

THE GLORY AND FULLNESS
OF JESUS CHRIST

THE GLORY AND FULLNESS OF JESUS CHRIST

*In the Most Remarkable Types, Figures,
and Allegories of the Old Testament*

William McEwen

Edited by Gordon J. Keddie



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The Glory and Fullness of Jesus Christ

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Contents

Preface	ix
A Memoir of the Life and Character of the Reverend William McEwen	xv
Preface (1763)	xxi

Book 1

TYPICAL PERSONS

1. Christ and Adam Compared	3
2. Noah	9
3. Melchizedek	15
4. Isaac	21
5. Jacob	29
6. Joseph	37
7. Moses	43
8. The Priesthood	49
9. Joshua	57
10. Samson	63
11. David	69
12. Solomon	75
13. Jonah	81

Book 2

TYPICAL THINGS

- 1. Jacob’s Ladder 89
- 2. The Burning Bush 93
- 3. The Pillar of Cloud and Fire 99
- 4. The Manna in the Wilderness 105
- 5. The Rock in the Wilderness 111
- 6. The Brazen Serpent 117
- 7. Thoughts on the Veil of Moses 123
- 8. The Sacrifices 129
- 9. The Ordinance of the Passover 139
- 10. The Ordinance of the Scapegoat 145
- 11. The Ordinance of the Red Heifer 151
- 12. The Ordinance of the Year of Jubilee 159
- 13. The Law of the Leper 165
- 14. The Law of the Near Kinsman 175
- 15. The Holy Nation of Israel 181
- 16. The Victory over the Nations of Canaan 187
- 17. The Allegory of Hagar and Sarah 191

Book 3

TYPICAL PLACES

- 1. The Cities of Refuge 199
- 2. The Tabernacle in the Wilderness 205
- 3. The Temple of Solomon 215
 - 3.1. The Ordinance of the Ark and Mercy Seat 219
 - 3.2. The Ordinance of the Golden Table 225
 - 3.3. The Ordinance of the Golden Candlestick 229
 - 3.4. The Ordinance of the Golden Altar 233
 - 3.5. The Ordinance of the Brazen Altar 237
 - 3.6. The Ordinance of the Brazen Laver 241
 - 3.7. The Ordinance of the Anointing Oil 245
- 4. The Land of Canaan 249

5. The Holy City of Jerusalem and the Holy Hill of Zion	253
5.1. The Feast of Tabernacles	257
5.2. The Fast of Anniversary Atonement	263
5.3. The Feast of Firstfruits and of Pentecost	269
5.4. The Feast of the New Moon.	275
5.5. The Metaphorical Priesthood of All Christians	279
An Evangelical History of the Birth, Life, Death, Resurrection, and Ascension of Jesus Christ, the True Messiah, in Whom All the Types of the Old Testament Are Fulfilled.	283
The Great Matter and End of Gospel Preaching	301

Preface

William McEwen's book on the glory and fullness of Jesus Christ as foreshadowed in the Old Testament swam into my ken only toward the end of my preaching a series on the prophetic portraits of Christ in Scripture. It would have been so helpful had this discovery been made much earlier. Out of print for almost two centuries, this little gem turned out to be available in an unedited electronic text file from the Library of Congress in Washington, DC, and in facsimile paperback courtesy of the Espresso Book Machine at the Harvard Bookstore in Cambridge, Massachusetts.¹ The language and muddy print of the mid-eighteenth century melted away before the liveliness of the writer's style and his obvious love of the Scriptures and his Savior. Long before I finished the book, the conviction developed in my mind that it ought once more to see the light of day.

Several reasons suggest the usefulness of McEwen's work to Christians in the twenty-first century. First and foremost is the value of the subject matter. For nearly a century, "McEwen on the Types" was popular on both sides of the Atlantic.² But typology as a subject

1. Espresso Book Machines can print on demand any title available in electronic form—at one hundred pages per minute—and deliver a perfect bound volume (i.e., paperback) in five to ten minutes. These are found in a growing number of bookstores across the world.

2. Many editions rolled from the press between 1763 and 1841. Samuel Miller's personal copy from an American edition in 1796 is still in the library of Princeton

fell into increasing neglect in the middle of the nineteenth century. It is probably not a coincidence that the last of an eight-decade string of editions of McEwen's book—published in Edinburgh in 1841—appeared in the same decade in which Patrick Fairbairn in his landmark exposition of biblical typology noted a decreasing interest in the subject.³ Peter Masters, in his foreword to the 1989 republication of Fairbairn's *Typology*, observes, "The recent drift toward a highly technical and less theological method of interpretation is chiefly a reaction against the whimsical and extravagant 'spiritualization' of biblical passages heard in so many pulpits. However, this reaction often goes too far, creating a hermeneutical strait-jacket that greatly reduces the pastoral scope of the text and inhibits the applied expository approach laid down by Paul [Rom. 4:23–24; 15:4; 1 Cor. 10:1–14; 1 Tim. 3:16–17]. Indeed the new drift seems to want to treat the Bible as a human rather than a divine book."⁴ What would be regarded as merely literary flourishes in any human writing becomes in the Bible inescapably prophetic as to its content and accordingly supernatural in its scope. This argues for more exegetical care, and not summary dismissal, in the handling of typological and figurative allusions in the Word of God. In these respects, McEwen's treatment is restrained. He is careful not to read too much into the text and on occasion enters gentle cautions against such excesses. More recently, David Murray has expressed the need "to restore a sane, yet spiritually edifying typology to the Church to help Christians profit not just from Jesus' prophetic words, but from His prophetic pictures (typology)." He adds that "one problem is that there are so few good modern books on the subject."⁵ Perhaps this "good [old] book" from

Theological Seminary, where he served as professor of ecclesiastical history and church government from 1813 to 1849.

3. Patrick Fairbairn, *The Typology of Scripture* (1845–1847; repr., Grand Rapids: Baker, 1975), book 1, p. 1.

4. Patrick Fairbairn, *Typology of Scripture: Two Volumes in One* (Grand Rapids: Kregel, 2000), ix.

5. David Murray, *Jesus on Every Page* (Nashville: Thomas Nelson, 2013), 137.

William McEwen will rekindle an interest for some modern attention to the Bible's types and foreshadowing of Christ.

A second reason for a new edition is the infectious zest in the simplicity of the writer's style. Whereas most of the Puritans and their theological descendants developed their sermonic work into often massive, and not infrequently profound, theological disquisitions (which have stood the test of time), McEwen deliberately distilled and simplified his material from sermons on the various Scripture passages to provide concise, conversational, and user-friendly explanations of each subject under review. He cannot be accused of the sin of those who think they will be heard for their many words (see Matt. 6:7).

Third, William McEwen—like another youthful minister of Christ of an earlier generation, Andrew Gray (1633–1656)⁶—died in his twenties, leaving to posthumous publication the fragmentary harbingers of a fruitful ministry cut off almost before it had begun. Even so, Professor John Macleod, in his classic lectures on Scottish theology, reviews the literature of the Secession Church,⁷ mentioning some better-known authors, such as William Arnot, John Swanston, Adam Gib, and John Brown of Haddington,⁸ but writing of our author,

6. See Andrew Gray, *Loving Christ and Fleeing Temptation*, ed. Joel Beeke and Kelly Van Wyck (Grand Rapids: Reformation Heritage Books, 2007).

7. The Secession Church emerged from the 1733 secession from the Church of Scotland of those who maintained the rights of congregations to call their own pastors against the prevailing practice of patronage, whereby the heritors of the parish might impose a man of their choosing over the desires of the Lord's people. See John McKerron, *History of the Secession Church*, revised and enlarged edition (Glasgow: A. Fullarton, 1841), for a full account of the Secession movement. The Secession lives on in the Associate Reformed Presbyterian Church in the United States, mainly in the southern states. The ARPs maintain Erskine College and Seminary in Due West, S.C., and the fine Bonclarken conference grounds in Flat Rock, N.C.

8. William Arnot (1732–1786), minister of the Associate Church in Kennoway, published *The Harmony of Law and Gospel* in Perth in 1785. See Robert Small, *History of the Congregations of the United Presbyterian Church* (Edinburgh: David Small, 1904), 2:373. John Swanston (1720–1767), minister of Kinross, was not published in his lifetime, but was remembered in a volume of sermons published after his

MacEwen of Dundee we name by himself. He was one of the brightest ornaments of the Secession movement. He died at the early age of 28. But he left a book that embalms his memory.... This work deals with the types of Scripture in a vein of fine Evangelical teaching and it is expressed in what was regarded as the classical English of the middle of the 18th century.... And such a high and dry Anglican Churchman as Dean Burgon makes the rather grudging admission that the best book he knew in English on the types was by a Scotsman and a Presbyterian.⁹

In the wisdom of God, however, it has been the very cutting short of useful lives full of potential that has drawn our attention to what the Lord can and will do with young men called to the gospel ministry. The fragrant godliness of an Andrew Gray—called home at twenty-two, after only a few months as an ordained minister—and the lively exposition of William McEwen, lifting up Christ from the Old Testament with simplicity and evident love for the Savior and the people of God, testify to the existence of old heads on young shoulders and call us all, in Paul’s words, “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men” (1 Cor. 14:20).

A word is in order about the editorial amendments of the original work. The text itself has been amended very sparingly, with the removal of some of the excess commas common to eighteenth-century writers and modernizing of the occasional obsolete word

death. See McKerrow, *History of the Secession Church*, 850–52. Adam Gib (1714–1788), minister of the Associate Church, Edinburgh, was author of many polemical works. See McKerrow, *History of the Secession Church*, 848–49. John Brown of Haddington (1722–1787) was most famous for his *Self-Interpreting Bible* (1878) but was voluminously published on a vast array of topics theological and ecclesiastical. See McKerrow, *History of the Secession Church*, 858–59.

9. John Macleod, *Scottish Theology in Relation to Church History since the Reformation* (Edinburgh: Banner of Truth, 1974), 181. Note that “McEwen” is correctly spelled without the “a” and that the evidence is that he died in his twenty-eighth year—that is, age twenty-seven (see John Patison’s *Memoir* below). See also McKerrow, *History of the Secession Church*, 868–71, for an account of McEwen’s life and ministry.

and the division of a few excessively run-on sentences. The original title, *Grace and Truth*, seemed too general for the subject matter. A new title, drawn from the original subtitle, has been adopted for this edition: *The Glory and Fullness of Jesus Christ*, together with the subtitle, *In the Most Remarkable Types, Figures, and Allegories of the Old Testament*. The former is simply the purpose of the latter. In two respects, however, I have attempted to modify both the look and the scriptural cogency of the book.

As to the look of the book, I have divided the author's argument in each chapter and supplied headings to each section, often from his own language. Hopefully this will remove the impression of a volume of large chunks of words and help the reader get ahold of the gist and flow of the message.

As to the scriptural cogency of the book, I have sought to provide easier access to the Scriptures the author employs in one way or another to support his arguments but which he rarely references with formal citations. Like many of the "old" Reformed writers, McEwen positively breathes Scripture in his writing. Scripture pervades the text but is very rarely cited with explicit chapter and verse. Much of this will be missed by many a modern reader, so every effort has been made to identify these and cite the precise Bible references. We need to know not just what the author has to say but how it faithfully represents the teaching of the Word of God. So great is McEwen's grasp of Scripture that he quotes it, conflates this verse and that, and alters the language to flow into his assertions and applications. This he does, mostly it would seem, from memory, and only rarely with citation, but always with a sound grasp of the text and its theological and practical thrust. His comprehensive grasp of Scripture is astounding. His mind inhabits the Bible so that Scripture truth flows from his pen. Accordingly, the principal Bible passages from which each exposition flows have been supplied after each chapter heading, and hundreds of Scripture verses, whether quoted or merely alluded to by the author without citation, have been supplied. Where lapses in his precise recollections were discovered, the appropriate corrections were made. The Authorized Version of the Bible has been

retained throughout. Editor's notes have been furnished where some particular explanations of context or content seemed helpful.

This edition of McEwen's book includes two additions to his treatment of the types. One is an essay found in the original book published in 1763 with the title "An Evangelical History of the Birth, Life, Death, Resurrection, and Ascension of Jesus Christ, the True Messiah, in Whom All the Types of the Old Testament Are Fulfilled." The essay was then included in McEwen's *A Select Set of Essays, Doctrinal and Practical* (1767) under the title "On the Manifestation of the Son of God in Human Flesh," while subsequent editions of his book on types dropped it. It seems that the original editor thought that McEwen's overview of the life of Christ would make a fitting capstone to a book on types of Christ, so the essay was adapted for the purpose. It is retained in this edition with the same purpose in mind.

Also included with this edition is the one piece published in McEwen's lifetime—his sermon at an ordination service in Aberdeen. The principal interest of this (apart from the solid content of the sermon) is the fact that the preacher was perhaps twenty-three years of age and yet was in his fourth year as a pastor, having been licensed to preach at age eighteen and ordained at age nineteen or twenty! As with the other material in this volume, McEwen's divisions have been highlighted with suitable headings that preserve the flow of the sermon but highlight the development of his argument and application. Editor's notes have been added to explain some contexts, sources, and expressions employed by the author. Notes not labeled as editor's notes belong to the original publication. May God bless young McEwen's ministry today: "by it he being dead yet speaketh" (Heb. 11:4).

—Gordon J. Keddie
Greenwood, Indiana

A Memoir of the Life and Character of the Reverend William McEwen

The worthy author of the following studies was descended from pious and respectable parents in the town of Perth, who spared neither pains nor expense to give him a truly Christian and liberal education. To this end, they were greatly encouraged by the early attachment which he himself showed both to piety and learning.

His constitution of body was rather delicate and weakly, though in common he was tolerably healthy, but his intellectual powers were sound and strong. He had a penetrating and comprehensive mind, a fine perception, and an elegant taste. These happy talents were attended with solidity of judgment and a sense of the truly beautiful and sublime, peculiar to himself, and still further heightened by an imagination and invention equally lively and a memory uncommonly capacious and retentive.

To cultivate and improve these admirable natural endowments, he employed the most assiduous care and unwearied industry. By his diligent study of the Roman and Greek classics, of logic and philosophy, of the best English poets and historians, and, above all, the Scriptures of truth in their originals, with the most judicious and evangelical books of our own and foreign divines, he collected a large stock of the best ideas and enriched his mind with a variety of select knowledge and suitable literature.

His studies in divinity were assisted for some years by the advice of the late celebrated Mr. Ebenezer Erskine of Stirling and finished under the tuition of the Reverend James Fisher of Glasgow.

He was in 1753 licensed to preach the gospel by the Associate Presbytery of Dunfermline, and in the beginning of the year 1754 he was ordained by the same presbytery the minister of the Associate congregation in the town of Dundee.

Having in a solemn and public manner devoted himself to the more immediate service of the blessed Jesus in the ministration of His gospel, and had committed to him the charge of a particular flock, he was earnestly desirous to have them grounded in the principles and actuated by the true spirit of Christ's gospel. Entirely satisfied that the scriptural plan of redemption by the blood of Christ is divinely calculated to draw men's affections from iniquity, attach them to the blessed God, sweeten their tempers, and form them to true happiness, it was his daily endeavor, by the most easy and engaging methods of instruction, to fill their minds with the knowledge of these heavenly doctrines. He longed particularly to have a lively sense of God Almighty's goodness, manifested in freely offering pardon and peace to rebellious sinners in the gospel, impressed on their souls, because from this source, and the influences of the sanctifying Spirit, he was persuaded that all of the noble qualities, the amiable graces, and the important duties, which constitute the dignity or the happiness of our nature, could only be derived.

Far from addressing his hearers in that flattering and dangerous strain, which supposes the powers of the human mind to be as perfect as ever, or but vitiated in a small degree, or that the soul of man is possessed of such principles of virtue as need only to be roused into action, he was solicitously concerned to have them thoroughly convinced that they were ignorant, guilty, impotent creatures. That from such convictions they might perceive their indispensable need of a Savior, of a Savior in all His mediatorial offices: as a prophet to instruct them and, by His Word and Spirit, make them wise unto salvation; as a priest to make an atonement and expiation for their sins and make their persons acceptable to that awful majesty,

who dwelleth in light inaccessible; as a king to subdue their iniquities, to write His laws in their hearts, making them partakers of a divine nature, and enable them to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world (Titus 2:12).

In fine, the point he chiefly labored was to beget in his people's minds a deep and abiding sense that God was their chief good, their only sufficient happiness and portion; that the blessed Jesus was the foundation of their pardon, acceptance, and salvation; that all their dependence for acquiring the beauties of holiness and tasting the consolations and pleasures of a religious life was to be placed in the Holy Spirit, the Comforter, whose office is to take the things of Christ and show them to sinful men (John 16:14) and to give them to "know the things that are freely given to [them] of God" (1 Cor. 2:12).

Our author's talent of preaching was much admired. The propositions he insisted on were few but always of very weighty and edifying import and naturally resulting from the passage of sacred writ under immediate consideration. His explanations were clear and accurate, his proofs plain and decisive, his illustrations beautiful and entertaining, and his applications close and searching. All the heads of the discourse were remarkably distinct yet connected in such regular order, and in such pleasing succession, as gave his instructions the greatest advantage, and every part contributed to the strength and beauty of the whole.

And, indeed, such was the depth of his thoughts—such the propriety of his words and such the variety, force, and fire of his style, so remarkable was the justness and solidity of his reasoning and so judicious the change of his method—that notwithstanding he invariably pursued the same end; yet proceeding by different paths and varying his address, according as he meant to alarm, to convince, or to comfort, he was so far from growing tedious that he never failed to please as well as to improve his audience.

In imitation of the great apostle of the Gentiles, that most amiable and accomplished preacher, he was peculiarly careful to cultivate a spirit of zeal and devotion in all his discourses. Accordingly,

he was fervent in spirit as well as cogent in argument. When he argued, conviction flashed; when he exhorted, pathos glowed. And by distributing to each of his audience a portion suitable to their several states, he endeavored “rightly” to divide “the word of truth” [2 Tim. 2:15].

The same zeal and fervor which influenced and animated his public addresses from the pulpit appeared also in the discharge of the much neglected duties of catechizing, teaching from house to house, and visiting the sick as well as in the administration of the holy sacraments.

In December 1758 he published a sermon delivered at the ordination of the Reverend Alexander Dick, in Aberdeen, entitled *The Great Matter and End of Gospel Preaching*, from 2 Corinthians 4:5. This discourse was reprinted in 1764 and has been much esteemed by the best judges on account of the clear evangelical strain of doctrine, together with the vigorous and affecting manner of address, which runs through the whole of it. It has now undergone five impressions.¹

In 1763 his meditations on the types and figures of the Old Testament were published in a neat volume. The favorable reception which this piece met with from the public shows in a much stronger light the distinguishing excellency of it than anything else that could be advanced. Five editions of this work have been already sold, and the demand for it still continues. It is hoped that the reader who peruses these studies with the humble, childlike spirit of a Christian, and seeks spiritual advantage in all he reads, will not lose his labor.

On Tuesday the 29th December 1761, he came from Dundee to Edinburgh and on January 3rd, the Sabbath following, preached (his last sermon) in Bristo meetinghouse from Isaiah 63:4: “For the

1. Editor's note: *The Dictionary of National Biography*, 35:72, records that “M'Ewen was an attractive preacher and writer. He was author of: 1. 'Grace and Truth; or the Glory and Fulness of the Redeemer displayed in an Attempt to explain... the Types, Figures, and Allegories of the Old Testament,' 12mo, Edinburgh, 1763 (numerous editions). 2. 'A select Set of Essays, doctrinal and practical, upon Subjects in Divinity,' 2 vols. 12mo, Edinburgh, 1767; 7th edit., 'enlarged, with fourteen new Essays on the Perfection of God,' 1799.”

day of vengeance is in mine heart, and the year of my redeemed is come." On the Monday evening, January 4th, 1762, he was married at Dalkeith to the oldest daughter of Mr. John Wardlaw, late merchant of the same place. In this important period of his life, when a variety of temporary prospects engross the attention of the most part of mankind, it was observed that, in his social intercourse with his friends, he discovered a strong inclination to fix the conversation to that awful yet delightful subject, the eternal world, into which all must soon enter. Like one established in the faith, he seemed daily to be "looking for and hastening to the coming of the Lord Jesus."

On the Wednesday afternoon, attended by his friends, he went to Leith on his way home to Dundee, and that same night he was suddenly taken ill owing, as is supposed, to the cold and wet he had suffered in his crossing the Firth the preceding week. His disorder soon issued in a violent fever, which rendered him unfit for any conversation, and on Wednesday night the 13th of January 1762, put an end to all his labors in the twenty-eighth year of his age and the seventh of his ministry. Cut down in the prime of life and public usefulness, his death was universally lamented as a severe and afflicting loss to his wife of some ten days, his friends, his congregation, and the church of God. His body was interred in the churchyard of Dalkeith.²

In the most unaffected devotion toward God and in a diffusive love to all men; in modesty, humility, and candor; in a gravity of deportment, tempered with becoming cheerfulness; in purity of manners and integrity of conduct, Mr. McEwen was a pattern to all around him. His heart, his time, and his study were entirely devoted to the duties of his profession. His hearers had abundant reason afforded them to believe that he lived above this sordid world, even while he was in it; that he was no lover of filthy lucre, no hunter of

2. Editor's note: The entry for William McEwen in *The Dictionary of National Biography* records that he "died suddenly at Leith on 13 Jan. 1762, having been married two days before to the eldest daughter of John Wardlaw, merchant of Dalkeith." McEwen did indeed die in Leith on January 13, but he was married to Miss Wardlaw on January 4, some ten days—not two—prior to his death.

carnal pleasures but that his hopes, and all his views of happiness, were “hid with Christ in God”; that he directed all his aims to the glory of God and considered the honor of Jesus Christ as the final cause of his existence; that he carried on no base and sinister design; that he had no separate interest from the glory of his divine master and the welfare of his people but that the whole desire and delight of his soul was to set forward their salvation, that by their being “made meet to be partakers of the inheritance of the saints in light,” his exalted Lord might “see of the travail of his soul and be satisfied.”

—John Patison

Preface (1763)

The candid reader, who shall be pleased to peruse the following essay, is desired to take notice that as the discourse itself is not of the argumentative kind, it is taken for granted, as a preliminary maxim, that the grand doctrines of Christianity concerning the mediation of Christ, and the inestimable blessings of His purchase, were typically manifested to the church by a variety of ceremonies, persons, and events under the Old Testament dispensation. It is true, there are some who affect to call this truth in question and yet pretend to be the friends of a divine revelation, but with what sincerity it is not difficult to perceive. For to suppose that the gospel is a new invention and hatched in the age of the apostles, or that the religion of Jews and Christians are entirely different, is signally injurious to them both: for as a living creature, when cut in two, will seem at first to preserve some faint remains of life in both its parts, but in a short time will totally expire, so if the true religion is cut asunder and the faith of Jews and Christians be wholly severed and detached from one another, instead of having one religion of Jews and another of Christians, we shall in reality have no true religion at all surviving. But we do not propose so much as to enter on any dispute on this head, as the following treatise was not intended by the author either for the conviction of infidels or for the confutation of false opinions but for the edification of them who have obtained precious faith. Such

persons it will not be difficult to persuade that in the law were exhibited the shadows of good things to come, but the body is of Christ.¹

To exhibit a compendious view of the persons, events, ordinances, and things that the author apprehended were figurative of the person and mediation of the Son of God is the design of the first part of the following sheets. For though there are some books on this subject already published in our language, it must be owned they are far from being judiciously executed. The looseness of their method and inaccuracy of their style are perhaps the true reasons they are so much neglected and so little known. For the theme they treat of, if properly handled, might, one should think, recommend itself to a more universal perusal than they have hitherto obtained.

It cannot be refused that the doctrinal system the author has chosen to follow in this small work, though once reputed orthodox in the Protestant churches, is now fallen into great contempt with many who sustain themselves great judges of sentiment and composition. But if this little treatise is accepted with the saints, the censures of others need not excite either anxiety or surprise. For so long as the devil is suffered to deceive the nations, and so long as the heart is unconvinced of sin, we may assure ourselves the doctrine of complete justification and everlasting acceptance with God, by the righteousness of Immanuel, freely imputed to wretched sinners, and of sanctification of heart and newness of life through the power of the blessed Spirit will meet with opposition.

Some have conceived an invincible aversion to all allegories of every kind on account of the ridiculous and distorted fancies, the false, misshapen glosses of Scripture, of which, it must be confessed,

1. For the display and confirmation of this argument, that the gospel was emblematically preached, and Christ in a figure exhibited in these usages practiced by the ancient Jews, I do, with great pleasure, refer to that admirable and well-known book entitled *Theron and Aspasio*, Dialogue 3. [Editor's note: The author here refers to a then-popular work by the Anglican divine James Hervey (1714–1758), first published in 1755: *Theron and Aspasio, or a Series of Letters upon the Most Important and Interesting Subjects*. While a student at Oxford, Hervey was a member of the famous Holy Club with John and Charles Wesley, George Whitefield, Benjamin Ingham, and others. With the two last-named, he became a decided Calvinist.]

the humor of allegorizing, not properly restrained, has been exceeding fertile. To hunt for allegories everywhere and to labor at giving a mystical turn to these passages of holy writ that are the most plain and literal indicates a vitiated taste that nauseates wholesome food. Many of the ancient fathers have been guilty of this fault; and especially Origen, a man of an extraordinary genius, has been not unjustly blamed on this account. Yea, some men have carried the humor of allegorizing to such an exorbitant pitch as to rummage the heathen mythology itself for the sacred truths of religion and allegorize even that most empty book, the *Metamorphoses of Ovid*. But though some have transgressed all bounds of sobriety in their mystic interpretations, we must not immediately discard all figurative senses of the Scripture, however discreetly investigated. For at this rate we behoved not only to condemn the infallible apostle of the Gentiles but also Jesus Christ Himself, who compares Himself to the manna, to the brazen serpent, and to Jonah in the belly of the fish.

In order to settle the proper limits of allegorical interpretation, two things must be observable, to which our author, in the course of this work, appears to have steadfastly adhered. First, to make a proper divine allegory, type, or figure, it is necessarily required that there be a resemblance, less or more, betwixt the literal history, person, or thing and the spiritual doctrine, truth, or mystery which is supposed to be represented. Second, there must be some good reason to think that this resemblance is not merely casual, or the child of fancy, but is actually intended by the Holy Ghost. And where even both these requisites are found, due care should be taken not to strain the type or allegory beyond the bounds of a just and reasonable comparison, lest, instead of following the clue, we stretch it till it breaks.

In this age of disputes, it must doubtless be a considerable recommendation of a performance when the reader is informed that while the author discovers the most zealous attachments to the cause of truth and appears a devoted champion of the evangelical doctrines, he is careful not to lay a disproportionate stress upon anything by which one Christian may be distinguished from another. Professing Christians agreed in many things, agreed in laying Jesus Christ the

one and only foundation of present holiness and future happiness, are not here taught or stirred up to bite and devour one another. No oil is here administered to increase the flame or keep awake the conflagration of animosity and dispute, which have so long and so sadly disturbed the peace and hindered the union of the professed friends of the truth as it is in Jesus; nor are any problematical questions here determined with authoritative airs that may be a new bone of contention in the church. These are employments, whoever are engaged in them and whatever be their motives and pretenses, our author was far from approving.

The conciseness, the propriety, the energy with which the several important and interesting subjects here taken into consideration are treated, will, I persuade myself, both entertain and edify the intelligent reader and delight his taste while his judgment is informed, his heart improved, and his practice directed.

In order to remove these suspicions which often arise concerning the authenticity of posthumous works, I think it incumbent on me to acquaint the public that the following sheets contain the substance of what the author originally composed and delivered from the pulpit in the form of sermons. To contract the force and spirit of a subject into a small compass, and exhibit it to the mind in one clear and easy view, was a branch of study he was remarkably fond of. Therefore, though his diligence and accuracy in preparing for his public appearances were rare and uncommon, he frequently employed his leisure moments in digesting his sermons, after they had been preached, into the form of little essays. This method he pursued, with particular application and assiduity, with regard to the whole of these discourses he made on the types, figures, and allegories of the Old Testament.

His design on this head being executed in the form and dress in which it now appears, he began to entertain serious thoughts of offering it to the public. This engaged him to review and examine the whole with a critical attention and to make such alterations and improvements as appeared necessary in the view of gratifying

a further aim at public service.² Thus prepared and corrected, he was pleased, amid the familiarities of our long and intimate friendship, to indulge me with the perusal of the manuscript. I read it with eagerness and delight. Such instructive, animating, and evangelical compositions seemed to me finely calculated, under a divine blessing, to be productive of considerable good. I could not therefore forbear urging upon the author an immediate publication of such an excellent work. After further consideration and fresh application to the throne of grace for that wisdom which is profitable to direct, he became resolved.

In a short time, coming to Edinburgh on another account, he settled everything with the gentlemen who are now the publishers relative to the printing of it. The manuscript he left in my hands, except a few sheets that he proposed to carry home with him and take under a repeated perusal. At Leith, on his way home, he was suddenly taken ill. His disorder soon issued in a most violent fever, which put an end to his life and labors in the twenty-eighth year of his age and seventh of his ministry.

He was truly a most accomplished and amiable person, and if the Lord had been pleased to spare him, it is very likely he would have soon risen high in the public esteem on account of his growing worth and abilities. But as my present business is only to satisfy the public with regard to the progress the author himself had made toward the publication of this work before his death, in order to ascertain the authenticity of it and not to write an account of his life or delineate his character, I must beg leave to refer the reader to that public description given of him in a short paragraph, which

2. In December 1758, Mr. McEwen published an ordination sermon entitled *The Great Matter and End of Gospel Preaching*, from 2 Corinthians 4:5. A general satisfaction was expressed by all who were present at the delivery of this sermon. And it has been much esteemed by many who have read it, not only on account of the evangelical strain of doctrine that runs through it but also on account of the clear, nervous, and pathetic manner of address.

appeared in the Edinburgh newspapers immediately after his death and which may be seen at the bottom of the page.³

The publication hath been delayed so long after his death that it may perhaps seem necessary to make some apology for that delay. But it would be tedious to enumerate a variety of circumstances which have concurred to occasion it.

May the God of all grace follow the piece with His special blessing, give it an extensive spread, and make it subservient to the glorious cause of evangelical truth, real holiness, and Christian charity.

—John Patison

Bristo

September 26, 1763

3. “At Leith died of a sudden illness, on the 13th Jan. 1762, the Rev. Mr. William McEwen, minister of the gospel at Dundee. A good genius, a clear head, a lively fancy, cultivated by a liberal education, improved by close study, and enlarged by an early acquaintance with real and vital religion, laid the foundation of that amiable, important, and useful character he maintained throughout the whole course of his ministry. Courteous and condescending, meek and humble in his own eyes, far from affecting human applause, he aimed at an object infinitely more noble, the honour that cometh from God alone, which made him both faithful and diligent in his holy vocation. Conciseness of method, and perspicuity of style, added to solidity of judgment, rendered his preaching equally instructive to the wise, and intelligible to the ignorant. Warm with zeal for God, and compassion for men, his constant endeavour was, to display the amiable excellencies of the incarnate Redeemer to the needy souls of perishing sinners. Not neglecting in his own conduct what he recommended to the practice of others, his life was a fair and beautiful transcript of his doctrine. Cut down in the prime of life and public usefulness, his death is universally lamented as a severe and afflicting loss to his friends, his congregation, and the church of God.”

BOOK 1

Typical Persons

Christ and Adam Compared

Genesis 3:1–24; Romans 5:12–21

The almighty Creator had now finished the universal frame of nature. He saw the heavens shining in all their glory; He beheld the earth smiling in all her beauty: the sea was stocked with fish, the air with fowls, and the field with beasts. But still the masterpiece of this inferior world was wanting—a creature endued with reason, of upright stature, and qualified at once to rule over the rest of the creation and correspond with his Creator. “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). Thus far we are told by the Hebrew lawgiver. And we are further informed by the great apostle of the Gentiles that this first man, whose name was Adam, was the type or figure of “him that was to come” (Rom. 5:14). For aught we know, it might not so much as enter into the heart of Adam to conceive of this divine mystery; and Moses himself, the inspired penman of that truly ancient and authentic history, might not perhaps advert to it. But since God hath revealed it to us by His Spirit, let us attend where the resemblance lies, of the first to the second Adam, which we shall obviously find, whether we view him as the first man, the first father, the first lord, the first husband, or the first covenant-head. And let us learn to contemplate the glory of that illustrious person who was so early typified, while we admire the depth of God’s foreknowledge, in ordering matters so, that the

history of the first man, who was of the earth and earthly, was a prophecy of the second man, who is the Lord from heaven.

Adam as a Son of God

To begin with the creation of our general ancestor: Adam was the first man in the world of nature, who being formed out of the dust of the ground, by the immediate hand of his Creator, was without father and without mother and, in a sense peculiar to himself, is called “the son of God” (Luke 3:38). He was also a creature perfectly new, to whom there was nothing like, and nothing equal, among all the visible works of God; for his person, consisting of a visible body and an invisible soul, was made after the image and in the likeness of God, which chiefly consists in knowledge, righteousness, and holiness.

Now, sure it is not difficult to perceive that all these characters exactly agree to the second man, who is the firstborn among many brethren in the world of grace—without father as man, without mother as God. His body was formed (not indeed of the dust of the ground but in a manner equally unexampled and miraculous) of the virgin’s substance by the immediate power of God, and so soon as a reasonable soul was united to it in the womb of the virgin, both were, that very moment, assumed into the divine person of the Son, wherefore, in all propriety, that holy thing which was born of her was called “the Son of God” (Luke 1:35), or, to use the expression of an Old Testament prophet, was “created a new thing in the earth” (Jer. 31:22). In the man Christ Jesus is found more of the divine likeness than all the saints, than all the holy angels can dare to boast. For which of them have been called at any time the brightness of the Father’s glory and the “express image of his person” (Heb. 1:3)? Or to which of them has He said, “Thou art my Son, this day have I begotten thee” (Heb. 1:5)? Adam, indeed, might resemble his Creator as the image on the coin resembles the king upon the throne; but Jesus Christ resembles God as the prince and heir to the crown resembles his royal father, being not only like him but of the same nature and substance with him. And though all similitudes must be infinitely defective in shadowing forth the constitution of Immanuel’s person,

yet the union of Adam's soul and body is perhaps the best natural emblem of it we can expect to find. Nor does it seem unlawful for us to assist our conception of this high mystery by this natural union, inasmuch as the Holy Spirit Himself, in the Scriptures of the New Testament, seems to allude unto it, when He calls His humanity the flesh and His divinity the spirit. In the former He was manifested; in the latter He was justified (1 Tim. 3:16). In the one He was put to death, and in the other He was quickened (1 Peter 3:18). If the constitution of the first Adam's person was a wonderful mystery in nature, the constitution of the second Adam's person is no less an incomprehensible mystery of grace.

Adam as the Father of Humanity

As Adam was the first man that God created, so he was the first father and progenitor of all other men, who are everyone born in his image as they come into the world of nature and breathe the vital air. Just so, from Jesus Christ, the everlasting Father, all who come into the world of grace derive their spiritual being; His image they bear (1 Cor. 15:49), and from Him "the whole family in heaven and earth is named" (Eph. 3:15). Though here also there is a considerable disparity betwixt the earthly man and the heavenly Adam. The first man is not the immediate, but the remote, father of our flesh; for "one generation passeth away, and another generation cometh" (Eccl. 1:4). But Jesus Christ is the immediate Father of all His saints, who in every age receive from Him the light of life, as the silver moon and all the sparkling stars draw light immediately from the sun, the fountain of the day. "The first Adam," as Moses relates, "was made a living soul," that he might convey a natural life to them who had not received it; but "the last Adam," as the apostle declares, "was made a quickening spirit" (1 Cor. 15:45) to impart a spiritual life to them who had lost it and were dead in trespasses and sins, and at the resurrection of the just to quicken also their mortal bodies. For "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Adam as Lord and King of the World

Once more, Adam was the first lord and king of the world. Being made a little lower than the angels, he was crowned with glory and honor. He had dominion over the works of God's hands, and all things were put under his feet: all sheep and oxen, the beast of the field, and whatsoever passeth through the paths of the seas (Ps. 8:3–5). But, alas! The dominion of this lord of the inferior creation was short-lived, for being in honor, he continued not (Ps. 99:12). Nevertheless, in the person of Jesus Christ, God-man, the primeval sovereignty of the human nature is most amply restored, for He is made "head over all things" unto His body the church, both in the heights and depths (Eph. 1:22). The jurisdiction of Adam, though wide, was not universal; but the kingdom of Jesus Christ rules over all (Ps. 103:19; Eph. 1:22). He can if He pleases extinguish the stars and the sun, which shine by His permission, and "of his government and peace there shall be no end" (Isa. 9:7).

Adam and His Bride

Now let us come to the marriage of our great progenitor. God saw it was not good for man to be "alone" (Gen. 2:18). He casts him into a deep sleep, opens his side, takes from him a rib, by His creative power He forms a woman out of it, closes the wound, and presents the newly formed creature to her husband, who being awaked knew what was done unto him and with wonder acknowledged this last and best gift of heaven to be "bone of his bone" and "flesh of his flesh." For this cause, says the sacred historian, "shall a man leave his father and his mother, and shall cleave unto his wife" (Gen. 2:24). Now, may we be allowed to allegorize this real history? Does not the apostle seem to say that this is spoken of Christ and the church (Eph. 5:32)?

Let us modestly pursue the allegory a little. The second Adam, that He might give life and being to His beloved spouse the church, the mother of all that are truly living, was content to sleep the sleep of death. This sleep of death was not the effect of nature, for He died not of old age or sickness, but He was voluntarily cast into it and was delivered by the determinate counsel and foreknowledge of God to

be crucified and slain. His side was opened with a spear, and from the gaping wound came water and blood, that He might sanctify and cleanse and present to Him “a glorious church, not having spot, or wrinkle, or any such thing” (Eph. 5:27). By this sleep of death, into which He was cast, He becomes at once her husband and her Father, for she is a part of Himself, of His body, of His flesh, and of His bones (Eph. 5:29). When He awaked at His resurrection, His wounds were healed; He found Himself a glorious conqueror; He saw the travail of His soul and was satisfied. He acknowledges the relation and betroths her to Himself forever in loving-kindness, in mercies, and in faithfulness. A bloody spouse was the church to Thee, O dying Redeemer (see Ex. 4:25–26)? So matchless was His love, He left His Father and His mother to cleave to His unworthy bride—left His Father in heaven when He came from thence into this lower world and consented to be forsaken for a season, left His mother on earth when He ascended on high as the Captain of Salvation. He left the blessed virgin that bare Him to provide for herself; He left the church of the Jews, although it was His mother-church, that He might cleave unto the Gentile church gathered out of all nations.

Adam as Our First Covenant-Head and Representative

Lastly, Adam was the first covenant-head and public representative. It is true, the hints of this transaction are but sparingly given in the book of Genesis. However, the truth of it is clearly evinced from the tenor of divine revelation, and it is evident that before the law was given by Moses, a law was given to Adam, because “death reigned from Adam to Moses” and there behoved to be a law by which this death did reign (Rom. 5:14). For, as the inspired apostle argues with the greatest force of reason, “sin is not imputed when there is no law” (Rom. 5:13). Was there then a law before the covenant of Sinai? It was surely none other but the law of works, which God gave to the first man, in whom, as their covenant head, his posterity were either to stand or fall. Full well we know the doleful event: But “as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:19).

The first Adam through pride disobeyed the most easy precept, and the last Adam obeyed the most difficult commandment. The first Adam, being a man, affected to be as God; the second Adam, being God, was “found in fashion as a man” (Phil. 2:8). The first Adam was assaulted by the devil in paradise and was overcome; the second Adam was tempted in the wilderness by the same malicious spirit, but He was a conqueror (Luke 4:1–13). The first Adam, breaking the law in one point, was guilty of all; the last Adam, observing it in every point, did magnify and make it honorable (James 2:10; Heb. 4:15). The moment we become the children of Adam by natural generation, we die for a sin which we could not personally commit; the moment we become the children of Christ by regeneration, we are made alive by a righteousness which we could not actually work out. In Adam we are condemned for one sin, but in Christ we are justified from innumerable offenses (Rom. 5:18).

New Life in Christ, the Second Adam

In the first book of the Bible we have a melancholy relation, how the first Adam was so far from being able to transmit life and happiness to his posterity, or to give them to eat of the tree of life, that he himself was driven out from the terrestrial paradise and debarred from all access to that sacramental tree; but in the last book of the sacred oracles, we are presented with a view of the second Adam, in a far more glorious place than that happy garden, and hear Him declaring from His own mouth, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7).

Forever blessed be the glorious name of God, that what the first Adam could not keep, the second hath amply restored to us. For as in Adam “sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:21), who is not only come that we “might have life, [but] that [we] might have it more abundantly” (John 10:10).

Noah

Genesis 8:20–9:17

That Noah was a figure of Jesus Christ seems not obscurely hinted in his very name given him by his religious father, not without prophetic instinct. It signifies rest, comfort, and, as some have observed, grace, when its letters are a little transposed. So Christ is our consolation, our rest, and by Him grace reigns unto eternal life. Of Him we may truly say with the strictest propriety, “This same shall comfort us concerning our work and toil of our hands” (Gen. 5:29). Noah “was a just man and perfect in his generations, and...walked with God” (Gen. 6:6). When the wickedness of men was grown to the most exorbitant height and all flesh had corrupted their way, he dared to be good when all were turned degenerate; and, fearless of reproach or violence, he admonished them of their wicked ways, preaching righteousness in their assemblies (2 Peter 2:5). So Christ preserved His integrity in every the smallest instance, in an evil and adulterous generation, preaching what He practiced, with not unlike success to Noah. For it is written of Him in the Psalms, “I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest” (Ps. 40:9). In some seasons of the Almighty’s vengeance, we are informed that the righteousness of Noah, Daniel, and Job could not deliver a sinning people, nor yet their nearest relations, from the lifted stroke (Ezek. 14:14). Truly Noah, though righteous, could not by his righteousness avert the waters of the flood. But the righteousness of our adorable Redeemer is of such

infinite value and perfection as to deliver from death an innumerable multitude of transgressors.

The History of Noah

But let us chiefly consider that memorable history of Noah, his preparing an ark for the saving of his house, the antitype of which remarkable event we are informed by the apostle Peter is our being saved by baptism “(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” (1 Peter 3:21–22). The long-suffering of God was now tired out, and His Spirit ceased to strive with rebellious men, whom all means had proved ineffectual to reclaim. The time was come when the threatened vengeance was to descend with resistless fury. Noah, being long before warned of God, had prepared an ark against the approaching deluge; for he believed God, and being moved with fear, he obeyed the commandment of the Lord. He despised the jeers of the unbelieving world and considered not the huge difficulties he behoved to surmount before he could get a vessel constructed of such bulk as would contain in its capacious hold all sorts of beasts and birds, together with their necessary provisions, for so long a time as he was to be a prisoner. That God who commanded him, that God in whom he believed and whom he feared, enabled him also both to begin and finish. The ship is built, the cargo is taken in, the flood comes, and the waters prevail above the tallest trees and loftiest mountains. The sinful race of man is buried in a watery grave. But the ark, the peculiar care of heaven, though without helm or mast, rides triumphant over the foaming billows, is preserved from dashing on the craggy rocks, or foundering in the mighty waters.

At length, a dove fetching in her mouth an olive leaf (Gen. 8:11) informs the inhabitants of the ark that the waters were abated. They are at last released from their tedious confinement. The venerable patriarch, overwhelmed with gratitude for such a wonderful preservation amid the howling waste, sacrifices unto the Lord, who smells a savor of rest (Gen. 8:21) and renews with him His gracious covenant, that He will no more curse the ground for man’s sake. A glorious

rainbow is seen over his head stamping the clouds (Gen. 9:13), which from that time became a peaceful sign that the waters shall never more cover the face of the earth, and though the waves shall toss themselves against the sandy shores, they shall never prevail.

Ark, Sacrifice, and Rainbow

Who sees not, in this whole transaction, a lively picture of the method of our salvation by Jesus Christ from a far more dreadful flood that shall, sooner or later, descend upon the head of every sinner? In Jesus Christ we have the antitype of Noah, both floating in the ark, standing at the altar, and compassed with the rainbow. Indeed, He is at once the ark that saves us from the floods of divine wrath, the sacrifice that atones the incensed justice of God, and the rainbow that makes our clouds of every sort to wear sweet smiles. Though Noah's ark and sacrifice and rainbow were things different from himself, and from one another, in Jesus Christ they are all conjoined.

What mortal wit would have contrived such an expedient as the ark of Noah to save from a universal deluge? There is no doubt but the whole scheme appeared very ridiculous to the generality of the world. Noah himself was not the contriver of this project. It was wholly planned by God. Even so, if men and angels had tortured their invention to save a guilty world, they could never have so much as suggested that method which the wisdom of God has fallen upon in the mediation of Jesus Christ. So far does it transcend the thoughts of men that naturally they cannot receive the mystery of God's will. For it is "unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1:23).

In this wonderful vessel were found only eight souls (1 Peter 3:20), the little family of Noah; and how small was that number to the myriads that perished in the waves? Even so the flock of Christ is but a little flock, for though many are called, yet few are chosen (Matt. 20:16). O how unsearchable are His judgments! It was no doubt very strange to see the wildest beasts and birds dwelling peaceably together under the same roof in that time of common danger—but no more strange than what happens every time when

sinner are converted unto God and enter into His sanctuary. For in Jesus Christ, the men of ravenous natures forget their natural ferocity and put on, as the elect of God, bowels of mercy, humbleness of mind, meekness, and long-suffering; and, to use the lofty style of the prophet, “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;... They shall not hurt nor destroy in all my holy mountain” (Isa. 11:6, 9).

Dreadful, to be sure, were the buffetings of the rolling surges on the sides of the ark, when heaven and earth seemed to conspire its ruin; but being protected by a superior providence, the vessel, though heavy laden, weathered the storm, preserved alive all the creatures that were within her, and at last rested upon the mountains of Ararat. So did the waves and billows of the Father’s wrath go over Thine head, O suffering Savior, and the floods of ungodly men made Thee afraid (Ps. 18:4); but Thou wast more than a conqueror and at last did find Thy rest on the mountains of eternal glory, having both saved Thyself and all that are found in Thee. Thou art our hiding place from the storm and a covert from the tempest. If it had not been the Lord who was on our side, the waters of God’s wrath had swallowed us up quick: then the waters had overwhelmed us, the stream had gone over our soul; the proud waters had gone over our soul (Ps. 124:4).

When we are told in the sacred history that a dove alighted on the ark with an olive leaf, what should hinder us to think of the Holy Spirit of Jesus Christ, who alighted upon Him in the waters of Jordan in the likeness of that gentle bird? And who brings glad tidings of great joy to all the inhabitants of the ark when He assures them by the most incontestable proofs that the winter of wrath is past and the rain is over and gone (Song 2:11)? The holy fire is now gone forth at the appointed season, and beholding the dismal desolation he offers an atoning sacrifice of every clean bird and beast, and the Lord smelled a savor of the rest.

This naturally leads us to think of Him who gave Himself for us an offering and a sacrifice of a sweet-smelling savor (Eph. 5:2).

So well pleased is God with Jesus Christ that with Him He establishes His covenant, and with all His seed, that they shall never come into condemnation. Hear what He Himself declares by the mouth of the holy prophet Isaiah: “This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee, . . . O thou afflicted, tossed with tempest, and not comforted” (Isa. 54:9, 11). See how the frowning clouds now smile with the glorious colors of the rainbow, the cheerful token of God’s covenant. It is a bow, but it has no arrow, and the face of it is turned away from us in token of reconciliation.

Such is the glorious transformation of all your afflictions by Jesus Christ, O ye heirs of righteousness. They are clouds—indeed, dark clouds—but so far from drowning, nay, they shall even fructify your soul and make you revive as the corn. What before was an indication of wrath and a cause of fear is now a token of love and an encouragement of faith. A rainbow forever encompasses the throne of your God (Rev. 4:3), though from it should proceed lightning and thunders and voices. Though, like that mighty angel in the Revelation (Rev. 10:1), He should be clothed with a cloud in the dispensations of His providence, His sunny face will produce a rainbow round about His head. He is ever mindful of His covenant, and you need not fear the terrors of His glory.