. Ezekiel 36: 24—28.

It certainly cannot be denied that the above 'sprinkling with clean water' means *Baptism*, and the regenerating influences of the Holy Ghost, symbolized thereby.

Yet again, But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer *sprinkling* the *unclean*, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal *Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator

of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. 9: 11—15.

More cases might be produced in confirmation of the *fact*, That water applied to a proper *subject*, by a proper *minister*, in the name of the Father, and of the Son, and of the Holy Ghost, whether it is done by *immersion*, by *pouring*, or by *sprinkling*, is a *scriptural*, and consequently, a legally authorized *Baptism*.

Seeing, then, as we have in our investigations of this important Sacrament of the Christian Church, so much and such clear and indisputable authority for each of the three *modes* of administering the Sacrament, I have often wondered at the disputations of critics, in favor of *one* of the three *modes* to the exclusion of the others. Though volumes have been written on the subject; ingenuity tortured; talent and piety brought to bear; and whole libraries upturned, and culled for evidence and argument, I humbly conceive the few remarks above are sufficient for the unsophisticated reader's mind; and so much disputation and accrimony as has been employed, ostensibly, to clear up the subject, has rather had the tendency to confuse the mind, sour the feelings, and wider to separate the parties concerned.

It may be expected that something be said on the declaration of St. John, which has reference to the subject of *Baptism*. 'And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one.' John 15: 8.

The above seems to have been intended by the apostle, as a figurative counterpart Trinity on earth to the Spiritual Trinity in heaven, The Father, the Word, and the Holy Ghost.

The *Spirit*, who stands at the head of this symbolical Trinity, represents the *Father*, the *water* symbolizes the *Holy Ghost*, and the *blood* symbolizes the *Son*, whose blood was shed for the ransome of the human family. Thus this symbolic Trinity, declared by the apostle John to agree on earth in *One*, symbolizes the *Father*, the *Son*, and the *Holy Ghost*.

THE EXPOSITION OF THE TRINITIES,
COMPARED AND CONTRASTED
WITH THE CREEDS OF OTHER CHURCHES.

PART EIGHTH.

CHAPTER I.

THE EXPOSITION OF THE TRINITIES, COMPARED AND CONTRASTED
WITH THE CREED OF THE EPISCOPAL CHURCH.

The doctrines contained in the preceding exposition of the Trinities are conceived to be the true doctrines of the scriptures on that subject, as well as of all the cardinal doctrines of Christianity. Let us see then how they agree with the Creed of the Episcopal Church in the United States of America.

We advertise the reader that our criticisms on this and the other Branches of Orthodox Churches will be made in a *friendly spirit*; for I have determined that this Work shall not be marred by a *single unkind reflection* on any individual, or individual Church. Our object is to expose error and elicit truth, and not to excite feeling by unnecessary animadversion.

Let all who read ever bear in mind this important truth,— That a knowledge of the *truth*, will allways be *profitable*; whereas *error* is always *injurious*. ‘Then Said Jesus to those Jews which believed on him, If ye continue in my Word, then are ye my disciples indeed; And ye shall know the *truth*, and the *truth*, shall make you *free*.’

I acknowledge myself indebted to all the churches for instruction and spiritual improvement, and I should consider it not only unchristian, but suicidal, to inveigh accrimoniously

against any Christian organization for the inculcation and propagation of the gospel of Christ.

The doctrine of the Trinities has been *confessedly* a mysterious one, by all the churches in Christendom, from the days of the Apostles to the present time; and the manner of setting forth [this doctrine in the Creeds and Confessions of Faith, has added mystery to mystery; beclouded and bewildered the minds of good people and honest inquirers after *truth*, and has been a stumbling block in the path of the world and the march of the Church for eighteen hundred years.

If then I have made this hitherto mysterious subject intelligible and satisfactory to the common understanding of all men, it is not egotism to say, in the language of the Apostle, to the Athenians, '*Whom* therefore ye ignorantly worship, *him*, declare I unto you.

As the errors of the respective creeds of the churches have been distinctly shown in the preceding part of this Work, by implication, we will not recapitulate the arguments and scriptures adduced in proof of this *fact*, but refer the reader to those chapters where the subject of the Trinities is defined and proved, in comparing and contrasting which with said Creeds and Confessions of Faith, the errors will clearly appear.

The first error we notice in the Episcopal Church Creed, or formula of worship, is found on the 27th page of the Common Prayer Book, in these words, to-wit, 'He (the Son) descended into *hell*.' This, considered *litterally*, is certainly *false*. It sounds not only uncouth and harsh upon the ear of a congregation, put is actually *disgusting*; and however the drilled members of the Episcopal Church may understand it, a portion of the congregation understand it *litterally*, and are shocked at the idea. It should therefore be rendered according to the true meaning of the words, 'He descended into *hades*, or the *place of departed spirits*.' The *Church* is the place for instruction, and not to mislead.

The next error we detect in this Creed, is on page 27 of the Common Prayer Book, in these words, 'The Son was begotten of his Father before all worlds; God of God; Light of Light; very God of very God. Begotten, not

made; being of one substance with the Father; by whom all things were made.' A grosser error than the above never was propagated: the Koran of Mahomet; the absurdities of Mormonism, and every other *ism*, in the range of pretended christianity *pales* before it. To assert in the face of the world that the God of God, was born of the virgin Mary; that God suffered, and *died*, and that God rose from the *dead*, (for the creed acknowledges that the *Son* was born, &c.,) it so contradictory to the scriptures of truth on the subject and to common sense, as to induce the belief that such absurdities and profanities must have come from *beneath*. For a complete refutation of such gross impositions upon the Church and the world, see chapters 1 and 11, of the first Part of this Work. The next error in this Creed, which we shall notice, is on the same page, in these words, 'And I believe in the Holy Ghost, the Lord and giver of life who proceeded from the Father, *and the Son*.' The error in this sentence is, that the Holy Ghost is made to *proceed from the Son*, in common with the Father, whereas the Evangelist declares that the *Son* was the Creation, or begotten of the Holy Ghost, in the womb of the virgin Mary. 'The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be *born* of thee, shall be called the *Son* of God.' The inspired apostle affirms that the *Son* was *made* of a *woman*. 'But when the fulness of the time was come, God sent forth his *Son*, *made* of a *woman*, *made* under the law, To redeem them that were under the law, that we might receive the adoption of sons.' The Holy Ghost then proceeded from the Father, and was the Power of the Father which *created* the *Son*, and by virtue of the Atonement made by the *Son*, by the *sacrifice* of his *human body* upon the cross, the Holy Ghost, comes to the Church and to the world. See this doctrine abundantly explained and proved in chapter 11, of the First Part of this Work.

On the 369th page of the same Book, on the Articles of Religion, we find the following words, to-wit: 'The *Son*, which is the *Word* of the Father, the very and Eternal God, and of one substance with the Father, took man's nature in the womb

of the blessed virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, *never to be divided*, whereof is one *Christ*, very God and very man, who truly *suffered*, was *crucified*, *dead* and *buried*, to reconcile the Father to us, and to be a *sacrifice*, not only for original guilt, but also for actual transgression.'

It is difficult to conceive how words could be framed more contradictory to the Sacred Scriptures, and to common sense, than the above.

The Article sets out with the false declaration—That the *Son* is the *Word* of the Father, and the very and *Eternal God*; whereas, the Scriptures affirm that the *Son* is the organ of the *Word*, and the begotten and sent of the Father. Moses says: 'The Lord thy God will raise up unto thee a *Prophet*, from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.'

And the Apostle says: 'God who at sundry times and divers manners Spake, in time past, unto the fathers, by the prophets, Hath in these last days, Spoken unto us by his *Son*, And the *Son*, himself, Saith: 'My Father is greater than I.'

To make *insurance* doubly *sure*, this Article of the Episcopal Church Faith declares, that the *Son*, who was the *Eternal God* took upon him (the *Son*) in the womb of the virgin Mary, *human nature*, (which was the *Son*.) and that these two *Sons*, were never to be separated; but that the *Eternal Son*, who was God the Father, united to the *human Son*, who was the *Son* of God, *suffered*, was *crucified*, *died*, and the *Eternal Son*, and the *human Son*, both *dead* and *buried*, raised themselves by the power of the *Eternal Son*, who was *dead*, and thus ascended to heaven.

According to this, then, there was a time of three days and nights since the Creation, when there was neither God the Father, God the Son, nor God the Holy Ghost, *living*, but all *dead*, and *buried*: and then by some magic power which is not defined, these three Persons in One God *inseparably united*, in *death*, as in *life*, raised themselves from the *dead*, and ascended to heaven. Whether Satan or some archangel ruled the uni-

verse during this interim of Godless power and gross darkness, we are not told; but such an anomalous absurdity is declared to the Church and the world for the *truth!* 'O shame, where is thy blush?'

The following part of this second Article of Religion of the Episcopal Church is a compound of truth and error, for a full and ample explanation of which, see as before.

The *fourth* Article of Faith, on the same page reads thus: '*Christ* did truly rise again from *death*, and took again his body, with flesh and bones, and all things appertaining to the perfection of man's nature, wherewith he ascended to heaven, and there sitteth until he return to judge all men at the last day.'

According to this, then, *Christ*, one of whose natures, according to the preceding Article, was the Godhead, arose from *death*, and took again his body of flesh and bones. Here we are told again, by the authority of an old and respectable Church,—That the Godhead *died*, and that the Godhead never to be separated from man's nature, rose again from the *dead*: whereas, the Apostle says: 'Ye men of Israel, hear these words: *Jesus* of Nazareth, a *man* approved of God among you by miracles and wonders, and signs, which *God* did by him, in the midst of you, as ye yourselves also know; Him being *delivered* by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have *crucified* and slain; whom *God* hath raised up—whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into heaven, but he saith himself; The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that *God* hath made that same *Jesus*, whom ye have *crucified*, both Lord and Christ.'

In the face of all this, (and this is but a small part of the evidence against it,) the Articles of Faith in the Episcopal Church Creed declare that the manhood or *Son*, joined to the Godhead, was the very and Eternal God, and of one sub-

stance with the Father, That the Godhead was *begotten*, born, *suffered*, *died*, and was *buried*, went down to *hell*, and in Article fourth, this same Godhead, still united with the man, did rise again from the *dead*, and ascended to heaven and sitteth on the right hand of the Father until he return to judge all men at the last day. According to this Creed then, the two natures, the Godhead and the manhood, were alike *Eternal*, were *born* together, *suffered* together, *died* together, *arose* from the *dead*, together, and *sit* together at the right hand of the Father.

Such are the absurdities and inconsistencies of error, and such have been the stumbling blocks in the march of the Church to her destined glory on Zion's holy hill. It is hoped that in the march of improvement of the Church and the world, this ignorance which God has hitherto winked at, will be dispelled by the rising higher and higher of the Son of Righteousness, and with healing in his wings, and light in his eyes, the health of the daughter of his people will be recovered, and the light shine brighter and brighter unto the perfect day. It is not the *Son* in the *Son*, whom united constitute the CHRIST; but the FATHER, in the *Son*. The *Son* is the *human nature* of the CHRIST. That which is *human nature* cannot be *Eternal*: but the *Son*, is the *human nature* of the CHRIST, and therefore cannot be ETERNAL.

The doctrine of unconditional election and reprobation being held by the Episcopal Church, we shall give it a passing notice as at utter variance with the Christian Creed as given by Christ himself, his Prophets, Evangelists, and Apostles.

'OF PREDESTINATION AND ELECTION.'

The above is the heading of the Seventeenth Article of Religion in the Common Prayer Book of the Episcopal Church, in the United States of America; and the article sets out thus: 'Predestination to Life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, *secret to us*, to deliver from curse and damnation, those whom he hath

chosen in Christ, out of mankind, and to bring them by Christ, to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: they through grace obey the calling; they be Justified freely; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.'

The above is a part of the Seventeenth Article of Religion of the Episcopal Church: and the remainder of the same Article is like unto it.

The forgers of this rare specimen of Theology had honesty enough to say that the '*counsel*' of God they thus speak of is *secret to us*, and therefore they do not tell us where to find it. Of course we are at liberty to deny it, which we do in the most positive terms.

To refute this unfounded and impious declaration we shall place in juxtaposition some entirely opposite declarations which *are not secret*, but have stood upon open and public record from eighteen hundred to near six thousand years. The Church of Christ, and the world, then, will judge of the credibility which should attach to the respective parties.

MOSES. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which *regardeth not persons*, nor taketh reward. Deut. 10: 17. Wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord our God, *nor respect of persons* nor taking of gifts. 2 Chron. 29: 7. Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that *accepteth not the persons*, of princes, nor *regardeth the rich* more than the *poor*? for they all are the work of his hands.

Then Peter opened his mouth, and said, Of a truth I perceive that God is *no respecter of persons*: But in every nation, he that feareth him and worketh righteousness, is accepted with him. Acts 10: 34, 35. But glory, honor, and peace, to every man that *worketh good*; to the Jew first, and also to the Gentile;

For there is *no respect of persons with God*. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. Rom. 2: 10—12. But of those, who seemed to be somewhat, whatsoever they were, it maketh no matter to me: *God accepteth no man's person*: for they who seemed to be somewhat, in conference added nothing to me. Gal. 2: 6. And, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven; neither is there *respect of persons with him*. Eph. 6: 9.

But he that doeth wrong, shall receive for the wrong which he hath done: and there is *no respect of persons*. Col. 3: 25. And if ye call on the Father, who *without respect of persons* judgeth according to every man's work, pass the time of your sojourning here in fear. 1 Peter 1: 17.

Thus we see that Scripture testimony is altogether against the doctrine of Predestination, as held and set forth by the Episcopal Church. It has been argued by the advocates of this doctrine, that the Attribute of Omniscience which embraces a knowledge of all things in the future, as well as the past and present, requires us to believe that God foreknew from eternity who would, and who would not, be saved; and that, as his foreknowledge cannot be frustrated or defeated by the contingencies of human agency, therefore, those whom God foreknew from eternity would be saved or lost, must *necessarily* come to pass. They argue, therefore, that all prophecy is founded in the foreknowledge of God, and consequently all prophecies must be fulfilled, as declared by the prophets.

Now, the truth on this subject is this: That when the fulfillment of prophecy depends, in whole or in part, upon human agency, they may or may not be fulfilled, as the free agency of the creature may determine. We will give some cases in point, in proof of this assertion.

First, we will take the case of the Ninevites, to whom Jonah was sent to proclaim, 'That in *forty days*, Nineveh should be overthrown: but on their repentance and reformation, the city and its inhabitants were saved.

And the *Word* of the *Lord* came unto Jonah the second

time, saying, Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three day's journey. And Jonah began to enter into the city a day's journey, and he cried, and said, *Yet forty days*, and *Nineveh* shall be *overthrown*. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the Word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and *God repented* of the evil that he had said that he would do unto them; *and he did it not*. Jonah, 3d chapter.

In the above case of Nineveh, we see that although Jonah proclaimed the Word of the Lord that in *forty days* Nineveh should be overthrown, without any condition *expressed*, yet as in all similar cases, there was a condition *implied*, and on the repentance of the Ninevites, God repented of his purpose and spared the city.

Let us next take the case of Keilah, which David delivered from the marauding Philistines, and by fleeing from the city, saved himself from the hands of his deadly enemy, *Saul*.

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practiced mischief against him; and he said

to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he *forbare to go forth*. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. 1 Samuel 23: 7—15.

Here is another prophecy with no condition *expressed*, but evidently one *implied*, and David in the exercise of his free agency, saved himself and his men from the vindictive malice of Saul.

Another prominent case of the fulfillment of prophecy being predicated on human agency, is found in the last siege of Jerusalem by the forces of Nebuchadnezzar, king of Babylon. The siege and capture of Jerusalem had been the principal theme of all the prophets for many years before the sad event occurred: and many of the particulars and awful results had been the fruitful sources of lamentation and woe. And yet, but a few days before the awful event, the prophet Jeremiah assured the king Zedekiah, that if he would go out to the princes of Nebuchadnezzar's army, himself and the city should be saved. He refused to obey the Word of the Lord by the mouth of Jeremiah, and destruction and captivity was the result.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of of the Lord: and the king said unto Jeremiah, I will ask thee

a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: And behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire. Jer. 38: 14—23.

In the two first of the preceding cases, (the cities of Nineveh and Keilah,) were saved by the exertion of human agency; in the two first prophecies concerning their overthrow and destruction, no condition was expressed. In the latter case of Jerusalem, the city was destroyed and the people carried into captivity for refusing to exert their human agency as advised and exhorted to do by the prophet.

The difficulty of reconciling the foreknowledge of God

with the free agency of man; and the sovereignty of God, with man's accountability; has been a source of great perplexity and mystery to the human mind, in all ages of the world. That each horn of the dilemma is true, cannot be doubted from the facts of experience and observation, and because of the difficulty of a reconciliation, men have ever been disposed to adopt the one to the exclusion of the other.

Let us try and solve this difficulty by one or two examples. We will take the case of Judas, the traitor,—and that which is true in the case of Judas, is true in every similar case. Our Savior foreknew and foretold the treachery of Judas: the question then, is, did the foreknowledge of the Savior in this case, lay upon Judas any antecedent necessity of committing the dark deed of treachery of which he was guilty?

There does not appear to exist any necessary connection between the *knowledge* of an action and the *action* itself. They are entirely distinct and independent of each other. Actions are generally performed in regard to men, without any knowledge of them until after the performance, and hence there can be no connection between them, and the converse is equally true, the abstract knowledge of an *action* or the strong probability of an action, has no connection with the action itself. If, then, human knowledge in an individual has no connection or influence in determining the actions of other men, no more can divine knowledge, in the abstract, have any such connection or influence. The abstract knowledge, then, of our Savior, that Judas would betray him, laid upon Judas no antecedent necessity for doing the deed. It only shows a divine knowledge how the *will* and *actions* of men, when left to themselves, will determine and incline themselves, without any constraining external power.

The sovereign power and wisdom of God overrules the actions of men when those actions contravene the grand purposes of God, in the dispensations of his Providence and Grace; and men, as free agents, are held accountable for their purposes and actions: were it otherwise, God would dethrone himself by placing the reigns of the government of the world in the hands of wicked men, and all his purposes would be

thwarted, and the world become an universal Bedlam of anarchy and confusion. On the other hand God *permits* the voluntary actions of free agents, and holds them accountable for their wickedness, though when their *tendency* is to contravene his designs and purposes in Providence and Grace, he overrules and defeats them.

There is then, in constant operation in the world, two distinct agencies: First, The sovereign power and wisdom of God, in the preservation of the universe, and prosecuting his grand designs in Providence and Grace; and, Secondly, There is a human, free agency in constant operation, the moral character of which is determined by the moral law of God. This moral law is written by the Spirit of God, on the hearts of all rational men, and by the Spirit of which they will be judged in the great day of accounts.

It has been argued by the advocates of the exclusive sovereignty of God in the government of the universe and human redemption, That whatever God *foreknows*, he necessarily *foreordains*, and that as he *foreknows* all things, consequently all things must be *foreordained*. For the sake of argument we will admit for a moment this proposition, and test its truth or falsehood, by three *logical syllogisms*.

“SYLOGISM 1. Whatsoever God *foreknew*, he necessarily *foreordained*.

God *foreknew*, the sins of all devils and wicked men;

Therefore, God *foreordained*, the sins of all devils and wicked men.

SYLOGISM 2. Whatsoever God *foreordained*, was according to his *will*.

God *foreordained*, the sins of all devils and wicked men.

Therefore, the sins of all devils and wicked men are according to the *will* of God.

SYLOGISM 3. Whosoever doeth the *will* of God, shall enter into the kingdom of heaven.

All devils and wicked men do the *will* of God.

Therefore, all *devils*, and *wicked men*, shall enter into the *kingdom of heaven*.”

Such, again we repeat, are the absurdities and inconsisten-

cies of error; and such errors have greatly impeded the progress, and marred the beauty, of the Christian Church. It is gratifying to the friends of *truth* and *progress*, to know that this pernicious error of *unconditional predestination to eternal life*, has lost credit in the Church and the world. Defeated, supplanted, and exploded by the *scriptural doctrine* of *Free Grace*; it is but seldom vaunted, even by its former advocates, and such have been the mortal wounds its *head* has received, it fears to put it forth; and even when it has the hardihood and impudence to put it forth for a moment, under the most favorable circumstances, such are the deadly blows it receives, that it draws back into the darkness from whence it emanated.

CHAPTER II.

THE EXPOSITION OF THE TRINITIES, COMPARED AND CONTRASTED WITH THE PRESBYTERIAN CHURCH CREED.

We proceed next to notice the doctrines of the Presbyterian Church, as set forth in the Confession of Faith of that Church, and published to the world.

The second section of the eighth chapter of the Confession of Faith, reads thus:—‘The *Son* of God, the second Person in the Trinity, being very and *Eternal* God, of one substance and equal with the *Father*, did, when the fullness of the time was come, take upon him man’s nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance, so that two whole, and perfect, and distinct natures; the Godhead and the manhood, were *inseparably joined together* in one Person, without *conversion, composition, or confusion*, which Person is very God, and very man, yet one *Christ*, the only Mediator, between God and man.’

We mark in the above section, the following gross and essential errors, to wit: It asserts, in the first place, That the *Son* was very and *eternal* God: whereas, the *Son* himself declares, “My Father is *greater*, than I.” And the Evangelist

says, 'The angel said unto her, (Mary,) the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be *born* of thee, shall be called the *Son* of God.' And the Apostle says, 'But when the fulness of the time was come, God *sent* forth his *Son*, *made* of a *woman*, *made* under the law; To redeem them that were under the law, that we might receive the adoption of sons." This section proceeds to confirm the above assertion by saying, 'Of one *substance* and *equal* with the *Father*.' It also proceeds to assert, 'That when the fulness of the time was come, the *Eternal Son* took upon him *man's nature*, with all the essential properties, and common infirmities thereof, yet without sin; and that this same *Eternal Son* was *conceived* by the Power of the Holy Ghost in the womb of the virgin Mary,—of her *substance*.' If, then, those words have any meaning, it is this, That the *Son* of God, who is the very and *Eternal* God, was *begotten* in the womb of the virgin Mary, by the very and *Eternal Son of God*, who took upon himself *human nature*, and that this very and *Eternal Son* of God was of the *substance* of the *virgin Mary*, and had all the essential properties and infirmities of man, yet without sin! This section proceeds, 'So that *two* whole and perfect natures, the *Godhead* and the *manhood*, were inseparably joined together in one Person, without *conversion*, *composition*, or *confusion*.' This section asserts, unequivocally, that the *Son* of God is the very and *Eternal* God, of one *substance*, and *equal* with the *Father*. It also asserts that the same *Eternal Son* of God took upon him *man's nature* in the womb of the virgin Mary. Either then there are *two Sons* of God, the *Eternal Son*, and the *very man*, or else the *Eternal Son* *begat* the *Eternal Son*, in the womb of the virgin Mary, and the *Eternal Son* was *born*, and that the *Eternal Son*, who is the *Father*, *suffered* and *died*, and *arose* from the *dead*, and ascended to heaven; and further, that the *Eternal Son*, who is the *Father*, sitteth at the *right hand* of the *Father*, from whence he will come as the *Eternal Son*, who is the *Eternal Father*, *sent* by the *Eternal Father* to judge the world at the last day!

In further confirmation of the above construction of this

section, it is added that the *Eternal Son*, who took upon him *man's nature*, done it without *conversion, composition, or confusion*: so that the *Eternal Son* was entirely *distinct* from man's nature. Either then, there are *two Sons* of God, or the *human nature* is not the *Son* of God. But the Evangelists and Apostles declare unequivocally and repeatedly that the *human nature* of the CHRIST is the *Son* of God: therefore the *Eternal Son* of the Presbyterian Confession of Faith, is a fiction, and not even '*a cunningly devised fable.*'

The framers of the Confession of Faith of the Presbyterian Church, imitating the example of the Episcopal Church *divines*, have failed to tell us who, or by what power and wisdom the world and universe were preserved and governed during the three days and nights of darkness which the *Eternal Son* lay in the tomb, or by what power the *dead Eternal Son*, who was the *Eternal Father*, was raised from the *dead*; for surely the *Eternal Son*, who was *dead*, could not *raise* the *dead Eternal Son*! This truly was a period of gross darkness which was *felt*.

In direct contradiction to the declaration of these *divines*, the Evangelist says, that the *Son* of God, in the last agonies of expiring nature *cried* with a loud voice, 'My God, my God, why hast thou *forsaken* me.' And the Apostle tells us, 'Ye men of Israel, hear these words, *Jesus* of Nazareth, *a man* approved among you by miracles, and wonders, and signs, which *God* did by him in the midst of you, as ye yourselves also know. Him being *delivered*, by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have *crucified* and *slain*, Whom *God* hath raised up, having loosed the pains of death, because it was not possible he should be holden by it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was made glad; moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, (hades) nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and

brethren, let me freely speak unto you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the *fruit* of his loins, according to the flesh, he would raise up Christ to set on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (hades) neither his *flesh* did see corruption.'

The following sentence of this *second section*, is strictly true, but at direct variance with the first part of the section, to-wit, 'Which *Person*, is *very God*, and *very man*; yet one *Christ*. The only Mediator between God and man.'

The third section of this chapter is also strictly true, but at variance with the first part of section second. It reads as follows: 'The Lord Jesus in his *human nature*, thus united to the *Divine*, was sanctified and anointed by the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge, in whom, it pleased the Father, that all fulness should dwell: to the end, that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of Mediator, and Surety, Which office he took not unto himself, but was thereunto *called* by the *Father*, who put all power and judgment into his hand and gave him commandment to execute the same.'

The *fourth* section of the eighth chapter of the Presbyterian Confession of Faith, reads thus,—'This office (that of Mediator) the Lord Jesus did most willingly undertake; which, that he might discharge, he was made under the law; and did perfectly fulfill it: endured most grievous torments, immediately in his soul, and most painful sufferings in his body; was *crucified*, and *died*, was *buried*, and remained under the power of *death*, yet saw no corruption. On the third day he arose from the *dead* in the same body in which he suffered, with which he ascended into heaven, and there sitteth on the right hand of the Father, making intercession, and shall return to judge men and angels, at the end of the world.'

In this section, the words, 'he rose from the *dead*,' should be rendered, '*God raised* him from the *dead* by the Power of

the Holy Ghost,' as the Apostle expresses it. The *dead* body of the *Son* of God, did not raise itself from the dead.

The *fifth* section reads thus,—'The Lord Jesus by his perfect obedience, and *sacrifice* of himself, which he, through the Eternal Spirit, offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven—for all those whom the Father hath given unto him.' This section is truly and beautifully expressed, with the exception of the last sentence, which marrs the truth and beauty of the section with the old leaven of *unconditional* predestination.

The *sixth* section of the chapter reads thus,—'Although the work of Redemption was not actually wrought by Christ, till *after* his incarnation, yet the virtue, efficacy, and benefits thereof were communicated to the elect, in all ages successively, from the beginning of the world, being yesterday, and to-day, the same and forever. This section is considerably leavened with the stale and exploded doctrine of *unconditional* election.

The *seventh* section reads thus,—'Christ in the work of mediation, acteth according to both *natures*, by each *nature*, doing that which is proper to itself: yet, by reason of the unity of the Person, that which is proper to one nature, is sometimes in the scriptures, attributed to the Person denominated by the other nature.'

This section, would be strictly true, and clearly and beautifully expressed, were the term *Person*, first mentioned, rendered in the plural number, *Persons*; for the *two natures*, united in the Person of Christ, consisted of the *Father* and the *Son*; or, the *Divinity* and the *humanity*: each were a *Person*, and the *two united* constituted *the Christ*. The construction of the latter part of the section, requires this emendation in the former part.

The *eighth*, and last section of this chapter, reads thus,—'To all those for whom Christ purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation, effectually persuad-

ing them by the Spirit, to believe and obey: and governing their hearts by his Word and Spirit; overcoming all their enemies, by his Almighty Power and Wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.'

The above section, is a compound of truth and error. It is true so far as the subjects of grace *voluntarily* believe and obey the *Word* and the *Spirit*; but if it is intended to convey the idea that a *definite* number of the human family were *fore-ordained* from eternity, or the beginning of the world to eternal life; and that this number would infallibly believe and obey, by irresistible power to the exclusion of the other portion of the human family, and this by previous *Covenant*, or ordination of the Divine mind or will, it is certainly a *pernicious* error.

For an ample and satisfactory refutation of the doctrine of the *Eternal Sonship*, see First Part of this Work, and especially Chapters 1 and 11; and the whole tenor of the scriptures, and the moral character of God are in direct opposition to the doctrine of *unconditional* election and reprobation.

We cannot dismiss this Eighth Chapter of the Presbyterian Confession of Faith, without taking another view of the erroneous doctrine of the *Eternity* of the *Sonship* of Christ.

We will predicate an argument upon the Wisdom, Power, and Goodness of God. As then God is a Being, one of whose Attributes is Omniscience, it is absurd to suppose that he ever done or does an act without a purpose and design. But to have provided a *Savior* in the *Eternal Son*, BEFORE the FALL of man, would have been a work of *supererogation*, and therefore inconsistent with, and derogatory to the Attributes of God. When he created man and placed him in the garden of Eden, he gave him a law as the test of his obedience and the condition of his future happiness or misery. There was no provision made for his restoration and happiness, in the event of his transgressing the *law*. To suppose otherwise, and to have made known to Adam and Eve the provision made for their restoration and redemption in the event of their transgression, would have been to encourage and

tolerate the transgression; and for God to have purposed it in his Mind and not to have made it known to them, would have been a Mental reservation of downright duplicity; threatening them with *death*, when at the same time he did not intend it, but contrariwise purposed their restoration and redemption through the *Eternal Son*, which had been *begotten* and *provided* from *Eternity*. This would make true the speech of the serpent to Eve. No: when God declared to Adam and Eve that in the day they ate of the forbidden fruit they should *surely die*, his *Truth* was in the Word, and there was no *duplicity* or mental reservation in the case, but he meant what he Said, and as he Said.

After the fall, his Wisdom, Power, and Goodness, devised and executed the plan of Redemption. This plan of redemption was the promised *Seed* of the woman who should bruise the *serpent's head*. This *Seed*, of the woman, *begotten* by the Power of the *Holy Ghost* in the womb of the virgin Mary, is the *proper Son* of God, and the *only Son* of God, as declared by the angel *sent* of God, when he was *conceived* and *made*; in whom dwelt the fulness of the Godhead bodily, constituting him the CHRIST.

The doctrine of unconditional election and reprobation from *eternity*, and the doctrine of the *Eternal Sonship*, are twin sisters. The one supposes the other and requires the other to bolster them up. If there was an *everlasting Covenant* between the *Father* and the *Eternal Son*, that a *definite* number of the human family should be given to the *Eternal Son*, and that they should infallibly be saved and none others, then of course an *Eternal Son*, was necessary. And vice versa; if there was an *Eternal Son* provided for the redemption of a definite number of the human family, then this definite number must have been known and given to the *Eternal Son*, from *Eternity*.

The doctrine is entirely subversive of the doctrine of FREE GRACE, which is inculcated throughout the Sacred Scriptures, and is in perfect harmony with all the Attributes of Deity..

Let us see how the doctrine of the *Eternal Sonship* agrees

with the Scriptural doctrine of the Christ. That the Son is the human nature of the Christ, begotten by the Holy Ghost in the womb of thi virgin Mary, cannot be denied. If then the supposed Eternal Son, took upon him human nature; then it is the Eternal Son, in the human Son, which is the Christ. In direct contradiction to all this, the human Son Saith, 'As thou *Father* art in *me*, and *I* in *thee*, that they also may be one in us: that the world may believe that thou hast sent me.'—John 17: 21.

The human nature of the Christ, 'begotten by the Holy Ghost,'—'made of a woman,' is the Son of God, and the only Son of God: in whom the Father dwelt in the fulness of the Godhead bodily. This fact will forever preclude the supposition of the Eternity of the Sonship; and consequently of eternal election in the Son.

If then the question be asked, what meaning attaches to such passages of Scripture as the following: 'According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. 1: 4, 5.

And again, 'Who (Christ) verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Peter 1: 20.

The answer is at hand. They simply mean *before*, the *beginning* of the *Jewish system* of *Religion*, which *system*, in the scriptures is frequently denominated the *world*; and *before* it; *before the beginning of the world*, and the *end* of it; the end of the *world*.

For example, 'That it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the *foundation* of the *world*. Matt. 13: 35. 'That the blood of all the prophets, which was shed from the *foundation of the woold*, might be required of this generation. Luke 11: 50. 'For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, al-

though the works were finished from the foundation of the world. Heb. 4: 3. 'For then must he often have suffered, since the foundation of the world; but now once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. Heb. 9: 26.

CHAPTER III.

THE EXPOSITION OF THE TRINITIES COMPARED AND CONTRASTED WITH THE ARTICLES OF FAITH OF THE ALABAMA BAPTIST ASSOCIATION, OF THE BAPTIST CHURCH, FOR THE YEAR 1855.

The second Article of Faith, of this Association, reads thus, 'Of the true God,' 'That there is one, and only one, true and living God, whose name is JOHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all confidence, and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of Redemption.'

The error in the above Article, consists in confounding the *Word*, with the *Son*. See First Part, of this Work, chapters 1 and 11. That the Father, the Son, and the Holy Ghost are the Trinity in *Redemption*, is *true*; but the *Son*, as such, was *not* in the Trinity of *Creation*. This Trinity consisted of the Father, the *Word*, and the Holy Ghost, as the Three that are One, revealed by St. John. 1 John 5: 7. This Trinity in the Godhead in Creation and Legislation, *created* the Second *Person*, the *Son*, in the Trinity in Redemption, in the *humanity* of which *Son*, the Godhead dwelt in all his fulness; and through which *Son*, and by virtue of the *death* of which *Son*, human Redemption was effected.

The *Son* was the *Created*, and *sent*, of the Father to *execute* his will. He was the *organ* of the *Word*, but not the *Word* himself. The *Word* was God, and the *Word* clothed with the Power of the Holy Ghost created the heavens and the earth, and all things which are therein; the *Son*, was perfect human nature, and gave himself a ransome to the Father for the redemption price of the human race. The *Son* was *crucified*, *died*, and was *buried*, but not so the *Word*, which was God. The *Son* was raised from the *dead*, by the Power of the Holy Ghost, but *not* so of the *Word*. The Father, the *Word*, and the Holy Ghost, were *reunited* to the *Son*, never again to be separated, and thus ascended to heaven; from whence the *Son*, in whom the fulness of the Godhead dwells, will descend to judge the world, at the last day, and take his redeemed to heaven.

The Fourth Article in the Declaration of Faith of the Alabama Baptist Association of the Baptist Church, for the year 1855, reads as follows, to-wit :

Article 4. 'Of the way of salvation.' 'That the salvation of sinners is wholly of grace, through the mediatorial office of the *Son* of God, *who took on him our nature*, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his *death*; being risen from the *dead* he is now enthroned in heaven, and uniting in his wonderful Person, the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.'

In this Article we are taught that the *Son*, who is God, and in every respect equal with the Father, 'took on him *human nature*, yet without sin, honored the law by his personal obedience, and made atonement for our sins by his death.' According to this Creed then, the *Son* of God, who was God, and equal in every sense with the Father, was begotten, born, *suffered*, was *crucified*, and *died*. That the *dead Son* of God, who was in every sense the *Eternal God*, was raised from the *dead*, by the Power of the *dead Son* of God; he is now enthroned in heaven, &c. By what magic power the *dead Son* of God, raised himself from the *dead*, we are not told; or by

what power the world and universe was preserved and governed during the three days and nights of Godless power and gross darkness, we are not told; but left to infer that it was by satanic power, or some angelic power, or any other power we might suppose; only it was *not* by the Power of God, for he was *dead* and *buried!*

Such are the gross absurdities and inconsistencies, not to say *profanities*, of error. And such is the result of confounding the Word of God, with the Son of God. As the Son of God is the only Savior of men, and was always a Savior, consequently if the Son of God was *Eternal*, he must have been an *Eternal Savior*, and consequently there must be those who were *eternally* saved, *before* they done either *good* or *evil*. Thus we see that the doctrine of the *Eternal Son*, forces upon us the sanction of its counterpart, to-wit, the *eternal* and *unconditional* predestination of some to *eternal life*. Such is the dilemma of this absurdity, that it is impossible to escape from it with any degree of consistency, but whatever horn of it we take hold of, we are gored to death. The only possible way of escape is to renounce it as absurd, inconsistent, profane and unscriptural.

It was not the *Eternal Son* of God, who was incarnated in the *Son* of God who is *human nature*, and *very man* which constitute the CHRIST;—But the *Father*, in the *Son*, which is the CHRIST; or, in other words, the *Divinity*, and the *humanity*, UNITED. The *humanity*, or *Son*, was *begotten* by the *Divinity*: the *humanity*, or *Son*, was born, suffered, was crucified, buried, and was raised by the Power of the Divinity; *reunited*, to the Divinity; and thus ascended to heaven.

The Sixth Article of the Declaration of Faith of the Alabama Association of the Baptist Church, reads thus,—

‘Article Sixth. ‘Of the freeness of Salvation.’ That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.’

This Article of Faith is a glorious reformation in the Baptist Creed, and is hailed with exceeding joy. It is a glorious victory of FREE GRACE, over the stale and exploded heresy of *Calvinism*. For this the friends of *Truth* greet our Baptist Brethren with warm hearts and hands, and bid them God speed in populating the waste places and building up the walls of our common Zion.

‘Blow ye the trumpet, blow,
The gladly solemn sound,
Let all the nations know,
To earth’s remotest bound;
The year of jubilee is come,
Return, ye ransom’d sinners, home.’

Jesus, our great High Priest,
Hath *full* atonement made;
Ye weary spirits, rest;
Ye mournful souls be glad;
The year of jubilee is come,
Return, ye ransom’d sinners, home.’

The Twelfth Article of Faith of this Association, reads thus,—

‘Article Twelfth.’ ‘Of Baptism and the Lord’s Supper. That Christian Baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit, to show forth in a solemn and beautiful emblem, our faith, in a crucified and risen Savior, with its purifying power; that it is a prerequisite to the privileges of a Church relation; and to the Lord’s Supper, in which the members of the Church by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.’

Our remarks on Baptism under that head, may suffice for that subject here; which see. The latter part of the above Article, which relates to the design and administration of the Lord’s Supper, is *not* objected to.

CHAPTER IV.

THE EXPOSITION OF THE TRINITIES COMPARED AND CONTRASTED
WITH THE ARTICLES OF RELIGION OF THE METHODIST
E. CHURCH.

The Second Article of this Church's Creed reads thus,—
'Of the Word, or Son of God who was made very Man.'

The *Son*, who is the *Word* of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one Person, *never to be divided*, whereof is one Christ, very God and *very man*, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.'

The above Article sets out with the declaration that the *Son* is the *Word* of the Father. This is the prime error which has existed for centuries in relation to the Trinities.

St. John says, 'In the *Beginning* was the *Word*, and the *Word* was with God, and the *Word* was God.' The Father Said to the serpent after the *fall* of *man*, 'The *Seed* of the woman, (which is the *Son*) shall bruise thy head, and thou shalt bruise his heel.' Gen. 3. 15. The Evangelist says, 'And the angel said unto her, Fear not Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a *Son*, and shalt call his name JESUS. He shall be great, and shall be called the *Son* of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be *born* of thee

shall be called the *Son* of God. Luke 1: 30—35. The Apostle says, But when the fulness of the time was come, God sent forth his *Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.* Gal. 4: 4, 5.

Words could not make a clearer distinction between the *Word*, and the *Son*, than the above. And yet in the face of all this, (and this is but a small portion to the same effect,) this Creed declares that 'the *Son* is the *Word* of God.' This Article proceeds to affirm that the *Son* of God, who is coequal, coeternal, and of one substance with the Father, took *man's nature* in the womb of the blessed virgin. Now, it is acknowledged on all hands, that the *human nature* of Christ, which was *begotten*, is the *Son* of God, and a distinct and different nature from the *Divinity* of the Godhead who dwelt in him. If then the *Eternal Son* dwelt in the human Son, there must be *two Sons*, the Divine, and the *human*, and if not, then the *Son* of God who is the very and *Eternal God*, of one substance with the Father, was conceived by the Power of the Holy Ghost, in the womb of the virgin Mary, who was born of the virgin Mary, who suffered, was crucified, dead, buried, and rose again by the Power of the Holy Ghost.

This Article, to make insurance doubly sure, and to put the meaning of it beyond all controversy, proceeds to affirm, that the *Eternal Son*, thus united to the human Son, was never to be divided; whereas the human Son, when in his expiring agonies upon the cross, exclaimed, 'My God, my God, why hast thou forsaken me.' And the Apostle says, Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face: for he is on my right hand that I should not be moved: Therefore did my heart re-

joice, and my tongue was glad: moreover also, my flesh shall rest in hope: Because thou wilt not leave my soul in hell, (hades) neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (hades) neither his flesh did see corruption. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he said himself, The Lord Said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Acts 2: 22—36.

The doctrine of the Eternal Sonship of Christ is at variance with the doctrine of FREE GRACE, for which the Methodist E. Church is distinguished, and for the inculcation and spread of which doctrine she merits so much credit: for we have shown in the previous Chapters that if there be an Eternal Son, then there was an Eternal Savior, and if an Eternal Savior, there are those who were eternally saved, and consequently saved unconditionally before the fall, and before they had done either good or evil. We here repeat, that independently of the absurdity and inconsistency of the doctrine of the Eternal Sonship of Christ, it reflects dishonor upon the Wisdom, Power, and moral character of God. It charges God with a work of supererogation, in providing a Savior when there were no subjects to save; it charges him with duplicity in the law which he gave to Adam and Eve as a test of their fidelity, in threatening them with death in the event of the violation of the law, when at the same time there was

a Savior provided from eternity, for their restoration and salvation. It implies a defect in infinite Wisdom to devise, and an inability in Omnipotence to execute a plan and a scheme for any and every emergency which might possibly occur, and when it might occur. The doctrine contradicts reason and Revelation; it is one of the 'commandments and doctrines of men.' Col. 2: 22.

We hold that the Son cannot be separated from the Savior; but that the Son was the Savior from the time of his existence and promise; either from all eternity, or at any given point in eternity, or at any given point of time since the beginning of Time. He could not have been a Savior before there were subjects saved, either present or in anticipation; and as there were no subjects of salvation before man was created and fell, it follows that if the Son is Eternal, that Adam and Eve, and all their posterity included in the 'covenant secret to us,' were saved before they were made and born, or had done either good or evil. We are saved through faith, now, not anticipated.

If the Eternal Son, so called, was not the Eternal Savior, the question arises, when, and how, did he become the Savior? If we say at the time when, and by the process of his taking upon him human nature, and becoming a sacrifice for sins: then the Eternal Son ceased to be Divinity, and was converted into humanity; or in other words, God ceased to be God, and became very man: and if not so, then the Eternal Son, who was the very God, was begotten in the womb of the virgin Mary, was born, suffered, was crucified, died, was buried and arose from the dead, and ascended to heaven!

We here repeat the self-evident propositions laid down as incontrovertible in the first part of this Work, to-wit: 1. That the Sacred Scriptures being a Revelation from, and gift of God to the human family, cannot contradict themselves, nor right reason, because both being gifts of God, it would be impugning the moral character of God to suppose, that either gift should contradict the other, or itself.

2. Where then the whole tenor of the Scriptures, sanctioned by right reason, go to prove that the humanity of the

Christ is the Son of God, it follows as a self-evident proposition, that the Son of God cannot be Eternal.

The Fourth Article of Religion in the Methodest E. Church Creed reads as follows :

Article 4. 'Of the Holy Ghost.' 'The Holy Ghost proceeding from the Father and the Son, is of one substance majesty, and glory, with the Father and the Son, very and eternal God.'

This Article states unequivocally, that the Holy Ghost proceedeth from the Father and the Son. The same breath that here affirms the Father the Son, and the Holy Ghost, to be of one substance, majesty, glory, and eternity, affirms that the Holy Ghost proceedeth from the Father and the Son; whereas the Evangelists, and Apostles declare, That the Son was begotten in the womb of the virgin Mary by the Power of the Holy Ghost, in whom the Holy Ghost dwelt, and through whom he operates in the offices of Providence and Grace. See all this abundantly proved, in Chapters 1 and 11, of the First Part of this Work, as well as throughout the whole of the Typical Dispensation.

CHAPTER V.

THE EXPOSITION OF THE TRINITIES COMPARED AND CONTRASTED WITH THE METHODIST P. CHURCH CREED.

The Articles of Religion as set forth by the Methodist P. Church, are the same as those of the Methodist E. Church. The difference between the two Denominations consists in their Ecclesiastical Pollity.

The Methodist Protestant Church is a Branch of, and Se-
cession from the M. E. Church, and has engrafted on the Sys-
tem of the latter the principle of Lay Delegation, and Repre-
sentation, in her ecclesiastical economy.

The essential doctrines, therefore, of the two Branches of
the Church being the same, it becomes unnecessary to repeat
the errors and objections already noticed.

CHAPTER VI.

THE EXPOSITION OF THE TRINITIES, COMPARED AND CONTRASTED
WITH THE CONGREGATIONAL METHODIST CHURCH CREED.

The Articles of Religion of the Congregational Methodist Church, like those of the Methodist P. Church, are the same as those of the Methodist E. Church. The difference in this Denomination from the two former is, That she adopts the system of Individual Church Independence; In that, each and every individual Church calls her own Pastor, and transacts in the main her own business; yet, a bond of Union exists between the Churches. This Branch of the Church like the Methodist P. Church, is in the main, a Secession from the Methodist E. Church; protesting against the Ecclesiastical Polity of the latter. The doctrines of the Church, therefore, being the same with the two former, it is unnecessary to repeat in this place the objections already made to the doctrines of the Trinity, as held by them.

As to the other Branches of the Christian Church, in the United States of America, which we promised, in the Title Page to this Work, to notice, we must refer the reader to their respective Creeds, when he will for himself compare and contrast them with the doctrines of the Trinities, as set forth, and so amply proved, throughout the preceding Work.

These three Branches of the Methodist Church, in the United States of America, adopting the Scriptural doctrine of FREE GRACE, as held and propagated by Arminius, have, under God, been instrumental in diffusing the doctrine through all the Branches of the Christian Church, and throughout the wide world. Such have been the deadly blows which they have given to the doctrine of unconditional election and reprobation, and that in the head; that it seldom dares to show it, and when on some special and most favorable occasions, it takes advantage of circumstances, to put it forth, for a moment, such are the Batteries let loose against it, that it soon draws back with fresh wounds, into the dark den from whence it emanated. These Branches of the Church are constantly strengthening their stakes and adding

to their numbers: and they will doubtless furnish a large quota, 'at the great day for which all other days were made,' to the countless millions of 'that great company, which no man can number, of every nation, people, and tongue,' who shall add to the loud shout of joy, and swell the song of redemption, in the vast concave of heaven, to all eternity.

CONCLUSION.

We now shake hands with the reader and bid him a final farewell. As this Work was undertaken for his special benefit, I hope he can say in truth, 'My mind has been enlightened and satisfied on the important doctrines of the Trinities; my heart has been improved by the Spirit of Grace diffused throughout the language and subject matter of the Work; my faith has been strengthened, my hope confirmed; and my nature sanctified.'

Certainly, such a Work in its character has never been given to the Church, nor to the world. It is a Work which the Church and world has wanted for many centuries, and for the want of which they have groped in darkness on the important doctrine of the Trinities; worshipping, confessedly, to a great extent, 'AN UNKNOWN GOD.' 'Whom therefore ye ignorantly worship, him declare I unto you.' I may here, perhaps, 'make myself a fool in boasting,' but it is true.

I feel to thank God from the heart, that he has enabled me by his Holy Spirit, so to conceive and expound this hitherto mysterious subject, to the perfect satisfaction of every intelligent mind; so that I may say, 'Even those who run, may understand.'

For many years, the subject of the Trinity has borne with considerable weight upon my mind; and I have often suggested the doctrine to others, and have generally found that it was considered an incomprehensible mystery, never intended to be revealed; and even ministers of the gospel, whose special calling is to investigate and expound the Sacred Scriptures, seemed to concern themselves but little about it from the above consideration, and I have sometimes been shocked at the grossness and confusion of conception on the subject.

Because of all this, I have occasionally thought of writing something on the subject, for years past, but was deterred from the seeming complexity of its nature, and especially from the acknowledged ignorance of learned and good men on the subject, and their failing to give any satisfactory explanation of it when they attempted it. I have frequently attempted to Preach on the subject, but could perceive that I was not understood, and that the doctrine was considered a hidden mystery.

I have sometimes suggested to brethren, in conversation on the subject, my purpose in trying to write something in the way of an exposition of the doctrine, and they would always encourage me. Finally, the subject bore upon my mind with such increasing weight that I did not feel that I could die satisfied without making the attempt; and about nine months ago, I resolved, by the assistance of God's Spirit, to undertake it; and that I would omit nothing within my control that I would not bring into requisition, to accomplish the object. During this time, I have devoted myself exclusively to this subject, and in the fear of God, with much prayer and study, by God's assisting Grace, I have brought forth the preceding Work. Though it has been a Work of much and incessant labor, for the last nine months, yet it has been to me of great satisfaction; so that I can truly say—there is pleasure and profit in the service of the Lord.

In looking back over many years of my past life, I think I can see a chain of Providences, which have had a direct and indirect influence in bringing to pass the purpose of God, in setting me apart for this Work: And I verily believe I have been the chosen instrument, in the hand of God, of effecting it. But for the Inspiration of his Spirit, I never should have conceived the idea, nor the design. Whatever good, therefore, may accrue to the Church and the world, from the Work, I give God the glory. He has only made me the honored instrument in his hand, of effecting his purpose.

I am now in my sixty-third year: I have been a recognized *minister* of the Gospel, nearly thirty years; five years of which in the Methodist E. Church, and the last twenty-

five years, of the Methodist Protestant Church. This Work on the Trinities, I regard not only as the last, but the greatest, of my life; at least thus far. I cannot promise myself many more years to live: and though the good Lord has given me excellent and uninterrupted health for the last twenty years of my life, yet I am admonished daily, by growing years, and many other circumstances, that the time of my departure is drawing nigh; when health and strength must yield to the infirmities of age, and activity, to the silence and forgetfulness of the grave. Now, when my race is run, I shall feel that my work is done; and I thank God that I can say with Simon, 'Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a Light to lighten the Gentiles, and the glory of thy people Israel.'

Having then given an Exposition of the Trinities, as promised on the Title Page, from the authorities, of Christ himself, his Prophets, Evangelists, and Apostles: and also, an exposition of the doctrines of Baptism; and compared and contrasted the Work with the leading Branches of the Church of Christ in our country, on the subject; we consider our promise redeemed.

1. "Go preach my gospel," saith the Lord,
 "Bid the whole earth my grace receive;
 He shall be saved, who trusts my Word;
 He shall be damn'd, who won't believe.
2. "I'll make your great commission known;
 And ye shall prove my gospel true,
 By all the works that I have done,
 By all the wonders ye shall do.
3. "Teach all the nations my commands,
 I'm with you till the world shall end;
 All power is trusted in my hands;
 I can destroy, and I defend."
4. He spake—and light shone round his head;
 On a bright cloud to heaven he rode;
 They to the farthest nations spread
 The grace of their ascended God."

I subscribe myself, a member and friend of Zion,

CHARLES EVANS.

MONTGOMERY, ALA., Oct. 15, 1857.

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ERRATA.

Where the term *Antitypes* occurs, always read it in the *singular* number, for there is but one *Antitype*, and that is *Christ*.

On page 219, commencement of the first paragraph, read Caleb, for Joshua.

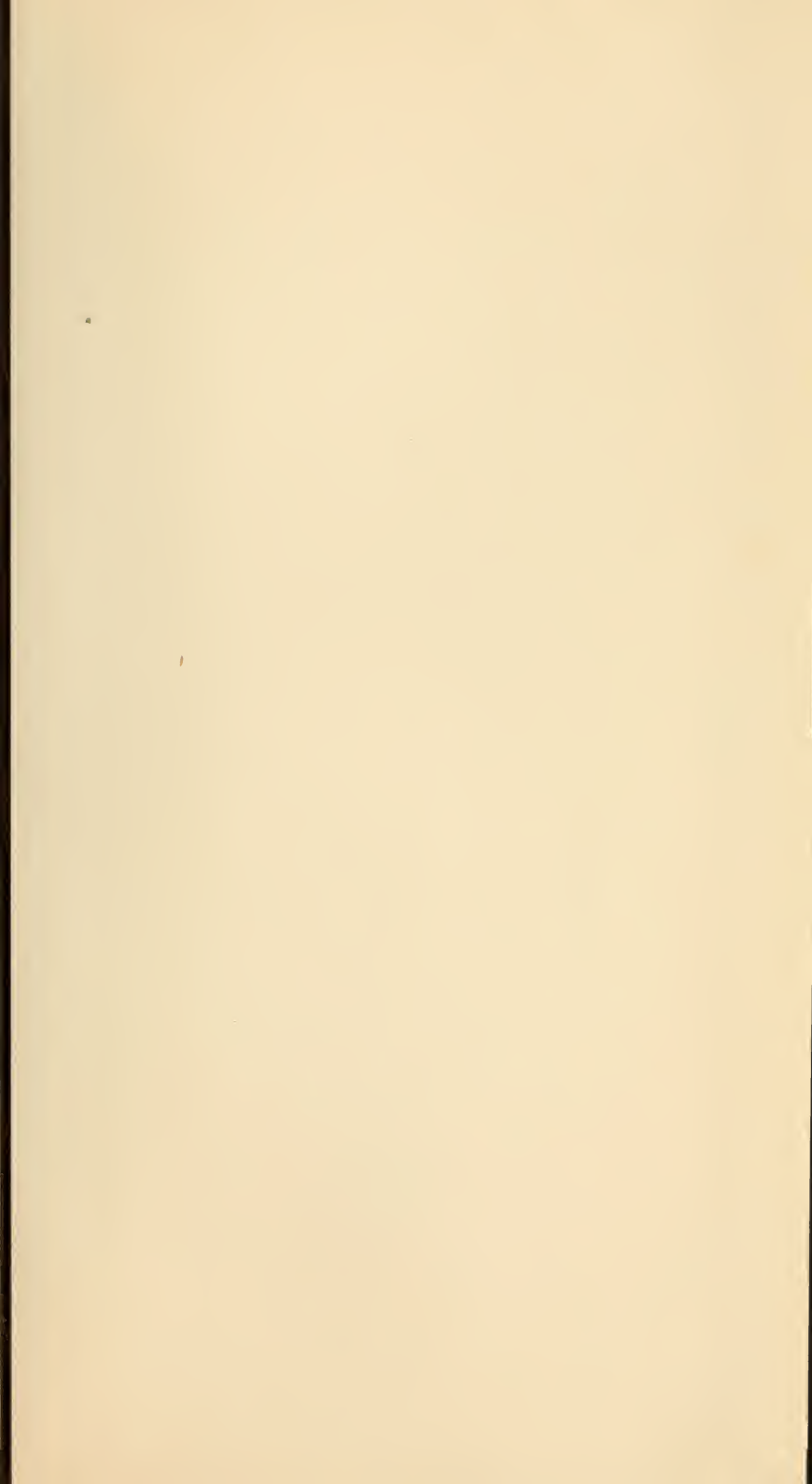
On page 378, for the *third line* of the last paragraph, read—and grandmother to Belshazzar.

On page 467, in heading of Part Eighth, and third line, for—*other*, read—different.

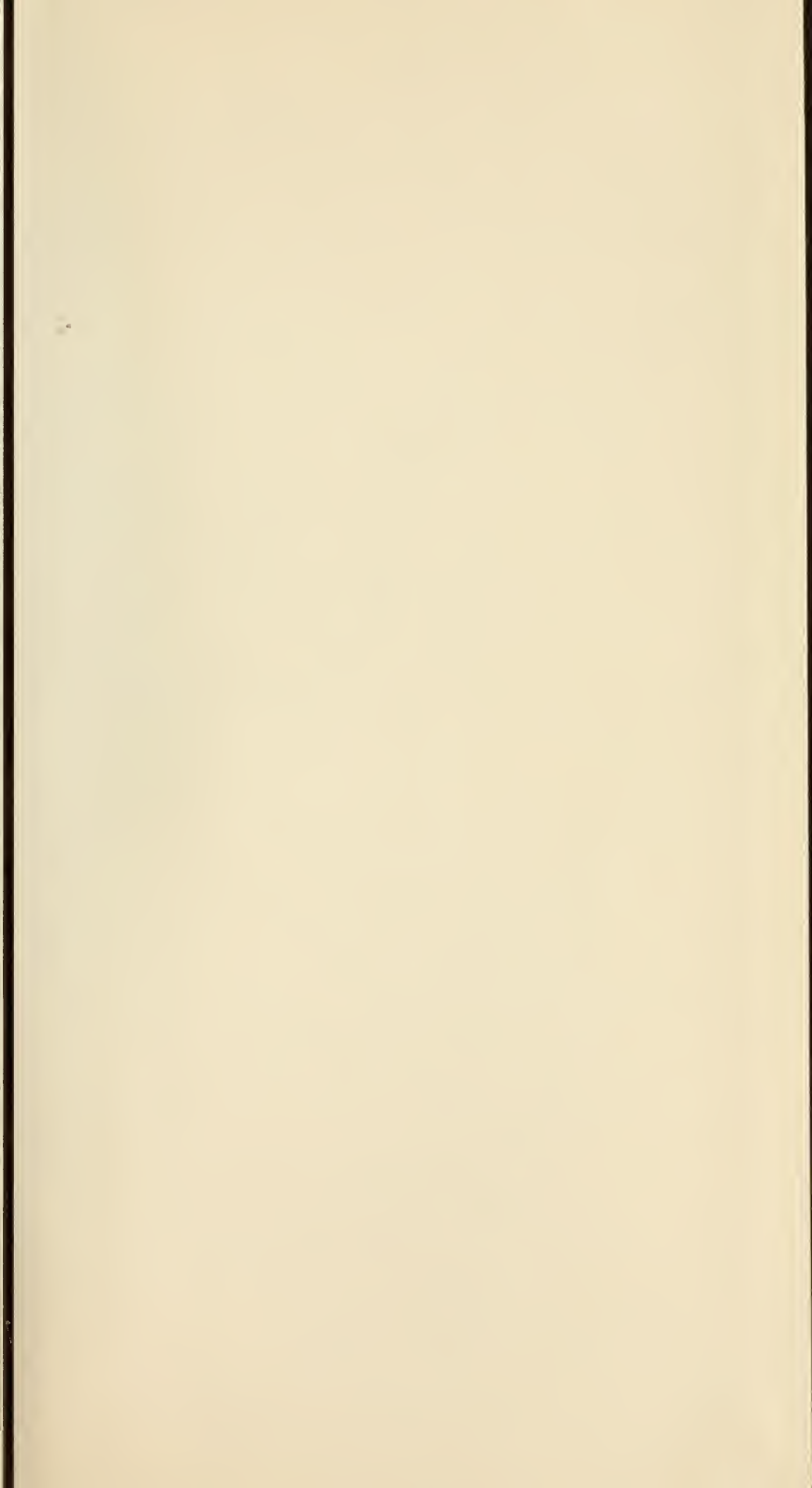
On page 469, and thirteenth line from the top, after—Chapters I. and II., read—and also Chapter XI.: and other similar places.

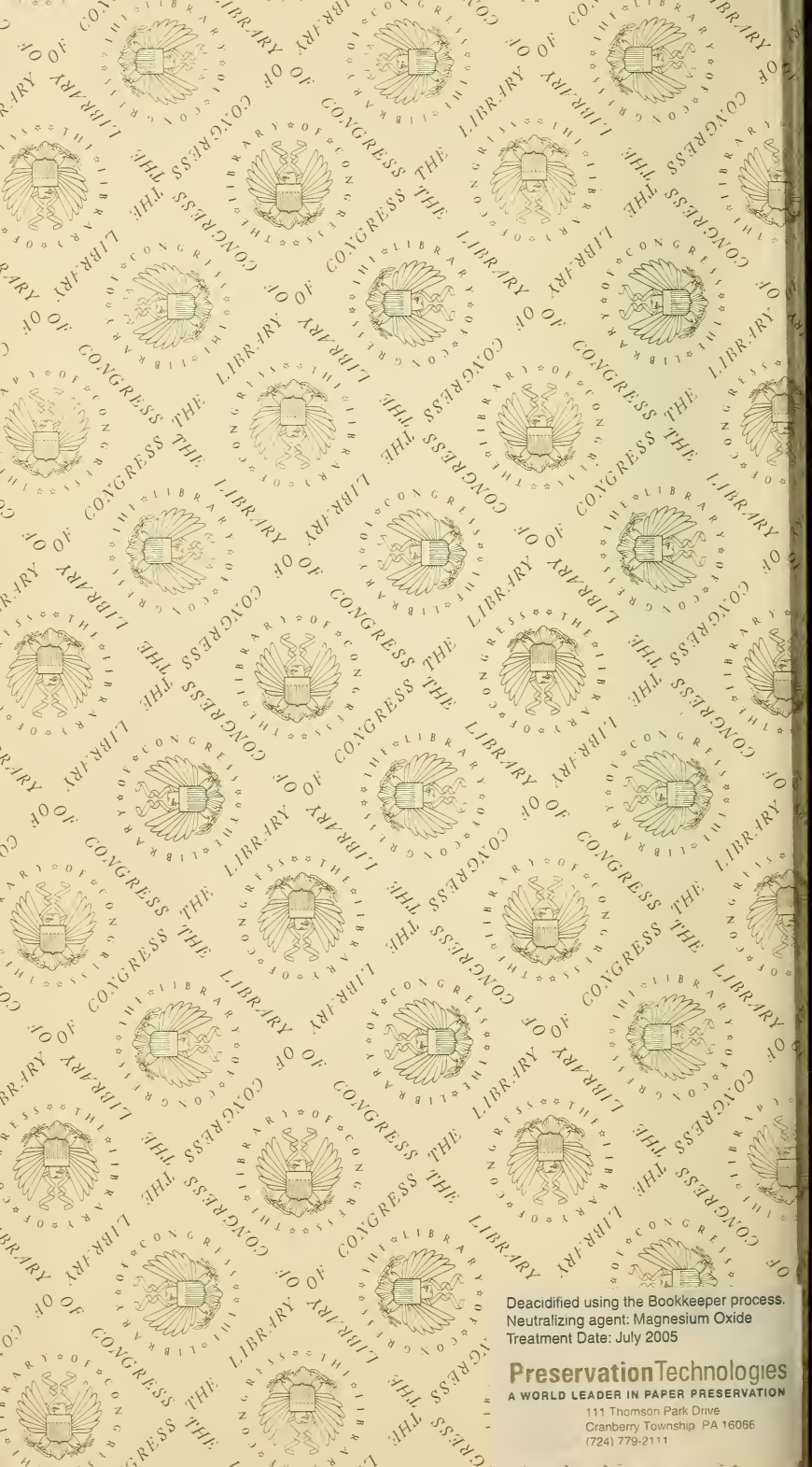
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