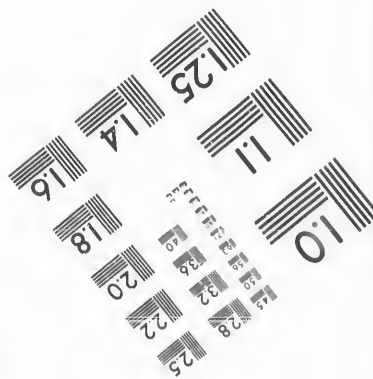
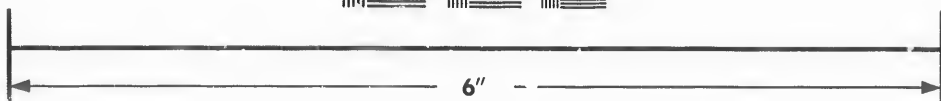
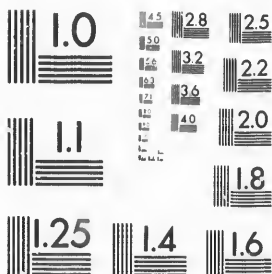


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

25  
28  
32  
22  
20  
18

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10  
57

**© 1987**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- |  |  |
|--|--|
| <input type="checkbox"/> Coloured covers/<br>Couverture de couleur   | <input type="checkbox"/> Coloured pages/<br>Pages de couleur   |
| <input type="checkbox"/> Covers damaged/<br>Couverture endommagée  | <input type="checkbox"/> Pages damaged/<br>Pages endommagées   |
| <input type="checkbox"/> Covers restored and/or laminated/<br>Couverture restaurée et/ou pelliculée  | <input type="checkbox"/> Pages restored and/or laminated/<br>Pages restaurées et/ou pelliculées  |
| <input type="checkbox"/> Cover title missing/<br>Le titre de couverture manque   | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées   |
| <input type="checkbox"/> Coloured maps/<br>Cartes géographiques en couleur   | <input type="checkbox"/> Pages detached/<br>Pages détachées  |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/<br>Encre de couleur (i.e. autre que bleue ou noire)   | <input checked="" type="checkbox"/> Showthrough/<br>Transparence   |
| <input type="checkbox"/> Coloured plates and/or illustrations/<br>Planches et/ou illustrations en couleur  | <input type="checkbox"/> Quality of print varies/<br>Qualité inégale de l'impression   |
| <input type="checkbox"/> Bound with other material/<br>Relié avec d'autres documents   | <input type="checkbox"/> Includes supplementary material/<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/> Tight binding may cause shadows or distortion<br>along interior margin/<br>La reliure serrée peut causer de l'ombre ou de la<br>distorsion le long de la marge intérieure   | <input type="checkbox"/> Only edition available/<br>Seule édition disponible   |
| <input type="checkbox"/> Blank leaves added during restoration may<br>appear within the text. Whenever possible, these<br>have been omitted from filming/<br>Il se peut que certaines pages blanches ajoutées<br>lors d'une restauration apparaissent dans le texte,<br>mais, lorsque cela était possible, ces pages n'ont<br>pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata<br>slips, tissues, etc., have been refilmed to<br>ensure the best possible image/<br>Les pages totalement ou partiellement<br>obscurcies par un feuillet d'errata, une pelure,<br>etc., ont été filmées à nouveau de façon à<br>obtenir la meilleure image possible. |
| <input checked="" type="checkbox"/> Additional comments: /<br>Commentaires supplémentaires:  | Pagination continued from vol. 3.  |

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

The copy filmed here has been reproduced thanks to the generosity of:

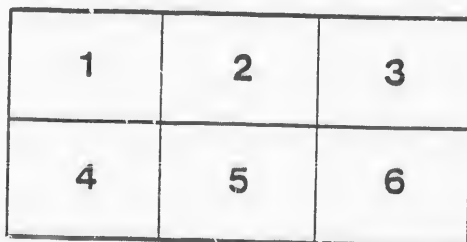
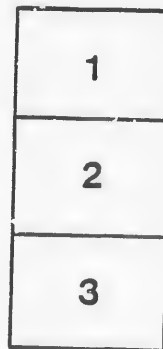
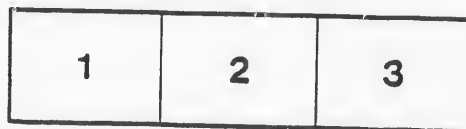
Musée du Château Ramezay,  
Montréal

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Musée du Château Ramezay,  
Montréal

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

THE  
DISPENSATIONS  
PROPHETICALLY AND DOCTRINALLY CONSIDERED;

BEING

A COURSE OF LECTURES

DELIVERED AT MONTREAL,

BY

W. C. BAYNES

AND PUBLISHED BY THE CONGREGATION.

---

FOURTH LECTURE.

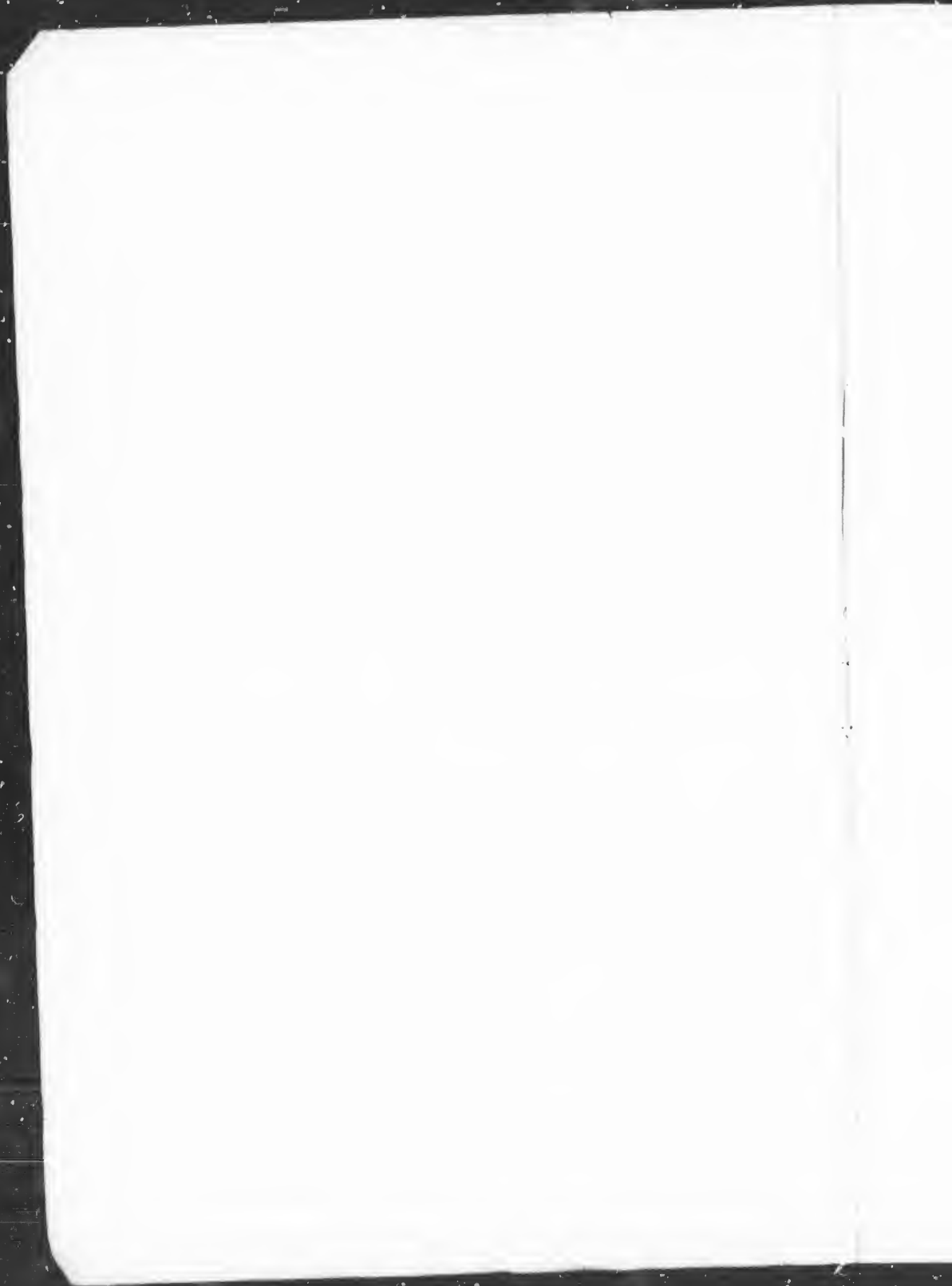
"THE PATRIARCHAL DISPENSATION."

---

Montreal :

PRINTED BY M. LONGMOORE & CO., AT THE MONTREAL GAZETTE STEAM PRESS.

1861.



## FOURTH LECTURE.

### "THE PATRIARCHAL DISPENSATION."

We are now to enter on the Patriarchal Dispensation, a name well adapted to the character of the record; for, as was explained of the word Genesis, as opening up the "birthday" of all things, so now of the Patriarchy, we have to trace the establishment of the Headships, or Prince of the families, of the earth, for the word Patriarch signifies "the head of the family." It is applied to Abrahim, as head of the Israelites; to David, as the head of the house or dynasty of David; to the sons of Jacob, as heads of the twelve tribes, &c. The events, therefore, of the dispensation are confined to the revelations communicated, and scenes transpiring among these ancestral princes or heads. How truly refreshing is the word with which the eighth chapter opens—"And God REMEMBERED Noah, and EVERY LIVING THING, and ALL CATTLE that was with him in the ark." All creation lives in the book of his remembrance. We see ourselves; He sees the boundless variety of every living, and therefore dependent, creature. How touchingly on this point does the Lord reason with Jonah: "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand (*i. e.* little children), and *also* MUCH CATTLE?" He who thinks that this poor, groaning, oppressed animal creation are subjects of indifference to God, and that they may be abused and destroyed by the master under whose dominion they are placed, will find that their Creator will exact a retribution for the wanton cruelty of their oppressors when they least expect it. But, with this new germ of the creation, a new chronology is established—"the former things have passed away," and the new things date with the new man: so in the 13th verse we read, "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark." As with the ante-diluvian world chronology takes its count from the birth of the *first man*, so now

they reckon from the birth of the redeemed *second man*. We find in the seventh chapter and 11th verse, that "the fountains were opened, in the *six hundredth year of Noah's life*, in the second month, the 17th day of the month; so in the passage before us, the date of the restoration of the earth—or, as it reads, "the earth dried"—was in the 601st year, 1st month, 1st day, the exact age of Noah. In the same manner, we shall find the Mosaic Dispensation commencing its count of the days of the year from the day of its deliverance (Exodus xii. 2): "This month shall be unto you the beginning of months; it shall be the first month of the year to you." So again in the finished work of redemption by Christ Jesus, the Holy Spirit reckons from the day of resurrection (Acts xiii. 33): "God hath fulfilled the same unto us their children, in that he raised up Jesus again"; as it is also written in the second Psalm, "Thou art my Son, *this day* have I begotten Thee." This is an interesting fact, as shewing that time has to do with man, and not with things; that the world was made for man, and not man for the world.

At the command of God, Noah entered the ark—"Come thou and all thy house into the ark"; and at the command of God he leaves it—"Go forth of the ark thou and thy wife and thy sons and thy sons wives with thee; Bring forth with thee every living thing that is with thee, &c. And Noah went forth" (16th and 17th verses). With what certainty we move when God calls! We may fly our RAVENS, and we may watch our DOVES, and gather our indications, but nothing stands in the place of God's own "Come thou!" and "Go thou!" And if we were more attentive to this still small voice of the word of God, we should hear less of indications, and more of positive commands.

It is blessed to see that the first recorded act of the patriarch of the human family, is that he "built an altar, and offered burnt offerings of every clean beast and of every clean fowl;" therein acknowledging his redemption by God, and testifying that the grace of God, and that alone, had saved this remnant out of the judgment of this great tribulation. And equally blessed is it to read in the 21st verse, that "the Lord smelled a savour of rest" (see margin), A SWEET FORETASTE OF CHRIST, that true burnt offering, which satisfies God and saves man, so that the Lord can say in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth"; and upon this, He establishes the covenant, "that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease"; and he gives the token—"I do set my bow in the cloud and it shall be for a token of a covenant



between me and the earth." Now, it is well worthy of note, that when the "door is opened in heaven" the first thing revealed is the throne, and "one that sat on the throne, who to look upon was like a jasper and a sardine stone: and there was a RAINBOW round about the throne;" the token of our covenant-keeping God (Rev. iv. 3). May not the children of God take up the language of David and say, "Although my house be not so with God (and whose house is?), yet he hath made with me an EVERLASTING COVENANT, ordered in all things and SURE: for this is all my salvation, and all my desire," &c. O, yes! "these sure mercies of David" are sealed to us, by an eternal covenant with the Father and His Son Christ Jesus, our glorious Head.

The 9th chapter gives the first promulgated laws concerning the future human family. After the blessing contained in the 1st verse, dominion is put into man's hands over the creation; but, on how different a tenure!—"The *fear* of you and the *dread* of you shall be upon every beast of the earth, and upon every fowl of the air: into your hand are they delivered." What an unenviable royalty! Surely man may well take the title given by Jeremiah (xx. 3) to the priest Pashur—"The Lord thy God hath called thy name Magor-missabib," *i. e.* "Fear round about." And so the dominion, instead of one of love, and the natural drawing of the creature to its protector, degenerated into what James calls (v. 7) "TAMING *every kind of beasts*, and of birds," &c. Mark the word "tamed," it tells the tale, how sin has brought in a thorough revulsion of feeling between man and the creation. But will it always be so? No! When He comes to whom the sceptre belongs, then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." Is there no happiness in the contemplation of the inauguration of this true "Gilgal" or "Revolution," the rolling of the reproach off the face of all people, this day, when nature shall glide again into its old Eden channel? How good and gracious of God, not to suffer man to pass altogether from the world with no record of him, but a "curse" and a "groan," a "fear" and a "dread" of him.

In the 3rd verse, the food of mankind is thenceforward described "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The difference in animals fit to eat, and not fit to eat, are fully described by Moses (Leviticus xi.) under "clean" and "unclean." We see the difference between the food raised for man in Eden (Gen. i. 29) and the enlarged permission in the verse just quoted; and some have supposed that it was not until

after the deluge that God allowed man to eat the flesh of animals. In the 11th verse Noah was at the same time enjoined not to eat the blood of any animal, as the blood was "the life thereof," and should be poured out before God who gave that life. Far apart from the time of this command we find the apostle, in Acts xv. 20, laying on the church of the Gentiles, and the brethren, an obligation not to eat of anything which was strangled or contained blood. So we see that God had not then blotted out the command given to Noah; and here arises a question, how far Christians are justified now in indulging their taste by eating blood, as is constantly done. I do not see the command revoked! Having thus explained why the blood, as the life, was in a sense consecrated to God, the sixth verse announces "And SURELY your blood of your life will I require. Whoso sheddeth man's blood, by man shall his blood be shed." And this is still further enforced in Numb. xxxv. 31—"Moreover ye shall take no satisfaction for the life of a murderer which is guilty of death: but he shall be surely put to death." The argument, therefore, upheld by so many, that the spectacle of capital punishment for murder is demoralizing, is for man to pretend to be wiser than God; and the solemn fact declared in the 33d verse—"For blood, it defileth the land! and the land cannot be cleansed of the blood that is shed therein, but by the *blood of him that shed it*"—is the true cause why we have witnessed in countries where the law of the land was made abortive to reach the guilty perpetrators, God has come in and slain his thousands. And whenever we shall witness the abolition of the punishment of death for murder, let that land expect that the Righteous Lord will become his own executioner; and woe to the people in such a case!

Thus have we set before us the opening scene of this new dispensation. "The earth that now is," emerging from its fearful baptism, is in itself typical of the yet future baptism by fire, announced by Peter (2 Ep. iii. 7), and of that "new heaven and a new earth wherein dwelleth righteousness." There has passed over 4210 years since this most fearful judgment, and men have gradually sunk into the predicted condition of the "last days," characterized as "saying, Where is the promise of his coming?" and "my Lord delayeth his coming."

Upon this scene, and under the fresh declarations of God's will to man (the law of creation, as it may be termed), the patriarch Noah is presented to us as the one in whom the dispensation is set up, but, as in the case of everything entrusted to man, failure immediately comes in; so it is humbling to read of this great "Preacher of Righteousness,"—this man, of whom it is said, as of his ancestor Enoch, that he "walked with God." "Noah began to be an husbandman, and he planted a

vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent." How terrible are the transitions of sin! As with the first parent, so with the second; "good for food" and "pleasant to the eyes" is enough to seduce him, and the process to sin is natural and easy—as St. James says (i. 14-15), "Every man is TEMPTED, when he is drawn away of his own lust, and enticed. Then WHEN LUST HATH CONCEIVED, it BRINGETH FORTH sin: And SIN, WHEN IT IS FINISHED, BRINGETH FORTH DEATH." How safe the instruction, therefore, "Abstain from all appearance of evil"! (1 Thess. v. 22). But the beginning of sin, like "the beginning of strife, is as when one letteth out water." God alone knows when it will stop; and in this lamentable debauch, the dire effects of it are seen to this day. Noah, descending from the dignity of his high and distinguished character, gives the opportunity for the first daring outrage on the reverence due to a parent from his child; and Ham mocked his father's nakedness. The failure now assumes a shape in which judgment must come in; the patriarchal government is dishonored; the first great law of nature had been scandalously insulted; and Noah rising, as the representative of this Divinely-honoured relationship, pronounces the withering curse that has clung unto Canaan and his seed for ever—"A servant of servants shall he be unto his brethren." And the doom of servitude has been the portion of the children of Ham ever since; and even the mild and merciful doctrine of the gospel, professedly adopted by Christendom, has not yet succeeded in persuading the sons of Japhet to ameliorate its severity. This prophecy for four thousand years has gone on, rather growing in intensity than diminishing; and I should not feel justified in passing from the subject without earnestly asking the consideration of my brethren to the too-well-established fact, that not only the FIRST GREAT SIN and ITS CURSE, committed on the "earth that now is," was traceable to the sin of drunkenness, but that the long black catalogue of crimes, of deepest dye and most revolting character, that has disgraced humanity, with all the deadly results that have flowed therefrom, for the most part owe their origin to the indulgence in this fatal lust. And if there is any sincerity in the oft-repeated prayer, "lead us not into temptation," let it be remembered that they are entering into temptation when they look on "the wine when it is red, when it giveth its colour in the cup; at the last it biteth like a serpent, and stingeth like an adder." Methinks that, as the lip touches the brim of the glass, their ear may hear the dull echo of the groan of 4000 years of slavery; while the long array of victims to this sensual Moloch pass before them,—the murderers and the murdered, the adulterers and their dupes, the seducers and their ruined,

the broken-hearted wives, the distracted mothers, the diseased, famished and deformed offspring;—there they are! a pyramid worthy of 'the kingdom of darkness,' a holocaust to Satan.

As the first part of this triple prophecy has had a literal fulfilment, so also we see by the xi. 10-32, that the descendants of Shem were the blessed of the Lord, and God was pleased to reveal himself as the God of that especial family, by which He is designated by our Lord Him-elf (Matthew xxii. 32), "I am the God of Abraham, and the God of Isaac, and the God of Jacob"; also Exod. iii. 6. And very remarkable is it to trace, that the destiny of Japhet has also had a very precise and very full accomplishment—"God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant." I need only say, that the boast of one of the families of Japhet—that to which we belong—is, that the sun never sets on our dominions; equally true is it that his dwelling is in the tents of Shem, and that Canaan is his servant. Thus, we meet with a very ancient prophecy having a clear, continuous, and literal fulfilment; and it is important that we mark this fact, for by the impression made upon our minds by the gradual unfolding of the counsels of God, we become imperceptibly schooled to the simplicity of little children, and our hearts are established in the faith of revelation.

The 10th chapter enumerates the heads of "the families of the sons of Noah after their generations, in their nations: and that by these were the nations divided in the earth after the flood" (32d verse), of which we may remark here, that, in this sub-division of the families of mankind, an over-ruling power was exercised, and a plan ordained consistent with God's future purposes concerning the children of Israel, and which is related by Moses (Deuteronomy xxxii. 8), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," so that their future locality and the important part they were to act in the world's history was decreed from the beginning, and, as I shall shew you, is still to form the centre of the world's destiny in the future. Let us not, therefore, be surprised when we come to the dispensation more peculiarly dealing with Israel's future history, to find that the earth's long looked for blessings, and the glory of the millennial age, only get their fulfilment when that prophecy meets its accomplishment: "In that time shall the PRESENT BE BROUGHT unto the LORD of Hosts of A PEOPLE scattered and peeled, and from a people terrible from their beginning hitherto; a nation METED OUT and trodden under foot, whose land the rivers have spoiled to the place of the name of the LORD of Hosts, THE MOUNT ZION" (Isai. xviii. 7).

The occasion of this sub-division of the families of the sons of Noah is related in the 11th chapter; and, as far as the declared purport announced on the plains of Shinar informs us, these three elements in their design are prominent: defiance of God,—vain glory,—and confederacy,—the three ingredients that constitute now as then, the rebellion of mankind: “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” We read in the subsequent verses how God regarded this transaction, and broke up their confederacy. “And the LORD said, Behold the people is one, and they have all one language; and THIS THEY BEGIN TO DO, AND NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. And the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel (or Confusion), because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of the earth.” The summing up of God, of the work of this confederacy, was—“Now, nothing will be restrained from them which they have imagined to do.”

It would be difficult to find a sentence more explanatory of the character of the present times than this very description. It is the vaunt of the present age, the gigantic proportions and novelty of its enterprises. When Morse succeeded in transmitting electric fluid without any perceptible difference of time, along wires extended over many hundred miles, was not the boast of some of the public prints that they could answer in the affirmative the question to Job?—“Canst thou send lightnings, that they may go, and say unto thee, Here we are?” I ask any honest man, What said the builders of Babel worse than that? and further, Who will assert that ANY undertaking, if there is a possibility of accomplishing it, would not readily find its zealous supporters in the wide range between aeronautic to submarine experiments, from sailing in the air among the clouds, to searching the treasures of the deep ocean? and what is this but “now nothing will be restrained from them which they have imagined to do.” WHAT NEXT? is the proverb of the day, put by all, with a sort of satisfactory chuckle, as some new discovery is heralded, detailing an account of some instrument destined to mow down thousands, and eulogized as a “perfect volcano, a genuine infernal machine,” (see *New York Jour. Com.*); or the proposal of some colossal palace to receive the works of this inventive age, an international glorifi-

cation of the genius of mankind, where they may worship the works of their own hands, and, as the "toes" of the great gentile "image," rejoice as "the head of gold" did before them. "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" and this brings me to the judgment on these first pioneers in Babel-building, a name which God has stamped ever since upon everything of the world and its vain glory.

Babel is the name of the first city of the first "mighty persecutor before the Lord," (Gen. x. 10). It was "a goodly Babylonish garment," that, as an "accursed thing in the camp," brought ruin on Achan and defeat on Israel (Joshua vii.) Babylon is "the head of gold" of "the times of the gentiles;" of which image we are "the toes" (Dan. ii. 31-45). It is the same character portrayed at the close of the gentile times (Rev. xviii.), when "in one hour so great riches" are doomed "to come to nought." Babel, or confusion, is the name of all that the world glories in; contrasted with which, Jerusalem (which signifies "possession of peace") is the place where God has "put his name on earth," and by which he calls the heavenly mansions (Rev. xxi. 2). The punishment of confounding "the language of all the earth," the effect of which has been "diversity of tongues and languages," has doubtless operated in estranging the families of man, and has placed an almost insurmountable barrier to their intercourse. But while, on the one hand, many have deplored the calamity, it has nevertheless worked as God designed it should, in checking those confederacies which ultimately are fomid involving the nations in one vast ruin (Rev. xvii. 12-17, and xix. 19). Diversity of tongues, then, is another of the humiliating badges of our sins, and God's just punishment thereof, which we are doomed to carry about with us to our shame; and it is worthy of remark, that when the promulgation of the gospel became the purpose of God, he did not restore man to a uniform language, but gave a miraculous gift, whereby the early evangelists were able to address the heathen in their own tongue. This Pentecostal gift, recorded in Acts ii. 10-11, drew forth the question from the devout men come to Jerusalem for the feast, "from EVERY NATION UNDER HEAVEN,"—"How hear we every man in our own tongue, wherein we were born, the wonderful works of God?" And they were all amazed, and were in doubt, saying one to another, What meaneth this? To which the Apostle Peter replies by declaring that the prophecy of Joel ii. 28 was about fulfilling: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my

servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Partially this began to be fulfilled eighteen hundred years ago: how near we may be to the full accomplishment is known only to Him who keeps the times and the seasons in his own power (Acts i. 7). My design in reverting to this wonderful scene, is to draw your attention to the links of the unbroken chain of the things that have been, are, and shall be hereafter, and to which, in their proper place, we shall again return.

Thus has been recorded the history of the great apostacy in the Patriarchal Dispensation, and the declension from bad to worse is briefly given by the Apostle Paul (Rom. i. 21): "Because that *WHEN they knew God*, they glorified him not *AS GOD*, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts," &c. At the 11th chapter of Genesis and 9th verse— "And from thence did the Lord scatter them abroad upon the face of all the earth"—the curtain drops on the gentile history, and the word of God from thenceforth deals only with the history of Shem and his descendants in the line of Abraham, taking no further notice of the nations than just so far as Israel becomes concerned with them, either in conquering them, or being punished by them; and they are only reverted to, to enunciate the history of this one family, that groweth up into a nation: until at the rejection of their Messiah, and the subsequent refusal of the offer of reconciliation, the apostle, in Acts xiii. 46, leaves them with these words, "Seeing ye put it from you, and *judge yourselves unworthy of everlasting life*, lo! we turn to the gentiles." And from that period the New Testament is a series of communications to churches, called by grace out of the nations.

But, as with this feature of APOSTACY so marked in all dispensations, so also THE ELECTION ACCORDING TO GRACE is equally prominent. And the 12th chapter gives us the call of Abram: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will

shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." And here we have not only the special blessing to Abraham and the nation that should spring from him, but the renewal of the prophecy of that universal blessing through the PROMISED SEED. Nor is the call of Abraham to be ascribed to anything but pure grace on God's part—"Not by works of righteousness which we have done, but according to his mercy he saved us." And Joshua reminds his descendants of this (chapter xxiv., 2d verse): "Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood (Euphrates) in old time, even Terah, the father of Abraham and the father of Nachor: and *they served other gods*. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan." This unmerited, pure, and unconditional grace is the ground of all the Apostle Paul's arguments for the restoration of the children of Israel to the land promised to their fathers; and which promise, he maintains, could not be done away by a conditional law, delivered 430 years after an unconditional promise (Gal. iii. 16-18), to which we shall more particularly refer when on the subject of the restoration of Israel and the blessings on the gentiles through THE SEED, Christ Jesus, "with the promise of the Spirit through faith." The history of Abraham and his descendants are so rich in type that one might safely say, that God had rehearsed in that family almost all the then to be events bound up in the gospel of Christ; and that he experimentally made the patriarchs and elders of Israel pass through, in figure, the mysteries which were kept secret, till revealed by the apostles and prophets; and it is now our high and blessed privilege, with the two testaments in our hands, to delight and feast our souls with the comparison of things new and old; and, with the map of Christ's finished work and future glories in our hand, we rise from the examination of the model, confessing in the words of Isaiah that His name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Under God's especial care and call, Abraham enters the land of Canaan, and no sooner is he come thither than the Lord appears to him with renewed promises of blessing; and on this further revelation, the patriarch builds an altar to the Lord where He had appeared unto him, and thereby consecrates a memorial to the Divine presence. The scene opens well, and bids fair; but, as in the preceding instances, where the Lord opens up a new order of things, and puts man in the responsible



place of witness, no sooner is he intrusted therewith, than, on the first trial of his faith, he fails (a fact evidently designed to teach us, that, short of Christ, we may look for no perfection). So with the venerable patriarch. And thus in the same chapter that relates the renunciation of home, kindred and nation, at the call of God,—at the further trial of his faith, but without the command of God, he goes down into Egypt for help, and there denies his wife, to save his own life. Now, when we know from the scripture that Abraham and his wife are together a type of Christ and his church, as Romans iv. 16, and 1 Peter iii. 6, and also the Galatian epistle plainly reveal to us, the failure assumes a shape not alone of a mere human subterfuge, but stands out in most instructive and remarkable contrast to the Anti-type, even Him who in the place (Rev. xi. 8) “that is spiritually called Egypt,” suffered death for his body the church, and proved that “having loved his own which were in the world, he loved them unto the end,” and laid down his life for her sake.

There is not a line in the record of the history of the patriarchs that does not contain food for contemplation; but as I am not engaged in an exposition of Genesis, but am rather designing to bring forth exclusively those prominent events which prefigure the prophetic history of their descendants, and carry the impress of the great doctrines we have already considered, I shall call your attention to those parts alone which are clearly typical. There is a mystery, which I think the gospel unfolds to us, that lies at the bottom of that prophecy in Hosea xi. 1: “When Israel was a child, then I loved him, and called my son out of Egypt”; and which seems to meet a fulfilment, in three distinct instances—first, in the return of Abraham out of Egypt, that we have now to consider; secondly, in the great exodus of the children of Israel; and thirdly, in the application of the same passage by the Evangelist Matthew (ii. 13–15) to our Blessed Lord, when, as an infant, he was taken into Egypt to escape the persecution of Herod, and on his return at the death of that tyrant, who is the type of the Anti-Christ, the blasphemous king who makes war against the Lamb and the saints, it was fulfilled, “WHICH WAS SPOKEN OF THE LORD, by the prophet, saying, Out of Egypt have I called my son.” There is a fact that seems to identify Abraham with this prophecy, as a matter of chronology also; for, unless we count the period of the servitude of Israel’s bondage of 430 years (Gen. xv. 13, Exod. xii. 40), from the year that the patriarch Abraham went into Egypt, we are driven to the conclusion which some able advocates have maintained, that the present “Anno mundi” is considerably in advance of the vulgar date which heads our Bibles. For if, according to that count, Abraham came out of Egypt 1921 years before Christ, and Israel

1191 years before Christ, then it takes all that period to give us the 430 years; and confirms one in the opinion of the remarkable union of the types with their anti-type. But, we may inquire, What is the mystery of this Egypt? this "furnace of affliction"? (Isa. xlviii. 10). If it be not "the sufferings of this present time," our portion in this world, for in the world we suffer persecution (that is, "if we live godly in Christ Jesus"); but we know that this place is not our rest, and that the call of God is "out of Egypt." As then Israel had her Egypt, so the church has her Babylon; and the command of God to both was, and is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). Thus, as in the figure, "Abraham cometh up with his wife out of Egypt unto Bethel," which signifies "the house of God," "where his tent was at the beginning," "unto the place of the altar." So of the anti-type—as the "Song of Solomon" (viii. 5) anticipatly exclaims of Christ and his bride, "Who is this that cometh up from the wilderness, leaning upon her beloved?" And whither are they going? to "the place where he was before" (John vi. 62). The true Bethel, or "house of God," where his habitation was from "the beginning," the Father's house of mansion, of which he says, "I go to prepare a place for you, that where I am, there ye may be also." What can the heart want more than this?

The next scene to which New Testament reference is made, occurs in the 14th chapter; and the Apostle Paul takes occasion to contrast therefrom the priority and superiority of the Melchisedec Priesthood over the order of Priesthood *then* in existence—the Patriarchal—as well as that which was *afterwards* set up in the family of Aaron. The circumstances that led to the appearance of this illustrious stranger were as follows:—On the separation of Lot from Abraham, arising out of the abundance of their substance wherewith the Lord had blessed them, Lot, to whom the choice of locality was given—allured by the rich pastures that fringed the Jordan and ran in plains over that tract that now forms the Dead Sea, where once stood Sodom and Gomorrah, and the cities of the plain, "well watered everywhere as the garden of the Lord,"—removed east, "and pitched his tent *toward* Sodom." Happy for him if he had never got nearer! but, in the 12th verse, we read that "he dwelt in Sodom." Now, the very character of this family was to have been pilgrim separation, as we read in Heb. xi. 9-13, "Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," confessing "that they were strangers and pilgrims on the earth." The chapter we are now considering introduces a conflict between certain five kings and their army, and four invading kings and

their army (8th and 9th verses),—an account of a warfare that would have for ever been buried in oblivion but for the bearing it had upon the history of God's people. The success that followed the arms of the king of Elam over the tributary kings appears to have attended him in the victory he gained over the kings of the plain; but having, in the spoils captured at Sodom, put his hand on "one of God's little ones," the quarrel now takes a different shape. With total insouciance Abraham may see Chedorlaomer triumphing over the kings of the mountains and the kings of the plain, and might say, "Let the potsherd strive with the potsherds of the earth"; but when their strife infringes on, "touch not mine anointed and do my prophets no harm," 'tis time to interfere. And God proves "how one can chase a thousand, and two put ten thousand to flight." So Abraham the Hebrew, when he heard it, "arms his trained servants, born in his own house" (14th verse), like the army of Him who is called "Faithful and True"; they are all his own white-clad multitude, born in his own house, who go forth to war, led by the Conqueror (Rev. xix. 14); and for the same purpose, to recover this "kinsman according to the flesh who are Israelites," out of the hand of the oppressor with his confederate kings. A comparison of such scriptures as we shall, in course, consider (such as Daniel xii. 1, Zechariah xiv. 3-5, Isaiah xxxi. 4, 5, &c.), will at once shew the typical character of the present scene. Nor should this be considered as at all constrained; for on what other data, than the prefiguring of the future deliverance of the remnant taken captive in the "great city, which spiritually is called Sodom," as described in the above quoted portions of the prophets, can it be supposed that the appearance of the mysterious stranger, Melchizedek, in the hour of victory, could possibly otherwise refer. The Apostle Paul (Heb. vii. 1) says, "This Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." And he adds—"Now consider, how great this man was!" First, in the holiness of his name, "king of righteousness"; then, in the dignity of his title, "king of peace"; then, in the mystery of his birth, with an unknown genealogy, "without father, without mother, without descent, having neither beginning of days nor end of life"; and lastly, in the eternal character of his priesthood, "abideth a priest continually," the whole combined being discoverable in no other one than "the Son

of God." And equally significant is the time of his appearance, at the crisis of the triumph of the patriareh, "returning from the slaughter of the kings,"—type of that power and that day, "when the feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." Now, what is the mission of the holy stranger? To bless and crown the victory with his presence. And in what manner? As "priest of the Most High God," he brings forth BREAD and WINE, the significant emblems of *that* sacrifice which it was the purpose of God, in his good time, to manifest. "And he blessed him, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand. And Abraham gave him titles of all." Now, the apostle takes occasion from this to shew that herein was a type of a higher priesthood than the existing patriarchal, of the dispensation we are now considering, and also of the Aaronic which sprung from this, for "Levi also, who receiveth tithes, paid tithes in Abraham; For he was yet in the loins of his father, when Melchisedec met him." And the superiority is still further acknowledged, for the one who "had the promises" with reverential meekness receives the blessing, "and without all contradiction (says the inspired writer) THE LESS IS BLESSED OF THE BETTER." The argument is so conclusive as to need no further comment; therefore we infer that in this remote age God was pleased to reveal in type the higher and more important functions pertaining to a future revelation, and manifest in Melchizedek, the great High Priest of our profession, CHRIST JESUS.

It would be also well to state, that upon the false deductions founded upon this scene, and the comment in the Epistle to the Hebrews alluded to, that the imposing structure of a reigning Christianity has been built; for the Roman hierarchy asserts its Melchizedek Priesthood, and therefore maintains that "once a priest ever a priest," or, as she would quote, "abideth a priest continually"; and, proceeding further, sets up a sovereign priesthood, and makes the Pope a Melchizedek, or Sovereign Priest, a king and priest upon his throne, and demands tithes upon the superior claim of the higher priesthood over the former, and that the right, of *the tenth of all*, belongs to her in this capacity.

Now, there is nothing in which a correct view of the character and distinctions of the dispensations so materially assists a Christian as in judging questions of this sort; and indeed I may say that no one can meet the plausible and, seemingly, conclusive arguments drawn for their pretensions, but one acquainted with the dispensations. It is a scriptural and tenable position, a priest and king upon his throne, receiving the

honors and titles of this world. And the great error is not in the doctrine, but, like the Corinthian Church of old, in ante-dating the period of its fulfilment, as Paul charges them (1 Cor. iv. 8) with "REIGNING AS KINGS WITHOUT US." And how does he correct that church? By saying, Beloved, ye have greatly erred in this matter: the Church of Christ is not born to reign? By no means. On the contrary, he exclaims, "I would to God ye did reign, that we also might reign with you." His opposition is not to the FACT, but the TIME. If THIS was the DISPENSATION OF REIGNING "AS KINGS AND PRIESTS UNTO GOD," which, with a weary groan, he could say, "I would to God it was," then we and all "the royal priesthood" would be reigning also. The Church of Christ is made by Christ "kings and priests unto God and his Father" (Rev. i. 6). And in this Melchizedek character, in the 5th chapter and 9th and 10th verses, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH."

Let me ask you to remark, it is not said, "are reigning on the earth," but "*shall* reign on the earth"—it is anticipative. The power of the reign of Jesus Christ and the Church is future. It was said of Jesus in RESURRECTION, "THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE" (Acts xiii. 33); "For he testifieth, Thou art a priest for ever after the order of Melchisedec" (Heb. vii. 17). And it is in the coming Millennial Dispensation it meets its fulfilment, when, as Zechariah (vi. 12) prophecies—"And speak unto him, saying, Thus speaketh the LORD of Hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a PRIEST upon his throne: and the counsel of peace shall be between them both." As also the Angel Gabriel announced at his birth (Luke i. 32), "And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." "To perform the mercy," said Zecharias, "promised to our fathers, and to remember his holy covenant; THE OATH which he sware to our father Abraham, That he would grant unto us, that WE BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES might serve him without fear, in holiness and righteousness before him, all the days of our life";—passages of scripture that are so continually wrested out of their connection, that they cease to be of any service to

Christians in refuting the errors to which we have alluded. But, as this will pass under review in its own place, I forbear to add more here on the subject. Before closing the scene of the 14th chapter, let me draw your attention to a point of beautiful and holy import in the broad line of distinction, that comes out in such grand contrast, between the design of these confederate kings and "Abram of the Most High God." The former had gone to war to take a spoil, and to enrich themselves, but the latter had fought the battle of the Lord, to deliver the servants of the Lord, his kinsmen; and therefore when Sodom's king would proffer him the spoil, Abram said, "I have lift up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, 'I have made Abram rich.'" This is what Paul calls "a godly jealousy." The friend of the possessor of heaven and earth must see that no hand interferes to mar the purpose and glory of God. I am a monument, the patriarch might say, of what God's grace and free gift can bestow on man, and I must take heed that no one through me mixes up the name of the king of Sodom and the King of Glory, or ascribes to Cæsar what only belongs to God. How refreshing to see this plain principle thus early marked in scripture history; and how clear it is, that had the Church "abode in the goodness of God," and not gone down into Egypt, but stood in her separate character, as a "city set upon a hill," she would never have lent herself to be supported and enriched by the world. And it is worthy of note that the very argument that Abraham used, NOT to touch anything that belonged to the king of Sodom, because that God was possessor of heaven and earth, is now used by Christians to take help from the world: for, say they, "everything that the wicked have belongs to God." But depend upon it, "the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 14, &c.)

The 15th chapter opens with the confirmation of God's promises to Abram, revealed to him in a vision. And when the patriarch would remind God that all his promised blessings, and the land he had ordained for him, were of little use, saying he was childless, and had no heir, but the faithful "steward of his house,"—this immediately calls for a farther confirmation of the gracious promises of God, and another trial of the faith of Abram. "Look now toward heaven, and tell the stars, if thou be able to number them: And he said unto him, So shall thy seed be. And he believed in the LORD, and he counted it to him for righteousness." Now, the Apostle Paul expressly refers to this scene, in Romans

iv. 3, when expounding the doctrine of justification by faith; and it will greatly help us, to consider the circumstances under which this faith became exemplified. In the 18th verse the patriarch is represented as one "who against hope believed in hope," which is explained in the next verse—"And being not weak in faith, he considered not his own body now dead, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what HE had promised, HE was able also to perform. And therefore it was imputed to him for righteousness." And what have we taught us here but the utter renunciation of all hope from the flesh? Let me remind you we are considering types, and comparing them with their anti-types. This holy man has practically to learn that the promises of God are beyond the flesh altogether; and therefore as the promise is a son, God waits till, as the apostle says in Hebrews xi. 12, "There sprang even of one, and him *as good as dead*, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Hope, according to nature, is at an end; and, where hope in nature stops, hope in God begins. And this is called hoping against hope, believing "God, who quickeneth the dead, and calleth those things which be not as though they were." As long as nature gives hopes, man will cling to it. Therefore, God removes this prop; and faith, which is the gift of God, comes in, and, staggering not at the promise of God through unbelief, gives glory to God,—believing that what he has promised, he is able also to perform.

The first great promise of a Deliverer as the seed of the woman was now declared to be centred in a certain family. Abram's seed was to be the one in which all the families of the earth were to be blessed; and therefore it was esteemed the greatest misfortune to an Israelitish woman to be childless. But, while the promise of the great Deliverer was announced to this family, there was an all-important doctrine to be taught with it; and that was, the miraculous conception of this child. Now, there was no way to practically teach this lesson but to bring nature to a hopeless condition. Consequently, whenever an especial revelation of a child to be born for some great purpose of God is given, it invariably is announced as coming from the barren womb. Here God at once teaches that he is the quickener of the dead; and man looks out of nature to that which is above nature. In all the types of Jesus Christ, where this essential point is part of the doctrine, it is to be observed. For example: Sarah is barren because the child of promise, Isaac, is to be born; Rebecca is barren, for Jacob is to be born; Rachel is barren, for Joseph is to be born; Manoah's wife is barren, for Samson has to

be born; Hannah is barren, for the prophet Samuel is to be born; Elizabeth is barren, for the forerunner, John, has to be born; and the Virgin conceives, and Christ is born. And what is the anti-type of all this? THE GRAVE; and the resurrection of HIM, of whom it is written, "Thou art my Son, THIS day have I begotten thee."

But, while the BARREN WOMB is the type of the grave, the BARREN WOMAN is the type of the CHURCH; "for it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH AN HUSBAND. NOW WE, brethren, *as Isaac was*, are the *children of promise*" (Gal. iv. 27);—as if he had said, Israel, born in the flesh and numbering a seed as numerous as the "sand of the sea-shore," married and blessed with children, as it is written, "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. ii. 2). She, with a progeny "like the stars of heaven for multitude, has an offspring inferior and fewer than the Church, who, though so long refrained from bearing, has been by the Spirit of God made the mother of "a multitude that no man can number, out of every kindred, and tongue, and people, and nation, so that the desolate hath many more children than she which hath an husband."

The PROMISED HEIR is the type of CHRIST, as "the FIRST-BEGOTTEN OF THE DEAD" (Rev. i. 5, Col. i. 18); and "the first-born among many brethren" (Rom. viii. 29). But John says of the children of promise (1 Ep. iii. 1), "Beloved, NOW are WE the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." So then, as James adds (i. 18), "Of HIS own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." And whence come they? and in what order? "Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. xv. 23).

The whole of the argument of justification by faith, as I observed before, is illustrated by St. Paul upon this important type. After shewing us Abraham's faith in believing in the Quickening God, he adds that the righteousness attributed to Abraham for his confiding trust, was not written for himself alone, but for us also, if we exercise the same faith, and believe that out of the hopeless grave, that received a dead Jesus, God the mighty Quickener has raised him from among the dead; as the 24th verse reads—"And for us also, to whom it shall be imputed, IF WE BELIEVE ON HIM THAT RAISED UP JESUS OUR LORD FROM THE DEAD." So again in the 10th chapter, 8th and 9th verses, summing up the gos-



pel, he says—"That is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED."

But, it is equally true that every heir of God is in himself made an individual type of the same truth. A sinner is represented as in a state of death (Eph. ii. 1), "dead in trespasses and sins." He is then represented as quickened by God—"Even when we were dead in sins, hath quickened us together with Christ" (5th verse); and then the Holy Ghost addresses him as "alive from the dead" (Rom. vi. 13). And the Divine character of this birth is described also—"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever" (1 Peter i. 23). Henceforth, therefore, this "new-born Babe" is regarded as in resurrection; and the exhortation is, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1). Therefore out of the death of sin, the grave of nature, springs forth at the command of God a "new-born babe," "begotten of God," "created anew in Christ Jesus," "by the grace of God" "through faith, and that not of yourselves—it is the gift of God," "lest any man should boast."

In the 7th verse, God having reassured Abraham that the land wherein he sojourned should be given him for an inheritance, he asked of God whereby he should know this; and God, in reply, commands him—"Take for me an heifer of three years old, and a she-goat of three years old, and a turtle-dove and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not." Now, we find the clearest explanation of this ceremony in Jeremiah xxxiv. 18, from which we gather that the ancient way of entering into a covenant or oath was to prepare a ceremony as above described, and the contracting or vowing party passed between the pieces and pronounced the oath or promise; and the verse now alluded to explains the force or meaning, "And I will give the men that have transgressed my covenant, WHICH HAVE NOT PERFORMED THE WORDS OF THE COVENANT WHICH THEY HAD MADE BEFORE ME, WHEN THEY CUT THE CALF IN TWAIN, AND PASSED BETWEEN THE PARTS THEREOF, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven and to the beasts of the earth";—as if the contracting parties had said, We cove-

nant to perform such and such things, and, upon failure thereof, "may God do so to us, and more also," as these victims are given to the birds of the air, and to the beasts of the field. Now, the Apostle tells us (Heb. vi. 16-18), "For men verily swear by the greater: and AN OATH for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie (the oath and the promise), we might have a strong consolation," &c. One is almost confounded at the incredible condescension of God to stoop down to our infirmities, and use means to assure our faith and strengthen our confidence, as if he were such an one as ourselves. So at eventide, as the presence of the Holy One is to become manifested, human nature trembles at the solemn approach, and a deep sleep and a horror of great darkness fell upon Abraham. We are forcibly reminded of the same scene when the favorite three were taken to Mount Tabor, and He was transfigured before them; and, as the Evangelist relates, that they were heavy with sleep, and of the fear that came upon them as they entered into the cloud, ere they heard the voice of God. In the 13th verse to the 21st, he is foretold the history of himself and his descendants, with the ultimate boundary of their possession, from the river of Egypt to the River Euphrates; which had its first actual fulfilment in the reign of Solomon (1 Kings iv. 21, 2 Chron. ix. 26), "And he reigned over all the kings from the River (Euphrates) even unto the land of the Philistines, and to the border of Egypt." This boundary, with the fact of the overthrow of the TEN KINGDOMS enumerated in the 19th to the 21st verses, are clearly typical of the period when the TEN KINGS and their armies being subdued, Israel is planted in her own land to be plucked up no more for ever; under the king who shall sit on the throne of David, and rule over the house of Israel for ever (Rev. xiv.)

"And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." These are the two revelations of God. He is "a smoking furnace"; as the Apostle says, "Our God is a consuming fire"; and he is a "lamp of fire," "the true light, which lighteth every man that cometh into the world" (John i. 9). Under what aspect is this mighty God regarded by you? Is He a lamp to your feet and a light to your paths? Is he made unto you "wisdom, and righteousness, and sanctification, and redemption"? Or is he a smoking furnace, to consume you as an adversary? Israel proved him in these two characters,—her Deliverer and her Avenger.

No sooner has God thus revealed his purposes to the children of Abraham, "according to the flesh," than the type of this generation is immediately brought before us; and "Hagar, the bond-maid," is given to Abraham by the impatient Sarai, that, as she says, "that I may obtain children by her." Now, there was a purpose in all this, as we shall presently see, when the Apostle unfolds what he calls the "allegory," or type, attached to the history of these two women and their two sons. But, let us observe the first part of this allegory. For, as the bond-maid is the first to give birth to a son, and that in the ordinary course of nature, so "this Agar, which is Mount Sinai in Arabia, and answereth to Jerusalem THAT NOW IS, and is in bondage with her children" (Gal. iv. 25), has precedence in point of development over the offspring which is by promise; because the order is first, that which is natural, and afterwards that which is spiritual. In other words, the purposes of God concerning the Jewish nation had a prior manifestation to the purposes afterwards revealed concerning the Church, or heavenly people, as I have shew'd above. And as it was the especial purpose of God to manifest this in the descendants of Abraham, he is represented as the Father of the Circumcision, or Sinai family, whose covenant was in the flesh, and the Father of the Children of Faith; so that he might represent, in type, "THE FATHER OF US ALL." And from him proceed the two great families,—the Earthly and the Heavenly. The Heavenly Bride, and the Earthly Queen; the former adorned with heaven's spotless purity,—the "white robe," "which is the righteousness of saints"; and the latter with earth's magnificence,—the Queen shall stand in gold of Ophir; "she shall be brought unto the king in raiment of needlework; her clothing is of wrought gold" (Ps. xlv.)

Ishmael, the type of the Jewish nation, being born, the 17th chapter opens with another most gracious manifestation of the LORD to Abram, who reveals himself as the Almighty God, and calls on the patriarch to "walk before him and be perfect" (LXX., *ameiptos*, "blameless"; see Luke i. 6; Phil. ii. 15, iii. 6; 1 Thes. iii. 13). "And Abram fell on his face, and God talked with him." How instructive is this! The ground of communion with God is holiness. "If we say that we have fellowship with him, and walk in darkness, we lie" (1 John i. 6). The terms of communion with God are not altered; it is still "Walk before me and be blameless." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us." So we see that the word "blameless" does not mean "sinless," but rather, as the margin renders it,

“upright, sincere”; nor, indeed, does the word “perfect” (*teleios*) signify sinless either, although it has been thus wrested by Armenian teachers, but is a term of maturity or growth as opposed to (*paidia*) “little children.” Thus Paul says, in 1 Cor. xiv. 20, “Brethren be not children (*paidia*) in understanding, howbeit in malice be infants (*népiazete*), but in understanding be *men* (*teleioi*).” And Greek writers use the word in the same sense. In Hebrews v. 13-14, “For every one that useth milk is unskilful (or has no experience in the word of righteousness): for he is a *babe* (*népias*), but strong meat belongeth to them that are of *full age* (*teleion*), even those who by reason of use have their senses exercised to discern both good and evil.” (“Raphelius says that Polybius applies it figuratively to the mind.”—*Park.*) In the famous passage (Matt. v. 48), “Be ye therefore perfect, even as your Father which is in heaven is perfect,” I recopy a quotation of Bishop Sherlock, “who observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and, with respect to its objects, as large as God’s is,”—as in Luke vi. 36, “Be ye therefore merciful, as your Father also is merciful”; with which the context fully agrees, as the 47th verse shews the contracted character of that love which only “salutes your brethren,” and the exhortation is to a godlike philanthropy.

Having declared the nature and extent of the covenant, the Lord proceeds “to call the things *that are not*, as though *they were*,”—“Thy name shall no more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be (mar.) And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION, and I will be their God. And this is my covenant which ye shall keep, between me and you and thy seed after thee: every man child among you shall be circumcised.” Let me particularly call your attention to these three points: it was an *everlasting covenant*, an *everlasting possession*, and a *sign with a people in the flesh*; from which it is evident that an everlasting covenant, voluntarily made on the part of God, with a people not yet born, cannot be broken; that an everlasting possession must be as enduring as an everlasting covenant; that, therefore, there will be a future and eternal possession of the earth after her baptism of fire; and that the possession of such an earth, or portion thereof, will be the abode of the literal redeemed seed of Abraham. And to this our Blessed

Lord alluded, when, on being questioned by Nicodemus, he tells him—“If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things.” He had just communicated the fact, that, to enter the earthly kingdom, “a man must be born from above.” How much more, then, the heirs of the heavenly glory!

From this most important chapter, also, the Apostle Paul draws the contrast between the blessedness of righteousness by faith and the *prodon of sins as a result*, with the inefficiency before God of a justification by works; for he shews, in the first place, that the former is “reckoned of GRACE,” but the latter of “DEBT.” The one is imputed to me; the other is a duty, never performed, and, if even capable of being performed, only ranks me as an unprofitable servant,—as our Lord says, “Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” The question immediately arises—Does this blessedness of pardoned sin and imputed righteousness come on the circumcision only, or upon the uncircumcision also? In what condition was Abraham when it was reckoned to him? And the answer is, in uncircumcision.” And the ordinance was received by him, as a “seal of the righteousness of the faith which HE HAD yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.” And hereby the Apostle establishes the essential ground of all true hope—that faith is reckoned for righteousness. “Therefore it is of faith, that it might be by GRACE; to the end the promise might be sure to all the seed,”—both that which is in the flesh, and that which are by promise,—“Now we brethren, as Isaac was, are the children of promise.”

22nd and 26th verses—“And he left off talking with him, and God went up from Abraham. In the self-same day was Abraham circumcised, and Ishmael his son.” Now, there is something exceedingly significant in this; for the ordinance of circumcision is not made when the child of promise was born, but when he that was born after the flesh was given; and, as the Apostle Paul tells us that Ishmael and his twelve princes are types of Israel that now is, the completeness of the allegory is sustained in the institution of the ordinance in the time of the bond-woman’s child, and not in the time of the heir of promise. This closes the first part of the Abrahamic covenant. The scenes that follow are incident to the coming of the promised seed, and are full of the richest dispensational truths. I shall now briefly close, by drawing your atten-

tion to the same character of testimony that are common to the preceding dispensations :—

1st. The new order of things being intrusted to man in the person of Noah, he fails as his predecessors, and the curse follows.

2nd. The failure leads to a separation, of an election according to grace, and Shem receives the blessing.

3rd. Iniquity abounding, further judgment falls on the apostacy, by the curse at Babel.

4th. A call from the midst of the apostacy, of an election according to grace, in the person of Abraham.

5th. The promise of the future blessing by the seed, through the family of election, is given.

6th. Enlarged revelations as to the distinctive truths connected with the character, work, and mystery of the promised seed.

7th. Types of the two families—earthly and heavenly—Abraham and Lot; and the deliverance of the remnant out of the overthrow.

8th. The everlasting covenant and the blessings.

I explained in my Introductory Lecture, that while each dispensation contained in itself the features of the whole, yet that each succeeding one became much fuller in its details, and that consequently we shall find our subject will divide itself into distinct parts wherein more enlarged or explanatory events point out the future. It will not therefore be at all within the compass of a single lecture to expound a dispensation, as heretofore; but, as the sub-divisions are very marked and complete, we shall find ample food to satisfy our spiritual wants. And truly, brethren, this should always be a chief ingredient in our considerations. The Apostle says, “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” If, then, the *very gift* of prophecy needed to be balanced by the deep-running love of God in the heart, how must we feel the absolute necessity of something deeper than knowledge to satisfy our souls. We want, and we must have edification; and unless, step by step, we are drawn nearer and closer to Jesus, we shall rise with feelings akin to the words of the lamentation of the Lord by Ezekiel—“And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (xxxiii. chap., 32d verse).

Let me, then, in conclusion, ask you to ponder upon these great events in the human family, and see in them the renewed trials on the part of God of what man is; and learn from them—first, God’s long-suffering

mercy waiting upon man; then man's deplorable hardness of heart, and departure from the paths of peace and holiness. And ask yourselves, is man any better now? Is he less vain-glorious—less a worshipper of the works of his own hands? Or has man been rushing with increased velocity, "waxing worse and worse, deceiving and being deceived"? You know he has; you are conscious in your own souls that increased civilization and luxury has not brought increased holiness, but rather a thorough proud Laodicean condition, lukewarm at heart, and self-satisfied, "rich and increased with good, and need of nothing." I solemnly warn you to awake, and trim your lamps and gird up the loins of your minds, for "the days are at hand, and the effect of every vision." What can God do more for you? His everlasting arms are open; Jesus is pointing to the bosom of love; behold the Spirit testifying, now is the accepted time, now is the day of salvation; the doors of the eternal city are open, and the redeemed ones with their halleluiahs summon you. "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them"; and the last universal summons of the Bible is, "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).



