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1931

746TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W.1, ON MONDAY, MAY 4TH, 1931,

AT 4.30 P.M.

ALFRED W. OKE, ESQ., LL.M., F.G.S., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed, and signed, and the HON. SECRETARY announced the election of the Rev. Canon H. Rolfe of Mauritius, as an Associate.

The CHAIRMAN then introduced the Rev. A. H. Finn to read his paper on "Types in Scripture."

TYPES IN SCRIPTURE.

By THE REV. A. H. FINN.

THE Greek word from which our English "type" is derived has several shades of meaning, the more important being (1) an impression, as of a seal; (2) a figure or image; (3) a pattern or model. The word occurs some fifteen times in the New Testament, the English rendering varying according to the context. In St. John xx, 25, it stands for the "print" of the nails; in Acts vii, 43, it is translated by "figures" (of Moloch and Remphan, made by the Israelites); in Rom. v, 14, we have the "similitude" (R.V. "likeness") of Adam's transgression. In most of the passages the rendering is "example" or "ensample," as in "mark them which walk so as ye have us for an ensample" (Phil. iii, 17), or "be thou an example of the believers" (1 Tim. iv, 12). The root idea of the

word, then, implies something antecedent to which a succeeding consequence corresponds, just as printer's type stands for the metal stamp to which the subsequent impressions correspond.

Two of these New Testament passages are of special importance for our present purpose. 1 Cor. x, 1-4, compares the passing of the Israelites under the cloud and through the sea to Baptism, the manna to spiritual meat, and the stream flowing from the stricken Rock to the "living water" given by Christ (St. John iv, 10); while the verses that follow (5-11) enumerate the sins of the Israelites which must be avoided. All these are our "*examples . . . written for our admonition*" (vv. 6, 11).

Heb. viii, 5, quotes the command given to Moses, "See that thou make all things according to the *pattern* shewed to thee on the mount," the earlier part of the verse asserting that these things—Tabernacle, priests, gifts—"serve that which is a copy and shadow of the heavenly things" (R.V.).

There are also passages which point in the same direction though the word for "type" is not actually used. Our Lord takes the lifting up of the Brazen Serpent as prefiguring His own uplifting on the cross (St. John iii, 14); the time of Jonah being in the "big fish" as answering to the period of His being "in the heart of the earth" (St. Matt. xii, 40); the manna given to the fathers as foreshadowing the "true bread of heaven," even Himself "the Bread of Life" (St. John vi, 22, 25). St. Paul finds in the narrative of Sarah and Hagar an "allegory" of the two Covenants. St. Peter (1 St. Pet. iii, 21) calls the saving of souls in the ark by water the "antitype" (R.V. *m.*) of Baptism. The Epistle to the Hebrews (vii, 1-3) compares Melchizedek, King of Righteousness and Peace, to "the Son of God."

We are justified, then, in believing that when our Lord spoke of all things "written in the Law of Moses and in the Prophets and in the Psalms concerning Me," besides referring to specific predictions, He was including all matters—persons or institutions—recorded in the ancient Scriptures which bore some reference to Himself and to His work. Hence it will be no mere effort of pious fancy if we trace in the Old Testament lineaments corresponding to those realities we find in the New.

Beginning then with the Persons of whom we read, we cannot be far wrong in taking the first parent of our race as a prototype of "the Son of Man," the Representative of all mankind, the "everlasting Father," for St. Paul sets the example when he

brings together " the first Adam . . . made a living soul " and " the last Adam . . . a quickening spirit " (1 Cor. xv, 45).

Abel, speedily brought before us by the history, " offered unto God a more excellent sacrifice." Slain by an envious brother, " being dead yet speaketh " (Heb. xi, 4). At once we think of the Innocent One, Keeper of His sheep, delivered to a shameful death by His own kinsfolk out of envy (St. Matt. xxvii, 18), yet in that very death offering to God an altogether acceptable sacrifice, wherein He speaks to all ages the message of peace and reconciliation.

Enoch, who " walked with the God and was not, for God took him " (Gen. v, 24), " had witness borne to him that he had been well-pleasing unto God " (Heb. xi, 5, R.V.). What is this but a shadow of Him Who " in the Beginning " was " with God," throughout His earthly life walked with God, of whom it was testified " in Whom I am well pleased," and finally was not for God took Him unto Himself.

Noah, whose name hints at comfort in toil and labour, also walked with the God, was " a righteous man and blameless in his generation " (Gen. vi, 9, R.V. *m.*), was " warned of God of things not seen as yet," of coming destruction, and " prepared an ark to the saving of his house " (Heb. xi, 7). A " preacher of righteousness " (2 St. Pet. ii, 5), unheeded and perhaps derided by a world intent only on " eating and drinking, marrying and giving in marriage," he was preserved to offer a sacrifice of " a sweet savour " to God, and to him was vouchsafed the rainbow token of mercy. He, of Whom the centurion said " Certainly this was a righteous man " (St. Luke xxiii, 47), is called our " Paraclete " (1 St. John ii, 1), the Comforter and Advocate of His people ; was verily a Preacher of Righteousness to " an evil and adulterous generation " ; was " despised and rejected of men " ; was warned of the terrible catastrophes to come when the world is again as it was in the days of Noah (St. Matt. xxiv, 37-39) ; has prepared an ark of safety for the family of the faithful ; offered to God the " sweet savour " of a perfect sacrifice, and revealed to His servant the vision of the rainbow glory of mercy round the Throne of justice.

To **Abram** (exalted father) the God of glory appeared " before he dwelt in Haran " bidding him leave his land to go " into the land which I shall shew thee " (Acts vii, 2-4). In obedience to this command Terah and his family migrated from Ur to Mesopotamia, yet this was only a preliminary stage in Abram's

journey. After the death of his father, he and his (including a number of home-born servants) had to set out again still "not knowing whither he went" save that it was to "the land of promise" which "he was to receive for an inheritance" (Heb. xi, 8), and in the end "into the land of Canaan they came" (Gen. xii, 5). Here with his armed servants he rescued his kinsman who had been taken prisoner. God makes a covenant with him and changes his name to Father of a multitude. Though a wanderer sojourning in tents he was no nomad sheikh of a desert tribe; his wanderings were not without purpose, since from time to time he built altars, offered sacrifice, and "called upon" (proclaimed) the name of Jehovah, making the true God known to the heathen. Throughout his conduct is marked by faith issuing in implicit obedience, and therefore he is called "the father of all them that believe" (Rom. iv, 11). When he died, he owned no part of the land of his inheritance except a grave in the rock-cave of Machpelah. He who has for one of His names "The everlasting Father" (Isa. ix, 6) left His home to sojourn in a far country, a wanderer with no place to rest His head, "tabernacled (tented) among us," proclaimed the Name of the true God Who is Spirit and Love, armed His followers with heavenly armour to rescue His kin from the slavery of sin, became the progenitor by the new birth of a family as numerous as the stars of heaven, was "obedient unto death" (Phil. ii, 8), and at His death owned only a grave "hewn out in the rock" (St. Matt. xxvii, 60).

Isaac, a son of promise (Gal. iv, 28) whose name suggests the pleasure given by his birth (Gen. xxi, 6), called an "only son . . . whom thou lovest" (Gen. xxii, 2), in whom the chosen Seed is called (Gen. xxi, 12), had his bride brought to him from kinsfolk in a distant land, had a well dug where water was found (Gen. xxvi, 32), and conveyed the special blessing of Abraham to his son. The "only begotten Son" (St. John, iii, 16), whose birth gives joy to the whole world, finds a Bride in the Church gathered from among His human kin (Eph. v, 32; Rev. xxi, 9), gives "a well of water springing up into everlasting life" (St. John iv, 14), and conveys "the blessing of Abraham" to men (Gal. iii, 14).

Jacob, "a plain (Heb. perfect) man, dwelling in tents" (Gen. xxv, 27), having received the Blessing of his father, set out on a journey to seek a wife; had a vision of angels ascending and descending; prospered greatly in a far land (Gen. xxx, 43)

and returned with a great family enriched with flocks and herds ; at the Jabbok, saw God " face to face," wrestled and, though lamed in the struggle, prevailed, and was given a new name Israel (a prince of God : Gen. xxxii, 28) ; bade his people put away false gods, and restored Bethel, the House of God. The truly Perfect Man, a dweller in tents among us (St. John i, 14), Who was indeed the Blessed of His Father, came from His home to seek His Bride in a far land ; to Him angels from heaven descended to minister to Him when He hungered in the desert, and again when He was in agony of spirit ; doing the work of a Shepherd, he took for His reward those who were " speckled and spotted " and gathered a great flock to Himself ; ever " face to face " with God, through His bitter strivings in which He was grievously maimed. He became a Prince of God, even the Prince of Peace : He, too, bids His own put away all false gods, and is restoring the House of God.

Joseph (the Lord takes away and adds), beloved of his father but envied of his brethren, was despoiled of his raiment, cast into a pit, sold to strangers, thrown on a false accusation into prison where he cares for the prisoners ; raised thence by the king, and promoted to great honour as the " Revealer of Secrets " before whom " Bow the knee " was cried ; he provided food for the famishing and a home for those who had derided and sold him. Those who had mocked him as a dreamer of dreams had to bow down before him. The " beloved Son " (St. Matt. iii, 17) was betrayed, sold for 30 pieces of silver, delivered to the stranger for envy, falsely accused, cast into the pit where He visited " the spirits in prison " (1 St. Pet. iii, 19) : He has been raised to honour by the King of Kings, enthroned at His right hand, is a " discerner of the thoughts and intents of the heart " (Heb. iv, 12) to Whom every knee shall bow (Phil. ii, 10) ; is Himself the Bread of Life to feed the hungry soul, and is preparing a place for His own (St. John xiv, 2).

Moses, saved in infancy from a massacre commanded by the king, was brought up as a prince, visiting his oppressed brethren was rejected by them, became a shepherd ; was commissioned to bring his people out of bondage ; led them in the wilderness ; received the Ten Commandments ; was a Prophet to speak the words of God ; brought water out of the rock ; led the campaign against the giants of Bashan ; brought the people to the confines of the Promised Land. The Infant of Bethlehem of royal lineage, was saved from the massacre ordered by Herod ; is the Good

Shepherd ; delivers from the slavery of sin ; gives a New Commandment ; speaks the words of God (St. John viii, 28 ; xiv, 49) being the promised Prophet like unto Moses (Deut. xviii, 18) ; was the spiritual Rock from which flows the Water of Life (1 Cor. x, 3) ; is the Captain of our salvation to defeat our great Enemy, and leads His people on to the Promised Land.

Joshua (the Lord the Saviour) was Moses' minister, captained the army against the Amalekites ; led the people over Jordan, overthrew the walls of Jericho, preserved the life of her who sheltered his messengers, suffered defeat for the trespass of his follower, yet in the end triumphed in victory, conquering the land ; established cities of refuge ; built an altar on Ebal, the mount of curses ; allotted the inheritance of the tribes, and renewed the Covenant at Shechem. **JESUS** (the same name in its Greek form) took the form of a servant and came "not to be ministered unto, but to minister" (St. Matt. xx, 28), yet is Captain of the Lord's hosts, strong to the overthrowing of strongholds, and to spare those who receive His messengers. He suffers defeat in the transgressions of His followers, yet conquers the Land of their inheritance, allotting to each his share therein. He provides a safe Refuge for those who flee to Him, erects an Altar of sacrifice on the very hill of the accursed tree, and just before His death initiates the New Covenant.

Gideon (one who breaks or cuts asunder) was threshing wheat in the winepress when he was given the task of ridding the land from the Midianite oppressors. He builds an altar called Jehovah-shalom (the Lord is Peace) and is enjoined to throw down the altar of Baal. He asks to be given a sign in that the fleece may be wet with dew when all is dry, and dry when all else is dewy. He collects a large army, but is only allowed to use a very few, with whom nevertheless he puts to flight the immense hostile force, flashing the torches that had been hidden, and shouting the war-cry "The sword of the Lord and of Gideon." The Breaker who was to come up before Israel (Micah ii, 13) to break "the gates of brass and cut the bars of iron in sunder" (Ps. cvii, 16) trod the winepress alone (Isa. lxiii, 3), and thoroughly purged the floor in order to "gather His wheat into the garner" (St. Matt. iii, 12). He built the altar of the Lord our Peace, and threw down that of the Baal, who had so long been Master of mankind ; with a chosen few He scattered the giant forces of heathenism, though only equipped with the torch of truth, and armed with "the sword of the Spirit which is the word of God" (Eph. vi, 17).

Samson (shining like the sun) was a Nazirite, consecrated from his birth, strong when "the Spirit of the Lord came mightily upon him" (Judges xiv, 6) to rend the lion or to slay a thousand of his foes. Betrayed by one he had loved, he is shorn of his strength, captured by his enemies, bound and thrown into "the prison house." Brought into the temple of the false god to make sport for the crowd, he bows himself with strength now restored, the pillars yield, the building falls, and at his death he slew "more than those he slew in his life" (Judges xvi, 30). As foretold by the prophet (Mal. iv, 2) in due time the Sun of Righteousness arose, even He Who was the Light of the World. From His birth He was consecrated to the Lord, presented duly in the Temple (St. Luke ii, 22). On Him at His Baptism the Spirit descended visibly (St. Luke iii, 22) and in that Spirit's might He went forth to battle single-handed with the Evil One who walketh about "as a roaring lion" (1 St. Pet. v, 8), and in that strength could prevail over a thousand. Betrayed by His own familiar friend, He was taken captive, bound, mocked, and consigned to the dungeon of the grave, yet in and by that death He won the final victory.

Samuel (heard of God), whose mother sang a Magnificat (1 Sam. ii, 1), was in the House of God as a child, and, called by the Lord, was obedient to the call. He grew, "and the Lord was with him, and let none of his words fall to the ground" (1 Sam. iii, 19), so that he was established to be "a prophet of the Lord." After a victory, he set up a stone of Help (Eben-ezer). For long he judged, that is ruled, Israel, and could challenge them to bring any accusation against him. At the urgent insistence of the people, he sets a king over them, and when that king proved unfaithful, warned him that the kingdom would be taken from him, and given to another. Magnificat was sung by the Virgin-Mother, expecting the birth of One Who was ever heard of God. In His youth He was found in His Father's house about His Father's business. He "grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him" (St. Luke ii, 40), so that He came to be recognized as "the Prophet of Nazareth" (St. Matt. xxi, 11). He was the "living Stone . . . chosen of God and precious" (1 St. Pet. ii, 4) on Whom the faithful are builded, and therefore for them "a very present Help in time of trouble." He had to warn the Jews "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (St. Matt. xxi, 43).

David (Beloved) while a shepherd lad protected the flock and, still "a stripling" and unarmed, met and slew the giant Philistine champion. A minstrel and sweet singer he charmed away the evil spirit from Saul. Already anointed to the kingdom, his successes and popularity made Saul jealous, so that he was driven away to take shelter in the wilderness and caves. When he had become king over all the tribes, driving off the Philistines, he seized the Jebusite stronghold on Zion to be the nucleus of "the city of David," the capital of the whole nation. Political unity thus secured, he next made it also the centre of religious unity by bringing thither the ark of the covenant. Later on trouble arose in his own family, his favourite son Absalom conspiring against him so that he had to retreat to the other side of Jordan. He purchased the threshing floor of Araunah, saying "This is the house of the Lord God" (1 Chron. xxii, 1). Not permitted to build the House itself, he secured the site for it, and then set himself to collect a great store of materials for its erection. The "Son of David," the "Well-beloved," was the "good Shepherd" to protect His "little flock." Alone He met and overcame the giant foe, who defies the Lord of Hosts. He had power to drive out evil spirits from the lives of those they had mastered; He was the Messiah, anointed of the Lord; assailed by the jealous envy of the rulers, He was a wanderer, and for a time took refuge beyond Jordan. He stormed the citadel of evil, garrisoned by "the blind and the lame," and made it the beginning of the Holy City, the new Jerusalem. He brought in the New Covenant: His fan was in His hand to purge the threshing floor, fitting it as the place for the spiritual Temple, and with His own Blood He purchased the souls for its erection.

Solomon (peaceable, or perfect, or recompenser) asked for wisdom rather than wealth or long life. Wisdom was granted him, so that he became a discerning judge; wealth was added, and treasures from far lands flowed into his treasury; royalty visited him, and "all the earth sought to him to hear his wisdom" (1 Kings, x, 24); he spake many proverbs (similitudes) and discoursed of all trees and animals (1 Kings iv, 32, 33); long life and wide dominion were given him; he builded the Temple, his Palace and his "ascent by which he went up unto the house of the Lord" (1 Kings x, 5). The Prince of Peace, the "greater than Solomon," is the Perfect One, and the Rewarder of all that diligently seek Him. Of Him it was said "What wisdom is this which is given unto Him?" (St. Mark vi, 2), He

is called "the wisdom of God" (1 Cor. i, 24), and one of His Names is "Wonderful Counsellor"; He is appointed Judge of the living and of the dead, and is "a discerner of the thoughts and intents of the heart" (Heb. iv, 12); He spake in parables, and often of the things of Nature; men of all races, nations, and languages have flocked to learn true Wisdom from Him, and in Him are found the unsearchable riches of grace and glory (Eph. iii, 8, 16); all authority in heaven and earth is given to Him; He is the one Foundation and chief Corner-stone of the true Temple; one of His parting words is "Peace I leave with you, My Peace I give unto you" (St. John xiv, 27).

Isaiah (salvation of Jah) saw the vision of the Lord on the throne high and lifted up, and heard the adoring anthem of the seraphs; was sent with a message of warning to the people, and announced the destruction of the Assyrian army; conveyed a message of healing and life to the dying king, and tells of the suffering Servant of the Lord, and of the One anointed to preach good tidings. The "Captain of salvation" (Heb. ii, 10) and "Author of eternal salvation" (Heb. v, 9) saw the heavens opened, and enabled His servant to see the "throne set in Heaven," and to hear the ceaseless tribute of praise, "Holy, Holy, Holy" (Rev. iv, 2, 8). He had to deliver messages of warning to those whose eyes were blinded and hearts hardened (St. John xii, 40; Isa. vi, 9, 10), warnings of judgement to come, yet was also both the Servant to suffer and the Anointed "to preach good tidings to the meek" (Isa. lxi, 1). His words are words of healing and life even to the dying.

Jeremiah (exaltation of Jah), markedly a prophet of woe, was of a tender, gentle nature, constantly saddened by having to deliver dark warnings of troubles to come: for the people, a sentence of captivity and exile; for city and temple, destruction and ruin; for three of the kings, miserable endings. Still, occasionally, there are gleams, as when he told that the captivity would be limited to 70 years, and particularly when he foresaw a wondrous restoration under a King whose Name is "The Lord our Righteousness" (xxiii, 3-8). Often opposed by false prophets who averred that his messages were not the word of the Lord, he was threatened with death because he had "prophesied against this city" (xxvi, 11), though that would bring the guilt of innocent blood on themselves (v, 15); he was imprisoned and cast into a miry pit where was no water (xxxviii, 6); he uttered pathetic Lamentations over the city and nation.

The gentle and loving "Man of sorrows and acquainted with grief" uttered many woes on scribes, Pharisees, and lawyers as hypocrites, and on Chorazin, Bethsaida and Capernaum. He also was opposed by those who said He was not sent by God, was put in prison and the waterless pit of the grave; He uttered warnings of the destruction of City and Temple, and wept over Jerusalem. He was put to death and His innocent blood has been visited on those who were guilty.

Ezekiel (God will strengthen), a priest, captive, and exile, again and again called "Son of Man," was shown the departure of the Glory from the Temple, and the abominations that had defiled it; was sent to "a rebellious house" (ii, 5) to warn them whether they would hear or forbear; declared the downfall of many great powers; saw Israel as a valley of dry bones, yet to be revived; and was shown a vision of a transformed city and Temple, priesthood and land, under the rule of a "Prince in Israel" (xlv, 16). "The Son of Man," the Priest to offer the supreme sacrifice and the Prophet sent to "an evil and adulterous generation" (St. Matt. xii, 39), saw and cleansed the Temple courts which had been made "a den of thieves." At His "exodus" the true Glory of the Temple (Hag. ii, 9) removed. He sent the Spirit, the life-giving Breath of God, to breathe life into the dry bones of mankind, and is Himself the Prince to rule the new earth wherein will be the new Jerusalem and the temple of the Lord God and of the Lamb (Rev. xxi, 22).

Daniel (God my Judge) "of the King's seed" was brought "to stand in the King's palace" (i, 4), but refused the king's meat and wine, choosing rather pulse and water. He had "understanding in all visions and dreams" (i, 17), interpreting two of Nebuchadnezzar's dreams and the handwriting on the wall of Belshazzar's palace. On the accusation of the notables, he was thrown into the den of lions which was sealed with the royal signet, but was delivered unhurt by the king himself and promoted to honour. He wrote for ages to come the vision of the Son of Man brought to the Ancient of days to receive everlasting dominion; the angel's message announcing the coming of the Messiah the Prince, His being cut off, the destruction of city and sanctuary, and the ceasing of sacrifice and oblation; and also of the time when many that sleep in the dust shall awake. Half his book is in Aramaic and half in Hebrew. That Messiah, the Prince, though of royal lineage, passed His earthly life in poverty; was noted for understanding and wisdom;

was accused by the chiefs of His people of disloyalty to Cæsar, thrown into a rock tomb whose entrance was sealed, but was delivered alive by the King of Kings, and as Son of Man was brought before the ever-living One to be enthroned and given a dominion "which shall never be destroyed" (ii, 44). He taught His disciples of the time when those in the grave shall come forth (St. John, v, 29), and Himself is God the Judge. He may have spoken to multitudes in Aramaic, but to the doctors in the Temple and before the Sanhedrim would surely have used the sacred Hebrew.

Ezra (Helper) was privileged to lay the foundation of a new Temple and eventually completed it, though not till after a long delay caused by the opposition of adversaries. Also he read the book of the Law of Moses to the people and had it interpreted for them. He Who was sent to be our Helper laid the foundations of the spiritual Temple in His Apostles, and will complete it though as yet that is delayed by the wiles of His enemies. He also has expounded the true meaning of the Law for us.

Nehemiah (comfort of Jah), having obtained leave to repair the city of his fathers, surveyed the ruins under the cloak of night, and encouraged his companions in the work of rebuilding it, though they had to do so armed against the assault of enemies. He also cleared the people from the reproach of intermarriages with the heathen. He Who is called our "Paraclete" (Comforter, 1 St. John, ii, 1) surveyed the ruinous state of the city of God amongst men while cloaked by the mantle of His humiliation. For the work of building up the walls, He arms His followers with the sword of the Spirit which is the word of God; and from time to time has cleansed His church from being wedded to errors of heathen philosophies.

It may be objected that in all this attention has been drawn only to the favourable features in these characters, and nothing is said of their faults, though several of them were worthy of blame, and David in particular was guilty of gross crime. True, all of these were human with human faults and failings, and therefore none of them could be wholly like Him who alone was without sin. But a shadow never adequately represents the reality: it can only indicate something of its form. It is enough if these persons, in their best and most remarkable characteristics, show some resemblance to the Person, Life, and Purpose of Him who is undeniably the climax of the whole history. Since our

lengthy list includes most, if not all, of the really prominent figures in the Old Testament, it looks as though these have been selected for detailed record just because of the resemblance they bear to the chief Figure of the New. If so, that shows a common aim and purpose governing all these narratives, so varied in themselves, coming from so many different minds of men living at widely different ages.

From the personages of the Old Testament we may now turn to the institutions.

Sacrifice comes first, since we meet with it at the very beginning, again after the deluge, and repeatedly in the lives of the patriarchs. Yet there is no explicit record of its being instituted, or of how or why it originated. The fact that Abel's offering of the firstlings of his flock was accepted when Cain's offering of the fruit of the ground was rejected suggests the thought that the essential point of sacrifice must be that of life, not merely any valued possession. The fact, too, that both brothers thought it incumbent on them to make an offering to God suggests the probability that they had received some previous intimation that this was expected from them. Now the coats of skins made for our first parents must have been taken from dead animals, and it is at least possible that Adam may have been taught to slay them in sacrifice. If the coverings for the ashamed sinners were taken from sacrificed animals, it would give point to the Hebrew word for "atone" which literally means "cover." As Abel's offering was from the flock, it would seem that already there was some indication as to what animals were suitable for sacrifice, which would account for the distinction between clean and unclean being known to Noah. Sacrifice then involves the taking of a life, and the severest test of Abraham's faith was the command to offer up his "only" son. Such sacrifice is the key-note of the work of the only begotten Son of the Father. He sacrificed the glory and bliss of heaven to become Man. He lived a life of self-sacrifice on earth; of His own free will He gave up that life when He breathed it upon the Cross.

Circumcision comes next, and that we are told was ordained of God as the sign and seal of a covenant relationship with God Himself (Gen. xvii, 10). As it was to be performed on infants of a week old, it is clear that this relationship is conferred by the grace of God independent of any human qualification, and this has ever been taken by the Christian Church as a sanction for

admitting infants to the new Covenant by Baptism. The maintenance of that covenant relationship depends on the circumcision of the heart enjoined in Deuteronomy (x, 16) and insisted on by St. Paul (Rom. ii, 29).

Of the ordinances instituted at Sinai, the foremost is the **Tabernacle**. For this there are two designations in Hebrew : *Mishkan*, Dwelling, and *Ohel Mo'ed*, Tent of Meeting (or Appointment). St. John (i, 14) tells us that the Word "dwelt (tabernacled) among us," and St. Paul (Col. ii, 9) that "in Him dwelleth all the fulness of the Godhead bodily." In the Incarnate Word then was the appointed Meeting-place of the Divine and human. When the Tabernacle was complete and erected "a cloud covered the Tent of Meeting and the glory of the Lord filled the Dwelling" (Exod. xl, 34). In the Tabernacle there were two parts : 1st, the Holy of Holies, where was the Ark of the Covenant, covered by the Mercy Seat overshadowed by the wings of the Cherubs where was the Divine Presence (Ps. lxxx, 1) ; and 2nd, the Holy Place, where were the seven-branched Candlestick, the Table of Shewbread, and the golden Altar of Incense. So in the Tabernacle of the Incarnate Word there was that sacred Presence of the Godhead where none might enter save the High Priest Himself, and that outer life accessible to others where are found the Light of the world, the Bread of Heaven, and the sweet Incense of infinite Merits. In the outer court were two important accessories : the Laver where priests washed before they commenced their duties, and the great Altar of Sacrifice. We who have been chosen to be "a royal priesthood" (1 St. Pet. ii, 9) need to be cleansed, and "the blood of Jesus Christ cleanseth us from all sin" (1 St. John, i, 7) in "the washing (R.V. *m.* laver) of regeneration" (Tit. iii, 5). We, too "have an Altar" to "offer the sacrifice of praise to God" (Heb. xiii, 10, 15). The Levitical sacrifices were divided into three classes :—(i) the **Burnt Offering** (the Hebrew word means that which ascends), also called "whole" (Deut. xxxiii, 10), which was entirely consumed in the fire ; (ii) the **Peace Offering**, whose special feature was that part was eaten by the worshipper ; (iii) The **Sin and Trespass Offering**, the main part of which was burnt "without the camp" (Lev. iv, 12). Subsidiary to these were the **Meat** (Meal) Offering of fine flour, and the **Drink Offering** of wine. It needed each and all of these to set forth different aspects of the true Sacrifice. That of our Lord was "full, perfect, and sufficient" because it was the

surrender of all that He was and had, entirely consumed in the fire of His zeal, and therefore answered to the "whole" offering which went up to heaven. It was a Peace Offering in that it reconciled God and man, and as such the worshipper was entitled to have his share, wherefore our Lord gave the broken bread, saying "Take, eat, this is My Body" (St. Matt. xxvi, 26). The Holy Communion then is not in itself a Sacrifice but the feast on a portion of one. That was a Sin-offering "which taketh away the sin of the world" (St. John i, 29), and therefore was offered "without the gate" (Heb. xiii, 12). The meal and drink offerings have their counterpart in the bread and wine distributed by Him Who was "an high priest after the order of Melchizedek" (Heb. vi, 29). The Israelites were forbidden to touch blood, even that of the sacrifices, because that was the blood of animals, and "the life (soul) of the flesh is in the blood" (Lev. xvii, 11). Now that it was a matter of Divine (not animal) life, the Giver could say "Drink ye all of it: for this is My Blood of the New Covenant" (St. Matt. xxvi, 27, 28).

The **Passover**, a special sacrifice not offered on any altar or in any sanctuary, had also its significance. Our Lord's offering was made at the Passover season; He is called "Christ our Passover" (1 Cor. v, 7); it is significantly recorded that, as in the case of the Passover lamb, no bone of Him was broken; and His blood is the signal to the destroying angel to "pass over" the household of the faithful.

For the Daily Sacrifices, one lamb was offered in the morning, and another at even (Num. xxviii, 4); the offering of "the Lamb of God" began at the third hour of the morning and ended at the ninth (St. Mark xv, 25, 34), about the hour of the evening sacrifice.

On the Day of **Atonement** the High Priest entered into the Holy of Holies; so the Christ has passed "into heaven itself, now to appear in the presence of God for us" (Heb. ix, 24). The High Priest had to lay aside his gorgeous robes and be clad in white linen (Lev. xvi, 4); so did our High Priest lay aside His royal robes of heavenly glory to put on the garb of a sinless humanity, and in the end, stripped even of human raiment, was clad only in His spotless innocence. On that Day there was a double offering: one goat a sin offering for the people, and another to have those sins laid on its head and let go into the wilderness (Lev. xvi, 21). These typified the twofold aspect of our Lord's work. He was both slain for our sins, and also the

Scape Goat to be dismissed into "a land not inhabited." Lastly, the High Priest was in an especial sense the anointed Priest; our Lord claimed for Himself, and has been accorded even by unbelievers, the title "Christ" which is but another form of Messiah, the Anointed. Himself anointed with the Holy Ghost (Acts x, 38), He has conferred that anointing on His followers, so that we too have "an unction from the Holy One" (1 St. John ii, 20), even as "the precious ointment upon the head (of Aaron) went down to the skirts of his garments" (Ps. cxxxiii, 2).

I am well aware that I have only been able to offer you an outline of a subject too vast for a single paper; nor have I consulted any of the recognized works on Typology, thinking you would prefer an independent examination of the subject. Much of what has been here said has no doubt been said before and better, yet perhaps I may have been enabled to pick up a few crumbs which others have passed by.

DISCUSSION.

The CHAIRMAN (Mr. A. W. Oke), in a few hearty words, called for a vote of thanks to the lecturer, and the same was accorded with acclamation.

Mr. PERCY O. RUOFF said: No one who has read the paper can question the skill, the power or the reverence with which the subject has been presented. There is special need of sanity in handling the matter, as the most fantastic and irreverent interpretations have often been affixed to types in the Bible. It is perhaps rather difficult to understand why Mr. Finn should select from the career of Jacob (p. 203) the incident of the "speckled and spotted" flock, as setting forth in type Christ's spiritual flock. The lecturer has cited several prominent Old Testament characters as types of Christ. He did not mention Job. Was Job such a type? If so, in what respects, and to what extent? Are striking points of resemblance to Christ alone to be selected to establish a type? What is to be said about the contrasts? This raises an important question. There can be no

doubt that in every case where the Scripture affirms a type we are on safe ground. How far is an interpreter justified in going beyond what is expressly stated to be typical? It would be helpful and illuminating if Mr. Finn can furnish some principles or canons which will be sure guidance for discovering and interpreting types.

MR. G. WILSON HEATH said: I have often wondered how intelligent Christian men could question the typology of the Scriptures, but they do so. That God was most graciously teaching men fundamentally divine truths in those early "Kindergarten" days of the world's history by such means, I see no way or reason for doubting. Those were the days of shadows; we in God's grace and mercy live in the days of the substance, the antitypes. Of course, we must not value or measure the substance by the shadow, but *vice versa*.

I hardly think that the men whose names have come before us, in the paper read, ever dreamed that in their persons and detailed life-histories, they were weaving the beautiful tapestry of a "type." I hardly think that conscientious Israelites, who, it may be, endeavoured to satisfy the urgent requirements of the ceremonial Levitical law, by ordinances, offerings and sacrifices—requirements which would occupy most of their time from morning to late at night, and every day of the year (and all of which together could never take away sin)—ever understood the true typical character of all they did. They simply, I suggest, obeyed the divine injunctions. The wonder of it all is that these things happened, are recorded, and have been preserved, for our admonition and instruction, upon whom the end of the ages has some, and this for the help of a fore-known and foreordained people in the purpose of God, before the foundation of the world. All this to me is very wonderful!

May I say that I think the first type mentioned in the Bible, and possibly the most arresting—and certainly for us to-day the most profound (I am not sure if the word "type" is the accurately correct word for it), and which needs the Holy Spirit's help in a special way to enable us to understand it, and thus sound one of "*the deep things of God*"—is that which the lecturer indicated by a reference to Eph. v, 32, but which he did not expound to us. On p. 202 of the paper, "Isaac" is under review, and that incident in his life is mentioned when Abraham instructed the "eldest servant of his house" to take a long journey in order to find a bride for his son.

{Gen. xxiv.) The instructions, as we know, were definite, and given under a solemn oath, "thou shalt go unto my country, and to my kindred and take a wife unto my son Isaac," and this the servant swears to do by "the God of heaven and the God of the earth." "Thou shalt not take a wife to my son of the daughters of the land among whom I dwell." The lecturer very rightly says "the bride for Isaac was to be gathered from among his human kin" not from the Gentiles.

The Evangelist John is the only writer in the New Testament who deals with this type, or mentions the "Bride." In the Revelation John again and again mentions "the Bride, the Lamb's Wife," which of course refers to a special election out of Israel in the "last days." It would be mixed metaphor or type indeed, if St. Paul, who never mentions the Bride, did so when unfolding "the Mystery, the Church which is Christ's *Body*." Therefore I suggest that the reference which the lecturer makes on p. 202 to Eph. v, 32, indicates something far deeper surely than Isaac's Bride, or John's "the Bride, the Lamb's Wife." It takes us back to Gen. ii, 21, and to the "deep sleep" which fell upon Adam, when the rib for the Isha was taken out of the side of Ish, "and of it the Lord builded a woman"! This mystery indeed is great! A woman out of a man! "bone of my bones, and flesh of my flesh." (Gen. ii, 23.) When? "In the deep sleep"—"dead with Christ," "quicken together with Christ, raised up together with Christ," "seated together with Christ," "*One Body*," "bone of His bones and flesh of His flesh." This certainly is not Bridal language, but identity and identification. Not union or unity, but Oneness. "This is the great mystery!" and one perchance we may not desire to look into too scrutinizingly.

Col. F. A. MOLONY said: It is clear that we are entitled to point out that one thing appears to us to be like another thing, but if we go on dogmatically to assert that Almighty God meant this to be like that, we get on to very dangerous ground. Yet when a number of types are brought together, as in this very able paper, then we do feel assured that God meant some of them to be like their antitypes—otherwise why should there be so many? I myself cannot see how the deep and glorious truths of the atonement could have been taught to men without the use of pictures. Preaching from these types seems to be unfashionable now. Ought we not to try and

bring it back into fashion, and to this end should we not put Mr. Finn's useful paper among our books of reference ?

Mr. HOSTE remarked with reference to the paragraph at bottom of p. 200, that it is permissible to go further than the lecturer allows himself—"We cannot be far wrong, etc."—for in Rom. v, 14, the first Adam is actually asserted to be "the figure (*tupos*) of Him that is to come." As for the typical connection between circumcision and baptism, which the lecturer seeks to establish, in no controversial spirit, on the ground that the former is said to be "the seal of the covenant," I would ask, is this exactly accurate ? I believe there is only one place where circumcision is termed a *seal*, namely, Rom. iv, 11, and then not of a covenant, but of the righteousness of the faith, which Abraham had, being yet uncircumcized. Is it not clear that no infant has any righteousness at eight days old ? Certainly circumcision was the *sign* of the covenant, and was administered to new-born babes in Israel. Many believe that baptism is applicable alone to "new-born babes" in the family of God ; *i.e.* to those who have lately believed in Christ, whatever their age. As for the "Hebrews," the author of that Epistle speaks of the priests as "serving under the pattern (*hupodeigma*) and shadow (*skia*) of heavenly things" (ch. viii, 5), and this is explained in the following words—as "the pattern (*tupos*) shewed to thee in the Mount." So the whole of the tabernacle and service are typical. The character of pattern seems to attach to the construction of the tabernacle and its furniture (ch. ix, 23), which are the "figures (*antitupos*) of the true"; and "shadow," to the ceremonial—*sacrifices* (ch. x, 1), and meats, drinks, holy days, new moons and sabbath days, "which are a *shadow* of things to come, but the body is of Christ." (Col. ii, 16, 17.)

Lt.-Col. A. G. SHORTT said : I would ask the lecturer if he thinks it altogether wise, as he has done on p. 209, to put aside the points of difference, and concentrate all attention on the similarities. We find a good deal in the lives of each of these Old Testament characters which does not find an echo in the earthly life of Christ, and this, in many cases, not merely because of the frailty of human nature. Might it not be better to consider, not the complete individual as a type, but rather such episodes only in their lives which correspond ?

This would entail the idea of allegory rather than of type, and certainly there are cases where we find every detail of the episode reproduced in the future, so far as the symbolism will allow.

And there is another point. Are we sure that all these characters find their true fulfilment in the life of Christ? May it not be that *both* are following out a law, and *both* pointing to events which may be even yet in the future? Many people trace a typical connection between Christ and Israel, and certainly this would account for the difficulty found in separating the two in the Suffering Servant chapters of Isaiah. Without going into details, however, I welcome the paper because, if it be conceded that these connections are real, they constitute one line of proof of a certain kind of prophetic revelation which cannot be accidental, and it is very desirable that the subject should be followed up, sorted out and classified, to see how far it will lead us.

Mr. GEORGE BREWER said: Wonderful indeed is the teaching conveyed by the types given to us in the Scriptures; and while we should endeavour to learn all we can from each, there is sometimes a tendency to press analogy beyond the manifest intention of the Holy Spirit. All teaching centres in, and radiates from the glorious Person and Work of the Lord Jesus Christ; and it is because these glories are so wonderful and infinite, that no human type or figure is sufficient to portray them as the Holy Spirit would reveal them to us. From the very beginning the creation and manifestation of natural powers and elements become types of God's new creation; so that we can realize and rejoice in the fact that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv, 6.)

Often a type is conspicuous for its contrast to the antitype: as the first Adam, who was given dominion over God's creation is conspicuous for his failure, so the last Adam was conspicuous by His triumphant success. Abel, whose blood cried unto God from the ground, and who could not redeem the sin-stained earth, nor give to God a ransom, was but an imperfect type of the One who, on Calvary's cross, vindicated God's righteousness, and obtained for us eternal redemption by the shedding of His precious blood, which "speaketh better things than that of Abel."

Isaac, a type of submission to, and agreement with his father's will (they went both of them together, Gen. xxii, 8), is also a type of the resurrection from the dead, whence we are told (Heb. xi, 19) Abraham "received him in a figure." Jacob, who in spite of all his faults and failures, by His prevailing dependence upon God became *Israel*, a prince with God (Gen. xxxii, 27), pointed to that perfect antitype, who as the Author and Finisher of faith, living a life of perfect dependence upon God, was exalted to be a Prince and a Saviour to give repentance and remission of sins. (Acts v, 31.) Joseph, rejected by his brethren and cast into a pit, became their saviour from death; Moses type of our Lord, as the prophet whom God would raise up to bring, not the law, which was to death, but grace and truth to eternal life. Aaron was figure of Him who by virtue of His own blood entered into heaven itself, there to appear in the presence of God for us, even Jesus, made a high priest for ever after the order of Melchisedec, type of an eternal and unchangeable priesthood, King of righteousness and King of peace. (Heb. vii, 1-3.)

The great sacrifice of Calvary was typified in the Mosaic ceremonial law by five separate offerings:—The burnt offering denoting our Lord's perfect obedience and submission to His Father's will; the meal offering of fine flour, His perfect sinlessness; the mingled oil, His anointing by the Holy Spirit without measure; the peace-offering—peace with God by the blood of His cross; the sin-offering, of His being made sin for us, that we might be made the righteousness of God in Him; the trespass-offering, the bearing of our individual sins in His own body on the tree. And what applies to the Lord Jesus Christ applies also, in less measure, to the Church as united to Him.

In the Epistle to the Ephesians the glorious character and destiny of the Church, together with the responsibility of its members to their Head and to one another, are grouped under three figures: *the Body* denoting perfect organism, each member in submission to and under the direction and control of the Head (Eph. iv, 16); *the Temple*, perfect stability of structure and designed to be the habitation of God through the Spirit (Eph. ii, 19-22); and *the Bride*, perfect beauty and holiness of character, the object of perfect love and sacrifice on the part of the Heavenly Bridegroom (Eph. v, 23-32). In the first figure, the Body is typified in the Old Testament

by the assembly of Israel brought out of Egyptian bondage ; delivered from judgment by the blood of the slain lamb ; led by Moses, here type of the Holy Spirit, through the wilderness to the promised rest. The second, the Temple, by the Tabernacle and Solomon's temple ; the one revealing the pilgrim character of the Church ; the other, the stable character of the building against which our Lord assures us the gates of Hades shall not prevail (Matt. xvi, 18). Of the third, the Bride, we have a number of types :—The first, Eve, taken from the side of Adam, bone of his bone and flesh of his flesh, denoting origin (Gen. ii, 21–23) ; Rebecca, called out from a far country, being sought and found by Abraham's servant (type of the Holy Spirit, Gen. xxiv), as wife for Isaac, whom having not seen, she loved. Asenath, the Egyptian wife of Joseph (Gen. xli, 45) ; Zipporah, the Midianitish wife of Moses (Exod. ii, 21) ; Ruth, the Moabitess, wife of Boaz. These, as well as many others, might be cited, revealing the various nationalities of the brides of men, who are admittedly types of the Heavenly Bridegroom, the members of whose Church are called out from the world, Jew and Gentile, irrespective of nationality, to be at last presented to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and unblemished (Eph. v, 27).

WRITTEN COMMUNICATION.

Rev. J. J. B. COLES wrote : Mr. Finn's excellent paper should help on the revival of this important section of Scriptural study—“ The elucidation of the doctrine of the types, now entirely neglected, is an important problem for future theologians ” (Hengstenberg).

Sir Robert Anderson in his valuable book, *The Hebrews Epistle, in the Light of the Types*, quotes the above extract. Types of the “ things concerning Himself ” belong to the living oracles of God, and ever afford spiritual food for our hearts and souls. Types of the Chosen People's history, past, present and future, such as are delineated in the fig, the olive, and the vine, are of lasting value, and will be of increasing use (perhaps) in the not far distant future. The much-loved story of Joseph and his brethren is an unfinished

history, as we all know, and will be ultimately fulfilled when the Redeemer shall come to Zion, and when He that scattered Israel shall gather him as a Shepherd does his flock.

REPLY BY THE LECTURER.

The Chairman emphasized the advantage of having some knowledge of the languages in which the Bible was written. Many, however, are under the impression that the study of Hebrew is exceptionally difficult. In reality, that language is less complex than Greek, and, when once the initial difficulty of learning the unfamiliar character is overcome, it is fairly easy to get a tolerable working knowledge of it. My own belief is that the intricacies of voice, mood, tense, accents and so on, which often dismay beginners, are really due to the over-subtle refinements of mediæval rabbis and German grammarians, who have tried to reduce to hard and fast rules the inevitable freedom of writers.

Some mention was made of the value of the Septuagint. For a good many years I have been at work on a minute comparison of the Hebrew, Greek, and Samaritan texts of the Pentateuch, and it has convinced me that the Greek version is often unreliable. The translators seem sometimes ignorant of the meaning of the Hebrew words; sometimes to render so freely as to be misleading; sometimes to insert passages that do not properly belong; and sometimes to omit parts that are of some importance.

For the New Testament Greek (the common, *Koinē*, not the classical) is needed, but even here some knowledge of Hebrew is useful. Apart from marked Hebraisms found in St. Matthew's Gospel and in the Book of Revelation, there are possibly some indications of Hebrew influence. For instance, in Greek where two nouns are in "construction," the latter of the two words is modified, whereas in Hebrew it is the former, and then that word cannot take the definite article. When, then, St. Paul sometimes writes "Spirit of God" without the article, this need not mean *a* spirit undefined; it may only be that the Apostle, a Hebrew of the Hebrews, saturated with Jewish thought, has unconsciously followed the Jewish idiom instead of the Greek.

Two of the speakers dwelt on the possible danger of carrying typology too far, quoting fantastic instances. Vagaries like these are not confined to modern times, similar fancies being found in early writings, as in Origen. One speaker asked if there was any principle to which we must adhere, and another thought we ought not to go beyond the types actually specified in the New Testament. That seems to me too narrow a restriction, since the instances there given would rather stimulate us to note other resemblances. What is needed is a reverent spirit, guided by outstanding characteristics, and not assuming that every tiny detail in the Old Testament histories (such as the number of Abram's followers, or Rahab's scarlet thread) must always have some hidden meaning.

Mention was also made of the possibility of finding in the wives recorded in the Old Testament types of the Church as the Bride of Christ, and special reference was made to the union of Adam and Eve. It may be that profitable lines of thought may be found in this direction, but a paper like mine could not contain everything.

One speaker found some difficulty in the mention of "speckled and spotted" on p. 203. It was intended to suggest that, as Jacob deliberately chose for his share the animals that might be thought blemished, so our Lord included the sinful in His flock.

It is no doubt true that Abraham "received the sign of circumcision, a seal of the righteousness of the faith" he had (Rom. iv, 11), but that does not apply to his descendants. For them it is ordained, "he that is eight days old shall be circumcised . . . the uncircumcised man child . . . shall be cut off from his people; he hath broken My covenant" (Gen. xvii, 10-14). Throughout the chapter, stress is laid on the "everlasting covenant" between God and His people, and admission to this is granted to unconscious infants.