

**SCRIPTURE CHARACTERS,
SELECTED FROM
THE OLD TESTAMENT**

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Scripture Characters, Selected from the Old Testament by Various

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VARIOUS

**SCRIPTURE CHARACTERS,
SELECTED FROM
THE OLD TESTAMENT**

v. S. H. 1778.
SCRIPTURE CHARACTERS,

SELECTED FROM THE

36

Old Testament,

CONTAINING

BRIEF NOTICES

OF

ENOCH,		JOSHUA,		ASA,
JACOB,		JEPHTHAH,		JEHOSHAPHAT,
JOSEPH,		ABIAH,		AND
MOSES,		REHOBAM,		MANASSEH.

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PREFACE.

THE following notices of Scripture Characters are republished in this shape, in compliance with the wishes of those to whose judgment the writer defers. In preparing them for the Cottager's Monthly Visitor, he availed himself of the aids that were within his reach, and he makes this general acknowledgment, that he may not be suspected of a desire to pass that for his own which he derived from others.

SCRIPTURE CHARACTERS.

ENOCH.

ENOCH was a man of fame, and a prophet^a, but he had qualities of a higher class than these; he was a man of extraordinary goodness and probity. He *walked with God*, Moses tells us^b; and St. Paul says of him, that he *pleased God*,—a beautiful expression, which contains the highest degree of praise. And his eminent piety was crowned with a privilege, which God has seldom granted—namely, an exemption from the law, which condemns to death the whole posterity of Adam.

In each of the three great periods of the Church, there has been an instance of a man taken up into heaven in body and soul, in order to support the hopes conceived by all true believers of arriving at the same happiness. Enoch

^a Jude, ver. 14.

^b Gen. v. 24.

was the first of these examples before the Law ; Elijah under the Law ; and Jesus Christ, our great leader, under the Gospel dispensation. God has been pleased to communicate the light, in each of these periods, after such a manner, that it has appeared gradually, till it came to shine out in its utmost splendour. It was a favourable prepossession for the faithful of the first world to see a good man vanish away, and be lodged, after sojourning upon the earth, in some better place than a tomb. It was yet a stronger presumption in favour of those who lived in the second period, to see the heavens opened for the reception of one of the prophets, who was carried up thither in a chariot of fire *. But it is a demonstration to Christians, and, as it were, a taking possession of their expected happiness, to see the Author and Finisher of their faith rise triumphant over death and hell, and ascend into those mansions which he had purchased for them † !

Happy they who imitate righteous Enoch, *walking with God*, as he did ; that, after this short life ended, they may follow their triumphant Re-

* 2 Kings ii. 11.

† See Dodd's Bible.

deemer, and enjoy those seats of blessedness, which he is gone before to prepare for them !

Reader, copy the example of him of whom thou readest, " Walk with God ;" that is, live as if in the presence of God. Make thy short life as useful as thou canst. Wouldest thou provide against the miseries of age, arm thyself with an early piety. Consider how soon death will level thee with the dust. Intended as thou art for another, even an endless, life, shun the delusive allurements of this, and fix thy hopes of happiness *there* ! Thou wilt not, like Enoch, be exempted from death ; but thy piety will at the last be crowned with honour. " Well done, good and faithful servant, enter thou into the joy of thy Lord !"

It is testified of Enoch, that he *walked with God*^a ; and that *he pleased God*^b, the latter the sure consequence of the former.

What is implied in walking with God ? What is included in this figurative description of the intimate communion that subsists between a merciful God and his faithful servants ? Walking with God includes an habitual sense of *the presence of God*.

^a Gen. v. 24.

^b Heb. xi. 5.

It is said in Scripture of the unrighteous, that they have not God in all their ways. Their language is, "How doth God know? Is there knowledge in the most High?" On the contrary, they who truly walk with God, have an habitual sense of this solemn truth upon their minds, "The Lord God is about our path, and about our bed, and spieth out all our ways^b." In order to their walking with God, this conviction is absolutely necessary. "Thou God seest me," must be the language of the heart.—Reader! the eyes of the Lord are in every place^c. They rest upon thee when thou goest forth in the morning to thy labour; they follow thee through the day, and accompany thee when thy daily task is done. They are upon thee, too, in thy moments of recreation, and they note thy behaviour in the house of prayer. Yea, "the darkness is no darkness with God; to Him the darkness and light are both alike^d." Hast thou a deep and habitual conviction of this truth on thy mind? Rememberest thou that whatever thou thinkest, sayest,

^a Ps. lxxiii. 11.

^c Prov. xv. 3.

^b Ps. cxxxix. 3.

^d Ps. cxxxix. 12.

or doest, is naked and open before God? And, in regard to this conviction dost thou regulate thy conduct according to his will?—thy conduct, not occasionally, but habitually? not in part, but in whole? If this be thy constant aim, then thou art walking with God. Alas! that any who call themselves Christians should so speak, and so act, as if He, who made the ear, did not hear,—as if He who formed the eye, did not see. How much of that which fills the earth with mourning, lamentation and woe, would this conviction restrain! How much *sin* would be prevented, if men seriously reflected that the eye of God is upon them and within them! To remember *God is present*, belongs to the character of one who walks with God.

Walking with God includes or implies, further, a state of *reconciliation* to him. “Can two walk together,” questions the prophet¹, “except they be agreed?” But does there exist naturally an agreement, a union, between God and man? No. The Scripture assures us, that man’s natural bent and disposition is not to comply with the injunctions of religion, but to walk after the flesh, ac-

¹ Amos iii. 3.