

CHRIST

as revealed in the

OLD TESTAMENT



S.F.PAUL

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by

S. F. Paul

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FOREWORD

The writer of these meditations on the Lord Jesus Christ was Editor of the *Gospel Standard* magazine from June 1964 to December 1970. In the issues of 1965 and 1966 he wrote eight articles on the *Personal Types and Shadows of Christ*, and in 1970 nine articles on *Christ in all the Scriptures*. These are now brought together to form a single volume on the subject of *Christ as Revealed in the Old Testament* by type, shadow and prophecy.

Sydney Frank Paul was born at Brighton on 14th May 1883 and died there on 30th September 1971 at the age of eighty-eight. His roots were in the Gospel Standard Churches, his grandfather being buried at the Dicker Chapel, Hellingly and his parents John and Hannah Paul attending Galeed Chapel Brighton under the ministry of J.K. Popham, who was Pastor there from 1882-1937. After Elementary School in Brighton from 1888-1894, he won a Scholarship to York Place School [later Varndean Grammar School], where he stayed until he went to Brighton Technical College in 1901. From there he obtained entrance to the Royal College of Science in London [later Imperial College, London University] where he graduated as an Associate of the Royal College of Science. In 1906 he took the Civil Service Administration examinations for a position as an Examiner of Patents, but failed the first time. He repeated them the next year, when he passed and was appointed Examiner of Patents at the Patent Office in London in 1907 at the age of twenty-four. He stayed there until his retirement in 1943, specialising in patents for car engines and later for aeroplane engines. Car engine technology at this time was in its early stages. He spent his working life living in Brighton and commuting to London by rail daily for thirty-six years.

A record of his spiritual experience, written in 1926 after his baptism, begins with the words, 'Until eighteen years of age, I had no real concern about my soul.' But in that year, 1901, he wrote to his brother that his mother said concerning his exams that she wished the Lord's will might be done for him. Sydney went on to add that he had no wish to return to the 'wretched Tech.' His brother pointed out the inconsistency of these remarks and this was the beginning with him. He says, 'as I read his reproof, there was a conviction in me that something was wrong and from that time there arose a concern in my soul, which has never really left me to this day.' Now he listened to the preaching of J.K. Popham with interest, read his Bible and the works of godly men. Faith as a grain of mustard seed had been sown in his heart. He was like Lydia whose heart the Lord opened. Being anxious

that he had not had a deep conviction of sin, he sometimes wondered whether he had had a right beginning. But conviction in its depth was to follow later. A particular besetting sin became a snare to him and when he failed his Civil Service exams in 1906 he was convinced that it was the Lord's judgment on him. But this led him to beg the Lord to keep him and on the Sunday before he took the exams the second time, the preaching of J.K. Popham was blessed to him and he says, 'The blood of Christ seemed very precious to me and I was enabled to plead it and find nearness at the Throne of Grace. This sweet feeling lasted more or less in the whole week of the examinations so as to help me through them with a sweet hope that success would this time be given me, which proved to be the case.' Soul trouble and spiritual exercise were his lot for a number of years as the Lord taught him, here a little and there a little, what a sinful heart he had. One Sunday evening feeling it was useless to go to Galeed, saying before the Lord, 'My heart is cold and hard as a stone,' the words dropped into his soul, 'I say unto you that God is able out of *these stones* to raise up children unto Abraham.' He went with a softened heart.

He first met his wife in 1909 and they were married in August 1912 when he was twenty-nine. They had four children, Isaac born in 1914, Ruth in 1915, Ruby in 1918, and Margaret in 1921. Labouring under deep exercise of soul regarding the sins of his youth, he had felt the Lord might withhold the blessing of children. His wife, however, was given a sweet hope, with the words, 'They looked unto him and were lightened and their faces were not ashamed,' so that she felt persuaded that the Lord would give them a child and that it would be a son. In this confidence she felt able to give him back to the Lord. They had the child in April 1914 and felt they must call him Isaac. But little did they know what lay ahead of them in the trial of their faith in this matter. In 1926 at the age of twelve, Isaac was taken severely ill, probably with acute appendicitis and was on the edge of peritonitis. Now they feared they would lose him. As the illness reached its climax, while his wife stayed beside the boy, in the night, his father went to prayer, felt great access and wrestled with the Lord feeling again deep conviction for the sins of his youth, also for the fact that he had so delayed in being baptised. He asked the Lord to spare the boy's life and solemnly vowed that if He did, he would come before the Church at Galeed. The Lord remarkably answered his prayer and he came before the Church on 27th September 1926, and was baptised on 13th October by J.K. Popham together with J.H. Gosden's mother.

But the exercise regarding Isaac continued. As he grew up, Isaac began to wander from the house of God until in 1937 at the age of twenty-three he left attending Galeed altogether. Now his parent's promise regarding him

was deeply tried. In 1939 the Second World War started and Isaac joined the Air Force. Within a few months in March 1940 'he was brought to express sorrow for his ways and began to attend the services at Galeed again, while there was a tender regard for the Lord's people, which had not existed before.' With this ray of hope that the Lord had at last answered their prayers, his parents watched while at the end of 1941 Isaac was posted as a navigator to Malta. He was only there a few weeks when they received the dreadful news that he had been killed in action, being the only member of his bomber crew that had died. Now they knew what it really meant to give him back to the Lord, and on his gravestone in the Military Cemetery in Malta they had the words of William Gadsby's hymn inscribed, 'Redeemed, with Jesus' blood redeemed.' Of the three sisters, Ruth was born with a hole in the heart and suffered from it all her life, predeceasing her father. The youngest daughter Margaret, died in February 1922 when nine months old. Ruby survives her father and is living in Brighton. She was baptised eleven years ago, joining her father's Church at Galeed. His wife died suddenly while on holiday in Edinburgh in 1961 when he was seventy-eight and she was eighty-four. He outlived her by ten years.

He was elected deacon at Galeed in 1930. The other three deacons passed away between 1932-33 and he was left alone for a while until more deacons were appointed. He served under two pastors, J.K. Popham and F.L. Gosden, while guiding the Church alone as senior deacon for twenty years. About 1938 he started researching his *Story of the Gospel in England*. This was published in four volumes between 1948-50. It was researched in his long daily train journeys to London each day and written while on Fire Watch Duty at the Patents Office in London in 1941/2 during the War when he was on duty one in every ten nights. During the War, the Gospel Standard Committee, of which he was a member, commissioned him to write the *Historical Sketch of the Gospel Standard Baptists*. This was published in 1945. In 1948 he commenced researching his *Further History of the Gospel Standard Baptists*. Volume one was published in 1951 and six volumes followed, the last being published in 1969. They were extensive histories of individual churches arranged in county areas and included spiritual accounts of godly people largely extracted from obituaries in the *Gospel Standard* magazine.

In 1951 he was appointed Editor of the *Friendly Companion* and during the years up to 1964 he wrote a regular series of articles each month. These were later collated to form a series of books entitled *Bible Animals, Bible People, Bible Places, Bible Miracles, Bible Prophecies, and Bible Histories and Truths*. In June 1964 he became Editor of *the Gospel Standard* which office he held until December 1970. During this time he wrote the series of

articles which now comprise the present volume. In 1960 he published the third volume of the *Seceders* which completed the work of Dr J.H. Philpot on the life of his father J.C. Philpot, the previous two volumes being published in 1931/32. In 1965 he published a biography of J.H. Gosden, who had been baptised by J.K. Popham at Galeed in 1912 and sent to preach from that Church in 1918, becoming pastor at Maidstone in 1924. He had edited the *Gospel Standard* from 1935-64 and the *Friendly Companion* from 1935-50. It was from him that Sydney Paul took over first the Editorship of the *Friendly Companion* in 1951 and then the Editorship of the *Gospel Standard* in 1964. They had both been brought up at Galeed together and were close friends, John Gosden being one year older than Sydney Paul. Another small work which S.F. Paul published was the *Memorial of Miss Davey* [*Memory of Thy Great Goodness*] which was the life and spiritual experience of an aged member of the Galeed Church who lived to be well over an hundred years old. It is noteworthy that most of S.F. Paul's writings were done during the twenty-eight years of his retirement from 1943-71, between the ages of sixty and eighty-eight and that he edited the *Gospel Standard* between the ages of eighty-one and eighty-seven. Often in his work, after his wife died in 1961, he went to Croydon to stay with John and Rhoda Woodhams and we have memories of seeing him there working methodically on proof-reading at their dining room table. Such work was his delight and his mind and memory were wonderfully preserved and his powers of concentration undiminished even in great old age.

Another achievement of his long life was the foundation of the Gospel Standard Library. He realised that on the death of members of our congregations, many valuable books were being lost of our Christian heritage. He inserted an advert in the *Gospel Standard* in 1948 appealing for any unwanted books to be sent to him and he stored them in one room of the basement of 91 Buckingham Road Brighton, which Galeed Church had purchased some years before out of its Poor Relief Fund to house seven of its members in their old age. Later, as these books were arranged in order on shelves and catalogued, it was necessary to expand into a second room in the basement. Many friends came to help him in the work of cataloguing and building shelves and by the end of his life in 1971 he was aware that the collection would have to be housed in a purpose-built Library. This Library building was eventually erected in 1980 in the grounds of the Hove Bethesda Home and stands as a memorial to his foresight and perseverance and hard work. Another aspect of his work developed out of the idea that lay behind the purchase of 91 Buckingham Road by Galeed Church. There was seen to be a real need for the provision of Care Homes for many of our people in their old age, especially single

people, widowers, widows or unmarried left without relatives. The Bethesda Fund was set up in 1948 under the direction of Dr S.P. Wiltshire and Mr John Raven [Pastor of Shaw's Corner Redhill]. The first home was opened at Redhill in 1948 and a second home in London Road, Brighton in 1951. These two homes were followed in later years by others at Croydon, Harpenden, Haydock in Lancashire and Studley in Wiltshire. Sydney Paul became the first Secretary of the Bethesda Fund in 1948, a labour of love in a work for which he could justly claim to have set the precedent, when, as Senior Deacon at Galeed, the Church purchased 91 Buckingham Road.

Sydney Paul's life, spanning as it did the Editorship [1905-1935] and Pastorate [1882-1937] of J.K. Popham, the Editorship of J.H. Gosden [1935-1964], and coming up to 1971 to include the first fourteen years of the Pastorate of F.L. Gosden, was a remarkable link in time in the history of the Gospel Standard Denomination. In his day he was a pillar of that Denomination. He was very reserved, yet highly respected; very able, yet very humble. He was a quiet, wise, discerning, unassuming, godly man; solid, consistent, spiritually exercised, tried, tempted and greatly loved in the Churches. One of our last memories of him is at the Gospel Standard Annual General Meeting at Gower Street Memorial Chapel in April 1971. At the time he was growing weaker by the day and not expected to take his usual place as he had done over so many years. Just as the morning Prayer Meeting began he came quietly in, and as he walked down the aisle through a packed congregation a distinct gasp of love and surprise went throughout the whole congregation at seeing him present. Another memory we have is when we preached at West Street Chapel, Croydon in August 1970, [within a few months of commencing in the ministry], we noticed he was in the congregation, sitting behind one of the columns, trying to keep out of sight. Knowing what a godly, discerning man he was, and how young we were in the ministry, we trembled at his presence, yet we loved him for the truth's sake. This reprint of his writings of 1965/6 and 1970 demonstrates that, 'He being dead yet speaketh.' 'The memory of the just is blessed.'

J.R. Broome

January 2006

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PERSONAL TYPES AND SHADOWS OF CHRIST

When the Lord Jesus, after His resurrection, joined the two disciples journeying to Emmaus, He began “at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning Himself”; and later on, when He made another appearance to all the disciples He said: “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” (Luke 24. 27, 44). And truly we may say that the whole of the Old Testament writings, which alone constituted “the Scriptures” at that time, are full of Christ, setting Him forth constantly in promises and prophecies, types and shadows; now relative to His Person, then to the work He should accomplish; now describing His character, and again foreshadowing the offices and relationships He should sustain; so as to afford an adequate basis for the faith of those early saints whose eyes were opened to see Him as thus set forth, and who looked forward till the time should come for Him to appear and fulfil these predictions.

It is true that, under the Old Testament dispensation, He was but darkly set forth; yet every new promise given, every new utterance of prophecy, every fresh type or figure, added some further light concerning His glorious Person and character; and into these the prophets searched diligently, enquiring “what, or what manner of time” was signified (1 Pet. 1. 11) by the words which were given them to commit to writing. Thus the “path” of this “Just One”, as traced through the Scripture revelation, was as a “shining light that shineth more and more unto the perfect day” (Prov. 4. 18), until “He that should come” appeared, shining forth as the “Sun of righteousness” (Mal. 4. 2), “the brightness of His Father’s glory, and the express image of His Person” (Heb. 1. 3).

The Old Testament promises are wonderful and full of comfort and consolation to the poor and needy who are taught by the Spirit to feel their need of the fulfilment in themselves of the things promised concerning this great One; the prophecies are wonderful in foretelling the things that should happen concerning the incarnation, life, death, resurrection, and exaltation of the Messiah that should come; and the shadows contained in the ceremonial worship under the Levitical dispensation are replete with meaning in their setting forth the nature and virtue of the atoning work of this dear Saviour of all His people. So also His character and offices may be said to be prefigured in the lives of certain of the Old Testament saints

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recorded in Holy Writ, as they seem to adumbrate in some little measure Him whose name should be called Wonderful. But as no one man could set forth, even in type or feeble illustration, the whole of Christ, there are several such examples given, one portraying one feature, and another foreshadowing another feature, respecting the character and offices of Him who was to come.

But to show that this is no fanciful interpretation of Scripture, let us look at some inspired warrants for the fact that such personal representations are intended by some of the Old Testament characters. First, take Adam. As he was the first man ever made, so it is fitting that he should prefigure the Man Christ Jesus. And true it is, as we find recorded of him: “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is *the figure of Him that was to come*” (Rom. 5. 14). Hence the Lord Jesus is called “the last Adam”, and comparison is made between the two: “The first man Adam was made a living soul; the last Adam was made a quickening Spirit ... The first man is of the earth, earthy; the second Man is the Lord from heaven” (1 Cor. 15. 45-47).

Then if we take Aaron, the first high-priest of the Mosaic dispensation, we find him mentioned as being typical of the great High Priest, the Lord Jesus Christ. Thus it is said: “No man taketh this honour unto himself, but He that is called of God, as was Aaron” (Heb. 5. 4). Again it is said that “the law”, that is the ceremonial law, had “a shadow of good things to come” (Heb. 10. 1); and it may truly be said that, if the sacrifices and ordinances of the Old Testament worship were a shadow of good things to come, the high priest himself of that dispensation may especially be regarded as a shadow or figure of the great High Priest under the gospel.

So too with the other offices of the Messiah, namely those of Prophet and King, we have a divine warrant for the existence of eminent representations of these. Moses prefigured the Prophet who was promised as he says: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken” (Deut. 18. 15). The Apostle Peter refers to this and shows it to have been fulfilled in the coming of Christ (Acts 3. 22).

Again, the kingly office is represented by David and Solomon, the first two acceptable kings of Israel; for Saul was rejected of the Lord, whereas of David it was said, “I have found David My servant; with My holy oil have I anointed him” (Psalm 89. 20). This prophecy respecting David doubtless also has reference to the Son of David, Jesus Christ, the Seed promised to be

set upon his throne. Proof of this fact we have in Ezekiel, where the Lord Jesus is called by the very name of David: "And David My servant shall be king over them ... and My servant David shall be their prince for ever" (Ezek. 37. 24, 25). That David himself could not have been intended is obvious, since he had long been dead, and the prophet is speaking of the time the two peoples, Israel and Judah, should again be gathered into one, and have one King or Prince over them, evidently referring to Christ.

So also with Solomon. It is evident that he was intended to prefigure Christ in the majesty, glory, and riches of his kingdom, for the testimony given by Nathan to David concerning his seed was: "He shall build a house for My Name, and I will stablish the throne of his kingdom for ever" (2 Sam. 7. 13); and although this was doubtless fulfilled in measure in the person of Solomon, yet its entire fulfilment could not have taken place in Solomon alone, since he died and slept with his fathers, whereas this throne and kingdom was to be established for ever. This could only have been fulfilled in the Messiah, who was also the Seed of David. Therefore Christ refers to Solomon as a feeble illustration of His own greatness and wisdom, for He was much greater: "Behold, a greater than Solomon is here" (Luke 11. 31).

The Saviour in that place also mentions another personal type of Himself, namely Jonah; and with this we will close this introduction, having sufficiently established that there is a divine warrant for regarding these great men as personal types or shadows of the Lord Jesus Christ. Of Jonah He says: "For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas is here" (Luke 11. 30, 32). And in Matthew it is pointed out in what particular Jonah was representative of the Lord Jesus, namely with regard to His burial and resurrection: "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" (Matt. 12. 40).

We wish then, as we may be enabled, to look at some of these personal types or shadows of the Lord Jesus Christ, whose lives are recorded in the Old Testament, and to show in what way they seem to set forth the various offices and characters which He was to assume when, in the fulness of time, He appeared to fulfil all that had gone before concerning Him. This may be made a means of establishing us in the truth that this is He that should come, and that we have no need to look for another. May we rather be

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given that precious faith by which we may receive Him as such, and believe to the saving of our souls.



1. ADAM

When in the beginning the Lord God created the earth and clad it with verdure, dividing it from the waters of the sea, when He had by the word of His power called into being the living creatures of the waters and of the earth, He completed this His great work by forming man out of the dust of the earth. The body of Adam, the first of mankind, was fashioned from the clay, and into it his Creator “breathed the breath of life”, so that he became a “living soul”. Herein we may notice, in passing, an irremovable distinction between this noble creature and all the lower orders of life which had been created before him. By his possession of a soul, which is both answerable to, as well as capable of communion with, its Creator, an eternal difference was established between man and the lower animals which no theory of evolution will ever be able to overthrow. Here is an unbridgeable gulf which the evolutionist cannot pass over; neither can he explain by any of his specious arguments how man became possessed of this wonderful faculty other than by direct gift from his Creator.

But this is by the way. Here was this noble creature made upright in body and upright in soul, and he was set in the earth, so copiously prepared in every particular for his habitation, as the head and lord of this lower world, and dominion given him over all. Of this man Adam it is said that he was “the figure of Him that was to come” (Rom. 5. 14). Who this was that was to come, and was thus prefigured, the Scripture leaves us in no doubt. It was the Lord Jesus Christ, the eternal Son of God as He assumed our nature. In writing to the Corinthian church, the Apostle refers to the Lord Jesus as the “last Adam” and the “second Man”, and compares Him with the “first man Adam”, who thus typified Him (1 Cor. 15. 45-47). In what respects then may it be said that this first man Adam prefigured Him that was to come, the “Lord from heaven”? This we now desire to consider, as light and entrance into the truth may mercifully be given by the Holy Spirit, who alone can guide us into all truth and make it effectual in us by faith.

There are two main considerations in which we may regard the Lord Jesus Christ as being prefigured by Adam, namely: –

First, as He is the *Head* of the Church, “which is His body” (Eph. 1. 23); and

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Secondly, as He is the *Husband* of the Church, which is therefore called “the bride, the Lamb’s wife” (Rev. 21. 9).

First, the headship of Adam, and how that typified the Headship of Christ. Of the latter it is said that God “gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all” (Eph. 1. 22, 23). Hence the church is the body of Christ. Not the perfect and holy body which was prepared for Him in the virgin’s womb and which He assumed, but His body considered mystically and spiritually. By this is set forth the union that exists between Himself and the church; they are united to Him as members of the body to the head. And what a condescending word this is, that they should be called “the fulness of Him that filleth all in all”, as though He could not be complete without them! The eternal Son of God, who filleth all in all, not complete without His church! But here we must make the distinction that though, as He is their Head, He cannot be complete without all the members of His body, yet as the Son of God alone considered, He is eternally self-sufficient.

We see then who are the church, namely the whole company of the redeemed, whether they be passing through this earthly pilgrimage, or have joined the “spirits of just men made perfect”, or whether they be yet unborn; a number which no man can number, and yet chosen and foreordained by the Father, given to the eternal Son to redeem, and quickened into life by the Holy Spirit, or yet to be so. It is of this company of believers, of this church, that we wish to consider Christ as the Head as being typified by Adam; and in order to keep our thoughts in some definite channels, we shall endeavour to treat a little of the following three important doctrines of the Holy Scriptures: –

(1) Representation; (2) Imputation; and (3) Dominion.

(1) By the doctrine of *Representation* we mean that truth which is set forth in the Scripture, both with regard to Adam and the Lord Jesus Christ, as to their being set up and regarded by God as representative of, and in certain respects responsible for, all their seeds considered as being in their respective heads. This representation and responsibility were established by covenant. Hence we have in the Scripture two covenants, as the Apostle writing to the Galatians of Abraham’s wife Sarah and his bondmaid Hagar, and the son or seed of each, says: “Which things are an allegory, for these are the two covenants; the one from the Mount Sinai which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all” (ch. 4.

24-26). These two covenants are again mentioned in the Epistle to the Hebrews: “For if that first covenant had been faultless, then should no place have been sought for the second” (ch. 8. 7). And then we are told what that first covenant was by a quotation from the 31st of Jeremiah (Heb. 8. 9-13). It was the covenant made with the Hebrew “fathers”, the children of Israel, when God “took them by the hand to lead them out of the land of Egypt”. This is no other than the covenant which God made with them at Mount Sinai when they had just come out of Egypt; and this agrees with the word we have already quoted from Galatians: “The one from Mount Sinai”.

But what has this to do with Adam? This covenant was made with Moses and the people of Israel, and it is the covenant with Adam that we wish to consider. Well, there are but “two covenants”, and this is “the first”. What then? This covenant made with Israel must be in accordance with the covenant which was previously made with Adam; and in proof of this we have the word in the 5th of Romans: “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come” (v. 14). Now we know that death is “the wages of sin” (Rom. 6. 23), that “sin is the transgression of the law” (1 John 3. 4), and that “where no law is, there is no transgression” (Rom. 4. 15); from all which it follows that the law existed from Adam to Moses, the transgressions resulting in the death of the transgressors during all that period. Hence the Apostle says again: “For until the law”, i.e. before the law was given at Sinai, “sin was in the world; but sin is not imputed when there is no law” (Rom. 5. 13). So “the sting of death is sin; and the strength of sin is the law” (1 Cor. 15. 56). Therefore the law which was given to Moses and the people of Israel at Sinai was the same law which reigned over all from Adam to Moses, and the covenant made with Israel upon the ground of that law was the same in terms as that which was made with Adam in his original purity, as representing all his future race.

Now this covenant was a covenant of works, i.e. the man which doeth the things set forth in the law should live in them (Gal. 3. 12), and they which do them not should be under the curse of the law, which is death. With this agrees the stipulation made with Adam and Eve when placed in the garden of Eden. It was said to them: “But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die” (Gen. 2. 17). Here are the terms of the covenant made with Adam – a covenant which stood on the ground of his obedience to the command of his Creator; and doubtless if he had walked in this obedience he would have continued to live therein. But he fell by disobedience, and

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that word took effect upon him: "In the day that thou eatest thereof thou shalt surely die". That this was not the death of the body alone is evident, because they did not so die on the day of their eating; but a greater and more serious death was also included, and doubtless took place at once upon their eating of that tree, namely a spiritual death which permeated their whole souls.

Now the fact that *Adam stood as representative of all his seed* is proved by the spread of this death, both natural and spiritual, universally to all his descendants. By this first covenant we all inherit this death from our first father. If we take natural death, we see that none escape it, as is evident daily on all hands. And that this does not befall us each merely because of our own transgressions, but in the first place as a direct result of Adam's transgression, the Scripture makes clear: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned"; "For if by one man's offence death reigned by one"; "Therefore as by the offence of one judgment came upon all men to condemnation" (Rom. 5. 12, 17, 18). Again it is written: "For as in Adam all die" (1 Cor. 15. 22). So we conclude from the fact that the death of the body has passed upon all men because of Adam's transgression, that he stood and fell as their representative before God.

This also follows if we consider spiritual death. This too has manifestly passed upon all men, for "the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58. 3). So the Psalmist confesses again: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51. 5). And the Apostle sums it up thus: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3. 10-12). Of the early sons of Adam it is said "that every imagination of the thoughts of his heart was only evil continually" (Gen. 6. 5), and this continues to the present day, so that all are "dead in trespasses and sins" (Eph. 2. 1).

Therefore whether we take death natural or spiritual, there is abundant evidence, both from Scripture and from daily experience, that they have both overtaken all the seed of Adam, and that he therefore was regarded by God as their representative head under that first covenant. Just as Levi was in the loins of Abraham when the latter paid tithes to Melchizedek, as though Levi had himself paid those very tithes (Heb. 7. 9, 10), so were all mankind in the loins of Adam, as though they themselves had taken the

forbidden fruit. O grievous state that all are in under this first covenant! But God, who is rich in mercy, will not leave all to perish therein, but will save some from it, to effect which He brings them to an inward consciousness of their condition as fallen with their representative, Adam; yea, and to acknowledge that God is just in this matter, and they verily guilty. This the Apostle Paul learnt, as he tells us in the 7th of Romans. Keeping the law blamelessly outwardly, he thought he had life by it; but “when the commandment came” by the convincing application of the Holy Spirit, he saw that it was “unto death”, and he died as to hoping for life by it. It was brought home to him that one part of the law was, “Thou shalt not covet”, and that this could not be an outward act, but a motion of the mind or spirit, coveting or lusting after something which he had not. Hence he says, “I had not known lust” – had not discovered that this inward lusting of the mind was sin, “except the law had said, Thou shalt not covet”. Thus he found the law to be “spiritual”, reaching to the “thoughts and intents of the heart”, and that all his outward blamelessness was therefore insufficient to procure to him life by means of the law. So he comes to that despairing complaint, which all who are saved are brought to in some measure: “O wretched man that I am! Who shall deliver me from the body of this death?” Yet they, with him, will also come to triumph through Jesus Christ: “I thank God through Jesus Christ our Lord”. This blessed One is the Second Adam, the Lord from heaven, who was typified by the first Adam in this matter of representation, as we now wish to consider.

The establishment of *the Lord Jesus Christ as the representative Head of all His spiritual seed* was by the “second covenant”. Speaking of the promise made under this covenant, Paul says to the Galatians: “Now to Abraham and his seed were the promises made” (ch. 3. 16); and if we look at the promises made to Abraham we find they include the following: “I will establish My covenant between Me and thee and thy seed after thee” (Gen. 17. 7); “And thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting covenant, and with his seed after him” (v. 19); “And in thy seed shall all the nations of the earth be blessed” (ch. 22. 18). This was renewed later to Isaac himself: “In thy seed shall all the nations of the earth be blessed” (ch. 26. 4); and again to Jacob: “And in thy seed shall all the families of the earth be blessed” (ch. 28. 14). Still later, it was again renewed with David: “I will set up thy seed after thee ... and I will establish the throne of his kingdom for ever” (2 Sam. 7. 12, 13); so that David could say amongst his last words: “He hath made with me an everlasting covenant” (2 Sam. 23. 5). Now in all these promises, stating and renewing the terms of this covenant, the word “seed” is used in the singular person, and the Apostle by divine inspiration proves by this that it was Christ Who

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was intended as the Seed in whom all nations should be blessed: “He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ” (Gal. 3. 16). Thus this second covenant was “confirmed before of God in Christ”; i.e. before the giving of the law at Sinai, it was made with Christ as He was set up the representative Head of all His spiritual seed, who shall be brought to believe on Him with that faith which their spiritual father Abraham had, for he is the father of all them that believe (Rom. 4. 11-16). As then Adam represented his natural seed, and they fell with him and came under the condemnation of death, so the parallel is drawn in the Scripture with regard to the Lord Jesus Christ as the Representative of His spiritual seed, who have eternal life in Him: “For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many” (see Rom. 5. 15-21); and “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15. 22).

If we would enquire who they are that constitute this spiritual seed of Christ, they are all who believe on Him with that faith which Abraham had. They are the church of Christ, members of the body of which He is the Head. They are “the children of God”, “the children of the promise” who “are counted for the seed” (Rom. 9. 8). They are those who were “given to Christ”, as is set forth by Himself so largely in the 17th of John, that He should be representative of, and responsible for them.

Now if we compare this second covenant with the first, we find it is called a “better covenant”, as it is “established upon better promises” (Heb. 8. 6). In what sense are the promises better under the second than under the first covenant? The thing promised is the same under both covenants, namely life, eternal life. Under the first covenant it is, “This do and thou shalt live”; under the second it is, “In hope of eternal life, which God that cannot lie promised before the world began” (Titus 1. 2). The difference lies in the terms or conditions required in order that the promise might be attained in its fulfilment. The first covenant required that they who obtained this eternal life should, in their own persons, render a full and perfect obedience to the law on which the covenant was based. But the disobedience of the first Adam, involving all his seed, rendered the attainment of life by that means impossible. Therefore in order to make the promise sure of fulfilment to all the spiritual seed of Christ under the second covenant, it was set upon an entirely different footing, i.e. it was made to be by grace and not by works: “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed” (Rom. 4. 16). And again: “By grace are ye saved through faith, and that not of yourselves;

it is the gift of God, not of works, lest any man should boast” (Eph. 2. 8, 9). By the grace or favour of God, faith is given to all the spiritual seed of Christ to believe on His Name, whereby they have eternal life: “That whosoever believeth in Him should not perish, but have everlasting life”. As by this faith they are brought to believe in their guilt and condemnation as being involved in the disobedience of Adam, and to acknowledge that God is just in so regarding them, so they are brought also to believe in the Second Adam and to look alone to His obedience and death for that eternal life. Should we then not *seek above all things to be assured that we are amongst those for whom Christ stands as the Representative?* That Adam was our representative under the first covenant there is no doubt, since we are descended from him; but the Headship of Christ does not follow according to any natural relationships. How then are we to know that we are of His spiritual seed? “The Lord knoweth them that are His”, and doubtless He is able to make it known to them. But here it would seem is one of the most difficult things for the child of God to attain. O the labour that is experienced, the prayers and cries that go up, to have this point settled! Yea, many go all their days and seem not able to come to this assurance until the end. Therefore the Spirit of God is given to help them in this matter. As the Comforter He takes of the things of Christ and shows them to the soul. As the Spirit of adoption He is sent to those who are sons, crying, Abba, Father (Gal. 4. 6), and bears witness with their spirits that they are the children of God (Rom. 8. 15-17). After bringing them to believe and trust in Christ alone for salvation, He comes to seal their souls, dwelling in them as the earnest of the inheritance (Eph. 1. 13, 14; 2 Cor. 1. 22). In this operation He acts sovereignly, both as to the time when, and the measure in which, it is given. Yet there may be much in us that serves as a hindrance to our obtaining this blessing. One thing is a legal spirit which, if it does not seek to attain to righteousness by the works of the law, may yet be looking for some goodness in ourselves to recommend us to God; and this is contrary to that gospel rest whereby the sinner ceases from his own works, as God did from His, and relies wholly and alone upon the finished work of Christ.

On the other hand, there may be a carelessness as to our walk and not that value set upon the attainment of the blessing which would stir us up to diligence in labouring for it, as for a pearl of great price or a lost piece of silver. There is a word in the Psalms which reads: “To him that ordereth his conversation aright will I show the salvation of God” (Psa. 50. 23). In the margin it is: “To him that disposeth his way aright”. This is not because there is any merit in a right disposing of our ways; but by negligence and a careless walk we may provoke the Lord to hide His face from us and to withhold this assurance. We may grieve the Holy Spirit, especially in regard

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to this work of His, whereby we are “sealed unto the day of redemption” (Eph. 4. 30). The same teaching seems to be held forth in the 1st chapter of the Second Epistle of Peter, where we are exhorted to “give diligence to make our calling and election sure”. This is to be accompanied by a diligence to add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. A similar word the Apostle has to the Hebrews: “We desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises” (ch. 6. 11, 12). O for grace and faith to prevail with God for this blessing, so as to be set among the princes of His people, with Jacob, whose name was changed to Israel, because he had power with God and prevailed to obtain the blessing!

(2) Flowing from the preceding doctrine of Representation, and closely allied with it, is another truth of the Scriptures, namely that of *Imputation*. The latter follows from the former, and stated simply it is that the disobedience of Adam in Eden and the guilt thereof are imputed to all his seed for whom he was the representative, and that correspondingly the obedience and righteousness of the Lord Jesus Christ are imputed to all His spiritual seed, of whom He is likewise the Representative. To prove this we must have recourse again to that Scripture where it is said that Adam was “the figure of Him that was to come” (Rom. 5. 14). In that place it is also written that “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned” (v. 12). Now while it is true that through sin having thus entered into the world, men became transgressors by their own actions and therefore liable to death, the meaning here is rather that because of Adam’s first transgression death came upon all his seed, as the disobedience and guilt were imputed to them. This may be deduced from the words which follow in that Scripture: “For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression” (v. 13, 14). That is to say, during the period from Adam to Moses, death reigned over all men, although the law had not yet been given. By what divine pronouncement then did this death reign during that time, seeing that the law had not been given? It must have been by that original commandment and threatening made to Adam: “In the day that thou eatest thereof thou shalt surely die”. But then this death overtook all those from Adam to Moses, who “had not sinned after the similitude of Adam’s transgression”, i.e. they did not eat of that tree, for which eating death was to result. Therefore it follows that the disobedience of Adam in eating of

that tree, and the guilt thereof, were imputed to all those who lived during that period, so that the threatening also took effect upon them in their death. This seems to be the argument in that Scripture.

Yet we must not suppose that those men during that period had no sins of their own because the law had not been declared to them. No; their position was the same as was that of the Gentiles after the giving of the law, to which the Apostle refers earlier in this same Epistle: "For when the Gentiles, which have not this law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2. 14). They sinned by actual transgression, and in doing so their conscience, where it was not altogether hardened and senseless, would accuse them; and doubtless there was, on account of each of such sins, sufficient ground for their being adjudged guilty by God, and worthy of death. But the argument in this 5th of Romans is rather that death reigned on account of the imputation of Adam's transgression, and God is just in His accounting them thus guilty by virtue of the first covenant.

The other part of the doctrine of imputation has reference to *Christ and the imputation to His spiritual seed of His obedience and righteousness*, and in this Adam was a figure of Him that was to come. This truth is also insisted on in the same part of Scripture: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5. 18, 19). But in order to see how this was accomplished, we must consider yet another act of imputation, and that is the imputation to Christ of all the sins and guilt of His spiritual seed. This also the Scripture plainly declares. Take, for example, the wonderful words by Isaiah: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all" (ch. 53. 4-6). This the Apostle Peter refers to in his First Epistle: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (ch. 2. 24). And these imputations, both of their sins to Him and of His righteousness to them, are put together in that remarkable word: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21).

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Thus He was as the good Samaritan, who came where the poor wounded and robbed man was. Whereas the priest and Levite passed by with hardly a look at the poor creature, the Samaritan “came where he was”. And so the Saviour came into the very place of those for whom He was appointed Surety, and submitted to His Father’s commandment that all their sins and guilt should be laid upon Him. This it was that brought Him to such heavy and bitter sorrow in Gethsemane, and this it was that brought Him to the cross to suffer, not only the crucifixion of His holy body, but also to suffer in His soul the eternal wrath of God His Father which was due to all His seed. O the mighty love of the Father in thus dealing with His beloved Son and not sparing Him, but delivering Him up for us all! And O the infinite love of the Son in thus condescending to be made Man, to take the place of guilty sinners given to Him to redeem, and to suffer the punishment which they deserved! And this same love the Spirit also bears to all the chosen seed of Christ, declaring and applying these things to their souls.

But not only did the Lord Jesus die in the place of His people and atone for their sins; He also represented them in that perfect obedience to the law of God which He rendered during the whole of His life on earth. All that He did from the manger to the grave, He did as the representative Head of all His seed, and by this His obedience “shall many be made righteous”. Being “made of a woman”, He was therefore “made under the law” (Gal. 4. 4). “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham” (Heb. 2. 16). As He was thus made Man, He came under the law which was given to man, and so could not only be subjected to the curse of it as He bare His people’s sins, but could render a perfect obedience to its demands, also in their behalf. Yet we must make this great and important distinction with regard to His being made Man. He was not born as other men, but “the Holy Ghost came upon the virgin, and the power of the Highest overshadowed her”, so that it was a “holy thing” that was born of her (Luke 1. 35); and therefore the transgression of Adam, and the consequent depravity, was not imputed to Him as it was to all other men. But He was “holy, harmless, undefiled, separate from sinners” (Heb. 7. 26). He was “without sin” (Heb. 4. 15), He “knew no sin” (2 Cor. 5. 21); and of the devil, the “prince of this world”, He could say, “he hath nothing in Me” (John 14. 30). And as His human nature was holy, and being united to the Godhead it was impossible for Him to sin, so “though tempted in all points as we are”, it was “yet without sin” (Heb. 4. 15); and He “did no sin, neither was guile found in His mouth” (1 Pet. 2. 22). For this reason, the righteousness of all the spiritual seed of Christ is made sure under the second covenant, because as He stood their representative Head, it was impossible that there should be any flaw in His righteous obedience to all

the demands of the law. Under the first covenant there was not this certainty; the head Adam was mutable and fell. But the second covenant is immutable, “ordered in all things and sure”, with Christ as the Head, who is “the same yesterday, to-day, and for ever”.

The righteous obedience of the Lord Jesus, both to the moral and the ceremonial law, is manifest if we follow Him through His sojourn on earth. Thus, when eight days old He was circumcised, and at the appointed time His parents present Him to the Lord and offer the sacrifice commanded. Then when twelve years old He accompanies them to the feast of the Passover at Jerusalem and there He begins to show His mission, which was to do “His Father’s business”. Yet He afterwards yields all due subjection to His parents, returning home with them, as the appointed time for His public ministry had not yet come (Luke 2. 21, etc). And when this time did arrive, He goes to be baptized of John, saying, “Suffer it to be so now; for thus it becometh us to fulfil all righteousness” (Matt. 3. 15). Immediately after this He is tempted of the devil in the wilderness, “yet without sin”, for with the written Word He resisted that wicked spirit at every turn. Then, entering upon His public ministry, He everywhere upholds the law of God, showing that something more than a mere outward obedience to it is necessary to attain to righteousness by it, and that He came “not to destroy, but to fulfil” (Matt. 5. 17). He “went about doing good” constantly. His “meat and drink” was to do the will of Him that sent Him (John 4. 34), and the “zeal of His Father’s house ate Him up” (John 2. 17). With unexampled meekness and patience He “suffered the contradiction of sinners against Himself”, and “resisted unto blood, striving against sin” (Heb. 12. 3, 4). Being reviled, He reviled not again, but gave His cheek to them that smote Him. “Being found in fashion as a Man, He humbled Himself, and became obedient unto death” (Phil. 2. 8), so that He could say of His Father, “I do always those things that please Him” (John 8. 29). When on the cross all was accomplished, He cried, “It is finished”; and not only had He “finished transgression” by His meritorious atonement, but He also “brought in everlasting righteousness” (Dan. 9. 24); and although He went into the grave, He “saw no corruption”, and “it was impossible that He should be holden of death”, so that He rose again from the dead, and was thereby “justified in the Spirit”.

This then is the “obedience of One”, Jesus Christ, whereby “many shall be made righteous”, answerable to their participation in the disobedience of one, even of Adam. By His obedience to His Father’s command that He should lay down His life, their sins and guilt are removed from them; and by His obedience to the law, which is imputed to them or reckoned to their account, they are rendered righteous. Thus He becomes “the Lord our

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Righteousness”, and in Him “shall all the seed of Israel be justified”, saying, “In the Lord have I righteousness and strength” (Isa. 45. 24, 25). So He is “made unto them righteousness”; and it was in this righteousness, and not in his own, that the Apostle Paul desired to be found (Phil. 3. 9).

This *doctrine of imputation is full of blessedness* to all those who are “in Christ Jesus”, to whom there is now “no condemnation”. How wonderful it is that the utter ruin in which we were involved with our first father Adam by the imputation of his disobedience, should be turned to so good an account for all the Lord’s people, even being a type of this blessed imputation to them of the obedience of the Second Adam, the Lord from heaven. O that we could enter more fully, and with application to our own cases, into this wonderful mystery, so as to be filled with love thereby to Him Who “spared no pains, declined no load”, in the behalf of all His own dear children! Surely if interested therein, we shall never praise Him enough for all that He has done.

May it be given us to be covered with “the robe of righteousness” (Isa. 61. 10), the spotless obedience of Christ, so that we may be justified. This is a “free gift of righteousness” which is “imputed to all them that believe”. It is by faith then that we are to attain to it. This faith, being of the operation of God, believes in God, and in the truth concerning Him and ourselves. And one truth which it believes, and also proves by experience, is that “all our righteousnesses are as filthy rags”. What was it that made Noah believe God’s purpose to drown the earth with the Flood, and moved him to build the ark, while all around mocked and scoffed? It was faith which caused him, not only to believe God would do as He had said, but also made him feel his own unrighteousness and that he deserved to be drowned with the ungodly. Therefore, being moved with fear, he prepared the ark, and so condemned the ungodly world and became an heir of that righteousness which is by faith (Heb. 11. 7). The same work of faith was in Paul, for he proved that in himself, that is in his flesh, there dwelt no good thing, whereby he was brought to “have no confidence in the flesh”, and to be concerned not to have on his “own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3. 9). This work of faith then we must have in our souls, bringing us to renounce utterly all hope of attaining to righteousness by our own doings, and to look alone to the righteousness of Christ for our justification. Thus, “through the Spirit” working this faith in us, we “wait for the hope of righteousness by faith” (Gal. 5. 5); and in the Lord’s time, as He imputes the obedience of Christ to us, faith lays hold of it and puts it on as the “fine linen, clean and white, which is the righteousness of the saints”

(Rev. 19. 8). Then shall we be able to say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels". So we must be stripped of filthy rags in order to be clothed with the wedding garment, without which we cannot be allowed at the marriage supper (Matt. 22. 12); and both stripping and clothing are by faith. May we know both through the mercy of God toward us.

(3) The third doctrine proposed as being included in this headship of Adam as prefiguring the Headship of Christ was that of *Dominion*.

When Adam was created a perfect man in the image of his Creator, not only was he the most highly organized and perfect of all the earthly creatures God had made, but *he had a dominion given to him over all the other creatures*. This was established by a special ordinance and word of the Lord, as we have it in Genesis: "And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (ch. 1. 26-28). Over all the fish and fowl, and over every cattle and beast and creeping thing upon the earth, Adam was thus appointed as head, having dominion. So the Lord brings to him every living creature, and Adam gives to them names as their acknowledged head. All other creatures here below are for his comfort and companionship, and all are subservient to him. Doubtless, as he stood in his original and created uprightness, he walked among all the beasts and creeping things without fear, and exercised a real dominion over them; and in this sense it was as the Psalmist celebrates in the 8th Psalm: "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (v. 6-8).

But when he fell by his disobedience concerning the forbidden tree, he lost in a measure that dominion, so that it is now as the Apostle says to the Hebrews: "But now we see not yet all things put under him" (ch. 2. 8). His dominion was broken, although not altogether lost, as may be seen by the word of the Lord to Noah after he had come forth from the ark with all the living creatures which had been preserved with him: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered" (Gen. 9. 2). Yet the beautiful

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peace and order that prevailed before the Fall, whereby the beasts and creeping things, and the fish and fowl, with man as their lord and head, all dwelt together in harmony and happiness, was no longer existing. In this sense the creatures became “subject to vanity”, and “the whole creation groaneth” under the entrance of sin and its dreadful effects (Rom. 8. 20-22). Before sin had entered into that earthly paradise, it would seem that Adam and Eve found their food and sustenance only in the “herb” and the fruit of the trees; and the beasts and fowl and all creatures on the earth had the “green herb for meat”, as it is recorded: “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so” (Gen. 1. 29, 30). Thus beast did not attack beast, nor prey upon the fowl, neither the fowl upon the fish, nor did man kill any of them for his food, but all lived together harmoniously and without fear, in a most beautiful order, with man having dominion over all; so that it was true that “God saw everything that He had made, and behold, it was very good” (v. 31). Indeed there was no death, since this is the wages of sin. This then was the old or first creation, over which Adam as lord and head had dominion.

This does not imply that man ought now to abstain from meat. That original and beautiful order has passed away with the Fall, and we are not now to command men “to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving” (1 Tim. 4. 3, 4). Clearly it was given to Israel to “kill and eat flesh” and whatsoever their soul lusted after (see Deut. 12. 15, etc.). But that is only by the way.

As we have shown, the beauty and order of the old creation was gone, and what was to be done? The eternal purposes of God stood fast, which were, that out of this ruin and disorder foreseen, He would raise up a new creation, and *the Head of that new creation should be His Own dear Son* as He should in the fulness of time become Man; and in this again, Adam was the “figure of Him that was to come”. As Adam had dominion and was the head of that old creation, so the Second Adam, the Lord from heaven, is to have the dominion over this new creation. Hence the Apostle, under the inspiration of the Spirit of God, interprets that 8th Psalm, which celebrates the headship and dominion of man over the other creatures, as being prophetic of Christ Himself. Speaking of man he says: “We see not yet all

things put under him” (Heb. 2. 8). Wherein then is this Psalm to be manifested as truth? Why, “we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour”. It is in Christ then that this Psalm is to have its true fulfilment, and it is His dominion over all the works of God’s hands, that is there chiefly celebrated, and of which Adam was a true type or figure. The eternal Son of the Father “took not on Him the nature of angels”. He was made a little lower than them, even made Man, taking the seed of Abraham, and now He is exalted at the Father’s right hand, “crowned with glory and honour”. He “made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men. ... Wherefore God also hath highly exalted Him, and given Him a name which is above every name” (Phil. 2. 7-11). Thus also John the Baptist spoke of Him: “The Father loveth the Son, and hath given all things into His hand” (John 3. 35). And Christ Himself so taught His disciples, when on the point of leaving them and ascending up to His exalted position: “All power is given unto Me in heaven and in earth” (Matt. 28. 18). Thus is He raised “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph. 1. 21).

The duration of this dominion is everlasting, as Daniel prophesied: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed” (ch. 2. 44). And again: “I saw in the night visions, and behold One like unto 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” (ch. 7. 13, 14). Thus also the Angel pronounced to Mary His mother: “And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end” (Luke 1. 33).

If we would enquire into the extent of this dominion, it is over both the old and new creations. Adam’s dominion was over the old creation; Christ’s is over both old and new until the old creation is done away. Then His kingdom is to be the new creation: “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. ... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ... Nevertheless we, according to His promise, look for new heavens and a new earth, wherein

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dwelleth righteousness” (2 Pet. 3. 7-13). This new creation is called “the world to come”, and consists of “new heavens and a new earth” (see Isa. 65. 17; 66. 22; Rev. 21. 1). And this new heavens and new earth may refer to both the angels and the saints, who are to be gathered together in one: “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth” (Eph. 1. 10); for He is “the Head of all principality and power” (Col. 2. 10), as well as of the church. Thus the “whole family in heaven and earth is named” of the “Father of our Lord Jesus Christ” (Eph. 3. 15), so that the angels in heaven, the spirits of the just made perfect, and the saints on earth are to be united under one Head, the Lord Jesus Christ; for it is in Him that they are to be gathered together, “even in Him”. And so not only “things in earth, and things under the earth”, but also “things in heaven”, are to bow the knee to Him (Phil. 2. 10), and all shall be united in one family. Only there is this great difference, that He is the Husband and Redeemer of the church, which is His mystical body, and the angels have no need of redemption. Yet as regards His dominion, this would seem to extend over both the angels and the saints. Then when the end of all things is come, He will deliver up the kingdom to His Father: “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father. ... And when all things shall be subdued unto Him. then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all” (1 Cor. 15. 24-28). Thus it is written: “The Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God” (1 Cor. 11. 3).

Has the Lord Jesus dominion and power over all things? May we then submit to His reign, desire that He should be our Lord and King, and commit our cause and all our concerns into His gracious hands. In the 2nd Psalm where His Kingship is celebrated, the instruction given is: “Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little”. And if we are truly the subjects of His spiritual kingdom, we shall be brought to this submission, to come over unto Him in chains and fall down before Him, to submit ourselves to the righteousness of God, acknowledging that we deserve destruction, yet desiring to have on His righteousness (Isa. 45. 14, 23, 24; Rom. 10. 3). So also in the 72nd Psalm where His dominion from sea to sea is described, the submission of all nations to Him is declared (v. 8-11). True it is that all shall one day bow the knee to Him, for He is expecting till all His enemies be made His footstool. But His own true subjects will be brought to a willing submission in this life. Therefore while He shall rule in the midst of His enemies, who shall be made His footstool, it is said of His own subjects: “Thy people shall

be willing in the day of Thy power” (Psa. 110. 1-3). By nature we are enmity against Him and will not have this Man to reign over us, but when His power is put forth in a way of grace, this enmity is subdued, and love is begotten in us. Faith submits to His righteousness, as they have none of their own, and works by love a willing obedience to all His commands, and a submission to His will in all things. Not all that say unto Him, “Lord, Lord”, are His true subjects, but they that do His biddings. These show their allegiance, not merely by the lip, but also by their actions, which proceed from love to Him. His love constrains them, and they desire to live to Him that died for them.

And may we not only submit to Him, but commit all our cares and concerns into His hands: “Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass” (Psa. 37. 5). “Casting all your care upon Him; for He careth for you” (1 Pet. 5. 7). This is to be done by prayer and supplication, with thanksgiving (Phil. 4. 6). He has all power in heaven and in earth, and sometimes faith will get hold of His omnipotence in prayer. In this way it is that “the effectual fervent prayer of a righteous man availeth much”. What power He has to fulfil His own promise, “Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me” (Psa. 50. 15)! If we are in any want or trouble, under any oppression or false accusation, or in peculiar trials or temptations, He is able to supply and deliver, to befriend and clear us, to make a way for our escape, and manage all things for us.

II. The second wonderful way in which Adam prefigured the Lord Jesus Christ was as a *Husband*, and that in two particular regards, namely:

(1) In the very close relationship that existed between Adam and Eve, as expressed in the words of Adam: “This is now bone of my bones, and flesh of my flesh”; and

(2) in the declaration that was made at the marriage of Adam and Eve: “Thereupon shall a man leave his father and mother, and shall cleave unto his wife”.

(1) The *very close relationship* which Eve bore to Adam is typical of that which exists between Christ and His church. How came it to pass that Adam could say of Eve, “This is now bone of my bones, and flesh of my flesh”? The Scripture tells us. All the other living creatures had been made male and female; each had his mate. But for Adam there was not found a help meet, or suitable, for him. He had been formed out of the dust a perfect man, but as yet there had not been made a wife for him. The divine method to supply

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this lack was as follows. Adam is cast one night into a deep sleep, and while he is thus unconscious, God takes from his side a rib, and, closing up the flesh again, makes of the rib a woman, a meet help, a perfect and suitable wife. So when Adam awakes from this deep sleep, behold before him this lovely creature; and being instructed as to the manner of her creation, he breaks out in this language: "This is now bone of my bones, and flesh of my flesh". Literally this was true of Eve, formed as she was from a bone of his body; in a moral sense it will be true of man and wife while they live, for "they are no more twain, but one flesh". So it is also in a spiritual sense that the analogy holds between Christ and His church, who is His bride, the Lamb's wife, and of whom it is written: "For no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones" (Eph. 5. 29, 30). "But he that is joined unto the Lord is one spirit" (1 Cor. 6. 17).

This union between Christ and the church is an eternal one. It was designed from eternity past and will be everlasting, and the nature of the union, which is a marriage union, ensures that none who are included in it will ever be cast out of it: "For He hateth putting away" (Mal. 2. 16). If the Lord has been so particular in His Word to declare the sacredness of the marriage tie when entered into between man and wife, so that they are to remain one unto death, how much more will He ensure that there shall be no severance between Himself and the church, of which He is the Husband. This establishes the truth of the final perseverance of all who are thus united to Him. Yea, although for the hardness of men's hearts, a divorcement was allowed under Moses, and it would seem also under the gospel in the case of fornication (Matt. 19. 3-9), yet there is no such possibility in the case of the church. When in heart she commits spiritual adultery in wandering from the Lord, leaving her first love and Husband, she will doubtless be chastened sore for her evil doings, but it is clear from the Scriptures that this eternal marriage tie shall never be severed. Thus Jeremiah, after recounting the unfaithfulness of Israel and Judah, utters these wonderful words from the Lord: "Turn, O backsliding children, saith the Lord; for I am married unto you" (See ch. 3). Also by Hosea it is recorded: "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel". Hence the Apostle utters that wonderful challenge: "Who shall separate us from the love of Christ?"

Further, in the case of man and wife, the marriage tie is dissolved by death, so that if a woman's husband die, she is free to be married to another man. But here, in this spiritual union, there can be no death of the Husband,

for He “liveth after the power of an endless life”, and therefore the tie shall never be broken.

(2) When the sacred ordinance of marriage was instituted by the union of Adam and Eve, it was said: “Therefore shall a man *leave his father and mother*, and shall cleave unto his wife”. And is this also answered in the case of the “second Adam” and His union with the church? The Apostle seems to imply as much when, in his Epistle to the Ephesians, he quotes this very word from Genesis and then says: “This is a great mystery; but I speak concerning Christ and the church” (ch. 5. 31, 32). And did not the Lord Jesus leave His Father? He said Himself to Nicodemus, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven” (John 3. 13). And again He said to them that followed Him: “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me” (John 6. 38). He came down from heaven, where He dwelt in “the bosom of the Father” as His “Only-begotten Son” (John 1. 18). And here we have His eternal Sonship clearly proved, for He could not leave His Father if this divine relationship was not existing at the time of His leaving. If He became a Son only at His incarnation, as some assert, how could He be said to leave His Father to become incarnate? Hence He says plainly to His disciples: “I came forth from the Father, and am come into the world” (John 16. 28).

But may it be said that He left His mother? Yes, this analogy would seem to hold also, but here we must come to His human nature. In His divine nature He was the eternal Son of the Father, the “Son given”; and in His human nature He was the “child born”, the Son of Mary. Or if we take His whole descent from Abraham, He was a Son of Jewish line, and in this sense the Jewish church may be said to be His mother. This maternal representation of the church, both the Jewish and the gospel church, is set forth in several Scriptures. Thus in the Epistle to the Galatians it is said of the former: “This Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children”; while of the latter it is said: “But Jerusalem which is above is free, which is the mother of us all” (ch. 4. 25, 26). So where the two churches are contrasted in Isaiah, it is written: “More are the children of the desolate than the children of the married wife, saith the Lord” (ch. 54. 1). The travailing of Zion with her children, and the nursing and nourishment of them is often alluded to, as for example in Isaiah 66. 7-13. Again, when some came to Christ and said His mother wished to speak to Him, His reply was: “My mother and My brethren are these which hear the Word of God, and do it” (Luke 8. 21).

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It may be said then that the Lord Jesus left His mother according to the flesh, to take up the work He was sent to accomplish. When but twelve years of age, He left her to hear and question the Jewish doctors at Jerusalem, and when His mother found Him and would reprove Him, His reply was: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" (Luke 2. 49). But the time had not yet come, and He returned with His parents to be subject to them. Then when He was about thirty years of age, He went out from them, was baptized by John, and commenced His public ministry. But in a further sense it may be said He left His mother, the Jewish church. Very early in His public ministrations, it became evident that His doctrine was contrary to the teaching of the Jewish doctors and lawyers, Pharisees and Sadducees alike, so that they became more and more offended with Him, and rejected Him utterly, even to crucifixion. Though He was circumcised when eight days old, taken to the temple when twelve years of age, and brought up under the law, and though He went into the synagogues to read and to preach, that being the mode of worship whilst "the first tabernacle was yet standing", "He taught them as One having authority and not as the scribes", so that "the people were astonished at His doctrine". He exhorted all who were labouring and heavy-laden under a sense of their inability to obtain righteousness by the law, to come unto Himself for rest. He would have them "beware of the leaven of the Pharisees", which was self-righteousness. He was Himself the fulfilment and Antitype of the ceremonies and types of the Jewish church, and His doctrine was for the removing of the latter and the establishing of the gospel. He was the End to which they pointed, and when He came there was no further use for them. So He may be said to have left His mother as represented by the Jewish church, and established the gospel dispensation, being "made a Surety of a better testament" (Heb. 7. 22), and the "Mediator of a better covenant, which was established upon better promises" (Heb. 8. 6).

Now the husband's duty and desire is to provide a home for his wife, where they may dwell together; and how true this is of the great Antitype of Adam! At the first creation, God provided a home for Adam and Eve in the beautiful earthly paradise which was called the Garden of Eden. Here they dwelt together in love, happiness, harmony, and safety, and lacked nothing that was necessary to their natures. But they lost this by their disobedience and were driven out of that home and from the presence of the Lord God, who was their true centre and rest. Thus cast out, and exposed to all the dangers and privations that should thereafter attend them and their descendants, doubtless Adam's concern was to find or fashion some place of rest and shelter where they could abide together; and to this day this is the

husband's part, to provide a home before the marriage is celebrated. And has not the Lord Jesus gone to prepare a home for His bride? Having first, by his life, death and resurrection, removed every barrier that was in the way of this marriage, He has now gone up on high to prepare mansions for them, as He said to His disciples: "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14. 2, 3). What He is awaiting now is the time when the last elect vessel shall come into existence and be born again and made meet for the inheritance. Then, "in a moment, in the twinkling of an eye, at the last trump", the dead in Christ "shall be raised incorruptible" (1 Cor. 15. 52), and together with them that are alive at the time, shall meet the Lord in the air, and so shall they ever be with the Lord (1 Thess. 4. 17). So when all things are ready and accomplished, the marriage of the Lamb will be consummated, as it is written: "For the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19. 7-9).

What honour and glory is thus put upon poor sinful men and women, that they should be united in this close relationship to the Lord of heaven and earth, the eternal Son of God incarnate! What infinite love and condescension on the part of this heavenly Bridegroom, that He should set His delight upon the sons of men from everlasting, even those who were chosen and given to Him to be His bride, and that when they became fallen and defiled He should lay down His life to recover and cleanse them, and in time impart to them His Holy Spirit, and wash and clothe them to make them meet to be united with Him for ever! His riches are unsearchable, His ways past finding out, and His love passing knowledge. Nor will He ever cast away or lose even the very least of those who constitute His bride. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord" (Psa. 144. 15).



2. ISAAC

In one sense, it would seem that Isaac was a type of the church, for when he was bound upon the altar and was about to be slain by his father according to the command of God, a divinely appointed substitute was found in the ram caught in the thicket, which was offered up in his stead. So the wrath due to the church took effect upon their Surety, who was offered in their stead. But there are other incidents connected with the life of Isaac, in which he would seem to be typical of the Lord Jesus Christ, and those we would now consider. They appear to illustrate the following truths concerning the Lord Jesus:

(1) His miraculous birth;

(2) His being offered up by His Father as the Only-begotten Son;

(3) The manner of espousing and winning the heart of the church to become the Lamb's wife.

First, Isaac's birth was in fulfilment of a promise given before to Abraham – a promise which was sorely tried by a long waiting period; yea, by a natural impossibility of fulfilment, so that when it was accomplished it was nothing short of a miracle. In these two respects, of a *promise that was long in the bringing forth*, and of a *birth that was miraculous* when it came, Isaac may be fairly said to be typical of the Lord Jesus Christ, that Seed of Abraham in whom all nations should be blessed.

When God called Abram to leave his own country to go to another, He promised him that he should have a seed which should inherit the land whither he had come (Gen. 12. 2, 7; 13. 15); but O how this was tried! Before Abram was called, it is recorded that Sarai his wife was barren and had no child (Gen. 11. 30), and this continued with them after they had received the promise, and apparently in contradiction to it. After several years of waiting, Abram had come to a great conflict about the promise and its non-fulfilment, and had become so hopeless as to think that one of his servants born in his house to be his steward, Eliezer, should be the promised heir. But the Lord graciously appears again to him and supports his failing faith with a renewal of the promise that an heir should proceed from himself, and confirms it by declaring that his seed should be as innumerable as the stars, which He takes him forth to behold (Gen. 15. 1-6).

So he and Sarai go on again in expectation, but after a further number of years there is still no seed; until they become so hopeless as to contrive to fulfil the promise themselves. Sarai gives her maid Hagar as a wife to Abram, a custom which seems to have prevailed in the land from which they came, as has been shown by archaeological researches there. But this contrivance of theirs only brings confusion, jealousy, and strife into their household (See Gen. 16). So they prove they can do nothing to hasten the fulfilment of the promise, and the only course for them is to wait on the Lord to do this Himself. Yet it would seem they set their hopes on Ishmael, Hagar's son, for when Abram was ninety-nine and Sarai ninety years old, and God comes to renew His covenant with Abram, the patriarch says: "O that Ishmael might live before Thee!" But this is not the promised child, for Abraham, as he is now renamed, is plainly told that he is to have a son by Sarai, whose name also is changed to Sarah (see Gen. 17). So impossible this seems of fulfilment that both Abraham and Sarah are said to "laugh" at the prediction (Gen. 17. 17; 18. 12). And indeed it was impossible according to nature, for we are expressly told that Abraham's body was "now dead", and there was a "deadness" in Sarah's womb, who was now "past age" (Rom. 4. 19; Heb. 11. 11, 12). Hence the birth of Isaac was miraculous, and above and beyond nature. Several other remarkable births are recorded in the Scriptures, as that of Esau and Jacob when Rebekah was barren (Gen. 25. 21), of Samson when Manoah's wife bare not (Judges 13), of Samuel after Hannah's long barrenness (1 Sam. 1.), also of the son of the Shunammite that entertained Elisha and had no child (2 Kings 4. 14-17), and lastly of John the Baptist (Luke 1). Of the Shunammite it is said that her husband was old, and of Zacharias and Elisabeth that they both were "well stricken in years"; but in none of these cases is it recorded that there was the positive death on both sides, making a natural impossibility, as there was in the case of Isaac. Thus he seems to be an eminent type of Christ as regards his miraculous birth.

Yet the great Antitype, in this as in other things, is much more excellent than the type; for it may be said of all the types, that they had but "a shadow of good things to come, and not the very image of the things" (Heb. 10. 1). So the birth of the blessed Man Christ Jesus stands alone in its eminence. First of all, it is unique in the length of time that elapsed between the first promise of Him, and the day of its fulfilment. Immediately after the fall of our first parents, the promise of Him was dimly indicated to them in the words spoken to Satan; "He" – that is, the Seed of the woman – "shall bruise thy head". Yet a space of the order of four thousand years must elapse before the promised Seed appears. During this long period, the fainting faith of these Old Testament saints was again and again supported

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by further promises and prophecies concerning Him that was to come, and very lively and significant types and shadows of Him they had in their midst continually. Then “when the fulness of time was come, God sent forth His Son, made of a woman”. And here we have the most important feature wherein the birth of Jesus excels that of Isaac, namely in that Jesus was “made of a woman”, and that without the agency of man. In the case of Isaac, though there was that double death that made the birth miraculous, yet he was born in the way that all are born. But “the birth of Jesus was on this wise”, namely, His virgin mother Mary “was found with child of the Holy Ghost”, for that which was conceived in her was “of the Holy Ghost”, as we are told in the 1st chapter of Matthew. Also Luke tells us that, when the angel announced to Mary that she should be the mother of Jesus, and she enquired, “How shall this be, seeing I know not a man?” the angel answered: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee” (Luke 1. 26-35). And when Luke would speak of Jesus as being “the son of Joseph”, this parenthesis is carefully put in – “(as was supposed)”. Thus it was that the corruption that all the sons of Adam inherit did not come to the Man Christ Jesus. He was born a “holy thing”: “Therefore also that holy thing which shall be born of thee shall be called the Son of God”. So was He “holy, harmless, undefiled, separate from sinners”, and needed “not daily, as those high priests” under the law, “to offer up sacrifice first for His own sins” (Heb. 7. 26, 27). But the offering up of Himself was entirely for the sins of His people, “as of a lamb without blemish and without spot” (1 Pet. 1. 19). “O the depth of the riches both of the wisdom and knowledge of God” in contriving such a way whereby the human nature of the Lord Jesus should be perfectly holy and separate from sinners, that He might offer Himself as an acceptable sacrifice for the sins of all His people!

Yet as we have said, there was a long waiting period between the promise of His coming, and its fulfilment. So it is often in the hearts of sinners taught by the Holy Spirit to feel their need of Christ and seek that He may be formed in their hearts. Often a long time elapses before the desire is realized, and that word is the experience of the waiting and oftentimes fainting sinner: “Hope deferred maketh the heart sick”; yet he shall prove also that, “when the desire cometh, it is a tree of life” (Prov. 13. 12). So then,

“Let every drooping saint
Keep waiting evermore;
And though exceeding faint,
Knock on at mercy’s door.”

(749 – Gadsbys)

The time will surely come when “He that shall come will come, and will not tarry”, and we “have need of patience” that we “might receive the promise (Heb. 10. 36, 37). Four thousand years pass by ere the promise of His coming in the flesh is brought forth. But what is that to Him who dwells in eternity, and to whom “a thousand years is as one day”? And what are a few years, or even a lifetime, of waiting for the coming of this blessed One into the heart that has long sought after Him? Israel must be in Egypt over four hundred years, but when the appointed time has expired, no power could prevent their going forth from their long bondage: “And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Ex. 12. 41). So it will be with every poor sinner seeking deliverance from bondage to sin and guilt. When “the fulness of the time” is come, the “set time” to favour Zion (Psa. 102. 13), “*even the selfsame day*” that God has appointed for this to take place, Christ will be revealed in his heart with power, rising upon his soul as the Sun of Righteousness, whose “going forth is prepared as the morning” (Hos. 6. 3). Follow on then, poor soul – follow on to know Him, and you shall know in that day that He is your Saviour, and enter into the liberty which is in Christ Jesus.

(2) We have now to enquire into the way in which *the offering up by God the Father of His dear and Only-begotten Son* is typified by the offering up of Isaac by his father Abraham. And here in the first place, we have set forth in this beautiful type the reality of the relationship of Father and Son which has existed in the Godhead from everlasting, even as Abraham and Isaac really stood in this relationship one to the other. It was not a servant born in Abraham’s house, nor even Ishmael, born of Hagar, that was offered up; but it was the true and proper son, even Isaac, called in the Hebrews “his only-begotten son” (ch. 11. 17). So the Second Person in the Godhead is “the Son of the Father, in truth and love” (2 John 1. 3), “the Only-begotten of the Father”, “the Only-begotten Son, which is in the bosom of the Father” (John 1. 14, 18; 1 John 4. 9). He is the Father’s “beloved Son”, as He twice declared by a voice from heaven (Matt. 3. 17 and 17. 5). How beautifully this is set forth in the parable of the vineyard! The owner of the vineyard, having let it out to husbandmen and gone into a far country, sends a servant to receive the fruit from the husbandmen. But they beat the servant and send him away empty. So the master sends another servant, yea many others; but these are shamefully handled, and some of them killed. What then will the owner do? “Having yet therefore one son, his well-beloved, he sent him also unto them, saying, They will reverence my son”. But him they killed, perceiving him to be the son and heir (Mark 12. 1-6). That this

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parable has reference to the Lord Jesus Himself, there is no doubt. The Father sent His servants, the prophets, during the Old Testament times, but from Abel to Zacharias they were slain or ill-treated (Luke 11. 47-51); so at length, having “one Son, His Well-beloved”, He sends Him into the world; but He also is rejected, and despised, and put to death. Herein is the love of God the Father manifested, in that “He gave His Only-begotten Son” (John 3. 16; 1 John 4. 9); and whosoever denies the reality of the relationship of Father and Son, asserting that the Second Person in the Godhead is a Son only by name or office, or by His incarnation, does what he can to take all the excellency from this great and infinite love of the Father. We who are fathers must know that there is all the difference in the world between giving up a real and only son, and giving up one who is not a son really, but only in name. If Abraham had been commanded to offer up his servant, or even Ishmael, it would doubtless have tried him greatly; but what would that be compared to offering up his dearly beloved son Isaac? “Take now thy son, thine only son Isaac, whom thou lovest ... and offer him for a burnt offering” (Gen. 22. 2). So herein is the height, the excellency, of the love of the Father, that He “spared not His own Son”, freely gave His Only-begotten Son, His beloved Son, His Well-beloved; and let us tremble to detract in the least from the greatness of this love by denying or questioning the reality of the eternal relationship, whereby the height of this love is to be measured.

What encouragement there is here to hope that nothing that is for our good will be withheld: “No good thing will He withhold from them that walk uprightly” (Psa. 84. 11); and those for whom He gave His Son will desire to walk uprightly, especially when they realize this infinite love of the Father to be toward them. “He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things” (Rom. 8. 32). Having given this greatest of all gifts, “His unspeakable gift” as the Apostle calls it (2 Cor. 9. 15), what else will He withhold that shall be for our good? But some may say that they have many things that are not good – sore and bitter trials, difficulties which they cannot manage, afflictions and losses, things that stir up all that is evil within them. But God is the Judge of what is good for us. A bitter draught may be more salutary than a sweet and pleasing potion. All things that He sends shall work together for our good, and these apparently evil things will be found to form a large portion of them:

“All things for our good are given;
Comforts, crosses, staffs, or rods;
All is ours in earth and heaven;
We are Christ’s, and Christ is God’s.”

(864 – Gadsbys)

What had the Psalmist to say of his afflictions? “It is good for me that I have been afflicted, that I might learn Thy statutes” (Psa. 119. 71). Having sin cleaving to us and a heart bent to backsliding from God, we need to be continually chastened and corrected, and this is for our good. O for faith and patience to continue, and to seek all good things at the hand of Him who spared not His Own dear Son in our behalf!

Another point to notice in this connection is *the meek and patient submission* of Isaac to this being offered up by his father. “Abraham took the wood of the burnt offering and laid it upon Isaac his son”, and Isaac patiently bears it up the mountain to the place which God had chosen. When they arrive there, and Abraham builds an altar and lays the wood in order, Isaac submits quietly to be bound and laid on the altar upon the wood. We read of no resistance offered, but there is apparently a willing submission to his father. How typical is this of the Lord Jesus! “He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth” (Isa. 53. 7). Meekly He gave up Himself to be taken, and by wicked hands crucified and slain, in submission to “the determinate counsel and foreknowledge of God” His Father (Acts. 2. 23). As Isaac bore the wood up the hill to the place of sacrifice, so Jesus “bearing His cross went forth into a place called the place of a skull ... where they crucified Him” (John 19. 17, 18).

A third point let us notice here, and then pass on. It was Abraham’s own hand that bound Isaac his son, laid him upon the wood, and took the knife to slay him. Herein is typified the unexampled love of the God and Father of our Lord Jesus Christ, in that *it was His own hand that smote His Son*, although wicked men were the instruments: “Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered” (Zech. 13. 7). So “it pleased the Lord to bruise Him; He hath put Him to grief” (Isa. 53. 10). The Lord afflicted Him in the day of His fierce anger, sent fire into His bones, and delivered Him into the hands of those who crucified Him (Lam. 1. 12-14). Yea, He withdrew His sensible presence from Him as lying under the imputed guilt of all His people, which brought forth the dolorous cry: “My God, My God, why hast Thou forsaken Me?” (Matt. 27. 46). Behold then the greatness of the love, both of God the Father in delivering up His beloved Son, and of God the Son in willingly offering up Himself in our nature, that poor sinful men and enemies might be saved for ever and ever! May God the Holy Ghost discover and shed abroad in our hearts this divine love, that we

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may in return love, worship, and adore the holy Trinity, Father, Son, and Holy Ghost, for this so great salvation.

(3) The third particular truth concerning the Lord Jesus Christ exemplified in the life of Isaac, is *the manner in which every member of the church of Christ, the Lamb's wife, is gathered and espoused to Him* as a chaste virgin to one Husband (2 Cor. 11. 2). When Abraham would have a wife for Isaac, he sends for his servant and gives him a solemn charge to go as his ambassador and fetch a wife from among his own kindred. And is it not so with the Lord Jesus and His bride? This is set forth in the form of a parable: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding" (Matt. 22. 2, 3). God sends forth His servants with authority as His ambassadors, that by their ministry those whom He will have to be united to His dear Son may be constrained to come to Him: "Now then we are ambassadors for Christ, as though God did beseech you by us" (2 Cor. 5. 20). But they may not be willing to come, and how then shall the ambassador's success be ensured? This was the objection raised by Abraham's servant: "Peradventure the woman will not be willing to follow me unto this land" (Gen. 24. 5). So also it was in the parable, "they would not come", but "made light of it, and went their ways, one to his farm, and another to his merchandise". And indeed, no poor son of Adam is by nature willing to leave all and follow after Christ, as He is preached by His servants. How then shall success be assured? Abraham, to allay his servant's fears, says: "The Lord God of heaven ... He shall send His angel before thee, and thou shalt take a wife unto my son from thence" (v. 7); and so we find the event proved, for when they asked Rebekah if she would go with Abraham's servant, "she said, I will go" (v. 58). And so in the spiritual Antitype. The promise is made to the Lord Jesus: "Thy people shall be willing in the day of Thy power" (Psa. 110. 3). Also in the parable, poor outcasts in the highways and hedges are compelled to come in by divine power (Luke 14. 23). Thus it is that all that the Father hath given to Christ "shall come" to Him (John 6. 37), and hereby success will more or less attend a God-sent ministry.

The solemn truth that *the servants of God are clear of the blood of all those who are not willing* to be united to His dear Son is also typified in the case of Abraham's servant: "And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath (Gen. 24. 8, 41). So with the men whom God has set as watchmen upon the walls of Zion: "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33. 9). When the

Lord sent out His disciples to preach the kingdom of heaven, and again when He sent out “other seventy also”, His injunction was, “And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them; he that heareth you heareth Me, and he that despiseth you despiseth Me” (Luke 9. 5; 10. 11-16).

Again, *the dependence of godly ministers upon the Lord for success* to attend their ministry is illustrated in this incident relating to Isaac. Abraham’s servant was conscious of the great difficulty of the mission on which he was sent. How should he find his master’s brethren, and if he had success in this, how should he know which was the maiden that should be Isaac’s wife, and how should he persuade her to return with him? All these considerations drove him to his knees, and at the time of drawing water at the wells, he puts up his supplication to the Lord God of his master to guide him and give him success. What a beautiful picture this is of the true servants of the Lord. Conscious of the difficult work to which they are called, as they hope, and of their own insufficiency, they do at all times, but especially at the time of drawing of water from the wells of salvation, when the Lord’s people gather together to hear His Word, put up their anxious cries and prayers to the Lord that He would guide them to a suitable word, give a door of utterance, and give the word an entrance into the hearts of the people, to make them willing to leave all, and follow in the way preached, as leading them to this union with the Lord Jesus.

Yea, this *leaving of all things* we have set forth also in the case of Rebekah. She is made willing to leave her home and parents, and go with the servant to his master’s son, Isaac. And the good and faithful servant will not eat till he has told his message, such is his zeal in the business on which his master has sent him; and when they would have him wait ten days at least, he will not be hindered, and rests not till Rebekah is brought to Isaac and the marriage effected. So it becomes the Lord’s servants, when they see a willingness wrought in any of their hearers to seek and follow after the Lord, not to rest, nor to let these seekers rest, till they are brought to this experimental union with the Lord Jesus Christ, as the Bridegroom of their souls: “The watchmen that go about the city found me; to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth; I held Him and would not let Him go, until I had brought Him into my mother’s house, and into the chamber of her that conceived me” (Song. 3. 3, 4).

Are we favoured to sit under a God-sent ministry, to hear the word preached by one of His own faithful servants sent upon this mission to win

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souls to Christ? And if so, has this willingness to forsake all for Christ's sake been wrought in us? Have we known a day of espousals? Have we known that "time of love" (Ezek. 16. 8), when the Lord Jesus visited our souls with His mighty love, and constrained us to yield up our whole selves to Him? Or if not, are we diligently waiting upon Him so to reveal Himself to us? The manner of His betrothing a soul to Himself is set forth in the 2nd of Hosea, whether it be at the first, or after a period of backsliding from Him, as there appears to be the case. He will hedge up our way with thorns, and make a wall that we shall not find our paths, nor overtake our lovers which have held us. So He allures into the wilderness and makes everything desolate to us – makes room for Himself in our souls. Then He will come and "speak comfortably" to the heart, and give "the valley of Achor for a door of hope"; and this is the issue of all: "And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness" (Hos. 2. 19, 20). May this be wrought in us, and may we not be of those who despise the word of the Lord by His servants. They will be found to be clear of our blood if we are left so to do, and we shall be without excuse. The Lord in mercy preserve us from such a case.



3. JOSEPH

The next Old Testament character we would consider is Joseph, whose interesting narrative is recorded in so homely and touching a manner in Genesis. There are several incidents in his wonderful career which seem to typify the Lord Jesus Christ, and they may be included in the following heads:-

- (1) His being sent by his father to his brethren, and their hatred and ill-treatment of him;
- (2) His humiliation and wonderful exaltation;
- (3) His manner of dealing with his brethren when they came to him.

These points, if we are enabled to open them up, will serve to illustrate and set forth some further particulars of the doctrine of Christ as revealed in the Holy Scriptures.

(1) First, we have *Joseph's being sent of his father to his brethren, and their treatment of him*. "Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them" (Gen. 37. 13). Here is the father's sending his own beloved son, for he "loved Joseph more than all his children" (v. 3). And Joseph's willingness to go at his father's command is also expressed, for he said to his father, "Here am I"; as though he should say: "I am ready and willing to do your pleasure; here am I at your disposal". O how typical is this of the coming of Christ on the errand His Father sent Him to fulfil! He was the true Messiah, "the Apostle" (Heb. 3. 1), sent of the Father. Long was His sending forth promised, and "when the fulness of the time was come, God sent forth His Son" (Gal. 4. 3). So He said of Himself when on earth: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment" (John 12. 49); and again He says to His Father: "As Thou hast sent Me into the world" (John 17. 18). Thus "God sent His Only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4. 9, 10).

And was He not willing to come? What was His response to His Father's will and command? It was this: "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O my God" (Psa. 40. 7; Heb. 10. 7).

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Hence He said to His disciples: “My meat is to do the will of Him that sent Me, and to finish His work” (John 4. 34).

“The Father sent the Son to die,
The willing Son obeyed.” (28 – Gadsbys)

And O how blessed shall we be if the succeeding words, addressed to the Holy Spirit, are fulfilled in our own cases:

“The Witness Thou, to ratify
The purchase Christ has made!” (28 – Gadsbys)

By Isaiah He says: “The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back” (ch. 1. 5). When He came to the actual accomplishment of that for which He was sent, He went “as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth”; and when Peter would spare Him from suffering, he got that rebuke: “Get thee behind Me, Satan”. Yea, when He Himself came to take the bitter cup, He said: “O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt”. Well may the poet say:

“How willing was Jesus to die,
That we fellow-sinners might live!
The life they could not take away,
How ready was Jesus to give!” (159 – Gadsbys)

How then do Joseph’s brethren receive him when thus sent by his father? What treatment does he meet with at their hands? When his brethren saw that their father loved him more than they all, “they hated him, and could not speak peaceably unto him” (Gen. 37. 4); and when he told them his dreams, “they hated him yet the more”. So when they see him coming on his father’s errand, with what contempt they speak of him: “Behold, this dreamer cometh!” And they begin to devise evil against him; yea, it seems they would have killed him had not Reuben intervened.

What of the Lord Jesus? Is this typical of His case? Indeed it is, for “He came unto His own, and His own received Him not” (John 1. 11). Sent by His Father into the world, He came unto His own brethren after the flesh, the Jews, and they rejected Him, saying as did those in the parable: “We will not have this Man to reign over us” (Luke 19. 14). When He cast out devils, they said: “This fellow doth not cast out devils, but by Beelzebub the prince of the devils” (Matt. 12. 24). When He came into His own country and taught them, they ask deridingly: “Is not this the carpenter’s son? Is not His mother called Mary? ... And they were offended in Him” (Matt. 13. 55, 56). When He healed the man with a withered hand on the Sabbath day, “they

were filled with madness, and communed one with another what they might do to Jesus” (Luke 6. 11). So was fulfilled the prophecy of Isaiah concerning Him: “He is despised and rejected of men”; as also His own complaint by David, speaking prophetically: “But I am a worm, and no man; a reproach of men, and despised of the people” (Psa. 22. 6).

“What then? Are we better than they? No, in no wise” (Rom. 3. 9). By nature we no more receive Him than did the Jews. To men in their natural state, He is without form or comeliness, and there is no beauty that they should desire Him. They are either altogether irreligious, caring for none of these things: or if at all religiously inclined, their religion is based upon legal grounds; that is, they seek or hope to attain the favour of God by something of their own doing. It is true many bring in Christ and call Him Lord and Saviour, but nature cannot rise above its own level any more than water; and the level above which nature cannot rise in religion is the law of works. Under this we were created, under this we were born; and where there is not the new birth and a new-creation work, there is no rising above it. Whatever men think or say as to their hopes of heaven, they will, if searched out, be found to be based on legal grounds.

Thus many who say, “Lord, Lord”, when challenged at last as to the reality of their submission to Him whom they so address, are found to be really resting on their own works for acceptance. So they plead: “Have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?” (Matt. 7. 22). And in the parable of the labourers who were hired at different hours of the day, those who had laboured longer thought to receive more than those who had been called at the eleventh hour, which shows that their eye was in a legal direction, expecting to receive according to their works. But it was not so; each one received the “penny” agreed upon, and this was as a gift. Hence Christ says: “Is thine eye evil, because I am good?” (Matt. 20. 15).

So none truly receive Christ as the only way of salvation sent by the Father, except they be born again and have a new nature to see and feel how destitute they are of anything that could make them acceptable to God, so that they are compelled to flee to, and rely wholly upon, the blood and righteousness of Christ for their salvation, and receive Him as their Lord and Saviour, and so walk in Him. All beside, if the matter be searched into, will be found at heart really to despise and reject Christ, as to the intent for which He was sent of His Father, and the extent to which He is to be our salvation. At the bottom, there will be a hatred to Him, which will manifest itself against His people, and especially against any whose conversation or

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ministry is of a nature to search out this lack in them. “One thing thou lackest”, and that is a complete renunciation of self and legal hopes, and a complete resting upon and following of the Lord Jesus. Well might the disciples say: “Who then can be saved?” What despair seems to ring in this exclamation! If such an earnest man, who has kept all these things from his youth up, cannot be saved, who then can be? But the gracious answer of the Lord is full of encouragement: “With men this is impossible; but with God all things are possible” (Matt 19. 16-26). With men in their natural state, it is impossible that they should be saved, since they know no other way, and are actuated by no other principle, than the law of works. “They have a zeal of God, but not according to knowledge”, and hence they are always “going about to establish their own righteousness”, and “have not submitted themselves unto the righteousness of God” (Rom. 10. 2, 3). But “with God all things are possible”. It is His work: “He makes the believer, and gives him his crown”. He can cause the light of the gospel, which is above and beyond their natural comprehension, and is “hid to them that are lost”, to shine into their hearts unto their salvation. Therefore may we seek it at His hands, and be found amongst those who are enlightened with the light of the living.

(2) We have now to treat a little of *the humiliation and exaltation of Christ*, and how this was prefigured in the case of Joseph. The sum of this matter concerning the former is beautifully stated in the Epistle to the Philippians: “Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a Servant, and was made in the likeness of men; and being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name (ch. 2. 6-9). This path, it may be said, is trodden by all the saints in some measure, in agreement with Peter’s word: “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time”. But the life of Joseph, in his humiliation and the remarkable exaltation that followed, appear to prefigure in a particular way these characteristics of the path in which the Lord Himself was called to walk.

Joseph left his father’s house at his father’s command – left as it were his father’s bosom and his father’s riches, to go to his brethren on his father’s errand. That Joseph dwelt particularly in the love of his father is evident, for “Israel loved Joseph more than all his children, because he was the son of his old age” (Gen. 37. 3). Also it is clear that Jacob was rich, for although he fled more or less destitute from his parents to escape from Esau, the Lord

prospered him in his labour with Laban, so that he “increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses” (Gen. 30. 43). Then afterwards he returned to his father Isaac at Mamre (Gen. 35. 27), and doubtless, as he had obtained the birthright, he inherited the possessions of his father, which were “very great, for he had possession of flocks, and possession of herds, and great store of servants” (Gen. 36. 14).

So Joseph left all this and came to his brethren, and how they hated and ill-treated him we have already mentioned. They strip him of his coat of many colours, that is, the honour which his father put upon him, and cast him into a pit, and afterwards sell him for twenty pieces of silver to the Midianite merchants. These take him down into Egypt and sell him there to be a servant, and after a time, though his conduct was most exemplary, he is falsely accused by his master’s wife and cast unjustly into prison. And now, how impossible of fulfilment seemed the promise of the Lord to him, given in the two dreams he had dreamed when a lad! His father Jacob had “observed the saying”, when Joseph related his dreams (Gen. 37. 11), as though the repetition of the dream had made him consider that the Lord might be in it; although at first he rebuked his son for thinking that his father and mother and brethren should one day make obeisance to him. But now any hope Jacob might have had of his son’s advancement was altogether dashed, as he believed his son had been devoured by an evil beast. Now too Joseph’s hopes of a fulfilment of his dreams must have been greatly tried, if not altogether given up. Sold for a servant and cast unjustly into prison, how could the promise have been of the Lord? So he reasoned doubtless, as is evident from the account in the 105th Psalm: “He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters. He was laid in iron; until the time that his word came, the word of the Lord tried him”.

But this was no “strange thing” that had happened unto him (1 Pet. 4. 12). This was the Lord’s way of trying his faith, and bringing him to such a natural impossibility of receiving the promised favour that, when it was brought to pass, it should be very clearly seen to be the Lord’s doing alone. So in the wonderful providence of God, there are put in prison with him two of Pharaoh’s servants, and these each have a dream, which Joseph is enabled to interpret; and it came to pass as he predicted, that Pharaoh’s baker was hanged, and the butler restored to his office. Yet the butler forgot Joseph for the space of two years, for the Lord’s time had not yet come. Joseph’s faith must be yet further tried, and his deliverance become yet more impossible. But when the time was fully ripe, what a clear and