

THE
CHRIST-MAN
IN TYPE
PREFIGURED BY
BIBLICAL PERSONS

FROM
ADAM TO DAVID

"Testified beforehand the sufferings of Christ, and the glory that should follow."

By

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"DEATH IN ADAM-LIFE IN CHRIST;"

"MAN REDEEMED FROM SIN AND DEATH."

"FAITH AGAINST INFIDELITY;" "EARLY RELIGIOUS LIFE;"

"THE PRIEST HOOD OF THE HOLY SON OF GOD."

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"And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I wilt at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet thou exaltest thyself against my people, that thou wilt not let them go?" The Lord here tells why he raised up Pharaoh, and also why he would send all his plagues upon him, because he exalted himself against God, and would not let his people go, that they might serve him, but no longer serve this wicked monarch. Pharaoh and Egypt represented the rulers of the powers of darkness of this world, and spiritual wickedness in high places. Their whole combined effort is to exalt themselves against the power and reign of God, and to bind burdens upon his people, that they should not go free and serve him. Therefore, God raised up Pharaoh sent upon him his great plagues because of his cruel opposition to God, made him an example in all the world of the majesty of God's irresistible power and eternal Godhead, that his name might be declared throughout all the earth. The Lord did all this for the good of his own people, that they might know his power and trust in him.

The Lord sent the last plague upon Egypt the night of death. That night all the children of Israel ate the first passover, the slain lamb, as the Lord appointed. This they were to keep when they came into the land of promise. And when their children should ask them, "What mean ye by this service? that ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

"And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. * * * It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in all their generations. "

We have seen the first passover; let us go to the last one: Jesus the holy Son of God and his twelve apostles were gathered at night in an upper room in

Jerusalem: "And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." The next day he was crucified. To the church Paul says, "For even Christ our Passover is sacrificed for us." Therefore the passover, the sacrificial lamb, typified the Lamb of God, and when he was sacrificed, the Passover was fulfilled in the kingdom of God. The faith of Moses embraced this blessed meaning of the Passover; for the Scripture says of him, "Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. " His faith was in the promised Messiah, the Christ, "who is the author and finisher of our faith. " When Abel offered the firstling of his flock in sacrifice to God, his faith likewise embraced the Lamb of God, and so we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." And he speaketh of the only sacrifice that could take away our sins and make us righteous unto God, even Christ our Passover. And in this faith John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world."

How great was the deliverance the Lord wrought for his people in Egypt that night when they kept the Passover! And O how much more wonderful and glorious was the salvation of all his people in all ages that solemn night when Christ kept the last passover with his disciples, and then fulfilled it in the kingdom of God by offering up himself without spot unto God!! O bleeding Lamb of God! thou, thou alone, hast saved us from the destroying angel. Thy blood speaketh better things than the blood of innocent lambs. They could only point Moses and all the worshipers of God to thee. And by faith we look unto thee, our precious Redeemer.

O how deeply touching and wonderful it is that Moses fulfilled the first Passover, and Jesus fulfilled the last one! How sacredly near to Jesus it brought Moses! Moses knew by faith that this great salvation of the children of Israel which God wrought by him was only the type and pledge, that God would fulfill his promise to Abraham, and send his Son to lead his enslaved children out of the worst affliction and bondage into the glorious liberty of the sons of God. That we may see how blessedly near Moses was to the Lord of glory, Luke says of his transfiguration, "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." For both

Moses in the law and the prophets of God had testified and proved that the Redeemer, who should come to Zion and deliver his people, should die.

When Christ had accomplished the redemption of his people through suffering and death, and was risen from the dead, he came to his sorrowing disciples and 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 behoved Christ to suffer and to rise from the dead the third day."

That the children of Israel should not perish with the Egyptians, the Lord gave them Moses and the passover, a lamb with unleavened bread, of which they should all eat, and the blood of the lamb should be sprinkled upon the doors of all their houses, and they should all be shut in their houses that night of death. It was the blood of atonement, and the bread of life, the flesh and blood of the Son of man, to the people of the covenant. It was God's ordained way of deliverance for his people. God appointed Moses and Aaron, the passover and the offerings for sin under the law, as "shadows of good things to come; but the body is of Christ."

"And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea. * And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the LORD: And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace. "

This experience of the children of Israel, and their lamentations in their great fear and distress, is truly the personal experience of all the Lord's people, before he delivers them from the fear of death. They are made to stand still, and see the salvation of the Lord, and that it is his holy arm alone that saves them. They then give him all the praise and glory.

"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. 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 he hath 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. * * * 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 in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation. * * * 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 for ever and ever. "

This song of salvation is rich in gospel truth and comfort, and it blessedly sets forth the glorious reign of our Lord Jesus Christ in delivering his people from the power of all their enemies, who would destroy them. It was truly a great salvation to the people of Israel under Moses, and in it the Lord alone was glorified. In this great deliverance at the Red sea the truth of God is wondrously shown, that his omnipotent power alone saves his people. For they were shut in between the sea and the mighty army of Pharaoh, either of which would swallow them up in destruction. The children of Israel were in themselves powerless, and painfully did they realize it. This was the Lord's way, both to teach them and to save them. This is equally true in our experience of salvation, and it is so fulfilled in all who shall be the heirs of salvation. For the Lord our God is one, and his people are one in him, and his salvation of them is one. The Lord of life and glory says, "I am the

Way." There is no other way. His saved people must know this, so that they may give him the glory due to his holy name. They must, therefore, come to the end of their own strength or self-reliance, and know that their own arm cannot help them. This is a bitter experience, and it brings them to confront fearful destruction and death, so that they cry to the Lord in great alarm. Yet the Lord himself has brought them into this place, and he alone will lead them out and save them. They will then sing and shout praises to him, and say, "Sing ye to the LORD, for he has triumphed gloriously; the horse and his rider bath he thrown into the sea."

O how merciful is this relief, and how happy this change in the experience of the saved! For it is in very deed the experience of salvation from the power of darkness, and from death. These destructive powers were represented by the wicked king of Egypt (king of darkness) and his hosts, and by the Red sea. The Lord brought up out of the sea all the people of his covenant, the children of his promise, but he caused the waters to go over all their pursuing enemies and swallow them up. To his people he is merciful; to his foes he is just. He freely forgives sin, and keeps mercy for thousands; yet he will by no means clear the guilty.

Paul speaks to us of this typical people and their salvation, thus: "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." It was Christ in type. Moses smote the rock with the rod, and the waters flowed out, that the people should drink and live. And so Christ was smitten by Moses or the law, the sword of Justice, and from his wounded side there flows out living waters to all who thirst for righteousness. And his blessed word of promise is, "I will give unto him that is athirst of the fountain of the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall giye him shall be in him a well of water springing up into everlasting life."

The baptism of all Israel unto Moses in the sea was deeply solemn in its meaning, for it represented deliverance from death. Thus it was a type or symbol of the baptism of all God's new covenant people unto Christ into and out of death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" But, blessed be God! as all Israel went

up out of the Red sea with Moses, so truly shall all Israel go up out of death with Jesus. Those were the brethren of Moses, and these are the brethren of Jesus. Baptism is a divine earnest and assurance, that all who be dead with Christ, shall also live with him. The same God that brought up Moses and all his people out of Egypt and out of the sea, and who raised up Jesus our Lord from under the law and out of death, will just as surely raise up us also by Christ, with all his people, out of death, in the perfect likeness of his risen body. Moses, and the work of God by him, testify of Christ, and of this full salvation of all his people by him. All the dark powers of Pharaoh and Satan, of Egypt and the world, of sin and death, cannot hinder it. For the Lord hath triumphed gloriously. "The LORD shall reign for ever and ever." This is "the song of Moses the servant of God, and the song of the Lamb. "

We have now followed Moses, the great leader of God's people, unto Christ the Lamb of God. "Wherefore the law was our schoolmaster to 'bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. " So we must now look unto Jesus.

In taking our leave of Moses we should remember that, not only in Egypt, but all the way between the Red sea and the Jordan, he was with his people, both to teach them and lead them. He led them to mount Horeb, where the Lord first appeared to him in the bush that was all on fire, and there he worshiped God. And there the Lord gave him the law upon mount Sinai, written with the finger of God upon two tables of stone. It was this law that the Son of God was made under. He said, that he came, not to destroy the law or the prophets, but to fulfill them, and that not a jot or tittle of the law should pass away until all was fulfilled. In the person of Moses God gave to his people the righteous law, which is spiritual and just, holy and good; and in the person of Christ he fulfilled the law for his people, or filled it full of righteous obedience. Thus Moses and the law were magnified and made honorable, satisfied and finished in Christ. "For Christ is the end of the law for righteousness to every one that believeth. " He is this to Moses and the people of the law covenant, as well as to Paul and the people of the gospel covenant.

In all this way of tribulation from Egypt to the border of the promised inheritance Moses was a wonderful type of the Man Christ Jesus, the one Mediator of the new covenant. To complete the type of the Son of man in the flesh, it remained only for the meek Moses to die. This was sorrowful to him and all his people; yet he was submissive and obedient to the will of

God. The Lord commanded his servant Moses to go up into mount Nebo, to the top of Pisgah, over against Jericho, and behold all the land of Canaan, which the Lord showed to him. "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 Moses was an hundred and twenty years old-when he died: his eye was not dim, nor his natural force abated." This is true of the law of 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 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 SIX.

JOSHUA.

WITH warm interest and abiding faith and love we have seen that Moses, the mediator of the first covenant, and Christ, the Mediator of the last covenant, as type and Antitype, died in their flesh because of sin, and slept in the silent tomb. There we left Moses, who then ceased to be a type of Jesus. The only hope of the children of the promise and heirs of the covenant depends upon the resurrection of the buried Christ, as the Head and Life of the people of the everlasting covenant. But we rejoice in faith that David said, that this covenant of God is ordered in all things and sure. And so the dear Son of man told his chosen disciples that he must die, and the third day rise again. The last was as sure as the first. For both the death and the resurrection of the dead were ordained of God. It was the disobedience of man that brought death upon him. This death includes the whole man, his body. God buried the body of Moses, and he gave the body of his beloved Son an honorable burial. -So likewise it was the obedience of Man that obtained the resurrection of the dead. Where no sin is, death cannot hold its prisoner. The law of justice will certainly bring the imprisoned debtor out of the prison house, when his debt is paid. Well, when the spotless Man on the cross-cried, "It is finished," his righteous obedience was full, the debt of all his brethren was paid, and sin was ended for ever.

The righteousness of God, and the justice of his holy law, demanded that Christ and all his people shall be raised up out of the graves in newness of life. The power of God, by which he is able even to subdue all things unto himself, will perform this glorious work, in which God and his Son will be glorified world without end. For as sin brings us in our own bodies down into the grave, our last prison house, so it is just as certain that, because Christ made an end of our sins, having put them away by the sacrifice of himself, he will raise up our sleeping bodies out of death, by the power of his resurrection. To deny this would be to make his righteous obedience less in its extent and power than our sin of disobedience, and would be equal to saying that his payment was less than our debt. With holy Paul we exclaim, "God forbid." For this would be a clear denial of the perfection and efficacy of our dear Lord's atonement. Paul assures us that we shall be raised up in the likeness of Christ's resurrection. And we know that it was his buried body that revived and arose, and was received up into glory.

Now this leads us to see if it is not true that the God of salvation has graciously given his people a man to succeed Moses, as a type of the risen and living Christ. Yes, this is true! and this one is Joshua. His name means, Jesus, Jehovah is salvation. "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be discouraged."

"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. 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. * * * 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 this people shalt thou divide for an inheritance the land, which I swear 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."

The Lord thus raised up Joshua, and made him the successor of his servant Moses, to lead his people out of the wilderness, through Jordan, and give them their inheritance, according to the promise of God. In this office Joshua was faithful. In all the above words of Moses, and of the Lord to Joshua, we see in him a blessed type of the risen and living Christ. O how faithfully the victorious Jesus fulfilled all these words spoken to Joshua, his type!

It is remarkable, that in the life time of Moses Joshua was his minister, and often he only went with Moses into the presence of the Lord, to hear his words to Moses. And when the Lord called Moses up to him on Sinai the first time, he called Joshua his minister with him. And they were there in the holy presence of God forty days and nights. So when the Lord God wrote the ten commandments upon the two tables of stone with his own finger, and gave them to Moses, Joshua was there with him as his minister, and he heard all the laws and instructions of the Lord to Moses. How greatly Joshua was thus favored and honored of God, in being taken into this sacred communion with him as the faithful minister of Moses! Not Aaron himself, the brother of Moses and the high priest, was thus honored. And how sacredly the Lord thus qualified Joshua to lead his people over Jordan into Canaan, after the death of Moses. In all this ministry of Joshua we have a beautiful type of Jesus, and are shown that he was with Moses in the holy mount Sinai, and in all the way, to minister to him. And because the Lord, the minister of the true tabernacle, was with Moses, the leader of Israel, they were safe.

Then, after the death of Moses, the living Joshua, Jesus the Savior, triumphantly brought the people of God into his kingdom, to worship him.

"And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." That day Joshua and all Israel passed over Jordan, its banks being overflowed; but the Lord divided the waters, and they went through it on dry land; then the waters returned, as before. This was another wonderful deliverance, as at the Red sea. Each of them shows us a great truth in type. The baptism unto Moses in the sea teaches the deliverance of the Lord's people from the bondage of Satan, sin and death through the blood of the atonement, as we have seen. Their baptism unto Joshua in Jordan. and going up out of it with him to serve the Lord in the promised inheritance, is the divine assurance that, as we passed from death unto life through the death of our spiritual Joshua, as shown at the Red sea, so now we shall be saved by

his risen life; that, being dead with Christ unto sin, we shall live with him unto righteousness.

Therefore, the passing through Jordan of the Israelites under the authority of Joshua, their new and living leader, represented gospel baptism under the divine authority of the risen and reigning Christ. And gospel baptism is God's promise and assurance to every believer in Jesus that, having raised up Christ from the dead, and quickened us together with Christ, he will also quicken our mortal bodies by his Spirit of life that dwelleth in us. These are God's sure promises, and they are glorious truths and divine realities, which will not disappoint us.

Thus we see that, in the persons of Moses and Joshua, God has blessedly shown us the wonderful power, faithfulness and victory of his glorious Son in the salvation of his people.

Joshua organized and established the kingdom of God in Canaan, and under him the Lord put his redeemed people in the possession of their rich inheritance. In this he was a worthy type of the Head of the church, the Lord Jesus. But Canaan was a militant kingdom; for the Canaanites still dwelt in the land, and they fought against the Israelites; but Joshua was the captain of the Lord's hosts, and the God of Abraham gave him the victory, and their warring enemies were subdued. Those of them that were not slain, were subjected to the children of Israel, and made to pay them tribute. But it came to pass, that when Israel was weak, and the Canaanites were strong, they vexed Israel; but again, when the Israelites were strong, they then put the Canaanites under tribute, and made them hewers of wood and drawers of water; yet they could not utterly drive them out of the land.

Now these were our examples, for all this was typical, and it is fulfilled in the gospel Canaan. We have followed the children of Israel from their worst of slavery in Egypt to their happy inheritance in the liberty of Canaan. How great the change in their state! Dark Egypt, the fearful Red sea, the great and terrible wilderness, the fiery Sinai, the bitter lamentations, hunger and thirst, the alarming unbelief, the merited judgments and correcting chastisements of their faithful God, and the overflowing Jordan, were all behind them, while inviting and beautiful Canaan spread out before them, now their own home, and their beloved Joshua was with them. Thus viewing them, when he had led them to the border of the good land, Moses in his wonderful song said, "Happy art thou, O Israel: who is like unto thee, O people saved by the

LORD, the shield of thy help, and who is the sword of thy excellency! and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places. "

How happily this is fulfilled to the Lord's saved people in the gospel kingdom of grace, where, not Joshua, but Jesus reigns. The beloved apostle John says, "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." This is the crowned Son of man.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." This is our gospel Joshua, and this is our Beloved.

So did Joshua, his type, rule in Israel by the mighty power of the Lord of hosts, and fed the flock of God in Canaan upon the fat of the land. And as the Lord was with Moses, to honor and bless him, so was he with Joshua, his successor, whom he exalted in Israel. and subdued their enemies by him.

"And it came to pass, that when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with his 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." This was the Messenger of the covenant, the Man whom God made strong for himself, the Captain of salvation. He appeared unto Moses in the burning bush, type of the church; he was with Moses and Joshua in the mount Sinai; he was with Joshua in the war in Canaan, and made him victorious over his adversaries; and he is in the midst of the church, and reigns in Zion.

The Lord gave his saved people rest in the promised land, a blessed rest from cruel bondage. And they were happily made to say, "The Lord hath done great things for us, whereof we are glad." But Canaan was not heaven,

and their warfare was not ended, but they must war a good warfare under their conquering deliverer, their honored captain, Joshua, whom God had given them to save them.

Much more is this true in the gospel kingdom, under the righteous reign of Grace by our Lord Jesus Christ, who "must reign until he hath put all enemies under his feet"-under the church. When the children of Zion are baptized in the faith of their living Savior, the risen King in Zion, so great is the mercy and favor of God to them, that they are ready to think that their fightings and fears and troubles are past; that, being made free from the dominion of sin, their worst foe, and justified from all things, they shall be carried above all sin and temptation and pain. This is indeed a sweet foretaste of the joys that await us beyond the valley of the shadow of death, when that which is in part is done away, and that which is perfect is come.

But how sorrowful the realization that the Canaanites still dwell in the land, and that we are now soldiers of the Cross, and must endure hardness and fight the good fight of faith, before we enter into glory. It is in this militant state of the kingdom of God, and through this great fight of afflictions, that he teaches his children that where sin abounded, grace did much more abound, and that Christ is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them. Paul assures us that in all the warfare, perils and dangers, we are more than conquerors through Christ our Savior, who loved us. And so his strength is made perfect in the weakness of his people. He reigns victorious over heaven and earth.

So the Lord was with Joshua, and he gave Israel the victory over their enemies. The time having come when he should depart, he called for all Israel, and gave them his last words, among which we read: "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.* * * And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one good thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

In all this is seen the power and faithfulness and loving kindness of the Lord unto his people, whom he hath redeemed. This was true under Joshua, and it is blessedly true under Jesus. His last words to his brethren are full of encouragement and comfort, as were the parting words of Joshua, and he said, in closing, "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."

CHAPTER SEVEN.

AARON.

PRIESTHOOD fills a very prominent place in the Bible, and it is shown to be essential in the worship of God. Indeed no son or daughter of Adam could approach unto God with acceptance only through a proper priestly offering for sin. The offering itself must be sinless and without blemish, a living sacrifice. It must be put to death, and its blood offered unto God as an atonement for the sins of the worshiper. In no other way could any sinful person obtain the forgiveness, mercy and favor of God. This was solemnly shown in the offering of Cain, the first-born of Adam and Eve. It was a bloodless offering, and it did not show either confession of sin or an atonement for sin, but rather it expressed meritorious works on his part. God therefore rejected Cain and his offering, because he had no faith in the atonement of another, but trusted in himself. For this he was angry with God, and slew his brother Abel. All he could have against Abel was, because he by faith in God offered in sacrifice for his sins the firstling of his flock, and God accepted him and his offering, because it represented in type his faith in the Lamb of God, which should take away sin. Doubtless Abel understood and believed the promise of God, that the Son of the woman, who should be bruised and put to death, should thus bruise the serpent's head, and put away sin. This is a wonderful faith in God. It was the faith of Enoch, of Noah, of Abraham, and of all the true worshipers of God. On the other hand, all who bring their own works as an offering to God, and claim his favor and blessing therefor, are trusting in themselves, but not by faith in the Lamb of God. Those are Cainites, and they hate God and persecute their brother Abel, for his faith and simple trust in God, and because his faith (not his works) is counted to him for righteousness.

Now this leads us to see the absolute necessity of a priesthood approved unto God, who shall make a spotless atonement for the sins of those who

come unto God in his worship, a sacrifice acceptable unto him. For God is just and most holy; therefore none of his people, no, not Abraham nor Samuel, Isaiah nor Daniel, can come unto him in their sins, for the sword of justice would cut them down as cursed. Sin cannot dwell with holiness. So God will not receive nor bless any person, or, his service, in unrighteousness. It would outrage his nature and stain his holy law to do so. Perfection only can please God and receive his blessing. This is so evidently true that it seems all would see it, and seeing it, would cease from their own works, and in very truth say, "Nothing in my hand I bring; simply to thy cross I cling." So far from all thus coming, many talk of meritorious obedience of their own, and expect, like Cain, to receive in return the smiles and blessing of the most holy God. To all those the sentence of the holy Son of God is, "Depart from me, ye workers of iniquity. " The word of truth says, "There is not a just man upon earth, that doeth good, and sinneth not." Therefore, there is not a man upon earth whom God will receive or bless for what he is, or for what he does. If he thus comes to God, he is rejected and must depart.

We are thus made to feel in very soul that, unless God has given us a perfect High Priest to bring us unto God in true holiness, we must forever perish. God himself has taught us this solemn truth, both in the Scriptures and by his Holy Spirit in our hearts. And so we found that, not in the letter only, but in awful reality, our sins separated between us and God.

Another truth is, that both the priest and the offering he makes must be ordained of God, and approved by him. For no man may thrust himself into this sacred office.

The sixteenth chapter of Numbers contains a fearful example of such an attempt, and a warning against it. Korah, Dathan and Abiram, with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, rose up before Moses in the camp of Israel, and gathered themselves against Moses and Aaron, and said unto them, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him; even him whom he hath chosen will he cause to come near unto him. This do: Take your censers, Korah, and all his company; and put

fire therein, and put incense in them before the LORD tomorrow; and it 'shall be that the man whom the LORD doth choose, he shall be holy; ye take too much upon you, ye sons of Levi. "

And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up." Then Moses went to them, and the elders of Israel followed him, and to the congregation he said, "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 got 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 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."

Thus the Lord shows us the wicked presumption of any who thrust themselves before him, whom he hath not chosen and consecrated. All should give earnest heed to it.

We come now to consider the priesthood of Aaron. His name signifies, enlightened, illumined. This he had from the Lord. Aaron was the brother of Moses, and three years older, and he was given to Moses to be his speaker, being eloquent. The Lord commanded Moses to ordain and consecrate Aaron to be the high priest unto the whole house of Israel; and to also thus set apart the four sons of Aaron as priests in the first sanctuary of the tabernacle, called the holy place. It was in this place that the two hundred and fifty Levites thrust themselves, and died.

"And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. * * * Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death.

Nadab and Abihu, the first two sons of Aaron, had died before the Lord for their sin of offering strange fire in their censers, when they burned incense before him. Applying this to the gospel ministry, the strange fire, which the Lord had not commanded, fitly represents strange or false doctrine. Paul therefore wrote to the churches of Galatia, saying. "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. " This is the just sentence of the Lord. Purity and holiness becometh the house of God for ever, and nothing unclean can dwell in his presence.

Only through a priesthood, therefore, can even the people of God have access unto him; and the priesthood must be holy in his sight. The office of the priest is to make an acceptable atonement, satisfaction, or reconciliation, for the sins of the people for whom he makes the sin offering, and then to make intercession unto God for them. When the people of God are thus accepted with him in their priest, they then have access unto God in his worship as one with their priest, and are a family of priests.

This was true of the house of Israel. Aaron, their first high priest, made an atonement, first for his own sins, then for the sins of the priests, and also for the sins of all his people. The Lord their God had himself ordained the sin offerings or sacrifices for the atonement, even as he had ordained the priests. Their own acceptance with God, and the acceptance of their people, was through the spotless atoning sacrifice and in virtue of it; for it was sinless and well pleasing unto God. No other offering or sacrifice for sin would God accept. He himself must provide the lamb for an offering, because he only knew what was sufficient and had the power to provide himself with it.

The religious belief prevails that, just so the worshiper is sincere, and brings the best he has, and does the best he knows, that is sufficient, and God will accept him. This would admit all heathen superstition and false worship, and deny perfection and holiness in God. It would even count the blood of the covenant of God, wherewith we were sanctified unto him, a needless and unholy thing. A more fatal error and delusion could not exist among men. Yet this is the very soul and deadly essence of all legal religious worship in the world, which claims acceptance with God and his favor upon the ground of personal works of obedience. If such a doctrine could hold good with God, then there was no need of an high priest and a priesthood, and Christ need not have died. "For if righteousness come by the law, then Christ is

dead in vain," testifies inspired Paul. He again says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This is the deadly mistake of expecting to come unto God in our own works of obedience to his commandments, and of thus obtaining his favor and blessing. Instead of this, the curse of his holy law will certainly drive us away from his great white throne, for we would stain it with our impure offerings. Yet this fatalistic error too lamentably obtains and prevails among the people who profess faith in Christ; for they teach that, though Christ died for us, and grace reigns in our salvation unto eternal life by him, yet we must now come unto God in our own personal conditional works of obedience (good works, they call them), or we cannot be saved now in time, This is a repudiation of the perfect and finished work of our High Priest, Christ Jesus, and of the fullness of salvation in him, and a denial that we are saved by grace.

So far from this worldly and false religion, that God accepts and blesses us with rewards of salvation for our voluntary conditional service, being in the least true, he has proven to all his people for all time by the great example of the priesthood of Aaron, and the people of that first covenant, which was legal and conditional on their part, that it is utterly impossible for his people to be saved in this way. It was necessary that the Lord teach his people this truth, that their righteousness and salvation is of him, and that their only acceptance with him is in his holy Son, in whom and for whose sake alone God loves them and has blessed them. Let it be repeated with strong assurance, that God ordained the law and the priesthood under Moses and Aaron, and oalled his people of that covenant down into Egypt, and up out of it into Canaan, unto this very end and purpose, to teach and convince his people forever, that there is only ONE HIGH PRIEST who can save them-the Man Christ Jesus. The examples of Adam, and Melchisedec, and Isaac, and Joseph, and Moses, and Joshua, and Aaron, all, all prove this one great object-lesson, this divine truth. They stand out as a grand picture in the spiritual heavens, saying to all who have eyes to read,

"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."

All those typical men bore witness that holiness was not in them, but they pointed to One who is holy, who should come to Zion, meek and having salvation, and should turn away ungodliness from his people. "The law made nothing perfect." There was no perfection in the priesthood of Aaron, but in it there was a continual remembrance of sins; for it and all that priestly

people were under the law, and all died because they were sinners. So all that all those typical examples could do was to point "the prisoners of hope" onward and upward, to a glorious High Priest to come, whose holy sacrifice should take away our sins forever, and who should as a Man enter into the holy presence of God for us, set down at the right hand of God upon his throne, our Advocate with the Father, and make intercession for us,

To deny this divine meaning and purpose of the law and the priesthood, is to make them a total disappointment and failure; for they made nothing perfect, but proved only that "all have sinned, and come short of the glory of God," as says Paul. But with God there are no mistakes, disappointments or failures; but all that he appoints fulfills his purpose. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

Having now seen all this design of the priesthood under the law, we are prepared to specially consider Aaron, whose priesthood was ceremonial, typical, and to pass away at the coming of the eternal High Priest.

The Lord himself called and sanctified Aaron as high priest over his people Israel. To all this people Aaron was their brother. Without this close relation, he could not have been their high priest. He and they must all be the children of Abraham, the people of God's covenant and promise. No stranger could thrust himself into the priest's office. And not Aaron himself could make an atonement for strangers, because he did not bear any sacred relation to them; but he represented and officiated before the Lord for his father's house only. All this was typical, and was fulfilled in Christ, as we shall see.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee." "To day" refers to the resurrection day of Christ, who "was made of the seed of David according to the flesh; and declared to be the Son of God with power,

according to the Spirit of holiness, by the resurrection from the dead." "And he is the Head of the body, the church: who is the beginning, the First-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell. "

Of the priesthood of Aaron Paul most truly and forcibly says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. " " For there is verily a disannuling 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." Paul says, Christ is our hope. It is by him only that we draw nigh unto God.

"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."

How solemn and blessed is the truth here revealed, that the Apostle and High Priest of our profession, the Man Christ Jesus, is passed into the heavens, and that in entering into his holy priesthood, he must first be sacrificed in his flesh for his people, and then rise up in immortality and pass away from earth, Our faith in him follows him there within the vail, our Forerunner into the glory of God.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered-for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 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. 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."

"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." O how blessed this truth, "for us!" Since Christ is in the presence of God "for us," we shall also appear in the presence of God with him and like him.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. * * * Sacrifice and offering and burnt offerings and offering 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. Whereof the Holy Ghost is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let

us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. "

We have now been led through the law and its priesthood, and have been made to see that they were only examples, figures and shadows, pointing us onward, ever onward, saying, There is no perfection, no rest, here; look unto JESUS.

"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" (Moses). * * * "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. " This is very clear and plain, as the Lord revealed it to Paul. The law and its priesthood were to give knowledge of sin to the people of God, and to keep them in remembrance of their sins continually, but could never take away their sins. In every atonement made by their high priest once a year, and in every bleeding sacrifice offered daily by their priests, the awful truth was shown to all that people that they were yet under the law of sin and death. And every yearly entrance of the high priest into the holy place within the veil with atoning blood, where no other Israelite could enter and live, was a solemn showing that their sins shut them out of heaven. But it was also the testimony of God to them, that as he had ordained Aaron their high priest to enter within the sacred veil, and make the typical atonement for them, and thus carry their sins forward from year to year, so he would in the end of all that typical service, send his sin-burdened people a glorious High Priest to succeed Aaron, who, like him, should be the Son of Abraham, the near kinsman and Brother of all the people of God, who should pass through this veil, rend it in two from top to bottom, make an end of both sin and death, and give all his dear people boldness to enter into the holy presence of God in heaven.

This was the spiritual meaning of the solemn priesthood of Aaron, type of Christ, God's ordained high priest under the first testament, even as Jesus is God's ordained High Priest for ever under the better testament. Aaron died, and his priesthood passed away; but our High Priest lives, to die no more, and his priesthood shall abide as endless as heaven. And, blessed be his

name! he will present all unto people his eGod in holy ren, whom he loves, an holy priesthood , Father, here am I and and blissful heaven, and say, the children whom thou gayest me. "

CHAPTER EIGHT

JONAH

JONAH was a type of God's Anointed in a very sorrowful and deeply solemn way, as no other typical person was, and so the types of the dear Redeemer of the children of men would not be full and complete without the prophet Jonah. For he was a prophet of the Lord, as his name itself signifies. But God said that he would not leave himself without witness. Therefore, our God raised up and sent a full number of typical men to be his perpetual witnesses to his people in all time, to represent their precious Redeemer in every part of his ordained work as their full Savior. In this Jonah was a heart-touching and peculiar type; for he showed that the Son of man, who should come into the world as an Hebrew Prophet of God, as Jonah was, should lay three days and three nights in the heart of the earth. This was the deep meaning of the fact that Jonah was three days and three nights in the bottom of the deep Mediterranean sea.

Certain of the scribes and Pharisees said to Christ, "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Thus the dear Lord himself teaches us that Jonah, in the depths of the great sea, and Jonah as a preacher of Gad in the great city of Nineveh, was a sign of himself.

Let us notice the clear and strong meaning of our Lord's words: "So shall the Son of man be three days and three nights in the heart of the earth." Thus God ordained both events; that Jonah should go down into the sea, and that Jesus should go down into the grave. There was no other way, no escape, for either Jonah or Jesus.

But it may be truly said, that it was for the disobedience of Jonah that the great fish swallowed him up in the deep sea, while Christ, of whom he was a

type, was obedient. Yet it is also true of Jonah, that he learned obedience to God through suffering, and so he fulfilled the will of God in sending him to Nineveh, although he must first be three days and three nights in the great deep. So did the Son of man fulfill the will of God in sending him into the world; but, O sorrowful to tell ! he, too, learned obedience to God through suffering, and such suffering as neither Jonah, nor any other prophet of God, could endure. We read: "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; and thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped round about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, O LORD My God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple."

We sorrowfully read again: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

"And he came out and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. "

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, 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. * * * He went away again 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 about the ninth hour Jesus cried with a loud voice, saying, * * * My God, my God, why hast thou forsaken me? * * * 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."

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

O how heart-rending is all this unutterable suffering of the obedient Son of man! and how divinely lovely is his unresisting and perfect submission to his holy Father's will, in patiently enduring all this infinite woe and agony of soul ! O how his beautiful example should reconcile us to our light afflictions, and hush and quiet us into un murmuring patience! The loving Son of God has taught us by his own example that his and our Father knew best, and that his will is wise and good and best. He knew that his Father loved him perfectly, and that, if it were possible, he would therefore hear his most touching cry to him, and remove from his agonizing Son the cup of atoning suffering, even unto the death of the cross. That the holy Father did not remove it, is positive proof that it was not possible for him to do so, as his submissive Son knew. To say that God might have taken suffering and death away from the holy and harmless Man, and appointed some other way, would make void his word in Eden, that this Son should bruise the serpent's head, and should "swallow up death in victory," as he declared by the prophet Isaiah, Yea, it would say that there was no truth in the prophets of God, nor in the priesthood that he ordained, in which every bleeding sacrifice foreshadowed the suffering, bleeding, dying Lamb of God. It would also deny that any of those holy men of God, and the mighty things which he wrought by them, as Joseph and Moses and Joshua, represented Christ and his glorious work of salvation. To say that the cup the Father gave the Son to drink might have been dashed to the ground, and the smiting sword of Justice turned aside from him, would deny the truth of Christ's "sign" that he

gave to the Jews, and would make the fact that Jonah went down to the bottom of the sea a mere accidental event, having no meaning or lesson in it. It would say, that the prophet Jonah might just as well, yea better, have gone to Nineveh at first, and so have avoided his foolish disobedience and worse than useless effort to go to Tarshish, and have escaped all the fearful suffering that came upon him thereby. To say this, would charge ignorance and folly to the all-wise God of the universe, and would deny both his foreknowledge of all things and his eternal purpose in all things, and his power over them.

Who, that reveres, loves and fears God, can fail to see the ruinous consequences of this position or assumption. But yet there is just as much reason, or rather unreason, in saying that the cup, the dreadful cup, might have passed away from Jesus, and from Jonah, as to say that the cup of suffering and of sowing in tears might pass away from any other child and servant of God. But it is not so; for the same Father's hand that filled the cup and gave it to his beloved Son to drink, with the same wisdom and love filled the deep cup of Abraham, Isaac and Jacob, of Joseph, Moses and Jonah, and gave it to them. Only in drinking that cup could it pass away. "The Mighty God, the Everlasting Father, " does not sport or trifle with any of his children, neither does he needlessly afflict them. O never! but every drop in their cup, be it joy or grief, life or death, the loving Father's hand gives in that cup. In wisdom and goodness and mercy he gives it, not only for his own glory, but as well for the good of his child. O, we adore and bless, love and trust in this Father and God!

Yet the pleading cry to him of his suffering Son authorizes us to pour out our troubled soul into the pitying ear of our Father, and ask him to remove the cup, if it be possible, because we do not know his will and purpose in our afflictions and trials; for if we must drink the deep cup, which is beyond our strength, he will send his angel of mercy to minister to and strengthen us. O how infinitely better this is, than to be adrift upon the black sea of stormy and chaotic Chancel to either swim or sink, reach the desired haven or perish, as our little knowledge and less strength may decide.

Having seen all this solemn truth, and received instruction and comfort from it, let us now notice again "the sign of the prophet Jonas," and we shall see that he also, like "the Prophet of Nazareth," was made submissive and obedient to the will of God, even though it were for him to go down into death. "But the LORD sent out a great wind into the sea, and there was

amighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried 'every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them."

We read of the greater than Jonas: "And when he was entered into a ship, his disciples followed him. And, behold. there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him."

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD and made vows."

All this is very wonderful, for it is the Lord's doing. How true were the words of Jonah! and how unresisting was he! yea, how ready to die, that the

men in the ship might live! In this, how truly Jonah was a "sign" of the Son of man! who, when he was to be cast into the great deep, also meekly gave himself up. "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" (Judas with them). "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 ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gayest me have I lost none." "I lay down my life for the sheep."

So did Jonah obediently yield himself up to the sea for the precious lives in the ship, and in so doing he was their salvation. How true was their prayer, "We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee." Yes, "as it pleased thee." The men saw this and knew it. Jonah, the prophet of the Lord, had so told them, that this deadly storm was upon them for his sake; that is, because he was one with them in the ship. Until Jonah was numbered with them, the Lord did not send the storm upon the ship.

There is a deep and solemn spiritual truth in this, and in the beseeching prayer of those in the ship. They implored God, that he would not let them perish because they must deliver up Jonah to the sea, nor lay upon them innocent blood; "for thou, O LORD, hast done as it pleased thee." This was true in the person of Jonah, and as true in the person of Jesus, when they went down into the sea, and into the heart of the earth. Not that Jesus was a transgressor in his own spotless person, O no! yet he was numbered with the transgressors in God's account, and he bare the sin of many. For verily the disobedience of his people was his by righteous imputation, just as the debt of the married woman is her husband's as well, and his payment of the debt is her justification in the law.

The truth is this: "And the Word was made flesh, and dwelt among us." This was the Son of man. He was then one with his bride under the law, and was equally responsible with her for her disobedience, and all her violations of the law were his as the Bridegroom and the Head of the church, which is his body. He must meet the fury of the overwhelming tempest of sin avenging justice, or all in the ship of Zion must perish in the sea of

destruction. His righteous obedience of suffering unto death is the only way for the disobedience of his people, his many members, to be taken away, and for they themselves to be saved and made righteous.

Jonah said, "Take me up, and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." But the men rowed hard to bring the ship to land, and to thus save Jonah and themselves from perishing, but they could not. And thus they knew that their own arm could not save them, nor their best efforts help them. No, nor could their idol gods, upon whom they had called, do them any good. They had cast out into the sea all the wares or goods, to lighten the storm-beaten ship, in the hope that it might outride the furious tempest. O how earnest and desperate were their struggles against death, which had come so near them! But the fury of the tempest increased the more against them, and all they could do against it ended only in despair.

Such is the agonizing experience of all whom the Lord delivers from so great a death. The heavens gather blackness above them, and their soul is tempest-tossed upon life's engulfing sea. God himself must rescue them, or they must perish. This was true of Jonah himself, and his only hope was in God, whom he feared. Of his new covenant people the Lord says, "for all shall know me, from the least to the greatest." "And they shall be all taught of God," says his dear Son.

We have seen how all in the ship were taught of him. It was through fearful peril, suffering and loss, but the divine teaching was effectual. and it cured them of idolatry. So it is with every one whom the Lord teaches.

One hope only of salvation was left to the now God fearing men in the ship. They most sorrowfully knew it, because God had thus taught them, and so had the prophet Jonah, who said to them, "Take me up, and cast me forth into the sea." O this was to them a heartbreaking sorrow! yet it was the way of God, and the good way. Unto this very end and for this same purpose the Lord had sent Jonah down upon this sea voyage, and then sent the great tempest; for the Lord's idolatrous people were in that ship, as well as in the great city of Nineveh; and so God would send Jonah, the sign of the Son of man, both into the ship and into Nineveh, to save them. To deny this, is a denial of the wisdom and goodness, power and providence of God, which is faithless infidelity. True enough, the disobedience of Jonah was the moving and active cause that sent him forth in the ship, and forth into the sea, but

God in the riches of his mercy ordained it so; for in this way he would make his suffering servant a blessed sign or type of his suffering Son. This way of suffering and of sowing the precious seed in tears is the blessed way of God, both for Jonah and Jesus to learn obedience. Yea, and all who come after Christ into his perfect obedience, must learn obedience through his sufferings being fulfilled in them; for thus has God predestinated that we shall be conformed to the holy image of his beloved Son. God in his infinite wisdom knew that the only way into holy obedience and life and a glorious immortality is, through suffering unto death. We cannot too well understand this sacred truth; for only this faith in God will support and comfort us in tribulation, and inspire us to say with David, "God is our refuge and strength, a very present help in trouble."

The wisdom of men, which is foolishness with God, will disdain and reject this truth, but vain man thus replies against God.

But in this simple and sublime faith in the Lord God Omnipotent, who reigneth everywhere, suffering Job said, •"Though he slay me, yet will I trust in him." Jesus, our Prophet, teaches us to say in prayer to our Father in heaven, "Thy will be done in earth, as it is in heaven." This proves positively that God's will is done; for his holy Son would not and could not teach his apostles and us to pray a falsehood.

This faith and trust in God is the victory that overcometh the world. It was this that made both Jonah and Jesus obedient unto death. It was this trust in God that led the perishing men in the ship to most sorrowfully take up the prophet of God, and cast him forth into the sea. So it is in this same revealed faith in the heart of each humble believer in Jesus that he says in tearful sorrow, "'Twere you, my sins, my cruel sins, his chief tormentors were." "Christ died for our sins according to the Scriptures," says faithful Paul. Therefore, if we had not sinned, then Christ would not have died. But, unless Christ had died, then there would not have been any resurrection of the dead. Indeed, there could not have been any resurrection unto life and glory. "For since by man came death, by Man came also the resurrection of the dead," says Paul. Then, as certainly or absolutely as God foreordained that his holy Son should die in the flesh, and redeem his people with his precious blood, as testifies Peter, so did he likewise foreordain that by one man sin should enter into the world, and death by sin, and so death should pass upon all men. We therefore read in the word, "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." When he appeared on earth the first time, it was with the sins of his people upon him, which he bore upon the cross, and put them away by the sacrifice of himself. To each one of his believing people he has thus appeared once, and they are looking for him to appear the second time, and he will come at the appointed hour, and will not tarry. And when he appears to us the second time, then both Christ and his people shall be without sin.

That will be on heaven's side of the grave. "Then shall we also appear with him in glory."

Jonah must, therefore, be swallowed up in the sea three days and three nights, and so must the Son of man be swallowed up three days and three nights, before Jonah should arise and go to Nineveh and save the city, and before the Man Christ should arise in the glory of his power, and swallow up death in victory, and save all the people of the city of God. The sign or figure was established and made sure by the mighty God of Jacob, and glorious was the result; and so much more gloriously sure shall be the end unto which Christ both died, and arose and revived.

Let us see what God wrought by his servant Jonah. "Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows." They were delivered from death, and saved from idolatry, to worship the only true and living God. Who will now presume to say, that the Lord did not most wisely and mercifully send the storm upon the ship, and then send Jonah down to the bottom of the sea?

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. " At the end of that time Jonah said unto the Lord, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD." This is verily true in the experience of the men in the ship, in the experience of Jonah, in the experience of the city of Nineveh, in the experience of the Son of man, in our own experience, and in the experience of all the saved in time. We notice, that all this salvation was on earth and in time. Whoever, wherever and whenever any one is saved, "Salvation is of the LORD." So Jonah preached, so the Son of man preached, and so Moses preached, saying,

"Happy art thou, O Israel: who is like unto thee, O people saved by the LORD." "Neither is there salvation in any other." JESUS is salvation. All else is idolatry and condemnation.

"And the LORD spake unto the fish, and it vomited out Jonah upon the dry land. 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." This was the obedience of faith, learned through suffering, according to the will of God. We do well to notice here, that even the great fish obeyed the Lord. The Lord had prepared and sent it to the side of the ship, ready to swallow up Jonah at the very moment when he was cast out of the ship; and the Lord had increased the fury of the storm until the shipmen could not longer keep Jonah on board. The Lord is never too soon, nor too late. "His work is perfect. "

So when the meek and lowly Jesus said to the wicked, "This is your hour, and the power of darkness," neither the deeply sorrowing mother and disciples, nor the hard efforts of Pilate the governor to release him from the murderous Jews, could hold him back from going down into the heart of the earth; for this was God's own appointed way, and Jesus must be true to his own type. Great was the sorrow, fearful the suffering and appalling the vengeful tempest, when the power of darkness was poured forth against God's Anointed. Yet God's wisdom and love, power and mercy were in it; for there was no other way to save the ship and the city, the church, the children that God in love gave to his Son. Through death, he must deliver them from all this that would swallow them up in wrath.

But O, let us evermore bless the Lord! For at the end of the three days and three nights, not one moment longer, could the great fish, nor the deep sea, hold the prophet Jonah, who must then arise and go to Nineveh that great city, preach righteousness in it, and save the city. No, nor could all the now destroyed powers of darkness, nor the great stone, nor the king's seal upon it, nor the Roman soldiers, nor death and the grave confine the sleeping body of the dear Son of man on moment beyond the early dawn of the third day. "He is not here; for he is risen," said the rejoicing angel the weeping sisters.

And as the obedient prophet of the Lord preached the word of the Lord in the great city of Nineveh, and the all repented in sackcloth and ashes, and the Lord spare the city; so the living Savior of his people says, "I have

preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have no concealed thy loving kindness and thy truth from the great congregation. "

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed, to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. " Praise unto God. "The Spirit of the Lord is upon me, because he hath anointed me preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive: and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The triumphant Son of man himself fulfills this glorious ministry of his, even as the prophet Jonah himself preached the word of the Lord in the city of Nineveh. The ministry of Jonah was effectual, just as God ordained that it should be. And so the angel Gabriel said to Joseph, "And thou shalt call his name Jesus: for he shall save his people from their sins."

CHAPTER NINE.

BOAZ.

WE have seen that the types of the Man of God's right hand, whom he made strong for himself, are varied in name and character and mission, yet not antagonistic, but rather variety in unity, so that all make one symmetrical whole, and all find their full complement or perfection in the Brother born for adversity, of whom even the pagan Pilate said, "I find no fault in this Man." In every way and in all his life and ministry and work, Jesus of Nazareth was a perfect Man. He alone, of all men, was this. In him the blessed and holy God himself is well pleased.

We now come to another type of this faultless Man, BOAZ. In his very name, which signifies fleetness and strength, he represented Christ. Boaz was noble and good and great in Israel. Bethlehem was his home, the home of his son David, and the birth place of David's son Jesus. Jesus was swift to run in the race that God set before him, and strong to finish the work he came to do. Never did he falter or turn back. To his mother he said, "Wist ye not that I must be about my Father's business?" To his Father he said, "Lo, I come to do thy will, O God. "

In this virtue Boaz was a type of Jesus. Naomi said to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

In the little book of Ruth is given a very touching biography of Elimelech and Naomi his wife, their two sons, and Ruth and Boaz. It says, "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz." Because of a famine in the land of Israel, Elimelech, with his wife and two sons, went to the country of Moab to dwell, and Naomi remained there about ten years. But the Lord did not prosper them in that idolatrous place; for her husband died. Then her two sons married maidens of Moab, named Orpah and Ruth. But, alas! the sons, Chilion and Mahlon, also died, and the three childless widows were left alone in their poverty and sorrow. It was then in the heart of Naomi to return to Bethlehem; "for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah." Naomi entreated them to return each to their mother's house, saying, "the LORD deal kindly with you, as ye have dealt with the dead, and with me. * * } Then she kissed them; and they lifted up their voice, and wept. And they said unto her. Surely we will return with thee unto thy people." But she again plead with them to return, and said, "nay my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth slave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if ought but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?" (The name means pleasant.) "And she said unto them, Call me not Naomi, call me Marah; for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty; why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

This was indeed another very mysterious and afflictive providence of God; for it seemed to have well nigh cut off the family of Elimelech; but really it was rich in wisdom and goodness and blessing, not only to the house of Elimelech, but as well to the house of Israel, and overflowing with mercy to the Gentiles. Truly did Cowper write, "God moves in a mysterious way his wonders to perform," &c.

We have read the words and sentiments of Naomi and Ruth, and have seen how they were received in Bethlehem. Let us seek instruction from them, seeing that the Lord was dealing with them. The sorrowful confession of Naomi showed bitter irreconciliation to the dealings of the Lord with her, and also unbelief and distrust. This was natural and of the flesh. With her husband and sons she had left her home-land and inheritance and people, that they might do better for themselves among the idolatrous Moabites. She returned in ten years to Bethlehem, bringing only Ruth with her, each of them widowed and empty handed. Her husband's inheritance in Judah had been sold for debt, and this left herself and Ruth, the widow of her younger son Mahlon, homeless, for they could not redeem the forfeited inheritance. Naomi was old and infirm, and so the youthful Ruth was under the humbling necessity of gleaning after the reapers in the harvest field, to pick up the crumbs that fell from the master's table, that Naomi and herself might have bread. This sadly explains the words of Naomi: "I went out full, and the LORD hath brought me home again empty. " She was willing to go out, that she might keep all she had, and not lose it by the famine in Israel; but now, because she was empty, she was willing to return home again. It was in this way that the Lord brought her home again.

In all this there is a wonderful lesson of spiritual doctrine and truth. Naomi was an Israelite, as were her husband and their two sons; so all their inheritance and fullness was under the first and legal covenant. All this had been forfeited under the law, and was gone from her, and she had neither husband nor son to redeem it. She was no longer a married wife, neither full nor rich, but empty, grieved and forsaken. She had left to her the cleaving, loving Ruth only, but she was as poor and homeless as herself. Naomi confessed that the Lord brought her home again in this sorrowful way, having Ruth only with her; still it was true that the Lord had brought her home, home to Bethlehem, home to his people and her people, home to her kinsman, the mighty man of wealth, the noble Boaz.

so sacredly near and dear to him, and that makes him so unspeakably precious and beloved to them. His love to them and in them is stronger and much more abounding than sin and death, or all the powers of darkness. His righteous and endless life in them is so omnipotent in its power, and purifying and sanctifying in its nature, that it uplifts every one of his members above all sin and degradation and disobedience, and will conform them to his own holy image of love and glory and bliss forever. In proof of this his word to us is, "Because I live, ye shall live also." "We shall be saved by his life." In this glorious truth is the secret and all-potent cause of all true obedience, worship and service to God. This is more than a thousand arguments to convince and persuade, more than ten thousand incentives and motives to move to action. Without this all else, is no better than hypocrisy and mockery.

"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." Our Lord gives us this infallible rule and test, and teaches us the only cause of all true obedience, and the one reason for disobedience. It were folly to try to give any other cause or reason; or to improve on what he has said. For he again says, "I am the way, the truth and the life." Again, "My word shall not pass away." "Thou hast the words of eternal life."

This perfect work of salvation, in bringing us unto Christ and making us complete in him, in the fulfillment of his atoning death and his saving life in us, as the members of his body, of his flesh and of his bones, has been set forth by those typical persons, and what God wrought by them, as we have seen. And hence, that which was true in them, as fulfilled in Christ, is likewise true in the members of Christ, and its truth will be manifested to them in their experience of salvation. So let us now see if we can follow them in heartfelt union and fellowship, and be witnesses with them in those things in which they personated Christ.

Of those figures of the Lord Jesus, ADAM stands first. By him and in him, and by his one act of disobedience, sin and death came upon us. Now, have we realized in ourselves the strength of sin, which is the law, and the sting of death, which is sin? If so, then we are in touch with the sin-burdened and bowed Adam and Eve when they fled from the flaming sword in Eden, to toil in the earth, which was cursed for their sake. We can enter into their

painful experience of deep sorrow and repentance for sin, when all their sweet prospects and innocent joys in Eden were turned to wormwood and ashes, and the guilty knowledge of evil burdened their souls. Then, too, we have fellowship with the last ADAM, when he fell prostrate in another garden, and sorrowed unto death, because of our sins, which were his by us. O how deep the fellowship of kindred suffering! Yet it is this woeful knowledge and experience of Adam's disobedience unto death, in which we found ourselves equally guilty with him, that made us know and feel the need of the Physician to heal our sicknesses, and prepared us to love and glorify the Man of sorrows for his obedience of suffering. And O how supreme the blessing and perfect the peace, when we experience that his righteousness removes the curse and takes away all our sins! Now we both sorrow and rejoice, both die and live, in that we are one with the first Adam, and one with the last Adam. God hath thus joined us together. We now appreciate Paul's giving thanks unto God when he says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Yes, "obeyed from the heart." "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." "My violations of the law were his; his obedience is mine. "

It is the conscious knowledge and experience of sin and its desert or guilt, and only this, that brings us to see and know the goodness and mercy of God in giving us the priesthood of MELCHISEDEC, and another High Priest after his order. Were it not for this sorrowful knowledge, we should be self-righteous, trust in our own offerings, and remain under the curse of the law. "For by the law is the knowledge of sin. " It is this knowledge that so endears our sympathizing High Priest to us, who is touched with the feeling of our infirmities, and was tempted in all points like as we are, yet without sin. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." But unless we also suffer in our experience for our sins, and are tempted or tried, as he was, how can we have fellowship with Christ and his brethren in their suffering and sorrow for sin? This fellowship of suffering with Christ, our blessed High Priest unto God, is most endearing and sacred; for without it there is no union with him. It is the suffering and fellowship of love, and it is in his life and in our life. "If we suffer" (with him) "we shall also reign with him." Yet, O how sorrowful! SIN, OUR SINS, are the cause of all our mutual woes, and of this tender fellowship of kindred suffering. Without the experience of suffering for sin, we could neither have

needed nor experienced the riches of God's mercy, nor the grace of our Lord Jesus Christ, our Priest and Advocate.

In ISAAC, the child of the promise of God to Abraham, when his father bound him and laid him upon the altar, ready to die, we see ourselves and find our own experience, when the Justice of God bound us under the sentence of death, as the victims under the commandment of God. The commandment was just and holy, and, like Isaac, we were made to submit and yield to the sentence of death. This was the most painful experience of unutterable anguish of the soul; for it was to us the sacrifice and loss of all things, and of our very being and self. Words can never utter this experience of woe, and yet of unresisting submission, this cup which God gave to Isaac, and to the holy child Jesus, and to every child of the promise. For every one of them must drink of this cup of Christ, as he said to James and John. This experience is but once. It came to Isaac only once, to Jesus once only, and to each child of God, who is brought into the fellowship of the dying Christ, once only. Then, O then, the joy inexpressible and full of glory! when Isaac was loosed from the pains of death! when Jesus was raised up from the dead! and when he came to each one of us and said, Go free! It was the joy of a new life, the happy experience of a new birth, into a new world.

JOSEPH, the beloved of his father, the hated of his brethren, Joseph, the deeply humbled and suffering brother, the savior of his father's house, -our experience of fellowship with Joseph, our brother Joseph, and of love and honor to him, cannot be told. There is a sacred sorrow in it, a tender sympathy, an unfathomed fountain of love, too profound and sacred for human speech. For our fellowship for Joseph in his afflictions and our love to him in his beautiful character and excellent glory, as the salvation and glory of his father's house, unite us in the deathless bond of holy fellowship with the lovely and all glorious Jesus.

Our experience of fellowship with the meek MOSES, in his work and ministry as a very remarkable and special type of Christ in the days of his life in the flesh is very solemn and most deeply impressive, real and abiding; for it is printed in our minds and written in our hearts by the Spirit of the living God. It is the experience of all our life under the law, from the time sin revived in us, and we realized the most cruel and intolerable bondage and oppression under sin and Satan, until we were made to "Stand still, and see the salvation of the Lord" at the sea of a yawning death,-on, and on, through the great and terrible wilderness, to the dreadful mount Sinai, which showed

us our fearful unholiness before the overpowering glory and majesty of God, and filled our trembling souls with a cry for his mercy, and stopped our mouths as quietly before him. But the passover and the salvation of the Lord at the sea, the manna in the wilderness, the wells of water, and the waters from the smitten Rock, came to us in the midst of our unbelief and stumblings, hardness of heart and complaints, as tokens of God's goodness and mercy. But all the way in the wilderness, from the Red sea to Jordan, we were with Moses and under the law; and we were sorrowfully made to experience that there is no perfection in the flesh. Moses himself taught us this solemn lesson, and pointed us to another Prophet and Mediator, whom God should raise up unto his people, whom they should hear. And so all the way of our eperience under Moses, as our leader and teacher, only the more convinced us of sin, and taught us the need of righteousness and of justification from sin. Every step of the way in this dreary wilderness was the evidence of weakness and failure on our part. Yet this was God's way to bring us to ChrIst, although it was the painful experience of sin and suffering; for it is needful that we should die unto sin, that we may be made free from its dominion. "For Christ also bath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. " Now it is in this same way that Christ brings us to God; that is, through this experience or suffering with him for sins, and of being put to death in the flesh, but quickened by the Spirit. In this way we were baptized with Christ into his death. And thus Moses himself died. And it was for Moses, and for us, that Jesus himself died in the flesh under the law of Moses, the law of God. In this deeply solemn way only, the way of a suffering experience for sins unto death, can any of us be brought unto God. It is not Moses nor our sufferings, nor sin, nor death, but CHRIST who so brings us unto God, by his own death and life, thus fulfilled in us. None can have this salvation from sin, without this personal experience of fellowship with Moses, and with Jesus, in the flesh for sins. Paul therefore says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, bath quickened us together with Christ, (by grace ye are saved;) and bath raised us up together, and made us sit together in heavenly places in Christ Jesus." Death goes before the quickening.

Our experience of companionship with JOSHUA in leaving the wilderness, going through the Jordan, and being established in the worship of God in the gospel Canaan, is more joyous, yet not more sacred, than it was with Moses, and with Jesus, under the law. But under the leadership of Joshua in the land of promise, we are blessed with the comforting experience that, "Now is

Christ risen from the dead, and become the first fruits of them that slept." This is the experience of fellowship with Christ in his life. And both in his death and in his life, his saints are all one with him; that is, they are one with one another in Christ, who is their living Head, in the blessed fellowship or communion of his life. This is sacred and everlasting. In this fellowship in Christ's righteous life, they are all taught of God to love him and to love one another. In this love is the brightest evidence that we are the children of God, as well as the dearest and closest bond of fellowship. This is as enduring as is the power of this endless life.

Our fellowship with AARON in the experience of his ministry, as God's typical high priest, is very closely related to our experience with Moses under the law, an experience of sin and death. By it we are taught, however, that our sins were not imputed to us, but were carried on, and on, through all that priesthood, in the longsuffering and forbearance of our covenant God, until the fullness of the time was come, when God would send forth his Son, the Apostle and High Priest of our profession, who was thus shadowed forth by those priests, and who should through the eternal Spirit offer himself without spot unto God, and forever put away our sins, the sins of all his people and brethren. Now, all who have left Sinai, and have come to Jesus, the Mediator of the new covenant, have ceased from their own works and sacrifices, and in this experience they have fellowship with one another in the faith of Jesus, and with Aaron, who continually pointed his brethren away from himself, away from the law, away from all that they could do, and he symbolically said to them, This bleeding sin offering teaches us that our sins yet stand against us, and merit death, even as this offering has been put to death for us. But in the mercy of God, who gave us this typical atonement for our sins, we by faith in the One perfect offering and full atonement that shall be made for all the people of God's promise, do hereby renounce all our own works, and cast ourselves wholly upon the mercy of God. This is the evident typical language and the divine teaching of every divinely appointed sacrifice for sin. So if we believe this doctrine, that the blood of Christ alone justifies us, and that he only shall save us` from wrath, then our experience and faith unite us in fellowship with Aaron, type of our ever-living High Priest at the right hand of God. Paul most positively and comfortingly proves this, saying of the children of God and of his Son, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he

took not on him the nature of angels; but he took on him the 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." That is, for his brethren, the children that God gave him. All other sacrifices which God ordained for sin, from Abel's offering of the firstling of his flock until Christ ate the last passover with his disciples, were appointed to direct the faith of his people to the Lamb of God, who should take away their sins. In this faith only have we abiding and true fellowship with the Father and with the Son, with the apostles and prophets, with those typical men of God, who said, "Behold the Lamb of God, which taketh away the sin of the world," and with one another.

If we through the disobedience of unbelief have been cast into the great deep with JONAH, and with him have thus been made to know that "Salvation is of the Lord," then we have fellowship with him in this experience of suffering, by which not only he, but the Son of God himself, learned obedience, as do we also. On the other hand, if we of our own will are good and obedient, and are well pleased with ourselves, then our fellowship is with the scribes and Pharisees, in their doctrine of man's ability and merit. But then we have no such experience as came to Jonah, and to the Son of man, who were three days and three nights buried in death for sin; and consequently, we are neither in fellowship with them in their death unto sin, nor in their risen life unto God, whom they glorify.

Our fellowship with BOAZ, and with JESUS, as our near kinsmen, will be known, if indeed we are in union with them, by the fact that our experience has brought us into close touch and loving sympathy with Naomi and Ruth, who were afflicted and poor and in debt, and whose only hope of deliverance and blessing was in the near kinsman as their redeemer. For this, their only hope was in the mercy of God. Would he move Boaz to be their restorer? Would he send Jesus to redeem and save them? Yes, this was their faith and trust and hope in their deep distress. In this experience of sorrow and joy our hearts are in warm sympathy and sweet fellowship with these lovely daughters of Faith.

Now, how is our heart toward DAVID, the last type of God's well beloved Son? These are his last words:

"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," Is this our experience also? Is all our salvation and all our desire in the everlasting covenant of God? And is it the faith of our heart, that this covenant of salvation is ordered or established in all things, and sure? If this is true in us, then we shall have fellowship with David in his experience, when he says of the Lord, "He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Thus, we see that David, who was thus taught of God, was in fellowship with Paul and the saints at Philippi, to whom he said, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." If we have been also taught of God, as were these inspired saints, and as all the people of God shall be, then we have also come to Christ Jesus, in whom is all our salvation and rejoicing. Blessed are all they that have this experience of the salvation of the Lord, for they are brought into the fellowship of Christ, and of all those holy men of God.

How divinely good and blessed it is, that all the typical persons and sacrifices, together with the experience of all saints, who testify of salvation, all meet in Christ Jesus, who is the center, the fullness, the perfection and glory of all. And thus all who went before Christ and testified of him, holy men of old, patriarchs and kings, Moses and the law, priests and prophets, the psalms and all devotional offerings, all those by whom God hath spoken and testified, all unitedly crown JESUS.

David was first a shepherd, then a king also; that is, he was the SHEPHERD-KING. In this he was peculiar. That a ruddy lad, the humble shepherd of his father's "few sheep in the wilderness," should be raised up to the kingdom and dominion of Israel, God's own kingdom, and wear the royal crown upon the most renowned throne on earth, was an honor and power which the God of nations only could give. And unto the God of his father Abraham, the God of the everlasting covenant, who built the kingdom, did David ascribe all the excellent honor, dominion and power unto which God raised him. His songs of praise in the book of Psalms, in which he poured forth his soul in giving glory to God, and in which he personated Christ,

testify that to God belonged the kingdom, and the power, and the glory, for ever.

At the word of the Lord by Samuel his prophet, Jesse sent and called home his son David, who was keeping his flock in the wilderness, and when he came, the Lord told Samuel this shepherd-boy was his anointed, a man after his own heart, and so Samuel anointed David king over Israel, the kingdom of God. And so David was not only the shepherd of his father's flock, but the Lord God of Israel made him also the shepherd over his own flock, the whole house of Israel, the people of his covenant.

As his father's shepherd, the youthful David was strong and valiant, true and faithful. When his father sent him to the field of battle, with supplies for his older brothers, and to see how they fared and how the battle went, and David heard the defiant challenge and taunting boast of Goliath, the mighty giant, who defied the God of Israel and his army, and all Israel and Saul the king were in terror, the little David meekly, but boldly, went to the king and asked him to let him go and slay this giant enemy, and take away the reproach from the people of the living God. The king was amazed at the request of this brave boy, and feared to let him go and fight the great giant. For David was of a fair and ruddy countenance, and not a man of war, but only a keeper of sheep; yet he said to Saul, that there came a lion, and a bear, and each took a lamb out of the flock, but he slew both the lion and the bear, and delivered the lamb: "and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. * * * The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." Thus did David trust alone in the living God.

On the one side was the mighty hosts of the warring Philistines, led on by this great champion, Goliath, of Gath, all eager for the battle and confident of victory; on the other side was the terrorized army of Israel, when, lo, the shepherd-boy, with only his sling and staff, a shepherd's bag and in it five smooth stones of the brook as his armor, stands between his people and all the power of their destroying enemies! Both armies, who confronted each other upon opposite mountain sides, were amazed and filled with strange wonder at the scene, when they saw in the valley between them this youth fleetly running forward to meet his giant enemy, knowing that it meant either death and destruction, or life and salvation, to David and his people. The vaunting giant and all his wicked hosts despised little David, and were

sure of victory over all Israel, but with the army of the living God there was great fear and alarm. They knew that their only hope of deliverance from the cruel power of their mighty and deadly enemies was in David. O should he be able to slay the giant, and gain the victory over all that dark host! Fearfully awful was the hour and event. How strangely mysterious it was, that just at that time Jesse sent his obedient son to the army, to see how all fared! It was all of God. How sublime was the trust and courage of this lovely youth, to thus fearlessly take his place alone in the valley of death, between the Lord's hosts and all the hosts of their enemies!

Let us hear his words to Goliath: "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."

All this word of the Lord by David was wonderfully fulfilled, and there was great rejoicing in Israel through conquering David, who now was not only his father's faithful shepherd, but as well the victorious captain of the armies of the Lord of hosts.

David truly personated the youthful Jesus in all this wonderful way and victorious work over all his enemies. As shepherd, he saved his father's flock from the devouring lion and bear, so that not a lamb perished; and the Lord of hosts made David strong and mighty in battle against all his enemies, and to all Israel he became the captain of their salvation.

In the dark giant Goliath and his wicked hosts, Satan and all the powers of darkness were represented; and they were too many and mighty for the fleshly king Saul and his army to stand against them. Then, O how the Lord was honored in David, when he said in the hearing of all, "And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S." "Not by might, nor by power, but by my Spirit, saith the LORD of hosts."

In the beginning of his work, Jesus was the Shepherd of his people, and gathered his lambs and sheep to him, and faithfully kept them and fed them. He comfortingly said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. " David, his type, said of him, "The LORD is my Shepherd; I shall not want. " "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." said Jesus.

The time came when he must do this; for all the hosts of darkness were gathered to the battle against the flock of slaughter, to destroy it. So, as the father of David called him from feeding his flock, and sent him to the war, likewise did the Father of Jesus call him from personally feeding his flock, to go to the battle field, and there meet all the enemies of God in the low valley of death, where David fought and conquered, and to lay down his life for the sheep, accomplish the warfare of his people, destroy both death and the devil, obtain eternal redemption for all his brethren, and then gather all his sheep safely to his right hand, that not one of his little ones that the Father gave him should perish. And so David was a faithful type of the good Shepherd.

King David was one of the last types of the Son of God on earth, the Prophet and Priest and King of all saints. In his flesh and on his mother's side, the child Jesus was the Son of David, and the last heir to reign upon the throne of Israel, the kingdom of his father David. Therefore, it was as the renowned King in Israel that David specially personated Christ. The angel Gabriel was sent from God to announce unto the virgin Mary that she had found favor with God, and should be the mother of 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 Israel for ever; and of his kingdom there shall be no end."

It is good to understand the right and authority of Jesus to wear the crown and reign as King upon the throne of David. He was of the royal family of David as the Son of Mary, and was entitled to the throne of Israel by birth. And as this was his right, the Lord God, by whom kings reign, gave unto him the throne and the kingdom of his father David. His anointing and his crown were of God, therefore. And so the Lord said of Christ, when the kings of the earth tried to prevent this, "Yet have I set my King upon my holy hill of Zion." It was here that David reigned. In this kingdom of Zion

Jesus reigns supreme. He will not divide his throne with another. He alone shall be exalted in this kingdom of Zion.

The annunciation of Gabriel reveals to us another truth, most blessed and glorious, saying to Mary of her Son: "He shall be great, and shall be called the Son of the Highest. * * * wherefore also that holy thing which shall be born of thee shall be called the Son of God." Thus the holy child Jesus, born of the lowly virgin Mary, and laid in a manger, was not only the Son of man, as he called himself, the Son of David according to the flesh, but he was equally the Son of God according to the Spirit of holiness, as declared by the resurrection of his body from the dead. Thus the Man Christ Jesus was the Son of God with power, with all power, with omnipotent power. The eternal power and Godhead and the holy Manhood united as One in JESUS. This personal name, given him by the Angel of God, expresses in its two syllables both Godhead and Manhood, because Jesus was verily both. In this fact of his personal twofold being is the source of his kingly authority, his regal power, his conquest and victory, and his almighty dominion over all creatures and things. This holy child Jesus, the child of Mary, the Son of God and the Son of David, thus obtained by inheritance, as his birthright., a more excellent name than any of the angels. For by his twofold descent, first from the King Eternal in the Spirit, then from King David in the flesh, as born of his virgin mother Mary, the holy child JESUS inherited a double crown and the only name of KING IMMORTAL, with the divine right to sit and reign upon the throne of his father David on earth, and of his Father God in heaven. That a MAN should be born unto this name supreme, a name above every other name, and should have all power above and below, is a wonder inexpressible and full of glory. Yet this was blessedly true in the Man Christ Jesus. For he had omnipotent power over all other powers, over the law and sin, death and the devil, power to fulfill and to destroy, power to lay down his life and to take it up again. No other man was ever born unto this inheritance and supreme dominion. And it is so unlike all other men, so impossible with men, that the religious world does not receive or believe that this is true of the Son of man, who is meek and lowly in heart. For if they understood and received this grandest doctrine and truth of God our Savior, they would at once cease from man, from themselves and their own efforts and works, and would know that the arm of the LORD rules for him, and that his own almighty arm brought salvation unto him for all the subjects and people of his kingdom.

The cause of this unbelief of the world is, the wise and prudent do not understand or know this mystery of godliness, that Jesus of Nazareth, the Man of the cross, is the all conquering King, reigning upon the throne of David in Zion, and upon the throne of God in heaven, and that the crown of unlimited power and omnipotent dominion is upon his head. We are all slow of heart to believe this; therefore we cannot too well consider the title that Pilate placed above the head of Christ on the cross: "THIS IS JESUS THE KING OF THE JEWS." Never were truer words written, though they were the accusation against him. This accusation still exists in the minds of all unbelievers, and they will not accept the truth that this Man is the KING. They may admit that he is the Prophet, and the High Priest, but it seems too great a power for a crucified Man to reign as King Supreme over heaven and earth. If they and we truly believed this, then they and we should believe that our Brother Man upon his throne needs not our help, nor the help of saints nor angels, but that he himself is both willing and able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. And both as Priest and King the Son of God says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." The Son asked this because his Father so loved him, and loved them also. As their Advocate with the Father, the Mediator thus interceded for his people, But it is as King that he speaks, saying, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In his exercise of his power as King, there is no power or being that can possibly hinder our Lord from bringing them to him and to the Father, who gave them to him, for God hath put all powers and things under the feet of Christ, and he hath conquered every foe.

Therefore, having risen from the dead, ""Jesus came and spoke unto them," (the apostles) "saying, All power is given unto me in heaven and in earth." This is the kingly power of God's Anointed. As Samuel anointed David king with the horn of oil, showing the perpetuity of his kingdom, in his Son Jesus, so, when Christ sat down upon his throne God anointed him King with the Holy Spirit- without measure, that is, with the fullness of power. And so God said, "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" (from the dead). "Ask of me, and I shall 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." David the king therefore said, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot stool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness." The Lord thus declares the power of Christ our King upon the throne of David. Of this great power to reign, Christ himself said to our God, "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." Since God gave his Son power over all flesh unto this end, he will certainly give eternal life to every one that the Father gave him; for neither themselves, nor the world, nor the flesh, nor the devil. can prevent him from doing his Father's will. Jesus our King therefore says of them, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. " "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." As the King upon the holy hill of Zion, and having all power, our glorified Lord and Savior Jesus Christ will do this; "For in him dwelleth all the fullness of the Godhead bodily." That is, in his body or person. "I am in the Father, and the Father in me: , the Father that dwelleth in me, he doeth the works,"

Who, then, that at all believes in Christ as our Prophet and Priest and King, can at all doubt his power to save them to the uttermost that come to God by him? This means that he is able to save them to the farthest extent; that is, from sin and death and the grave. This faith in the Son of David, the King eternal, immortal, who is able to save to the uttermost, drives infidelity and unbelief out of the heart, drives out the doctrine of the Sadducees, who deny that there is any resurrection of the dead; for this faith in our all-conquering King triumphs over every foe, even over death and the grave, saying, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Through Christ God giveth us the the victory over both death and the grave, the last enemy.

This is the success and glory of our spiritual King David, whose kingdom is as abiding and blessed as God and heaven, and whose dominion is as universal and omnipotent as the throne of Eternal Power. Before the Son of David, our crowned King Jesus, who "Sat down on the right hand of the Majesty on high," the glorified Man, all enemies, all the opposition of the haters of God and his people, all corruption, death and the grave, all these powers of darkness shall flee away forever, as darkness flees before the

brightness of the sun. For there is absolutely nothing, either animate or inanimate, no power in all the universe, that can resist or stand against the power of our God and of his Christ.

King David, the type of our reigning Christ upon the throne of Zion, subdued all the power of the wicked King Saul, and all other enemies who came against him, and none of them could stand before him. He slew the bear, and the lion, which came against his father's flock; he took off the head of the giant Goliath, and delivered Israel from the great army of the Philistines. And shall not the crowned Son of David, who sits enthroned in the heavens, at whose word the dead are made alive,-shall not he conquer the last enemy, and save all his people? The Almighty thus spoke of him: "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. * * * And I will beat down his foes before his face, and plague them that hate him. * * * 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." This is the true and faithful word of God. Of his Son God saith, "And let all the angels of God worship him. And of the angels he saith, Who maketh his 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 scepter of righteousness is the scepter of thy kingdom." Therefore, Isaiah said of him, "Behold, a King shall reign in righteousness." Of his kingdom Daniel said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In all this divine testimony our God has graciously made known to the people of Christ's kingdom how highly he has exalted it above all worldly kingdoms, and established it for ever in righteousness and truth, power and glory. Neither sin nor unholiness, error nor falsehood, nor any wicked person nor thing, shall enter into the kingdom in which Jesus reigns in righteousness. For as the glorious High Priest of his people and subjects, he has for ever taken away all their sins and transgressions, and he purifies and sanctifies them unto himself, that they may offer unto the Lord an offering in righteousness, and worship God in the beauty of holiness. Unto this exalted use and end, God chose and blessed all his beloved people in Christ, that

they should be holy and without blame before him in his perfect love. They shall, therefore, be made righteous unto God in the righteous obedience of his holy Son, who takes away from them their filthy rags of unrighteousness, and adorns them with the robe of righteousness, and beautifies them with salvation. The typical King David said that no wicked person should dwell in his presence.

It is certainly very wonderful, yet blessedly true, that the sinful people of Jesus shall be all righteous, blameless and holy, even like himself. Yea, their blindness and foolishness, ignorance and weakness, shall all be taken away from them, and they shall be made wise unto salvation, and strong in the Lord and in the power of his might. Yea, too, they shall be a kingdom of priests, an holy priesthood, "The holy people, The redeemed of the Lord," to offer up unto God spiritual sacrifices, acceptable by our Lord Jesus Christ. Paul tells us how-this glorious perfection is accomplished in us, saying, "But of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

As the PROPHET of his people, Christ perfects them in wisdom; as their HIGH PRIEST, he perfects them in holiness; and as their KING, he perfects them in power. And as their Prophet-Priest-King, he will present them with himself unto his and their Father and God in eternal life and immortality and glory.

"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. * * * And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The mouth of the Almighty hath spoken this, and his arm of power will perform it.

"God * * * 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; who being the brightness of his glory, and the express image of his Person, and upholding all things by the word of his power, when he had by himself

purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." As the SON of God and HEIR of all things, the Man Christ obtained the more excellent name than the angels, being born unto it as the Son of David and the Son of God, not only the Prophet and the Priest of the people of the saints of the most High, but as well their King eternal. And so we may know that, since the Son of man was born this King, and was the heir to the throne of David in Israel, and to the throne of God in glory, he hath obtained a name which is above every name that is named, not only in this world, but also in that which is to come.

Now then, it is for our comfort and honor to know and trust in his name; for his is the only name whereby we must be saved; "and in his name shall the Gentiles trust." "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."

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel. ,~ * * Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne."

"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."

Blessed name, "GOD WITH US!" "If God be for us, who can be against us?"

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. "

"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 there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. "

"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."

"And he hath on his vesture and on his thigh a name written,

KING OF KINGS AND LORD OF LORDS."

CONCLUSION.

THE CHRIST-MAN IN GLORY.

"THE SON OF MAN, " let us remember, sitteth upon the glorious high throne of God his Father, thus highly exalted far above all kings and all lords or rulers, having supreme dominion over them, as we have seen in the ten chapters of this work. To the deeply humbled Man of Bethlehem, the city of David, the Father Almighty gave this supreme and universal authority, power and dominion, to thus reign as Head over all things to his body, the church, until he shall have put down all rule and opposing power, and subdued all things under him. When this is done, then the triumphant reign in righteousness of our exalted King and glorified Brother, the Man that was made in all things like unto us, his brethren, shall cease, and he shall be one with us, and we shall be like him and with him, his joint-heirs.

We shall never forget the time of Christ's deepest humiliation and sufferings in the flesh for us, and for our redemption and glorification in the presence of God in heaven. This was prefigured by those ten typical men, who foretold the coming and sufferings of Christ, and the glory which should follow, when he should be crowned King of glory at the right hand of God, where he now reigns as the Lord God omnipotent.

It is well that we briefly notice in closing, the necessity that the WORD should be made flesh, in the likeness of men, and become obedient unto the death of the cross. Paul forcibly tells why the holy Son of God must also be the Son of man, saying, "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." All in Adam die now in time, because they are in him, even so in Christ shall all be made alive at his coming, because they fall asleep in him. By the first man sin and death entered into the world, carrying all in him down into death with him, because he was their earthly head and natural life. So likewise, by the last Man, who died unto sin for the sins of his people, then rose again out of the grave for their justification, sin and death were ended and destroyed, and Christ, who is the resurrection and the life of his people, will raise them up out of the graves at the last day in the likeness of his resurrection, because he is their heavenly Head and spiritual life.

"The soul that sinneth, it shall die." Therefore, equity and justice require that, since the first man, through disobedience, brought the just penalty of suffering and death upon all men whom he represented, even so, by the obedience of suffering unto death, the second Man, who is the Lord from heaven, redeemed from death all men whom he represented, and will resurrect them unto glory and immortality and eternal life.

It was for this righteous cause that Jesus was made a little lower than the angels, and came to his people in their flesh, that their sins might be righteously imputed to him, as one with them under the law, and that, fulfilling the righteousness of the law for them, and in them, his righteousness shall likewise be imputed to them, and justify them unto holiness and life evermore. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. "

While thus with his disciples, Jesus said to them, "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." He said this as a man, and the Brother of the children of men. As God's righteous servant, Christ came into the world, not to be ministered unto as an earthly king, but to minister unto his many people, and to give his life a ransom for them. In this humbled state the blessed Redeemer said, "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, 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 the 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, unto 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. * * * Ye sent unto John, and he bare witness unto the truth. * 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." This the Father did at the baptism of his Son, and again at his transfiguration on the holy mount, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

Now, this wonderful testimony of Jesus himself clearly shows us for what holy and glorious purpose God the Father gave all this omnipotent and supreme authority and power and divine honor to his Son, the meek and lowly Son of man in the flesh. The full execution of this righteous judgment and work, which God committed unto his obedient Son, will be completed when "all that are in the graves shall hear his voice, and shall come forth."

Paul therefore testifies that "God hath appointed a day, in the which he will judge the world in righteousness by that MAN whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Thus the resurrection of the buried Son of man from the dead, wherein he was declared to be the Son of God with power, is the absolute assurance of God unto all men, that all that he hath spoken by his Son, he shall so fulfill. It was unto this end that Paul said of Christ, "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 shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

This testimony proves most surely that all creatures, in heaven and earth and under the earth, shall be put down or subdued unto God under the Lordship of the MAN who reigns upon the throne of the Highest, and that in all this absolute dominion and universal conquest, God shall be glorified in his Son.

Paul was inspired to write when all this shall be accomplished, and the time of the end, saying, "But every man in his own order; Christ the First-fruits; afterwards 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 until 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" (God 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. "

This shall be thus gloriously consummated at Christ's coming. Of this the word of truth says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel 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."

This will be the all-glorious end of the Mediatorial work and reign of our Crowned King of Glory upon his Father's throne on high; and then shall his triple work of Prophet and High Priest and King be fulfilled, and holy heaven shall be filled with songs of praise to God and the Lamb. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

"He shall see of the travail of his soul, and shall be satisfied." "I shall be satisfied, when I awake, with thy likeness." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. "

"I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. " "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."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. AMEN." THE END.