

God's World

Prefigured in Genesis.

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GOD'S WORLD PREFIGURED IN GENESIS.

SCRIPTURE is clear and emphatic that the present order of things, so dishonouring to a holy, sin-hating and almighty Creator, must pass away. Evil men and seducers "wax worse and worse, deceiving, and being deceived." A constant struggle, moreover, is in progress—between might and right, love and hate, good and evil, light and darkness, sickness and health, life and death—victory more than commonly going to the less approved and desirable. For thousands of years the weak have been ignored or trampled upon, the good refused and resisted; and God in longsuffering mercy stays the chariots of His just vengeance—this side the grave. Popular philosophy says, "no God"! and "Whatever is, is right." Grasping, fast-spreading socialism and cruel anarchy aspire to be the arbiters of man's earthly lot. Thus the present is dark, the prospect disconcerting; and a universal inward yearning, moral necessity, and prophetic utterances (see Jude 14, 15) alike, declare that the existing order of things

must soon give place to one in harmony with the Creator's mind and attributes. Faith cries, with the psalmist of old, "Lord, how long?" and "Shall the throne of iniquity have fellowship with thee?"

The death of Christ was the climax of the great struggle, though not its termination. He was pleased to assume manhood and to be in weakness here, and was crucified. He was *goodness* in absolute perfection, and was all but unanimously rejected. His death was the condemnation of this world-system, its judicial removal from under the eye of God; and His resurrection, the beginning of the new order of things—"a new creation," where "all things are of God." The Christian looks for a world wherein dwelleth righteousness—"new heavens and a new earth," according to God's promise. It will be a scene lighted up with the sunshine of holy love, wherein God can rest and find His abiding satisfaction. His nature is the virtual warrant that it must be so. It is no New Testament after-thought. The prophets foretold it, the Psalms sang of it, the Pentateuch typified it, the tabernacle prefigured it. It was purposed "before the foundation of the [passing] world." In the very distant past Wisdom's "delights were with the sons of men"; but this could not apply to a scene

of Satan's usurpation and misrule—a world seething with misery and crime.

The foreshadowing of a *new* creation in the opening book of the scriptures may appear out of keeping with its commonly accepted purpose, namely, to supply a divinely inspired account of the first creation, earth's origin and primitive history. But it can clearly be shewn that, side by side with this, are to be found veiled references to the Creator's intentions regarding the new order of things—not merely His purpose for the recovery and blessing of men, when ruined by sin, but for His own rest and satisfaction, with which, to His everlasting praise, the blessing of His people is wondrously bound up. This greatly enhances the believer's interest in the Pentateuch: it is, moreover, confirmatory of faith, an effect of inestimable value in presence of virulent opposition in many insidious forms, to belief in a revelation from God.* Who but God—what but a book inspired by Him who knows the end from the beginning—could indicate in such wealth of detail, thousands of years before its establishment, the new order of things in Christ,

* See Appendix A.

now known to faith and enjoyed in the Spirit?

It is not merely that a new creation was *intended* from the beginning, but that references to it gleam forth through the opening books of scripture. Moses, God's greatly privileged servant and inspired penman, not only was led of the Holy Spirit to communicate those foreshadowings, but was a vessel peculiarly fitted to do so. He had learned in a very real way the necessity for, and though typically the effect of, redemption; and knew that Jehovah would place His people in the land of promise, spite of every obstacle and vicissitude; but, more than this, he had seen the pattern of God's purpose for the distant future, when in seclusion with Jehovah for forty days "on the mount." That he wrote subsequently to this seclusion is apparent from such considerations as the following, namely, the unlikelihood that he wrote any of the five books during the strenuous period of Israel's deliverance (Exo. iii.-xxiv.)—from his return to Pharaoh until he was summoned to the mount; still less is it likely he would have written, under inspiration, previously. It was at his *call* (chap. iii.) that God's name *Jehovah* was made known to him, and we find this name—the *Lord* God—some eleven times in the second

chapter of Genesis. We may, therefore, conclude that he wrote the Pentateuch, including Genesis, in the light of what he was privileged to foresee on the mount.

In a remarkable passage in Hebrews (chap. iii. 2-6) the apostle makes reference to three systems, namely, that inaugurated in the wilderness, in which Moses acted his part; the new spiritual house—the predominant feature of the coming system of glories — “the tabernacle of God” (Rev. xxi.); and the “all things” already “built” by Him. It is therefore not out of keeping with God’s way, that allusions to the first systems here named should be interposed in a description of the third—the first in order of time.

A few of the veiled references to the coming system will here be indicated. The earthly paradise was placed eastward *in Eden*: and, from Eden, rivers flowed outward to the *regions around*. It has been pointed out that a similar threefold grouping is noted in God’s instructions for the ark built by Noah. It was to have “lower, second and third stories.” Again, *heavens* were created in the original system; and we read of the highest as the third heaven, the spiritual Paradise, or God’s dwelling-place.

So that we have thus early in the revelation of God's creatorial works, and original earthly arrangements for man, a foreshadowing of His great threefold moral system figured in the tabernacle, namely, its court, the holy place, and the most holy.

The central feature of God's new world was prefigured when universal headship on earth was committed to the first Adam, in sinlessness, figure of Him who is Head and Centre of God's moral universe; and when a companion, a bride, was given him to share the dignity of his position. The bride was formed in a manner for which no reason is suggested by the circumstances of the still sinless earth, but which indicated a necessity occasioned by the subsequent incoming of sin—shewing how God anticipated this, and the new order of things in Christ, prior to the ruin of the first order. Eve was the outcome of Adam's death-like sleep, before sin and its consequence, death, were known.

Earlier still we perceive something of God's intentions regarding His future world, in the incoming of light (compare 2 Cor. iv. 6); the emergence from chaos of constituted order (compare 1 Cor. xiv. 33); the centering of rule in the sun and its companion luminary; the formation and populating of the heavens

and the earth (Gen. i. 20, 25); and the Creator's consequent but temporary rest.

When sin entered, God was not at all baffled. It was the occasion of bringing His resources to light. The woman's seed would undo the works of the devil, for the deliverance of a world groaning under his sway. Soon the results of the divine intervention were to be seen in Abel and those following him in the path of faith. Enoch walked with God and was translated into heavenly scenes. Noah also walked with God and was transferred to a new earth. That is, the path of faith, begun with sacrifice (as in Abel's case) and trodden with God, led to heavenly and earthly scenes, where men could be with Him—a distinct foreshadowing of the Christian's course, and his goal as depicted in Revelation xxi. 1-8, where, amid heavenly and earthly scenes, God shall dwell with men and be their God.

Genesis has justly been termed the seed-plot of the Bible. Principles appear there which develop and reach maturity later in the divine volume. Nay, more, do we not find there a divine grouping of details, so plainly suggestive of what is coming that we cannot hesitate to see in all this a divine intention—God's world in anticipation—a

grouping of things pleasing to Him even then—a pleasure-ground in forecast—in a sense a “garden of the Lord”? It presents to us a contrast to the garden placed eastward in Eden, the scene of the enemy's triumph, the Creator's dishonour, the ruin of man. It is principally in the history of Abraham, Isaac and Jacob, viewed as a whole, that we see illustrated the great theme before us—God's world, in its principles, features, service, preparatory discipline and moral traits. While Hebrews xi. indicates the particulars in which these and other worthies “pleased God,” and how ardently they looked forward to coming things—a heavenly city and a heavenly country, we perceive in their connected history a unique testimony to the world of God's pleasure.

In the opening chapters of Genesis we trace the descent of man to utter apostasy,* notwithstanding God's intervention by judgment at the flood. Apostasy and with it idolatry having culminated, the conditions essential to the display of sovereign grace were reached, conditions for its exercise in the rescue of souls from the universal ruin. This was a moral necessity if the Creator were not to rest in the opprobrium of defeat. But

* See Appendix B.

an outcalling on the ground of adequate propitiation was also a necessity, if the claims of unsullied holiness were to be observed and maintained; and this outcalling was vouchsafed. Abraham, Isaac and Jacob became respectively the origin, centre and seed of the typical new world for God: Abraham, the father of the faithful; in Isaac (figuratively Christ) was his seed called; and Jacob (spiritually Israel) represented the seed of God. (Rom. ix. 6-8.)

SOVEREIGNTY—manifest in electing grace, purpose, promise and present blessing, including *sonship*—was the great foundation principle upon which God wrought with the patriarchs, and now works in effectuating His purposes in Christ. It affords entrance to christian blessing and God's world, for Gentiles as well as Jews *now* (Rom. ix.), just as it did for the patriarchs, into the forecast of God's world in those ancient times.

Abram's call was uncompromising, away from country, kindred and father's house; and by faith he obeyed. Here we find two fundamental requisites with God, which figure prominently in the New Testament, namely, *faith* and *obedience*. The great secret of God—"the mystery"—is now made known to all nations for the obedience of faith.

(Rom. xvi.) In Abram's case (as in ours) faith was counted for *righteousness*; further, they who are in righteousness are privileged to enjoy *intimacy* with God: thus it was with Abraham. Being so privileged they recognise that the friendship of this world cannot be cherished, that in fact *separation* to God is incumbent. Abraham, tested as to this by the king of Sodom's offer, remained true; and to that separate man was vouchsafed *light* in remarkable fulness—light concerning God Himself and light as to His purposes near and distant. (Gen. xv.) We may add to the six foregoing traits a *devotion* as Abraham's part able to endure the severest strain. He knew God, in measure, as love, which begat love in him; and this shewed itself in a devotion of the very highest order. Have we not here a series of traits which Christians, desirous of behaving themselves becomingly in the house of God, may well emulate?—traits characteristic of God's world.

How much interest attaches to the mysterious connection between Abram and the remarkable personage who ministered to and blessed him preparatory to his being tempted by the king of Sodom's offer Melchizedec! How often is the scene in Genesis xiv. referred to, how much use the

Spirit of God makes of it in Hebrews v.–vii. ! He was priest of the Most High God, the millennial title (Dan. vii.); King of Salem (*i.e.* peace) and King of righteousness, two characteristics of Christ's coming reign (Isa. ix. 6; xxxii. 1); and he "was made like unto the Son of God," King and Priest in God's world. Nothing could be more obvious than that the patriarchal position was typical of what is known to faith now, and that the coming day of glory casts a reflex halo around its forecast in the Book of Genesis.

Abram was strengthened in the path of separation by his interview with Melchisedec, the royal priest. We may even see something of assimilation by contact with that great man; for Abram is royal in his bountifulness to the king of Sodom, instead of being a receiver from him; and he is a holy priest in offering acceptable sacrifice to God. (Gen. xv. Compare 1 Pet. ii. 5, 9.)

The household of faith (represented in Abraham) comes into view soon after (xvii.; xviii. 19); and the behaviour becoming members of the house of God is here typified. "Supplications, prayers, intercessions and giving of thanks for all men" are, according to His will, to be offered there. His house is to be "a house of prayer for all nations"; and when the house of Abraham

was commendably before the eye of God, we find him offering intercession in behalf of Sodom.

In the house of God—the temple—“every whit uttereth HIS glory.” (Psa. xxix. 9.) All must be in perfect accord with HIM. His moral universe will answer in every way to His mind. Love will permeate the scene, because “God is love.” It is remarkable, as pointed out by another, that the first two occurrences of the term “love” in scripture are in the case of Abraham’s to his son and of Isaac’s to Rebekah. Thus, in the forecast of God’s world, love is a predominating characteristic, centred, too, in relationships which it is our joy to know; namely, that of *Father*, and that of the heavenly *Bridegroom* to His assembly. Nothing could more definitely typify the great love of God than that of Abraham, as it was dwelt upon even by God Himself, when He said: “Take now thy son, thine only son . . . whom thou lovest . . . and offer him” up; and he “offered up his only begotten son.” The severity of the test to Abraham and the corresponding devotion to God of His servant have already been alluded to.

Thus we see that, as regards principles, moral traits and service of a priestly kind,

the history of the patriarchs presents a very striking forecast of God's world. The great cardinal features of that world are also vividly outlined in the patriarchal history, as will now be shewn.

The heavenly Jerusalem is one of these cardinal features. The patriarchs "looked for a city . . . whose builder and maker is God." That city is the glory of God's new system; and Sarah, as the apostle implies (Gal. iv.), represented it. Sarah (princess) had been divinely so named, and faith would have been quick to lay hold of its significance.*

* It is interesting to consider how far the patriarchs had reason to perceive in Sarah's name a suggestion of the *city* to which they looked forward, and in which the apostle read the luminous allegory of Galatians iv. It may be noted that she had been Sarai (my princess) *to Abram*. But this name was changed to that which indicated *God's* mind concerning her, concurrently with Abram's change of name to Abraham ("father of many nations"). Taking the names conjointly, Sarah (princess) would have been suggestive of princely or imperial rule on God's behalf, organised rule and, necessarily, a centre of government—to the oriental mind in Abram's day perhaps more clearly than to ours, *a city*; just as Zion afterwards was "princess (Heb. in reg. *Sarati*) among the provinces." (Lam. i. 1.) The implication in Sarah's name therefore may have afforded to the apostle the ground for his allegory; and, to the patriarchs, enlightenment as to the prospects which they cherished, a city

Isaac's figurative death and resurrection—the revelation of Jehovah-jireh to the devoted man who trusted Him to the utmost—God's triumph in face of a world alienated from Him—the consequent summation of previous promises, with reference to heaven and earth, here brought together in relation to the *Seed* (compare Gal. iii. 16)—and the confirmation of them by oath—all form a story familiar to our hearts, but ever precious, which links the past in an obvious manner with the infinitely greater present. Following this is the procuring of Rebekah, a suited bride for the risen heir, another cardinal feature of God's world, upon which it is not necessary here to dwell.

Sarah is representative of the assembly* as the vessel of display for the glory of God throughout the eternal future; Rebekah, also typical of the assembly, presents the suited companion, reciprocating the affections and sharing in the inheritance of the blessed One, greater than Isaac. We have what seems to be another apt type of the heavenly bride in the gentile Asenath, united to the

established upon secure foundations; one before which Babylon with all its apostate pretensions, would be eclipsed and for ever disappear.

* Appendix C.

One greater than Joseph, who was exalted in the day of his rejection.

And do we not perceive types of the earthly bride of Jehovah in Leah and Rachel?—Leah typifying Israel in its outward attachment to Him through carnally observed ordinances; while Rachel, the first loved and espoused, represents the nation in “the love of its espousals,” when “Israel was holiness to the Lord”—the “desolate” one of Isaiah liv. brought to Jehovah after a prolonged period of waiting and discipline, in the day of restoration, but on resurrection ground. (Isa. liv. 1, 2.) It is noteworthy that Ephraim and Manasseh, the leading tribes of Israel, “the house of Joseph” (Zech x. 6), came of Rachel. Thus we perceive the great features of God's world—the heavenly bride of Christ represented in Sarah, Rebekah and Asenath (as well as in Eve in earlier days); and the earthly bride of Jehovah, in Rachel, all brought into view in the history of the patriarchs. We may likewise perceive in the other nations of the stock of Abraham—typical of Gentiles, to be blest through him by-and-by (Gen. xii. 3)—the filling up of the outline of God's world.

Not the least interesting part of this study is the disciplining of the people of God,

earthly and heavenly, presented in the patriarchal history. The third and fourth occurrences of the term "love" are found at the point in that history where discipline as a definite course of dealing commences (Gen. xxv. 28); that is, at the start in life of Jacob, in whom the method and result of this process, under the hand of God, are especially well exhibited. "Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Flesh and spirit are plainly suggested here, self-pleasing and the energy of faith; and these two principles contended for mastery throughout the chequered career of Jacob. Rebekah loved him doubtless because she perceived in him the one favoured of God. (Gen. xxv. 23; Mal. i. 2, 3; Rom. ix. 13.) Behind all the disciplining was the sovereign changeless purpose of God, and His dealings in mercy are based on that sovereignty in effectuating His purpose. It is so with each believer.

Jacob began his career in the house of God, Bethel; and thither God recalled him after years of wandering. He would ever keep His people sensible of belonging to His house. Jacob's shrewd dealings in Padan-aram ended in necessitating his return to the land of promise. On his way God met him and broke down his self-trust,

replacing it by trust in HIM, and, with this, changing Jacob's name to *Israel*. Nevertheless he would be *Jacob* still; and, perversely as it would seem, he *dwelt* at Succoth (booths)! even built a house there, though its name should have reminded him of his calling—a stranger and a pilgrim on the earth. He next got into trouble at Shalem, in Shechem, through friendships with the people of the land. And though recalled to dwell at Bethel he journeyed thence beyond the Tower of Eder, where he again met with trouble. The last reference to his journeyings in the land may be general, and is obviously significant; “Jacob *dwelt* in the land wherein his father was a *stranger*.” But God's patient disciplining of His servant, just as His way with each one of His people now, at length attains its end.

After Jacob's many trials and vicissitudes, including his supposed bereavement of Joseph, he learnt strangerhood at length in Egypt, according to God's original intimation to Abram (Gen. xv. 13), and reached the height of his calling, in a practical way, when he confessed himself a pilgrim on the earth; he blessed Pharaoh; was in God's mind in blessing his own and Joseph's sons; had waited, and not in vain, for Jehovah's salvation; worshipped upon the top of his

staff, in the realisation of the blessed attitude of dependence; and arranged for association in death with his fellow patriarchs, in the hope (may we not say?) of a better resurrection. (Heb. xi.)

It is particularly refreshing to note, in Israel's blessing of his sons, that two are singled out for special reference, namely, those who in a marked way were typical of Christ, Judah and Joseph. In these instances the patriarch's spirit glowed with holy fervour in view of the coming scene of glories.

He does so in Judah's case in view of the great earthly gathering (Chap. xlix. 9, 10); and in Joseph's, in view of heavenly and earthly blessings. (Vers. 24-26.)

We may also note that while the patriarch was commonly "Jacob" in the divine narrative, use of the name Israel was made with obvious discrimination, distinctive, one ventures to suggest, of certain notable conditions. Twice (when given) as descriptive of Israel's normal state; twice when he was recalled to Bethel; thrice when discountenancing Reuben's sin; thrice when Judah pleaded with him in respect of Benjamin's going to Egypt. It also seems to be used *fourteen* times when Israel is seen in reference

to Joseph; and *twelve* times when he is spoken of in relation to all his sons.

When Jacob responded to his recall to Bethel, he put away his idols and an earthly link was snapped in the death of Rebekah's nurse; but when found at "the house of God" he was in the good of his new name, as a "prince" he had power with God. Then, as regards ourselves, may we not say it is when we realise our connection with the house of God that we are in the good of sonship ("Israel is *my son*"), maintain the holiness and dignity of "the Israel of God," and enjoy the liberty of the Spirit in the scene of holy love?

APPENDIX A.

WHILE awaiting the consummation of our hopes—the revelation and kingdom of our Lord Jesus Christ—the world of God's pleasure, in display—Christians are responsible to maintain the seven unities of their calling, viz., "one body, one Spirit, one hope one Lord, one faith, one baptism; one God and Father of all." In doing so we are ever face to face with a powerful and subtle foe. The truth is assailed on all the three lines indicated in the above grouping—at its outworks, still nearer to the citadel, and within the citadel itself. (Eph. vi. ; 2 Tim. iv. 7.) In natural things the enemy would not trouble with the outworks if he gained a footing within. In spiritual things, however, believers at all stages of faith and enlightenment have to bear the brunt of his onslaught, so that they who stand for the outworks require strengthening, as well as they who also intelligently hold the innermost lines of the truth.

Human learning supplies the enemy with the most effective weapons of attack—keener and more destructive according as ill-balanced inquiry deepens and extends. Man aims at the correlation and unification of all

branches of knowledge, hoping that, concurrently with this, there may somehow be an entire displacement of all thought of God, and all sense of accountability to Him.

With *true* knowledge believers have no conflict. It is with imperfect knowledge and conjecture, in minds aspiring to distinction, that trouble arises. Even in conflict with such, the Lord is ever our shield and adequate defence, so that we may fearlessly consider how we stand in the struggle.

It is an old surmise that the materials of the universe are uncreated and eternal. Conjecture has now, however, gone a step further. Theories, which are neither self-evident nor well-founded, are made to subserve the ultimate aim of man. *Evolution* is the talisman by means of which the earth (indeed the universe) is supposed to have assumed its present highly differentiated and perfectly developed form. This magic term is now credited with well nigh divine attributes—wisdom, skill, and even omnipresence! although at first it was merely expressive of the compendium of processes by which an infinitely wise Creator enriched His worlds with infinitely varied forms. It has been exalted to the dignity of a *fetish* who presides over a selfish struggle for existence, and over each “fortuitous concourse

of atoms," controlling their movements and combinations, by which the most delicately constituted microscopic objects and tissues are formed, as well as the vast suns and planets which dot illimitable space. Any conception, however wild, seems tolerable if only there be no room left, in man's esteem, for the operation and intervention of a Creator's hand.* It is man's dream of a universe without a creator!

"The world by wisdom knew not God"—and does not want to know Him. Only by faith can "we understand that the worlds were framed by the word of God," and all men have not faith. Yet they are desperately responsible, "because that which may be known of God is manifest in them, for God hath shewn it unto them, so that they are without excuse." Man's *will* is engaged in rejecting God, and things have at least reached a clear issue. *Faith* maintains that we are the offspring of God; *reason*, perverted, denies this and all accountability to a supreme Being.

* It illustrates the desperation to which theorists are reduced when claims are put forth, by some, for *emotions*; *will* and *memory* in *atoms*; these in themselves being well-nigh infinitely minute! Manifestly this would impose a much greater strain on ordinary credulity than the acknowledgment of an all-wise Creator is upon faith.

In mercy the sense of accountability was secured to man at the fall. It is light in his soul and is not easily extinguished. *Conscience* speaks in man, and speaks universally. Worldlings may try to stifle it, philosophy to ignore it, and priestcraft to misuse it to selfish ends, but it is present in all; and, however man may gloss over or excuse his doings, his inattention to, or misuse of, conscience is refusal of God.

It is an appalling fact that priestcraft, which proposes to act for God, is guilty of the most aggravated of all forms of opposition to Him. Witness the annual tale of 20,000 to 50,000 innocent human victims immolated in pagan Mexico, at the instigation of a priesthood, to propitiate their deity; in other words, to maintain their own prestige—until the conquest of that country by the Spaniards. Such barbarity was only outdone by the diabolical excesses of the Inquisition, in Spain itself and other christian lands, nominally to please God, but really to maintain the pretensions of *another priesthood*.

The scriptures, given to enlighten man, know nothing of such pretensions except to denounce them. Yet Ritualism intrudes equally *human*, if not quite such *gross*, conceptions of priesthood between the soul

and God, so that His voice is not heard in the scriptures; and, for many, they might as well not have been written.

"*Higher Critics*," with loud professions of regard for "truth"—keenly alive, the while, to coveted personal notoriety—discover fancied inaccuracies in, and deny the authenticity of, the scriptures, especially of the Pentateuch. Other Rationalists explain away divine intervention, see nothing in promises and types, and only "pious frauds" in prophecies! The New Testament is treated practically as the continuation of an Old Testament delusion; and reverent students of both, as senseless enthusiasts; and so forth.

These guides are willingly blind to the deep needs of man, and are in nowise interested in the only effectual means of meeting them—those of divine providing. They ignore the holy love, touchingly revealed even in the sections of scripture which they most asperse; though that love is active all around now, for those who care to profit by it; and the light of it will, by-and-by, fill God's universe from zenith to nadir, when man's ephemeral theories will be as entirely forgotten as the discarded toys of a past nursery.

Believers are assured that, in the scrip-

tures, the blessed God speaks directly to man; that they come to us under the imprimatur of our Lord Jesus Christ, and are sealed with His propitiatory, soul-subduing death and triumphant resurrection. In one brief passage the Lord maintains the genuineness and authenticity of the section most called in question—the Pentateuch: “If ye had believed *Moses*, ye would have believed *me*. . . . But if ye believe not *his writings*, how shall ye believe *my words*?” In them we perceive “the word of the Lord (which) liveth and abideth for ever.” In them, as in the blessed One of whom they, equally with all scriptures, speak, we see the hand of grace reaching down to the lowliest, the most degraded, the most wretched, to set them (pardoned and blest) in acceptance before God, with hopes in accord with His glorious purpose for His own eternal pleasure.

APPENDIX B.

It is with the evident purpose of awakening the people of God to the state of things around us, that the Holy Spirit applies the term Babylon to the central embodiment of principles which shall prevail throughout apostate Christendom at the close of the present period. Satan, as god and prince of this world, will then have gained his end, in the scene of New Testament activities; just as he did at the end of the Old Testament dispensation, beginning with Abraham; and as he previously had done in establishing Babylonian rule in the corrupt scene from which Abram was originally called out. It is an appalling thought that a system of hero-worship and gross idolatry (Satan-worship, in truth), entirely captivating to degenerate man, should have been matured so soon in post-diluvian history as the early days of Abram—so complete, too, that the idolatrous systems throughout the ancient world were but reproductions of that existing in Babylon. Christendom in turn came under its spell. Babylon of Revelation xvii., xviii. bears not only the *name*, but the iniquitous moral features of its Old Testament proto-

type—the masterpiece of the adversary. The outcalling of Abram, therefore (from the region where the *iniquitous foster-mother* of the *mysteries*—Semiramis—held supreme sway), was typical, like other incidents of his life; in this case was typical of the outcalling which now comes to the people of God. (Rev. xviii. 4.) If there be a difference, it is only to make the present outcalling more imperative, when subjection of the adored name of Christ to *the mystery of iniquity* (2 Thess. ii.) is what is aimed at, and has been for centuries past.

APPENDIX C.

SARAH AND LEAH AS TYPES.

A WORD of explanation may be necessary regarding the point of view adopted in this paper. While the apostle sees in Sarah and Hagar the two covenants (Gal. iv. 25), Sarah is still plainly in his mind when he goes on to speak of "Jerusalem which is above." The new covenant would have met the judaising influences affecting the Galatians: it was expressive of grace. But, in order to establish the saints in their calling, the light of sonship is brought in; and thus grace is ministered in its highest character. The assembly is the exponent of this grace (Eph. ii. 6, 7; iii. 21), the light of which will for ever shine forth from the heavenly city. (Rev. xxi. 9-11.) Because of this, Jerusalem above is maternal towards individual believers (Gal. iv. 26, 31), who are children not of the bondwoman (Hagar) but of the free (Sarah).

As regards *Leah*, neither she nor her history suggests at first thought the bride of Christ—the pearl of great price, inestimable in His esteem, for whom He gave Himself: in no respect, perhaps, except in that

of formal union with Jacob. Rachel was, from the outset, the chosen one, and in the day of espousals, as is said of Israel, even her weakness for idols seems typical. (Compare Acts vii. 42, 43.) Forgetful of Jehovah, and only outwardly connected with Him, Israel had to go into death, which stamps every stage of its history; and to this the prophet seems to allude in the formula, "*Rachel* weeping for her children." But in "sure mercies" Israel is reinstated on resurrection ground, and the desolate one is comforted. (Isa. liv. 1.) Ephraim, representing Israel and come of Rachel, at length will say, "What have I to do any more with idols?"

As typical of the assembly, therefore, we may be justified in reckoning seven persons, thus: Eve, Sarah, Rebekah, Asenath, Zipporah, Ruth, Abigail; and of Israel, the earthly people, three: Rachel, Leah and Pharaoh's daughter. (2 Kings iii. 1.)

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