

THEOPHANY

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THEOPHANY

THE BIBLE DOCTRINE OF

THE MANIFESTATION OF GOD
UPON EARTH

IN THE ANGELS,

IN THE LORD JESUS CHRIST,

AND HEREAFTER

IN "THE MANIFESTATION OF THE SONS OF GOD."

By

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"The earnest expectation of creation waiteth for the manifestation of the sons of God."—ROM. VIII. 19.

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PREFACE.

THIS book really has its first origin in some events in New York City so far back as the summer of 1857. At that time two "converted" Jews were trying to convert their fellow Jews to so-called "orthodox" Christianity. The late Dr. Thomas, who died in 1871, attended their meetings and became involved in controversy with an orthodox Jew, Dr. De Lara. He faithfully set before both Jews and Gentiles the true doctrine of the Bible concerning the Godhead, as distinct from the "incomprehensible" Trinitarian "fables" which have supplanted it.

As he was at that time conducting a monthly magazine called *The Herald of the Kingdom*, he published in the volumes for 1857-1859 a series of articles on the subject of God-manifestation, which years afterwards (in 1869) were published in Birmingham, England, in pamphlet form under the title of *Phanerosis*. This pamphlet, which ran to about 50,000 words, and occupied 72 demy octavo pages of small type, was sold for over fifty years by *The Christadelphian* at the price of sixpence. But when, after the great war of 1914-18, it finally ran out of print, it was not possible to reproduce it at the price. As a matter of fact it has since been reproduced by others at the price of two shillings and sixpence in book form—a very reasonable price.

But there were other considerations. *Phanerosis*, though in the main very excellent, contained certain mis-statements and errors that had become evident through criticism, friendly and otherwise; and we could not conscientiously go on reproducing these, knowing that Dr. Thomas would not wish us so to do, were he in the land of the living. The reproduction above mentioned does reproduce these, and introduces some others (typographical).

Under these circumstances we had either to drop the book and the subject, publish a corrected edition of *Phanerosis*, or write independently on the subject. The last alternative has been chosen, the present book containing the substance of articles on the subject that have appeared in *The Christadelphian* during the last five years.

C. C. W.

BIRMINGHAM, August, 1929.

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Introductory.

"**T**HEOPHANY" is an English word that has been practically transliterated from the Greek. It is derived from *theos*, God; and *phainesthai*, appear; and means: 1, "A manifestation of God, or of gods to man by actual appearance. The term is applied specifically to the appearance of God to the patriarchs in angelic or human form, and to Christ's nativity, baptism, and second coming. 2, The festival of the Epiphany."—*Century Dictionary*.

"The Creator alone truly is; the universe is but a sublime *theophany*, a visible manifestation of God."—*Milman*, Latin Christianity.

In what follows the meaning attached to the word is the primary one above quoted, and concerns the doctrine of God manifestation.

The Memorial Name of God, by which He has been pleased to reveal Himself in Israel, is well introduced in the following extract from articles contributed many years ago (1881) to *The Christadelphian* by Mr. J. W. Thirtle. He says:—

The name is a Hebrew word of four letters, and is spelled—*Yod, he, vav, he*. In our English Bibles this word is, in all but a few instances which can be counted on the fingers, represented by the word LORD, in small capital letters; that is, however, without reckoning when it is preceded by the word *Adonai*, when it is represented by the word God, in the same type. In seven cases—and in three of these it forms part of the name of a place—this quadriliteral word is rendered in the Authorised Version, "*Jehovah*." As they are pointed in the Masoretic text of the Hebrew Bible, the four letters form a word pronounced *Yehovah*. Some have wondered how the letter J came to be the initial of the word, as well as of the shorter form *Yah*—in the common version, *Jah*. The answer is found in the fact that early translators and commentators wrote in Latin—a language which has no such letter as Y, and those scholars selected J to do duty for the letter they wanted. . . .

The "ineffable," or incommunicable name of the Deity is referred to under various designations, such as *Shem ham-m'phorash* (the distinct or separate name); *Shem hannikbad* (the glorious name); *Shem ham-m'yuchad* (the proper name); *Hash-shem* (the name); *sh'ma rabba* (the great name); and *Shem shel arba' othiyoth* (the name of four letters). This last

expression finds its equivalent in the Greek word *Tetragrammaton*.

In the Septuagint translation of the Bible the word *Yahweh* is uniformly rendered *Kurios* (Lord). Modern Jewish writers in the English language have generally adopted the expression "The Eternal." In Leviticus xxiv. 11 we have *Hash-shem* in the Hebrew, it being clear from the context that the Divine name is meant. One of the Targumists describes this passage as a reference to "the great and mighty name" (*Sh'ma rabba v'yakkira*), and another to the separate or distinct name (*Sh'ma m'pharasha*). This and a few other passages were cited by the rabbis in support of their regulation that the name of God must not be pronounced by the common people. . . .

In *Eureka* and *Phanerosis* Dr. Thomas wrote much about the name *Yahweh*. Though alone in grasping the interpretation of the word *Yahweh*, he is not alone in holding that the name is a prophetic one. Also, when he says that the words *Ehyeh asher ehyeh*, found in Exodus iii. 14, mean "I will be who I will be," he only says something which no sober Hebraist, *unbiased and unprejudiced*, would like to be charged with questioning.

Our present purpose is to show that in his dealing with the interpretation of the Memorial Name of God, Dr. Thomas has, in several particulars, the support of some of the learned.

By Dr. Thomas, the name of the Deity was pronounced *Yahweh*. On this point it is only needful to observe that an overwhelming majority of critics have decided in favour of this pronunciation. Jews and those who are not Jews concur in this.

We have already observed that the pronunciation *Yehovah* is the result of Masoretic manipulation. We will explain, as briefly as possible, how this was brought about. It having been determined that the Distinct Name should not be pronounced, it was considered necessary for another word to be articulated instead of *Yahweh*. The word *Adonai* was chosen as a substitute, and *its vowel points were placed against the Four Lettered Name*, the result being *Yehovah*.

To the Jew, however, these vowels are nothing more nor less than an indication that the word *Adonai* (a plural noun, but which they regard as meaning "Lord") must be pronounced. That being so, when the form *Yahweh Elohim* is met with, the Jew says *Adonai Elohim*. It happens also that the combination *Adonai Yahweh* frequently occurs in the Bible. If in this case the same points were placed against the four letters which make up the Memorial Name, the Jew would simply have to say *Adonai Adonai*. In order therefore to avoid this repetition it was arranged that in every instance where the tetragrammaton follows the word *Adonai*, it should be furnished with vowel points which would (if it were taken for a word itself) make it sound like *Yehovih*. In this case, again, the points are merely an instruction that the word *Elohim* is to be read. So when this name precedes *Elohim* it is by the

Jews pronounced *Adonai*; and when it follows *Adonai* it is pronounced *Elohim*: when found alone it is invariably pronounced *Adonai*.

In our English Bibles *Yahweh Elohim* (which the Jews pronounce *Adonai Elohim*) is rendered LORD God, the first word being in small capital letters; and *Adonai Yahweh* (which the Jews also read *Adonai Elohim*) is represented by Lord God, the second word being in small capitals. In the first instance, as we have seen, *Yahweh* has the points of the word *Adonai*, and in the second it has those of *Elohim*: which two words are by the Jews articulated instead of the name of the Deity.

With this word *Yahweh* is closely connected a form of speech found only in one verse of the Bible. That formula is, in the Authorised Version, rendered "I am that I am," and in consequence of this translation, the Deity has been regarded as the "I AM." We must consider the word *Yahweh* along with the Hebrew words which this English expression has been given to represent. We shall first see what Dr. Thomas has written on the subject, and shall then proceed to quote from the works of other authors in support of his contentions. Special attention will have to be paid to Exodus iii. 14: vi. 3.

Dr. Thomas has told us that *Yahweh* means "He who will be," and *Ehyeh asher ehyeh* "I will be who I will be." In *Eureka*, vol. i., page 98, we read: "The Deity said to Moses by his Elohim *Ehyeh asher ehyeh*, I WILL BE WHO I WILL BE; and he said, Thus shalt thou say unto the children of Israel, *Eveva* hath sent me unto you. . . . In the name and memorial thus revealed at the bush the Deity declared that *he would be a person or persons not then manifested*. He announced to Moses that He was the *Mighty Ones* who had appeared as 'three men' to Abraham, and as 'a host' to Jacob; but that at a future time He would manifest Himself in others, even in *persons* of the Adamic race. Hence in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of *EHYEH*—'I will be' (page 99). . . . It [*Ehyeh*] does not mean, and never did, what it is made to signify in the English version, *i.e.*, 'I am.' The Deity did not give Himself this name, but on the contrary, said, 'My name is I WILL BE.'"

Then again, in vol. iii., page 454, Dr. Thomas writes of *Yahweh*: "The 'He who shall be' promised to Abraham 430 years before the foundation of the world; and prophesied of to Moses in the 'memorial' apocalypsed at the bush, is the Eternal, by His power, incorporate and manifest, *first* in Jesus of Nazareth, and *hereafter* in his resurrected, accepted, and quickened brethren, 'glorified together with him.'"

In a little book entitled *Jehovah the Redeemer God*, published in 1861, Mr. Thomas Tyler, B.A., Lond., writing on Exodus iii. 14, says:—

"However true may be the doctrine of God's essential being, the announcement of it seems to have no connection, either with the distress which the Israelites were enduring, or their deliverance which was about to be effected. And yet from the tenor of the narrative, we might expect that there is some special fitness in the revelation of God as Jehovah at this crisis in Israel's history. And this appears still more clearly in Exodus vi. 2-3, where the revelation of God as Jehovah to Israel is contrasted with his manifestation of Himself to the patriarchs, Abraham, Isaac, and Jacob, as El-Shaddai, and where the deliverance of Israel is distinctly connected with the fact that their God is Jehovah. . . . The Divine name is regarded as properly future, and as denoting *becoming* rather than *being*. Jehovah (He who will become) is the God who through all ages always proposes a new revelation of Himself—the God of historical revelation—who manages all things according to His unfettered choice, and by whose independent will history is governed. In the Old Testament the Divine name Jehovah looks through successive manifestations of the Deity onward to the incarnation, but it disappears in the New Testament, since here all desire is appeased, and we have a present God."

In his Hebrew Lexicon, Dr. Samuel Lee, late Regius professor of Hebrew at the University of Cambridge, and an Orientalist of undoubted ability, says under the word Jehovah:—

"The spirit of the Scriptures goes principally to the point of a *revealed, manifested, and known God*; not to a mere theoretical, or metaphysically imagined, Deity. As the term *Elohim* had, long before the time of Moses, been applied to idols, the representatives of these metaphysical nonentities, it seems to me that the terms *Ehyeh* and *Yehovah*—more particularly the latter—were chosen in order to keep up this marked and very important distinction; *and above all to keep up the memorial of his promised manifestation in the flesh.*"

The authority of Dr. John Pye Smith, F.R.S., may also be adduced. In his *Scripture Testimony to the Messiah*, 5th edition, vol. i., page 504, he says of Exodus iii. 14:—

"The words of that passage are in the future tense—'I will be that which I will be;' and most probably it was not intended as a name, but as a declaration of the certain fulfilment of all the promises of God, especially those which related to the deliverance of Israel."

The celebrated Jewish commentator known as Rashi, said that by the words *Ehyeh asher ehyeh*, God mean to imply:

"I will be with them in their present trouble, and I will be with them when they shall be in bondage in other kingdoms."

CHAPTER I.

THE REVISED VERSION OF 1885—JEWISH FEAR OF BLASPHEMY
—GOD'S NAME MADE KNOWN.

THE remarks we have quoted in the Introduction were written before the appearance of The Revised Version of the Old Testament. When this appeared in 1885 it was at once apparent that the futurist rendering of the divine name in Ex. iii. 14 received some support. Not, however, as much as it ought to have received. As the case stands, the text of the R.V. is the same as that of the A.V.: "And God said unto Moses, (1) I AM THAT I AM: and he said, Thus shalt thou say unto the Children of Israel, (2) I AM hath sent me unto you." But in the R.V. margin we have these notes (1, Or, *I am because I am.* Or, *I am who I am.* Or, *I will be That I will be.* 2, Or, *I will be*; Heb. *Ehyeh*.) Whilst the margin against "The LORD" in verse 15 runs thus (Heb. *Jehovah*, from the same root as *Ehyeh*.)

In the Appendix to the Revised Version, the American Old Testament Revision Company, less trammelled by ecclesiastical conventions than their British brethren, recorded their recommendation on the point as follows:—

"Substitute the divine name '*Jehovah*' wherever it occurs in the Hebrew text, for '*the LORD*' and '*God*,' and omit the margin to '*the LORD*' at Gen. ii. 4, and '*Heb. Jehovah*' from the margin at Ex. iii. 15; also substitute '*Jehovah*' for '*the Lord*' or '*Jah*' wherever the latter occurs in the Hebrew text, and retain or insert '*Heb. Jah*' in the margin; where '*Jehovah*' immediately follows, viz., in Isa. xii. 2: xxvi. 4, read '*Jehovah even Jehovah*' and omit '*Jehovah*' from the margin."

It is quite certain from what has already been advanced, and from the divine usage in the Hebrew O.T., that "I WILL BE" (the margin of the R.V.) should change places with the "I AM" of the text. Or rather, that this margin should take the place of the text without any alternative in the margin. In Gen. xxvi. 3 we read "*Veehyeh immekah*, And I will be with thee" (Abraham). In Ex. iii. 12 (the very context of the divine name) we read, "*Vayyomer ki-ehyeh immok*, And he said certainly I will be with thee." And in Ex. iv. 15: "*Ve anoki ehyeh im-pikah*, And I will be with thy mouth." And, as has been pointed out, many other illustrations could be given.

It must be remembered also, with reference to the American Committee's recommendation above quoted, that *Jehovah* is

not "the pronunciation authorised by the Massorites," as is unfortunately stated by Dr. Thomas in *Phanerosis*, p. 25. But the true pronunciation is probably *Yahweh* or *Yahveh*.

The late J. B. Rotherham, in the Introduction to The Emphasised Old Testament, has a whole chapter on "The Incommunicable Name." In his translation, he adopts the form *Yahweh* and gives the following reason for its "restoration" in that form.

Why not in the form "*Jehovah*"? Is not that euphonious? It is without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption.

The reason is that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age.

"The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety" (Oxford Gesenius). Next as to formation. "Erroneously written and pronounced *Jehovah*, which is merely a combination of the sacred *Tetragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for J.H.V.H., because they shrank from pronouncing the Name, owing to an old misconception of the two passages, Ex. xx. 7; Lev. xxiv. 16. . . . To give the name J.H.V.H. the vowels of the word for Lord (Heb. Adonai) and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz., *Gormuna*.

The monstrous combination *Jehovah* is not older than about 1520 A.D." (Professor Paul Haupt, General Editor of "The Polychrome Bible," on the Book of Psalms, pp. 163, 164). From this we may gather (continues J. B. Rotherham) that the Jewish Scribes are not responsible for the "hybrid" combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

Mr. Rotherham adds a word, also from Paul Haupt, on the pronunciation of the name:—"The exact pronunciation

claims a word to itself. 'The true pronunciation seems to have been Yahwè (or *Iahway*, the initial I=y, as in *Iachimo*). The final *e* should be pronounced like the French *é*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable.'

Whatever we may think of "The Polychrome Bible" we can, with the late Mr. Rotherham, accept this instruction from Professor Haupt; but we agree with him that "it is very discouraging to find the editor of the Polychrome Bible declaring bluntly: 'The meaning of J.H.V.H. is uncertain.'" Nor indeed are his own remarks much more encouraging and elucidating. He is certainly correct in emphasising the fact that "the name Yahweh has some inherent meaning of great force and graciousness," but we feel that his exposition just misses the point when he tells us that the import of "*Ehyeh asher Ehyeh*" is "that God will please to *become to His people only what is wisest and best*." Thus viewed, the formula becomes a most gracious promise; the divine capacity of adaptation to any circumstances, any difficulties, any necessities that may arise, *becomes* a veritable bank of faith to such as love God and keep His commandments."

This, we say, just misses the point, which is that God will be revealed upon earth, first in a Son of David and Son of God who shall be *Immanuel* God with us (*asher Ehyeh*, Who I will be), and lastly in a multitude like him who shall be "gods." For, "in that day . . . the house of David shall be as God, as the angel of the Lord before them" (Zech. xii. 8). "For they are the sons of God being sons of the resurrection" (Luke xx. 36). But this future purpose of God declared to Moses at the Bush (Ex. iii.) in the revelation of the Memorial Name of God, is not likely to be understood by Trinitarian theologians who suppose that God was already revealed in a "co-equal" and "co-eternal" Son in heaven, when by the angel at the Bush he spoke these words to Moses.

JEWISH FEAR OF BLASPHEMY.

How came the Jewish scribes to write the vowels of Adonai against the consonants of Yahweh "to caution the Jewish reader to enunciate a totally different word"? We have seen clearly the mistaken origin of the word Jehovah; but why this singular procedure? The answer is, from superstitious fear of blaspheming the Name.

In Gen. iv. 26 we read that in the days of Seth and his son Enos "then began men to call upon the name of Yahweh." (We will return to the problem of reconciling this statement with Ex. vi. 3.) The marginal alternative in the R.V. is "to call themselves by the name of the Lord" (Yahweh). In either case the name Yahweh is there. The real meaning of the expression appears to be to intreat the favour of Yahweh in reverence and godly fear. Thus Abraham, having built an altar at Bethel,

"called upon the name of Yahweh" (Gen. xii. 8; compare also xxi. 33: xxvi. 25, etc.). "O, Yahweh, listen while we dare the promises to plead"—thus appears to be a prayer both ancient and modern.

But after the revelation of the Memorial Name of God to Moses at the Bush (Ex. iii.) special divine prohibition was enacted against a light and profane use thereof. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain" (Ex. xx. 7). This covers much in thought, word and deed. But first as to thought and word.

"The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together in the camp; and the son of the Israelitish woman *blasphemed the Name* and cursed. And they brought him unto Moses. . . . And they put him in ward that it might be declared unto them at the mouth of the Lord. And the Lord spake unto Moses saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord shall be put to death; all the congregation shall certainly stone him: as well the stranger as the homeborn, when he blasphemeth the name shall be put to death" (Lev. xxiv. 10-16).

And the man was accordingly stoned to death. In this passage "*blaspheme*" is literally to pierce, cut, bore, metaphorically to curse; and "*curse*" is literally to use lightly, to execrate, and the temper of the half-breed offender in the case is obvious. "From this place, however (Gesenius tells us), has arisen the superstitious idea of the Jews that it is forbidden to *pronounce* the name of Jehovah" (*Lex.*, under *Nahquab*). And again, under *Jehovah*, "The later Hebrews for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. xx. 7; Lev. xxiv. 11), or else following some old superstition regarded this name as so very holy that it might not even be *pronounced*." And he goes on to explain the vowel pointing already referred to.

Of course, these superstitious scruples were quite at variance with the precepts and practice of the Law and the Prophets, and did not at all avoid "*blaspheming the Name*." The exhortation of Ps. lxviii. 4 is, "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him." And this the patriarchs and prophets did for ages. On the other hand, the spirit of God in Isaiah the prophet, when foretelling the call of the Gentiles, complained of the blasphemy of Israel (Isa. lxxv. 7). And Jesus himself told the punctilious scribes that they "*blasphemed*

against the Holy Spirit " in ascribing his miracles to " Beelzebub " (Mar. iii. 29). Paul told the Jews that the name of God was blasphemed among the Gentiles through their transgressions (Rom. ii. 24). And he even exhorts Timothy, saying, " Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed " (1 Tim. vi. 1). And he told Titus to exhort the young women " to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed " (Titus ii. 4, 5).

Blaspheming the Name, therefore, is not to be avoided by a superstitious avoidance of *pronouncing* it, but rather by a reverent faith and obedience, including the common and trying matters of everyday life. This was the example of the patriarchs, prophets, Jesus Christ and the apostles.

GOD'S NAME "MADE KNOWN."

The occurrences of the name Yahweh in the book of Genesis as they stand in the Bible, *as we now have it*, raise certain questions and difficulties in view of God's declaration to Moses in Ex. vi. 3: " I am Yahweh, and I appeared unto Abraham, unto Isaac and unto Jacob, as El Shaddai, but by my name Yahweh I was not known to them " (R.V., with names altered). In the margin we have the alternatives giving the following: "*As to my name Yahweh, I was not made known to them.*"

Does this mean that the name Yahweh had never been known upon earth before God communicated it thus by the angel to Moses? If so, how comes Moses to put it not only into the mouth of Eve (Gen. iv. 1), and into the mouths of " men " in general before the Flood (verse 26), but even into the mouth of Yahweh Himself in Abraham's day (ch. xv. 2, 6, 7, 8)?

Is the record as we now have it a faithful transcript of what Moses really wrote? These questions have, of course, been before the world for ages, and have been answered in various ways at different times by those to whom they have presented themselves.

With regard to the first question, the true answer appears to be this: The divine declaration in Ex. vi. 3, does not necessarily mean that the name Yahweh was unknown upon earth before the days of Moses; but rather that Yahweh had not *manifested Himself* to Abraham, Isaac, and Jacob by that name as He was now about to manifest Himself in Israel. The margin of the Revised Version indicates this interpretation, and the Septuagint and Vulgate translations also, on which doubtless the margin of the Revised Version is based. Even in the English we arrive at the same conclusion when we ponder the usage of the verb " know." It sometimes signifies much more than the mere acquaintance with a name.

Thus in Ex. xiv. 18, in the final crisis of the passage of the Red Sea, God said, "The Egyptians *shall know* that I am Yahweh when I have gotten me honour upon Pharaoh, upon his chariots and upon his horsemen." Pharaoh and the Egyptians had before known Yahweh *as a name* during the course of the plagues, and Moses' demands in Yahweh's name, but they were not yet *finally convinced by manifestation* of Yahweh's power that He was Lord of Egypt, and indeed "Possessor of heaven and earth."

So again in 1 Sam. ii. 12, "The sons of Eli were sons of Belial; they *knew not* Yahweh." They were familiar with the name Yahweh, but apprehended not their high calling (Phil. iii. 12-14), and in a figure, by their behaviour "trampled upon the sacrifice and offering which God had commanded;" and consequently He *would not make himself known* to them, "and the word of Yahweh was precious in those days; *there was no open vision*" (1 Sam. iii. 1). But there was a child there through whom God proposed to reveal Himself and to rebuke the house of Eli. And of the child Samuel, we read (verse 7), "Now Samuel did not yet *know* Yahweh, neither was the word of Yahweh yet *revealed* unto him." Here the parallelism furnishes the interpretation. Samuel was familiar with the name of Yahweh, but Yahweh had not as yet revealed Himself to him in visions of the night. Presently Samuel had this great honour, as we are told in the same chapter, "And Yahweh *appeared again* in Shiloh; for Yahweh *revealed himself* to Samuel in Shiloh *by the word of Yahweh*" (iii. 21).

In view of these things, and in view of the occurrences of the name Yahweh in the book of Genesis, we are moved to conclude that the revelation of the name Yahweh to Moses was not the giving of a new appellation of God that had never been heard in the earth before, but rather the revival of the name in a generation of Abraham's seed for a "*memorial*" of a divine purpose revealed to Abraham, and to Shem before him, and even to Adam and Eve in Eden. The whole purpose of the divine revelation to Moses is *to establish the covenant* with Abraham, Isaac and Jacob (Ex. vi. 4).

It seems certain that Moses would not have written "Yahweh" in Genesis (and especially in ch. xv. 7): "I am Yahweh that brought thee out of Ur of the Chaldees"), if the name Yahweh was absolutely unknown before the angel revealed it at the burning bush. And it seems almost equally certain that no decent transcriber would make so grave a blunder over so obvious and important a matter.

Of course, it has been said that Moses used the name prophetically, or, as it were, by anticipation, but that explanation fails signally in Gen. xv. 7: "And he said unto him (Abram), I am Yahweh that brought thee out of Ur of the Chaldees." Did God really say this? If so, then we must certainly modify

our interpretation of Ex. vi. 3, as illustrated above, and as has been done for ages.

But then there is the other question: Is the record as we now have it a faithful transcript of what Moses really wrote? Who can say that it is not? The question is complex, and the time is scarcely ripe for a final answer. The reappearance of Moses in the land of the living will satisfactorily elucidate the matter. It used to be said by certain who were not sufficiently informed, that Moses could not have written at all, since the art of writing was more modern than his age. This, of course, is now seen to be childish, and we have many records older than Moses. The law was engraved upon tables of stone, but papyrus was in use in Egypt in Moses' time and before, and Moses was "learned in the wisdom of the Egyptians," and could no doubt "write in the book" (Ex. xvii. 14) with the best of them.

Again, it used to be supposed by many that the square Hebrew with which we are now acquainted, was the oldest known writing upon earth. But the discoveries of modern times have corrected that mistake. We know from the Siloam inscription, and the Moabite Stone, that the writing of Isaiah's time and earlier was of a different character—a character that is more nearly represented in the Samaritan Pentateuch, facsimiles of which are given in some Bibles. So there was evidently transcription into the more modern Hebrew alphabet.

It has also been suggested that "the first records of the Hebrews were written on tablets, and in the cuneiform script." (*The First Bible*, Conder, Blackwood, 1902.) "This view," he says in his preface, "may be supported by considerations of the variations in personal and geographical names that occur in parallel passages, in cases where they are so entirely unlike that no mistake between alphabetic letters, even in the later indistinct script whence square Hebrew originated, could account for the differences."

The suggestion is interestingly worked out through the book, and on pp. 104-106 the author gives a list of names in cuneiform with English translations appended, and in particular *three names of God in cuneiform*, the first standing for Elohim, the second for Jehovah, and the third for Elohim or Jehovah. On this subject Col. Conder says:—

"The name *Elohim* occurs in the Amarna letters"—(Between 200 and 300 cuneiform tablets discovered in 1887 near the site of the ancient city of Antinoe, on the Nile, about 180 miles south of Cairo, c.c.w.)—"and commonly in Assyria; and though plural in form, is used, in tablets, with a verb in the singular, and also as a title for the Pharaoh, and for other kings, just as in the Bible it is sometimes rendered 'judges.' The name of Jehovah, on the contrary, never appears in the early Canaanite letters. In Assyrian the form of the Hebrew Elohim, when written in syllables, is *Ilani*. In the singular, *El* is the term for

'God,' common to all Semitic races—the Assyrian and Babylonian *Ilu*. In the attached plate are given the signs by which the words *Ilani* and *Yahu* are written in cuneiform; but there is a third form, sometimes used, when the signs 'God' and 'plural' are followed by the sign *Ni*. The two first words could only be expressed in Semitic speech by the words *Ilani* and *Yahu* respectively; but it is remarkable that the third may be read in three different ways—either as *Ilani*, or as *Yahu*, or as *Ilani-Yahu*, according to whether the first part be regarded as determinative or not."

"If, therefore, a Hebrew tablet written in cuneiform, contained the first or the second group, these, when transcribed, could only be rendered *Elohim* and *Yehuah* respectively. But in cases where the scribe employed the third form, the transcriber had the choice of either rendering, and might perhaps also write 'Jehovah Elohim' (the Lord God), as in the second chapter of Genesis and elsewhere. Thus the question would not be one of distinct authors, but of separate scribes, and of the rendering adopted by the final transcriber into alphabetic script, who in certain cases was not bound by his original, and could vary the reading for literary or religious reasons. It is, in short, a question not of authorship but of scripts."

Without committing ourselves of necessity to the view that the books of Moses were originally written on tablets in cuneiform, we consider that the foregoing is interesting enough to deserve mention as affording a possible explanation of the phenomena of the names of God in Genesis. Should such cuneiform documents have existed, it is within the bounds of possibility that some may yet be recovered. This would create a great sensation in the literary world, though nothing like the sensation that *will be created* by the reappearance of Moses under THE PROPHET like unto him, but greater than he.

Some such variation in transcription as assumed above is likewise supposed by Dr. Thomas in *Phanerosis* on the understanding that Ex. vi. 3 precludes the more ancient knowledge of the name Yahweh. Thus, he says:—

"In Gen. xiv. 22, Abram is made by transcribers to call the Most High Ail by the name *Yahweh*; though we are expressly told, in Ex. vi. 3, that Abram did not know him by that name. He knew *Ail* and he knew *Shaddai*, but with any superior or divine being of the name *Yahweh* he had no acquaintance. The name has, no doubt, been substituted for *Adon*, Lord or Ruler, which the Most High is by virtue of his being the owner or the sole proprietor of the heavens and the earth. The use of the word *Yahweh* is evidence that Genesis was compiled at least 430 years after the events of chap. xv."—*Phanerosis*, p. 15.

And again:—"What was His name? This was not known until 2,463 years after the Creation. Adam, Enoch, Noah, Shem, Abraham, Isaac, and Jacob were all unacquainted with

the name of the Spirit. 'I was apparent,' said the Spirit, 'to Abraham, to Isaac, and to Jacob as Ail-Shaddai, but by my name Yahweh was I not known to them.' This name consists of the four letters, *yod, hay, wav, hay*. It is sometimes styled the quadriliteral name, because it consists of four letters. The pronunciation of these letters does not affect the meaning of the word. Jehovah is the pronunciation authorised by the Massorites, who, from superstitious motives, declined to mention the name according to its true pronunciation. It is doubtful whether in Ex. vi. 3, the name was originally written Yahweh, for we find in ch. iii. 14, it is written Ehyeh. . . . The probability is that the Massorites have substituted Yahweh all through the Bible for Ehyeh."—*Phanerosis*, p. 25.

But, as has been pointed out before, there are some mistakes here. The Massorites never authorised the pronunciation Jehovah, which is a blunder of comparatively recent date. And *Ehyeh* is not the same name as *Yahweh*, nor does *Yahweh* mean "I shall be" as stated in *Phanerosis*, p. 23; but rather "He who shall be" as more correctly stated on page 47, "the singular verbal noun Yahweh 'He who shall be.' " *Ehyeh* is "I shall be," as "I will be (*Ehyeh*) as the dew to Israel" (Hos. xiv. 5); and "*Ehyeh asher Ehyeh*," "I will be who I will be" (Ex. iii. 14); see R.V. margin. *Yahweh*, or *Yahweh Elohim* (verse 15; Deut. xxviii. 58), became the "memorial" of the divine purpose expressed in earlier proclamation, and in the word *Ehyeh*. It memorialised God's purpose to be manifested upon earth in Abraham's seed, "which is Christ."

CHAPTER II.

BIBLE USAGE OF "NAME"—"IN THE NAME"—"FOR A NAME," ETC.

IN the Bible the term "name" stands for the definition of the characteristics of the person, place or thing indicated. The statement of this truism may be pardoned in view of the importance of the matter with regard to the "NAME" of God.

Thus at the beginning, God, having created man and woman, "called their name ADAM, in the day when they were created" (Gen. v. 2). This was because, although created "in the image of God," and "the woman of the man," in anticipation of the "great mystery" of Christ and the church (Eph. v. 32), Adam was nevertheless *aphar min-haadamah*, "of the dust of the ground" (Gen. ii. 7). So that the "name" of MAN is DUST. He is "of the earth, earthy" (1 Cor. xv. 47), though in the mercy of God a heavenly "Name" and estate is open to him upon divine conditions.

Adam called his divinely provided "help meet for him" *Isha* (Woman), "because she was taken out of *Ish* (Man)" (Gen. ii. 23). And when she had borne Cain (and perhaps other sons and daughters—Gen. v. 4) he called her name *Chavah* (EVE) (Living or Life), because she was "the mother of all living" (Gen. iii. 20).

But there is life and life, and of course Eve was not the mother of the angels. Her "name" connotes sorrowful multiplication of dust-men—that "little lower" form of "life" which is the terrestrial basis of the angelic life to come. "But she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety" (1 Tim. ii. 15). Through "her seed," "which is Christ," is salvation.

Eve called her firstborn CAIN (Gotten or Acquired), "and said I have gotten a man from the Lord" (Gen. iv. 1). But he was not the MAN of the divine promise. Was it some sort of sad realisation of this, and some prophetic insight, that made her call her second sorrowfully gotten son ABEL? (*Hebel*, Vanity). It would seem so. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Ecc. i. 2). And the name and death of Abel first struck this doleful note in the world of mankind.

In these brief illustrations of scripture usage, "name" is pregnant with meaning. But thus far it is human—and negative. We want to rise to the divine. In the passing away by a stroke

of divine judgment of the antediluvian "world of the ungodly" we have a note of hope in the name of the son of Lamech. "And he called his name NOAH (Rest, or Comfort), saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29). And in the foundation after the deluge of a new world in the name of Noah and his sons we have a type, as Jesus says (Matt. xxiv. 37-39), of the "new heavens and new earth" to be established in the name of Jesus after the coming of the Son of Man.

"And Noah begat SHEM (*Name*), HAM (*Hot, Warm*), and JAPHETH (*Widespread extension*)." These names were not only descriptive of characteristics but were also prophetic of destinies. This appears from the blessings and curse of Noah in Gen. ix. HAM, originally settled in Babylonia (Gen. x.), and afterwards peopling Africa, the hot "*dark continent*" spread across the Equator from Egypt to the southern Cape, was in his generations a curse to SHEM and the Hebrews whom God brought into the Holy Land. But of the latter Noah said, "Blessed be the Lord God (*Yahweh Elohim*) of Shem; and Canaan shall be his servant." And he added concerning JAPHETH, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Japheth made a mighty *widespread extension* North, East and West in Europe and Asia. Many among his peoples, by reason of the Word of God passing westward from Jerusalem, came to dwell in the Christ-Sanctuary" (Isa. vii. 2, 9). And as concerning a more literal fulfilment of the prophecy in these "latter days," the Japhetic "Tarshish" (Gen. x. 4) is now "dwelling in the tents of Shem" inasmuch as Britain, the latter-day "Tarshish," is in the Holy Land administering its affairs under mandate of the League of Nations. In all these things the "name" stands for much more than a mere appellation; it covers *characteristics and destiny*.

Long before SHEM, even in the day of Enos, the son of Seth, "then began men to call upon the name of the Lord" (Gen. iv. 26). But it was in the line of SHEM that "the NAME" was to be manifested. Hence in "the generations of Shem," when the second apostasy was established in Babel, we find God calling ABRAM out of Ur of the Chaldees (Gen. xi.) into the Land of His choice where in SALEM (Peace) was a divine "order" (Psa. cx.) in the hands of MELCHIZEDEK, KING of SALEM, whose name or title means King of Righteousness. He brought forth bread and wine and blessed Abram after his return from the slaughter of the kings, and received tithes of all the spoils at Abram's hand. Some think that this great "priest of the Most High God" was none other than SHEM himself, who, according to Bible chronology, was for some 35 years the contemporary of Abram. Be that as it may, the name of this man and the name of his city as well, were not only descriptive of

his divine character and office, but *by the oath of the Lord were prophetic* of the Name of Jesus (Heb. vii.), before whom "every knee shall bow" (Rom. xiv. 11; Phil. ii. 9-11).

When Hagar fled from Sarah and the angel found her in the wilderness "in the way to Shur" (Gen. xvi. 7), he told her to return to her mistress and foretold the birth of her son, whom he named before he was born. "Behold thou art with child, and shalt bear a son, and shalt call his name *Yishmael* (Ishmael), *ki-shama Yahweh* (for the Lord hath heard) thine affliction. . . . And she called the name of Yahweh that spake unto her, *Atah El-Roi*. Thou God seest me. . . . Wherefore the well was called *Beer-lahai-roi*; behold it is between Kadesh and Bered."

Here "the angel said" is equivalent to "Yahweh spake," and there is introduced to our notice the divine principle that *the Name of God is in the angels*, and they "*in the Name*." This doctrine runs through the Bible from Genesis to Revelation, and forms one great and continuous illustration of the promise of Jesus (Luke xx. 34-36) that those of our race "who shall be accounted worthy to obtain that age and the resurrection from the dead," shall at last be "in the Name" in the same angelic estate. "For," he says, "they are equal unto the angels, and are the children of God, being the children of the resurrection." Thus the Father's Name is written upon them (Rev. iii. 12), even the "new name" of His immortal Son.

This doctrine of the name of God being in the angels, and they in the Name, is expressly affirmed by God Himself. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions; for *my Name is in him*" (Ex. xxiii. 20, 21). A practical illustration of what was divinely meant appears in the book of Judges (ii. 1-4): "An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?"

The directness and divine majesty of this form of speech obviously excels that of the prophets, and their common formula: "Thus saith the Lord." It is only equalled by the words of Jesus himself: "Ye have heard that it was said by them of old time . . . but I say unto you." Though in the flesh he came in the Father's Name (Jno. v. 43) and spoke God's words (Jno. viii. 47), he was indeed "the Word made flesh," and "his name is called **THE WORD OF GOD**" (Rev. xix. 13).

Another striking illustration of the Name of God being in the angels is found in Gen. xxii., where the angel of the Lord blessed Abraham after the offering of Isaac. He said, "Now I

know that thou fearest God, seeing that thou hast not withheld thy son thine only son from me" (verse 12). But it was far from the angel to obscure the majesty of God in whose name he spoke. When "a second time" he called to Abraham out of heaven, he said, "By myself have I sworn saith the Lord (*Yahweh*) because thou hast done this thing . . . blessing, I will bless thee" (verse 16).

And many more illustrations of angelic manifestations of the Name of God will be found in the scriptures.

ABRAM (High Father), when he was ninety-nine years old, had his name changed by God to ABRAHAM (father of a multitude). And the reason for the change was divinely given: "For a father of many nations have I made thee" (Gen. xvii. 5). Hostile critics who find technical fault with this name must reject the text here to sustain their thesis.

ISAAC (Laughter) was so named by God before his birth (Gen. xvii. 19). His name memorialises the incredulous yet glad "laughter" of both Abraham and Sarah at the idea of a son being born to a man of a hundred by a woman of ninety, and Sarah's exultation and prophecy when it actually came to pass: "God hath made me to laugh, so that all that hear will laugh with me" (Gen. xxi. 6). Thus it will be when "all who hear" sit down with Abraham, Isaac and Jacob in the Kingdom of God and rejoice together.

JACOB (Supplanter) memorialises the fact that he was one of "two manners of people" and "supplanted" his twin brother Esau at his birth; and afterwards in the matter of birthright. After much exile and affliction his name was changed to Israel (Prince of God) when he successfully wrestled with the angel for his blessing (Gen. xxxii. 28). He is the type of "him that overcometh," concerning whose blessing Jesus exhausts the wealth of scriptural imagery in his promises to the elect of the seven churches in Asia (Rev. ii., iii.).

The birth of Isaac was doubly divinely announced. On the first occasion (Gen. xvii.) God (apparently by the angel—compare v. 22) communicated it to Abraham, and changed the name of SARAI (probably *My noble*) to SARAH (*Princess*). On the second occasion (Gen. xviii.) "the Lord (*Yahweh*) appeared unto Abraham . . . and he lifted up his eyes and looked and lo *three men* stood by him." Popular theology has sought to connect these "three men" with "the Trinity" of its belief, but the difficulties are insuperable, and the text itself effectually excludes the idea. They were "angels," as it is said of the two of them who went down the hills to Sodom: "The (two) men turned their faces from thence, and went towards Sodom" (Gen. xviii. 22). "And there came two *angels* to Sodom at even" (Gen. xix. 1). Unlike "the Holy Trinity" of popular belief, which is the basis of all popular ideas of theophany, these three

men were not "without body, parts or passions," for they had their feet washed, "and they did eat" of the fatted calf.

One of the three appears to have been an archangel, and to have borne the name of Yahweh in a pre-eminent sense. Possibly he was the same angel as was afterwards sent by God before Israel in the wilderness (Ex. xxiii. 20). Abraham appears to have addressed him at the first: "My Lord (*Adonai*) if now I have found favour in thy sight, pass not away" (Gen. xviii. 3). And in verse 22, when the two angels went down to Sodom, we read: "But Abraham stood yet before the Lord." But here we are told the primitive reading was "But the LORD (Yahweh) stood yet before Abraham." This is the first of "the eighteen emendations of the Sopherim." (See *The Companion Bible*, etc.) And it is quite in harmony with the doctrine of angelic theophany above developed from the Bible. It is also in harmony with the context, verse 26, "And the LORD (Yahweh) said, If I find in Sodom fifty righteous, then I will spare all the place for their sakes." Also verse 22—"And the LORD (Yahweh) went his way as soon as he had left communing with Abraham; and Abraham returned unto his place."

The uninitiated sometimes mock at the idea of the Eternal God leaving the throne of His Majesty in the heavens to walk with and talk with a man on the hills of Palestine. But such an idea is simply not in the record, but only the idea of the delegation of the power of the Eternal to the angels of His presence for the particular purpose described. Thus the truth comes in as a divinely reasonable and beautiful "mean" between the two extremes of "incomprehensible" Trinitarianism on the one hand, and an arid and presumptuous rationalism on the other.

"I will go down now and see" (Gen. xviii. 21). Thus Yahweh spoke concerning Sodom, meaning that the archangel, who by pre-eminence bore the divine name, would send the other two divine "men" down to Sodom to see and judge the guilty city. Abraham, anxious over Lot and his family, interceded for Sodom till he was ashamed. "I will not destroy the city for the sake of ten righteous persons, if such can be found there," was the gracious concession to "the friend of God." But the "ten" were not found.

"And there came *two angels* to Sodom at even" (Gen. xix. 1). The character of the place was at once manifested, and the two said "We will destroy this place . . . *Yahweh hath sent us to destroy it*" (verse 13). In the early morning "the men" led Lot and his wife and his two unmarried daughters out of the city and urged them to flee. Lot asked to be allowed to flee to Zoar. One of "the men" said, "See *I have accepted thee* concerning this thing also, that I will not overthrow this city for which thou hast spoken. Haste thee, escape thither, *for I cannot do anything till thou be come thither*" (21, 22). Then came "the vengeance of eternal fire" (verse 24, with Jude 7).

Here again the angelic "sons of God" speak in the Father's name; and this will be repeated presently upon earth, for Jesus says: "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed . . . Remember Lot's wife" (Luke xvii. 28-32). And as he says elsewhere, in parable, "The harvest is the end of the age and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this age. The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear" (Matt. xiii. 39-43).

The angelic estate in relation to the "name" of the Father has its lower and typical equivalent in mortal human affairs. A father's "name" is perpetuated in his sons, and if he be childless his name perishes from the earth. It was a lament of Absalom that he had no son. "He reared up a pillar in the king's dale, for he said, I have no son to keep my name in remembrance" (2 Sam. xviii. 18). As a matter of fact his memory is only a sad one—as that of the rebel against the House of David—to this day. Whether or no the pillar in the Kedron valley be a memorial of the monument spoken of in the book of Samuel, the battered hole in its side is a real memorial of the execrations of the Jews to this day.

But "the Father's name" in the divine sense can never perish from the earth. "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. iii. 6), proves "that the dead are raised" as Jesus declared to the Sadducees (Luke xx. 37). Thus even Moses preached the resurrection of the dead, and in Jesus it is demonstrated and attested for ever. "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of *hades* and of death" (Rev. i. 18).

In Psalm viii., which appears to celebrate the victory of David over Goliath,* the theme is the praise of the name of "Yahweh our Lord." "O Yahweh our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens." This is the opening. And the Psalm closes with a repetition of the words. Jesus quotes the Psalm on more than one occasion, particularly when the children in the temple shouted after him, "Hosanna to the Son of David," to the "sore displeasure" of the chief priests and scribes (Matt. xxi.

* *The Titles of the Psalms.*—THIRTE.

16). David was but the typical "Son of Man" of the Psalm. Jesus is the antitypical "Son of Man" who shall "still the enemy and the avenger," and manifest the excellence of Yahweh's name in all the earth. Thus Paul quotes the Psalm in Heb. ii. 6-9 with reference to Jesus, adding, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God, should taste death for every man." Thus he "has by inheritance obtained a more excellent name than the angels," as Paul argues in this same place.

When Jesus taught his disciples in the sermon on the mount he exhorted them saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 44, 45).

In this, the prophet like unto Moses was but reiterating the angelic *proclamation* of the name of Yahweh to Moses himself. It was after the breaking of the first tables of the law because of the idolatry of Israel. There was a slaughter in Israel because of this, and Moses was so distressed that he was even willing to be blotted out of the book of life if God would not forgive Israel. But God would have no substitution: "Whosoever hath sinned him will I blot out of my book" (Ex. xxxii. 33). And he accepted Moses, and commissioned him still to lead the "stiff-necked people." And Moses said, "I beseech thee shew me thy glory. And he said, I will make all my *goodness* pass before thee, and I will *proclaim the name of Yahweh* before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me and live" (verses 18-20).

Nevertheless Yahweh, by his angel (Acts vii. 35, 53), favoured Moses with a sublime theophany that strengthened him for the difficult work committed to him. He was instructed to hew two new tables of stone, upon which "with the finger of God" should be re-written the ten words.

"And Yahweh descended in the cloud (upon Mount Sinai) and stood with him there, and proclaimed the name of Yahweh. And Yahweh passed by before him and proclaimed, YAHWEH.

"Yahweh, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Ex. xxxiv. 5-7).

These are the characteristics of the name of Yahweh, and are specially revealed in the person of Jesus Christ who is Immanuel (God with us). He is the substance of all the shadowy ritual that God commanded Moses to institute in Israel. He is in short "the Name of Yahweh that cometh from far burning with his anger" (Isa. xxx. 27). There is a time for everything. "God preached peace by Jesus Christ" to Israel nineteen hundred years ago (Acts x. 36); but when the divine conditions of peace were rejected by Israel, "Wrath to the uttermost" fell upon them. So it will be with Christendom. The Gentile is no better than the Jew. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7-8).

CHAPTER III.

"THE FATHERS": ABRAHAM, ISAAC, JACOB AND JOSEPH.

SARAH died in Hebron at the age of 127 years, Terah, the father of Abraham, having died in Haran at the age of 205 years, two years before Sarah's death. (See Gen. xxiii. 1, 2: xi. 32, with Dr. Thomas' table of "Chronology of the Age before the Law" and the argument of the related text in *Elpis Israel*.)

When Sarah died Abraham, possessing "not a foot of the land" (Acts vii. 5), was reduced to the necessity of buying a burial place from the Hittites. But these people held him in high esteem. "And the children of Heth answered Abraham, saying unto him, Hear us my lord: thou art a mighty prince among us (marg., Heb., *a prince of God, Elohim*), in the choice of our sepulchres bury thy dead." But Abraham bought the field of Ephron and the cave of Machpelah, which remains to this day.

This passage introduces a subordinate usage of the name of God—*Elohim*, an intensive or superlative usage, as it were. "Mighty" in the A.V. and R.V. is quite the right English equivalent here; and other illustrations of this usage are found in Gen. xxx. 8 and Jonah iii. 3. In the former of these passages the childless Rachel, when Bilhah her maid bare Jacob a second son, said, "With great wrestlings (marg., Heb., *Wrestlings of God, Elohim*) have I wrestled with my sister and I have prevailed; and she called his name Naphtali (My Wrestling)."

In the latter place Nineveh is said to be "an exceeding great city" (marg., Heb., *of God, Elohim*).

Related to this is the use of Elohim for "judges" as, "Thou shalt not revile the gods (*elohim*) (marg., or judges) nor curse the ruler of thy people" (Ex. xxii. 28). Paul quotes this with reference to the High Priest in Acts xxiii. 5. And Jesus in John x. 34 drew the attention of the Jews to what was written in Psa. lxxxii. concerning these "gods" (*elohim*) who, because of their ignorance and wickedness, should "die like men, and fall like one of the princes," and give place at last to that God (*Elohim*) (verse 8) who should "inherit all nations"; that is Jesus himself, see Psa. ii. 8, and Isa. liv. 5, in which last place it is written: "The God (*Elohim*) of the whole earth shall be called."

JACOB.

When Jacob was returning from the country of Laban with his wives and children, after twenty years' servitude, he halted for a while in Gilead. Here Laban, warned of God not to molest Jacob, took leave of him. "And Jacob went on his way, and the angels of God met him" (Gen. xxxii. 1). And when Jacob saw them he said, This is *God's Host*, and he called the name of that place MAHANAIM" (marg., *Two hosts, or camps*). That is to say, at such a crisis the camp of God was with the camp of Jacob. "The angel of the Lord encampeth round about them that fear the Lord, and delivereth them" (Psa. xxxiv. 7). "He shall give his angels charge over thee to keep thee in all thy ways" (Psa. xci. 11). "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14).

Jacob was pre-eminently one of these "heirs" along with Abraham and Isaac (Heb. xi. 9); and the circumstances of his return to "the inheritance" after long and arduous sojourn abroad, are not only an early illustration of an angelic theophany, but are typical also of that which is to come "in the regeneration." In Jacob's case we have a valuable illustration of the prayer of the afflicted in faith and obedience (Gen. xxxii. 9-12); which shows us the frame of mind of the man whom the angels met. This is the type to which we have to conform, that we may be worthy of sharing the same exalted experience.

It is the type to which the Bride (the Shulamite) of Solomon's Song conforms; and in a somewhat enigmatical passage in that much tortured "song" there seems to be a direct allusion to this episode in the life of Jacob. In Song vi. 10-13 we read:—

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul set me on the chariots of my willing people (A.V. marg.). Return, return,

O Shulamite; Return, return, that we may look upon thee. Why will ye look upon the Shulamite, as upon the dance of Mahanaim?" (R.V.).

"The Shulamite," an expression found only here, is the feminine of *Shelomoh*, Solomon, which name means Peace. She is "but one," "the only one of her mother," praised above "queens and concubines." Whatever may have been the literal element conforming to this in the days of Solomon, the antitype here is "the Bride the Lamb's wife" (Rev. xxi. 9), the Queen of the "Greater than Solomon," "The Prince of Peace." In the latter days she "returns," like Jacob, from the country of his exile, and even from the "sleep" of *hades*, and "in a moment in the twinkling of an eye" (1 Cor. xv. 52) is "changed" from mortality to immortality, from corruption to the incorruption of the divine nature.

In this sudden exaltation, when "the King rides forth prosperously because of truth and meekness and righteousness" (Psa. xlv. 4), his people being willing in the day of his power (Psa. cx. 3), she herself becomes the chariot of the CHERUBIM (Ezek. x.), the "wheels" of which, "full of eyes," are by the all-wise King made to run over the wicked that they may be scattered (Prov. xx. 26). For "his throne is like the fiery flame, and his wheels as burning fire" (Dan. vii. 9; 2 Thess. i. 7, 8).

If it should seem incongruous to read of "the dance of Mahanaim" in such a connection, we must remember that there is dancing and dancing—the dancing of the wicked worshippers of the golden calf (Ex. xxxii. 18, 25) and the dancing of David before the ark of the Lord returned to Zion (2 Sam. vi. 12-16). It was all very well for Michal to "despise" David for this: but we know the penalty she paid for so doing. Now if the angels of God rejoice "over one sinner that repenteth," as Jesus says they do (Luke xv. 10), what "dance of Mahanaim" will there be when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads"? (Isa. xxxv. 10).

Thus the theophany that comforted Jacob on his return to the Land after twenty years' servitude in the house of Laban foreshadows greater things to come.

But in this connection Jacob had another and even more striking experience when he wrestled with the angel for his blessing (Gen. xxxii. 24-32). "There wrestled a man with him until the breaking of the day. The divine 'man' prevailed not against him" until he put forth his spirit—"touch" and dislocated Jacob's thigh. "He said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me." Thereupon the "man" changed the patriarch's name from JACOB (Supplanter) to ISRAEL (Prince of God) "for" (said he) "as a Prince hast thou power with God and hast

prevailed." He would not tell Jacob his name, but "he blessed him there." "And Jacob called the name of the place Peniel (The face of God); for (said he) I have seen God face to face and *my life is preserved*."

In the reproof of the house of Jacob by "the ministry of the prophets" (Hos. xii.), the divine comment on this runs as follows:—

"The Lord . . . will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power over the angel and prevailed: he wept and made supplication unto him: he found him in Bethel and there he spake with us; even the Lord God of hosts; the Lord is his memorial (*Yahweh Elohey Tzva'oth, Yahweh zichro*). Therefore *turn thou to thy God*: keep mercy and judgment, and wait on thy God continually."

But "Jacob" did not so, and therefore we have seen the fulfilment of those other words of the prophet (iii. 4), "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice and without an image, and without an ephod and without teraphim." Thus they still abide; but the tide of things Jewish is turning, and in the Land where the angels appeared to Jacob we see the signs of the approaching fulfilment of the context of this divine decree: "Afterwards shall the Children of Israel *return* and seek the Lord their God, and David (the Beloved) their King, and shall fear the Lord and his goodness in the latter days."

The manifestation of God to Jacob at Peniel, near the brook Jabbok, when his name was divinely changed from Jacob to Israel (Gen. xxxii.), was supplemented later by a similar manifestation at Bethel. After the episode of the meeting with Esau, and the reconciliation of the twin brothers by Jacob's munificent "blessing" (Gen. xxxii. 13-20: xxxiii. 8-11), and after the untoward incident of Dinah and Hamor (xxxiv.), we read:—

"God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother" (xxxiv. 1). Accordingly Jacob purged his household of the "strange gods" (*elohey hannechar*), the "images" (*teraphim*) of ch. xxxi. 19, and they buried them with the earrings under an oak near Shechem (xxxv. 4).

Here, as in many other places in the Old Testament scriptures, *elohim* is applied to idols (Deut. xxxi. 16; Josh. xxiv. 2, 20, 23), just as in English we speak of idols and "household gods" to this day; using the term "gods" equally with regard to angels and images.

In Gen. xxxv. 5 the Revised Version substitutes the expression "a great terror" for the A.V. phrase "a terror of

God," further illustrating previous remarks made on this subject. The A.V. text here is by the R.V. relegated to the margin, a change which is perhaps to be preferred, for the blind terror of the Canaanites and Perizzites, though unquestionably caused by the God of Jacob, was by no means an enlightened "fear of God" such as might be supposed to be indicated by the more literal rendering of the A.V.

"So Jacob came to Luz . . . that is Bethel . . . and he built there an altar, and called the place El-beth-el because there God (*Haelohim*) appeared to him when he fled from the face of his brother" (xxxv. 6).

El-beth-el means the God of Bethel and, as has been pointed out already, El (transliterated *Ail* by Dr. Thomas in *Phanerosis*) is the word for God "common to Semitic languages" and radically means POWER:—

"As often as this word *El* passed before his mind, the idea of POWER, *might*, strength, would stand out in bold relief. 'It always,' says Gesenius, 'presented to the Hebrews the idea of strength and Power.' Nebuchadnezzar is styled, in Ezek. xxxi. 11, *El Goyim*, the Mighty One of Nations; and in Isa. lx. 5 Messiah is termed *El Gibbor*, the mighty Warrior" (*Phanerosis*).

But in this last place *El* is *God* and *Gibbor* is *Mighty* as translated in the A.V. and R.V. But it has been roundly denied, as in *Babel and Bible*, that the radical idea of *El* is power, so one or two more illustrative passages may be added in support of the truth. Some of these are also cited by Dr. Thomas. "It is in the *power of my hand (el yadi)* to do you hurt." So said Laban to Jacob (Gen. xxxi. 19). "There shall be no *might in thy hand*" (*el yadehkah*) (Deut. xxviii. 32). "Give unto the Lord, *O ye mighty*" (*beney elim*) (Heb., *ye sons of the mighty*, marg.) (Psa. xxix. 1). "The *mighty God even the Lord* hath spoken (*El Elohim Yahweh*)" (Psa. 1. 1). "God (*Elohim*) standeth in the congregation of the *mighty (el)*; he judgeth among the *gods (elohim)*" (Psa. lxxxii. 1). "Who in the heaven can be compared unto the Lord (*Yahweh*)? Who among the *sons of the mighty (beney elim)* can be likened unto the Lord (*Yahweh*)?" (Psa. lxxxix. 6). "The *strong among the mighty (eley gibborim)* shall speak to him out of the midst of hell" (Ezek. xxxii. 21). "Woe to them that devise iniquity, and work evil upon their beds! When the morning is light they practise it, because it is in the *power of their hand*" (*el yadahm*) (Mic. ii. 1). Evidently therefore the traditional idea of Power, Might, is rightly connected with this name, *El*.

Returning to the history of Jacob, we read in Gen. xxxv. 9-15: "And God (*Elohim*) appeared unto Jacob again when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God (*Elohim*) said unto him, *I am God*

Almighty (Ani El Shaddai) : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God (*Elohim*) *went up from him in the place where he talked with him*. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone : and he poured a drink offering thereon and he poured oil thereon. And Jacob called the name of the place where God (*Elohim*) spake with him, Bethel."

Here was an initial fulfilment of the dream of his exile twenty years before : " Behold a ladder set up on the earth, and the top of it reached to heaven ; and behold the angels of God (*malachey Elohim*) ascending and descending on it " (Gen. xxviii. 12). At that time God had here promised him the Land, and now he had brought him back from exile and in the same place repeated and confirmed the promise.

But if *El* be *Power* what does the name *El Shaddai* (which God here proclaims to Jacob) import ? This name was before revealed to Abraham (Gen. xvii. 1 ; Ex. vi. 3), and was also used by Isaac when he sent Jacob away to Padan-aram (xxviii. 3). Jacob also, when he sent his sons down into Egypt a second time, after Joseph the Lord of the land had retained Simeon as a hostage, said, " God Almighty (*El Shaddai*) give you mercy before the man " (xliii. 14), which He did.

Again, when Jacob was near his end, he said to Joseph : " God Almighty appeared to me at Luz " (xlviii. 3). And in his last blessing of Joseph he refers to " the Almighty (*Shaddai*) who shall bless thee " (xlix. 25). And in the book of Job this term Almighty (*Shaddai*) is more frequent than in all the rest of the Old Testament put together. This usage in the book of Job seems to yield another argument for the patriarchal antiquity of that book.

Gesenius says that *Shaddai* is " most powerful, Almighty, an epithet of Jehovah ; sometimes with *el* prefixed, sometimes simply, as in Job often. It is the *pluralis excellentiae* from the singular *shad*, powerful . . . In the LXX. often *Pantokrator*, Vulgate *Omnipotens*."

Although the *form* is plural, the divine *usage* of *Shaddai*, whether alone or in combination with *El*, is *always singular* throughout the scriptures. It is never, like *elohim*, used for the angels. It emphasises the truth that God is ONE POWER controlling the earth ; but does not indicate the method or purpose of that control like *Yahweh* the " Memorial " Name.

Admitting all this, it nevertheless remains true that God does work through the angels, and the following from *Phanerosis* emphasises this idea :—

" *Shaddai* is plural, and comes from the root *Shadad*, to be strong or powerful. *Shaddai* signifies mighty or powerful ones.

Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah and Zeboim, cities of the Plain: but towards 'the heirs of salvation' they are ministering spirits beneficent and good.

"But by what were these *Shaddai* so powerful that they could stand by cities and send them into the abyss profound? Was it by their own power or by the power of another? By the power of another certainly; even by His power who is higher than they; and who being Possessor of the Earth hath alone the right to lay its cities in heaps, and sweep it with terror and distress. And because this is the fact, therefore the Possessor of the Heavens and Earth announced Himself to Abram, Isaac and Jacob as *El Shaddai*, or THE STRENGTH OF THE POWERFUL ONES whose might he had witnessed in the destruction of the Plain."

This then was what was involved in the second theophany at Bethel, before "God went up from" Jacob there. It was indeed inseparable from the promise of the land and the blessing of all nations in the Seed that should come. But the future and more particular theophany having to do with the divine *remembering of the Covenant* (Ex. vi. 4) remained to be revealed in a foreign country that should figure largely throughout the ages in connection with Israel and the divine dealings with the nation. So Joseph, supposed to be dead and buried, turned out to be alive and "Lord of all the land of Egypt," and he sent for Jacob and his brethren, according to the terms of the covenant of God with Abraham: "Thy seed shall be a stranger in a land not theirs, and they shall afflict them four hundred years. But that nation will I judge and afterwards they shall come out with great substance."

One more vision of God for Jacob, and then Israel's sons went into exile for 225 years, while the covenanted Land lay in the possession of the Amorite defilers thereof, who were to be expelled by a chosen generation of Israelites under Joshua. This was a type of "the manifestation of the sons of God" that still remains to be revealed, and of the work that they will accomplish under Jesus in all the earth.

"And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God (*Elohim*) spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here am I. And He said, I am God, the God of thy father (*Anoki Hael, elohey abhikah*); fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes" (Gen. xlv. 1-4).

Jacob might naturally "fear" in view of the experiences of Abraham, but was not Joseph divinely made "Lord of all Egypt" (xlv. 9)? But what was this divine promise of "bringing up again"? And what of Joseph "putting his hand upon his father's eyes"? Jacob was to be brought up from Egypt *dead*, and Joseph was to perform the last sad office of closing his father's eyes in death. Yet the covenant of God promised "eternal inheritance" of the land. Surely then here in this vision of the night at Beersheba, no less than in that vision of the night that Abraham had at Hebron, resurrection to eternal life is promised, even that seeing of "Abraham, Isaac and Jacob in the Kingdom of God," of which in after times Jesus spoke to their descendants.

So Jacob went down into Egypt and sojourned there seventeen years (xlvii. 28), and then died at the age of 147 years. But before he died he adopted Ephraim and Manasseh, Joseph's sons, as his own, saying prophetically, "Behold, I die; but God shall be with you and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow" (xlviii. 21, 22).

He thus spoke as by the Spirit looking onward for some two or three centuries, when, by the sword and bow of Joshua, the Amorites were expelled, and the twelve tribes settled in the land.

In his last blessings of Judah and Joseph, Jacob looked forward to "the last days" and the manifestation of the sons of God under "SHILOH, the SHEPHERD and the STONE of Israel" (xlix. 10, 24). He saw beforehand what an apostle ages afterwards alluded to as past history: "It is evident that our LORD sprang out of Judah" (Heb. vii. 14). He said:—

"JUDAH (*Praise*—xxix. 35), thou art he whom thy brethren shall *praise* (there is a play on the name here in the Hebrew): thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come, and unto him shall the gathering of the peoples (plural—see R.V.) be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. More flashing his eyes than wine, and whiter his teeth than milk" (xlix. 8-12).

Jesus, the Son of God, is "the Lion of the tribe of Judah" (Rev. v. 5), so described to John in Patmos when he saw "visions of God." To him pertains the "sceptre" and the crown; and when Judah's royalty was "overturned" in the days of Zedekiah and Nebuchadnezzar (Ezek. xxi. 27) the Lord God said: "It shall be no more until he come whose right it is; and I will

give it him." SHILOH is "the APOSTLE" (Heb. iii. 1) whose right it is.

Another prophet, Zechariah (ix. 9), saw him coming into his own. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy KING cometh unto thee: he is just and having salvation; lowly and riding upon an ass, even upon a colt the foal of an ass." And he goes on to proclaim the delivery of the Land of Israel, the judgment of "the peoples," or nations, and the subsequent proclamation of "the peace of Jerusalem" by Jesus, after the resurrection of the dead. This, says the spirit of God by the prophet, shall be, "When I have bent JUDAH for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet and shall go with whirlwinds of the south."

Jesus made preparations in the days of his flesh to fulfil the first part of this prophecy (Matt. xxi.). Truly he was "the KING," "the Son of David," and "came in the name of the Lord" even then. There was even then in the flesh a theophany—a manifestation of God—"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). But that was not the time for the wielding of the sceptre; it was the time for the "washing of the garments in wine and raiment in the blood of grapes." "He is clothed with a vesture dipped in blood" (Rev. xix. 13). And his eyes are as a flame of fire." This is what Jacob saw by the spirit from afar when he spoke of Judah's sceptre "in the last days."

JOSEPH.

So also with regard to the last blessing of Jacob for JOSEPH. It is all a parabolic prophecy of the Christ, "the SHEPHERD and the STONE OF ISRAEL." Dr. Thomas has well said in *Elpis Israel*:—

Joseph was the beloved of his father, and the envied and hated of his brethren, whose conduct caused him to give his father an "evil report" of them. He dreamed that he and they were binding sheaves in the field, and that his sheaf stood upright, and theirs also round about, and that they made obeisance to his sheaf. When he told them his dream they caught at the meaning at once. "Shalt thou," said they, "indeed reign over us? or, shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words." In his second dream "the sun and the moon, and the eleven stars made obeisance to him;" which Jacob interpreted, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him: but his father observed the saying."

Now in these incidents we read not only Joseph's exaltation, but the treatment Christ would afterwards receive from the sons of Joseph's brethren, and his subsequent exaltation to reign over them, when Abraham, Isaac, and Jacob and his family shall bow down before him to the earth. Jesus gave an evil report of his brethren, who saw that he was beloved of God; he troubled them with his parables, and reproofs; and they envied him and hated him for his words. The fate of Joseph awaited him; for as the eleven conspired against Joseph to kill him, and actually sold him to the Ishmaelites of Midian for twenty pieces of silver, so was the Lord Jesus sold for thirty, and subjected to a violent death by the rulers, thinking thereby to falsify his words, and extinguish his pretensions to lordship over them.

The blessing of Joseph was as follows:—

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One (*Abir*) of Jacob; (from thence is the SHEPHERD and the STONE of Israel): Even by the God of thy father (*meel abhikah*) who shall help thee; and by the Almighty (*Shaddai*), who shall bless thee with the blessings of heaven above, blessings of the deep which lieth beneath, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be upon the head of JOSEPH, and on the crown of the head of him that was separate from his brethren" (xlix. 22-26).

It is not necessary to labour the proof that Jesus is "the SHEPHERD," for he said he was (John x. 11), and proved it in "giving his life for the sheep." Similarly he said he was "the STONE of Israel." He applied Psa. cxviii. 22 to himself, saying, "Did ye never read in the scriptures, The Stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes" (Matt. xxi. 42). What divine "blessing" is already upon earth has thus come from God through him who spoke "God's words" and showed Israel of the Father, even saying to one of his disciples, "He that hath seen me hath seen the Father" (John xiv. 9). But the crowning theophany remains, even "the manifestation of the sons of God" (Rom. viii. 19). For this the new creation "waits" and "groans."

Joseph himself was in no way behind his father Jacob in looking for these things. The close of the book of Genesis affords a glimpse of his faith and hope. "Joseph said unto his brethren, I die, but God will surely visit you, and bring you out of this

land unto the land which he swore to Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him and he was put in a coffin in Egypt" (Gen. i. 24, 26). Thus, "By faith Joseph when he died made mention of the departing of the children of Israel and gave commandment concerning his bones" (Heb. xi. 22). In this he was like Christ who by faith made mention of his being killed and "the third day rising again" (Matt. xvi. 21). In those days the faithful believed in the resurrection of the body and the life everlasting. One hundred and fifty-four years after the death of Joseph, God visited Israel and they went up out of Egypt. "And Moses took the bones of Joseph with him" (Ex. xiv. 19). But the final "blessing" of the resurrection and the kingdom of God still remains to be revealed.

CHAPTER IV.

MOSES "AT THE BUSH"—EGYPT AND THE EXODUS.

THE outstanding theophany of the Old Testament Scriptures is that described "at the Bush" (Ex. iii.), or, as the R.V. expresses it in Mar. xii. 26 and Luke xx. 37, "at (or in) *the place concerning the Bush*." Both these passages contain the record of the Sadducean controversy with Jesus concerning *the resurrection of the dead*. The Sadducees boasted in Moses but denied the resurrection; and Jesus convicted them of "greatly erring" and put them to silence by referring to this famous section of Moses' writings. The Sadducees, attempting to involve Jesus in a *reductio ad absurdum*, were themselves so involved; for the very essence of the theophany "at the Bush" was *resurrection of the dead to eternal life* ("the manifestation, *apokalupsis*, of the Sons of God," Rom. viii. 19). As Jesus put it to these Sadducees. "They which shall be accounted worthy to obtain that world (or age) and the resurrection of the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal to the angels; and are the children of God (lit. 'sons of God') being the children ('sons') of the resurrection."

This was the case with Jesus himself. He was truly "Son of God" by divine begetting by the Spirit of God, as the angelic "son of God" testified to his mother before his birth (Lu. i. 35). But although Israel then "beheld his glory, the glory as of the

only begotten of the Father; full of grace and truth" (John i. 14), it required resurrection from the dead and ascent to the divine nature to *perfect* the theophany, as it is written: "He was made of the seed of David according to the flesh, and *declared* to be the Son of God with *power* according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 3, 4).

According to Jesus, Moses' record of the theophany "at the Bush" reveals the purpose of God subordinately to "declare" Abraham, Isaac and Jacob to be "Sons of God, with power according to the Spirit of holiness by the resurrection from the dead." Of course, the modern Pharisaical construction of Jesus' reference, which makes him consider these men to be alive in heaven in the presence of God, and therefore in no need of any resurrection, is as great an error as that of the Sadducees who denied resurrection altogether.

Under this guidance of Jesus himself, we look back to the history of the case "at the Bush." Before the expiry of the four hundred years of servitude, of which God had spoken to Abraham concerning his seed (Gen. xv.), MOSES was born, seventy-four years after the death of Joseph in Egypt, about B.C. 1706.

He was a child of promise, and man of sign, who came "by water" (Ex. ii. 10), and less obviously "by blood" (Heb. ix. 19-22), a representative of the Prophet like unto him (Deut. xviii.) who was to come. Brought up at Pharaoh's court, he had to flee from Egypt into Midian at the age of forty (Acts vii. 23), because of his slaying of the Egyptian who was oppressing a Hebrew. For no less than forty years he was an exile in this country. "Hope deferred maketh the heart sick," and it would appear that this was the case with Moses, since he neglected to circumcise his youngest son, and nearly lost his life in consequence (Ex. iv. 24).

At the end of these forty years of exile (Acts vii. 30), the silence of God was suddenly broken "at the Bush," and Moses, as an old but very vigorous man of eighty (Ex. vii. 7), was commissioned to bring Israel out of Egypt in fulfilment of the terms of the divine promise to Abraham. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God *remembered his covenant* with Abraham, with Isaac and with Jacob. And God looked upon the children of Israel, and God had respect unto them (Ex. ii. 23-25).

Under these circumstances Moses "led his flock to the *back of the wilderness* and came to the mountain of God, unto Horeb." From this it would appear that "the Land of Midian" of the context was in the *front* (that is East) of the wilderness, bordering upon the Gulf of Akaba, the eastern gulf of the Red Sea. Forty or fifty miles "to the back" (west) of this is Horeb (dry, waste, desert), which, by the usage in the Old Testament, appears to be the general name for that arid group of mountains par-

ticularly described by Palmer in his book, *The Desert of the Exodus*. West of this is "the wilderness of Sin (clay) which is between Elim and Sinai" (Ex. xvi. 1), and from which Sinai appears to take its name. It is now identified with Jebel Mousa, and was a peak to which definite "bounds" could be set as appears from Ex. xix. 23. Here *the angel of Yahweh* appeared to Moses "in a flame of fire, out of the midst of a bush."

It may be well here to draw attention to the latest critical utterance concerning this divine name. Dr. Moffatt, in the preface to his "*Old Testament: a New Translation*," says:—

"One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the Exodus *by the Hebrews* to their God. Strictly speaking, this ought to be rendered 'YAHWEH,' which is familiar to modern readers in the erroneous form of 'Jehovah.' Were this version intended for students of the original, there would be no hesitation whatever in printing 'Yahweh.' But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons), who translate this name by 'The Eternal,' except in an enigmatical title like 'The Lord of hosts.' There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand, there is a certain gain, especially in a book of lyrics like the Psalter, and I trust that in a popular version like the present, my choice may be understood even by those who may be slow to pardon it."

This is an interesting admission in spite of the fallacy that makes the Name "given *by the Hebrews* to their God" instead of by their God to the Hebrews. This remark is symptomatic of the tendencies of "the higher criticism."

Moses turned aside "to see this great sight." And here a word about phenomena. Time was when scepticism could with some slight show of reason object that a burning bush unconsumed was contrary to nature and unscientific, and therefore the idea was fabulous. "Slight show of reason," we say, for there was (as there is still) the example in animal life of the fire-fly and the glow-worm, and there were (as there are) "countenances like lightning" (Dan. x. 6; Matt. xxviii. 3), though invisible to mortals. But now it is a commonplace to read about Moses at the bush in the midst of a whole forest of little burning bushes unconsumed (the incandescent electric lights of our public halls). The lesser illustrates the greater: if man can do this, surely God could do that.

Yahweh saw that Moses turned aside to see, and Elohim called unto him out of the midst of the bush. For, in the words of Stephen (Acts vii. 30), "There appeared unto him . . . an angel of the Lord in a flame of fire in a bush." And as Stephen expresses it, what Moses heard when he drew near was "the

voice of the Lord," that is, the angel speaking in the name of Yahweh.

What the angel said was:—" *Anoki Elohey etc.*," which in the Greek of Mar. xii. is rendered: " *Ego ho Theos etc.*" This " *I am* " of the sixth verse of Ex. iii. (represented by the one Hebrew word I, *Anoki*) must be carefully distinguished from the " *I AM* " (A.V.) of the fourteenth verse of the same chapter (represented by the one Hebrew word *Ehyeh*, rightly rendered in the *margin* of the R.V. I WILL BE). For lack of this distinction, and before the appearance of the R.V. the late editor of *The Christadelphian* was for twenty years hindered in his understanding of the subject, because " Dr. Thomas thrown off his guard, as it seemed," did not rightly answer his question (see *The Christadelphian*, June, 1924, page 242). Ex. iii. 6 does not at all reveal the *name of God*, but only the fact that the angel is speaking *in the name of the Almighty*. And it will be observed that the Greek renders *Elohim* in the singular—*Theos*, God. The question, " What is his name ? " was put by Moses to the angel subsequently to the divine commission to go and bring forth the children of Israel out of Egypt.

" And the Lord (*Yahweh*) said, I have surely seen the affliction of my people . . . and I am come down to deliver them . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said *unto God (el ha Elohim)* (that is, to the angel of God's presence), Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, *Certainly I will be with thee (Vayyomer ki ehyeh immok)*, and this shall be a token unto thee that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God (*ha Elohim*) upon this mountain " (Ex. iii. 7-12).

Here, as has already been noted, in the very context of the Divine Name is the same word (*Ehyeh*) rightly rendered alike by A.V. and R.V., " I will be."

" And Moses said *unto God (el ha Elohim)*, Behold when I come unto the children of Israel and shall say unto them, The God (*Elohim*) of your fathers hath sent me unto you, and they shall say to me, What is his name ? What shall I say unto them ? And God (*Elohim*) said unto Moses, I WILL BE WHO I WILL BE (*EHYEH ASHER EHYEH*) : and he said, Thus shalt thou say unto the children of Israel, I WILL BE (*EHYEH*) hath sent me unto you. And God (*Elohim*) said moreover unto Moses, Thus shalt thou say unto the children of Israel, *The Lord God of your fathers (Yahweh Elohey avotheychem)*, the God (*Elohim*) of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you : this is my name for ever, and this is my memorial unto all generations " (verses 13-15).

Here, as a matter of truth and grammatical accuracy, the difference between *Ehyeh* and *Yahweh* should be noted once for all. *Ehyeh*, though but one word in the Hebrew, is in itself a complete sentence, and being translated into English is "I will be," as sufficiently appears from verse 12. The Hebrew word *Yahweh* is not so, but is a "singular verbal noun" meaning "He who will be," as Dr. Thomas correctly puts it in *Phanerosis*, p. 47. The proclamation of the *divine purpose* in theophany is expressed in the terms of verse 14 (*Ehyeh asher Ehyeh*). The resultant divine *memorial* NAME is proclaimed in verses 15, 16 (*Yahweh Elohey avotheychem*), "The Lord God of your fathers," who will hereafter be revealed in them as "sons of God with power," after the type of Jesus.

Moses, thus instructed, was told by God to go forth to Israel and proclaim the time of their redemption from the house of bondage; with the divine assurance "And they shall hearken." And he was also told to go and proclaim the same thing to the King of Egypt with the assurance that *he* would *not* hearken.

"Ye shall say unto him, The Lord God of the Hebrews hath met with us, and now let us go, we beseech thee, three days' journey into the wilderness that we may sacrifice to the Lord our God. And I am sure that the King of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go" (Ex. iii. 18-20).

From this appears the very close connection between the plagues of Egypt and theophany—not that Pharaoh and the Egyptians were to "see the God of Israel" (Ex. xxiv. 10, 11), as did the elders of Israel; but they were to be convinced of his reality and superiority to the gods of Egypt by the "wonders" that would at once expose the impotence of Amon, Ra, Osiris, Isis and the rest, and reveal the fact that "the Lord God of the Hebrews" was indeed "*Yahweh* the most high God, the Possessor of heaven and earth" (Gen. xiv. 22), as Abraham had declared in the days of Melchizedek.

This close connection of the Name with the "wonders" of the smiting of Egypt appears in many places in the scriptures, notably in Isa. lxiii., where the coming in from Edom in "the day of vengeance" of the Name of the Lord is the subject of the prophecy: "Doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O *Yahweh*, art our Father; *thy name is from everlasting*" (verse 16). The prophet lamenting the apostasy of Israel, though anticipating joyfully the salvation of "a remnant" in the latter days, says (v. 10), "But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy and fought against them. Then he remembered the days of old. Moses and his people. Where is he that brought them up out of the sea with the shepherds of his flock? Where is he that put his holy spirit in the

midst of them? That caused his glorious arm to go at the right hand of Moses? That divided the waters before them, *to make himself an everlasting name*? That led them through the depths as an horse in the wilderness, that they stumbled not? As the cattle go down into the valley, the spirit of the Lord caused them to rest: so didst thou lead thy people, *to make thyself a glorious name*" (R.V.).

This is the type of what is coming upon earth in the theophany of the second exodus. As we have remarked elsewhere, *The Ministry of the Prophets*, page 735:—

"'The days of Moses,' and the making of God's 'everlasting name,' are the great *precedent* for what is to come upon earth in the day of Christ, and the revival of God's work in the midst of the years. This cannot be too strongly insisted upon. The following passages may be consulted in proof of the fact: Psa. lxxviii. 7, 22, 31; Isa. xi. 10-16: xxvii. 12, 13: xliii. 3, 6: lxii. 11, 12: lxiv. 3; Jer. xvi. 14, 15: xxiii. 8; Ezek. xx. 36; Dan. ix. 15; Hos. xii. 9-13; Amos ix. 7-11; Mic. vii. 14-20; Hab. iii.; Mal. iv. 4-6."

Moses objected that Israel would not believe him, but would say, "*Yahweh* hath not appeared to thee" (Ex. iv. 1). Whereupon God gave him the two "signs"—the rod that turned into a serpent, and the hand turning leprous. If Israel still did not believe he was to take of the water of the river and it was to turn into blood before their eyes.

But Moses still hesitated. Forty years in the wilderness added to forty years of Egyptian court life had left their mark on him—"And Moses said unto the LORD (*Yahweh*), O my Lord (*Adonai*), I am not eloquent (lit., Not a man of words am I)" (verse 10). "And the Lord (*Yahweh*) said unto him, Who hath *made* man's mouth, or who maketh the dumb, or deaf, or the seeing of the blind? have not I the Lord (*Yahweh*)? Now therefore go, and *I will be with thy mouth* (*ve anoki ehyeh im pikah*) and teach thee what thou shalt say" (v. 12).

Here is another instance of the usage of *Ehyeh*. Still the reluctant instrument of God hung back. "And he said, O my Lord (*Adonai*), send I pray thee by the hand of him whom thou wilt (or, *marg.*, shouldst) send." The language is that of dissent—not of enthusiastic compliance. And God was angry, and appointed Aaron as a "spokesman" for Moses: "He shall be to thee instead of a mouth, and thou shalt be to him instead of God" (verse 16). He was to take the rod and do the signs before Israel, and the strength of God would be sufficient for him.

Israel would believe (for a time), and indeed, as the result of a subsequent revelation of God to Moses, would in a manner "believe him for ever" (Ex. xix. 9), as they do to this day, which is a great "witness" for God. But as to Egypt, it was not so. "I will harden Pharaoh's heart that he shall not let the

people go. And thou shalt say unto Pharaoh, Thus saith the Lord (*Yahweh*), Israel is my son, even my firstborn; and I say unto thee, Let my son go that he may serve me; and if thou refuse to let him go behold I will slay thy son thy firstborn" (Ex. iv. 21-23). This was the divine challenge for the NAME. Was YAHWEH indeed "Possessor of heaven and earth?" And was Israel indeed his firstborn *national* son?

So Moses, aged eighty, with Zipporah his wife, and his sons, Gershom and Eliezer, took leave of Jethro and departed from Midian for Egypt. On the way Eliezer was circumcised under the remarkable conditions described. And Aaron, instructed by God, went into the wilderness to meet Moses. "And he went and met him in the Mount of God and kissed him."

GOD'S NAME IN EGYPT.

"Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near thy wondrous works declare" (Psa. lxxv. 1). The context is a prophecy of Messiah, and the coming manifestation of the sons of God in "the congregation" of the day of Christ. But the beginning of the divine work is in Egypt in the days of Moses and Aaron.

"In Judah is God known: his name is great in Israel" (Psa. lxxvi. 1). Here again the psalm, though historically retrospective, looks forward to "the last days" and the glory of the holy mountain (verse 4). And the end of Psa. lxxvii. is in these words: "Thou leddest thy people like a flock by the hand of Moses and Aaron." So the plagues of Egypt and the "wondrous works" of the Exodus are the great precedent for the coming theophany, as has already been stated.

This being so, we dwell a while upon these events. After the meeting in the wilderness, Moses and Aaron returned to Egypt, and conveyed to Israel the glad tidings of coming divine deliverance. The people believed and rejoiced. After some time Moses and Aaron presented themselves before Pharaoh and delivered the divine demand: "Thus saith *Yahweh*, the God of Israel (the LORD, the God of Israel, R.V.), Let my people go that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is *Yahweh*, that I should obey his voice to let Israel go? I know not *Yahweh*, neither will I let Israel go" (Ex. v. 1, 2).

This was according to God's forewarning to Moses, "I am sure the King of Egypt will not let you go, no not by a mighty hand. And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go" (Ex. iii. 19, 20). The divine purpose of the "wonders" was to manifest and vindicate "the NAME."

Moses and Aaron replied to Pharaoh, "*The God of the Hebrews* hath met with us: let us go we pray thee three days' journey into the desert, and sacrifice unto *Yahweh* our God;

lest he fall upon us with pestilence or with the sword " (vi. 3). Pharaoh said Moses and Aaron were only hindering the Israelites in their brick-making. "Let there be more work laid upon the men." Such was his formula. "Let them not regard vain words." So the supply of straw was stopped, and the people had "to gather stubble for straw" (R.V.), and yet maintain the output of bricks. What more natural in such a case than the murmuring against Moses and Aaron of which we read in the end of the chapter?

"And Moses returned unto the LORD (YAHWEH, that is, to the angel of God's presence), and said, Lord (*Adonai*), wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all" (v. 23).

"Then the LORD (*Yahweh*) said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall be drive them out of his land. And God (*Elohim*) spake unto Moses, and said unto him, I am the LORD (*Yahweh*) (R.V., JEHOVAH): and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (*El Shaddai*, as R.V. marg.), but by my name JEHOVAH (*Yahweh*) I was not known to them" (or "As to my name *Yahweh*, I was not made known to them," compare R.V. marg.) (Ex. vi. 1-2). We have before (pp. 25-27) referred to these "appearances" or theophanies to the fathers, and have before given the reasons for believing that the name *Yahweh* was known to the fathers, but was not used in the revelations of the Almighty to them as it was now "made known" to Israel and to Pharaoh by the hands of Moses and Aaron.

This "making known" to Israel and to Egypt was of a very challenging and striking character, and consisted of an elaborate executing of judgment against all the gods of Egypt. Thus in the climax of the night of the Passover and the smiting of the first-born of Egypt, God said, "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast, and *against all the gods of Egypt I will execute judgment: I AM YAHWEH*" (Ex. xii. 12).

It was all for the establishment of "the covenant" (Ex. vi. 4). "Say to the children of Israel, I am *Yahweh* . . . I will take you to me for a people, and I will be to you a God: and *ye shall know* that I am *Yahweh* your God . . . and I will bring you into the land." So Moses proclaimed the gracious purpose of God; but the people "hearkened not unto Moses for anguish of spirit and for cruel bondage" (vi. 9).

As to Pharaoh, God would harden his heart that *he* might know (vii. 17). "And the Egyptians shall know" (verse 5). "And Pharaoh hardened his heart" (viii. 32). An extraordinarily stubborn and unreasonable and wicked man was specially

used by God to make His Name known (ix. 14, 16). And in such a case only a fool would say, "There is unrighteousness with God" (Rom. ix. 14-24).

This is not the place to consider the plagues of Egypt in detail. That has been done in a very edifying way in the book *The Visible Hand of God*, by the late Robert Roberts. It will suffice here to indicate briefly the bearing of these "miracles, signs and wonders" upon the "making known" of the name of God in Egypt.

It would appear that the plagues occupied about a year and followed the annual cycle of the seasons—the rise and fall of the Nile, the breeding times of flies, frogs and locusts, etc.—the natural being supernaturally controlled by God with discrimination in favour of Israel. Thus the fifth chapter of Exodus with its reference to "stubble for straw" (verse 12, R.V.) naturally introduces the harvest season and afterwards. This idea occurred naturally to the present writer after reading Sir Alfred Milner's book on Egypt some years ago, and after one or two visits to the country itself. And now it is gratifying to him to find that it has long been on record in such works as *The Speaker's Commentary*.

There was first of all the miracle of Aaron's rod becoming a serpent before Pharaoh (vii. 8-13); but Pharaoh hardened his heart when the magicians imitated the wonder, though Aaron's rod-serpent swallowed up theirs.

Then the plagues began in earnest. And first the river. Egypt is the Nile, and the Nile is Egypt. It was personified and deified among the Egyptians. There is a "Hymn to the Nile" extant, from which *The Speaker's Commentary* quotes a line thus: "Hail, O Nile, thou comest forth over this land, thou comest in peace giving life to Egypt, O hidden God." An illustration from the monuments reveals "Hapi, the god of the Nile." He is crowned with lotus, and standing before a vessel in which water plants are growing, upon which sits a human-headed bird. From his breast the fertilizing water descends upon the vegetation, also from the mouth of a frog sitting on his outstretched hand.

From this it appears that the turning of the river water to blood at the command of Yahweh was a very direct judgment upon the gods of Egypt. "In this thou shalt know that I am Yahweh" (vii. 17).

A week of misery passed (vii. 25); and then came the plague of frogs. The magicians could only aggravate the plague. Even Pharaoh was reduced to supplication. "Intreat Yahweh that he may take away the frogs from me" (viii. 8). "When?" said Moses. "To-morrow," answered Pharaoh. So be it, "that thou mayest know there is none like unto Yahweh our God" (verse 10). "And they gathered them together in heaps, and the land stank" (verse 14). There will be those among

the readers of these words who, together with the present writer, know a little of the intolerable misery involved in this brief sentence.

Then came the lice. "This is the finger of God," said the magicians; for who could stand before so awful a visitation. But Pharaoh's heart was hardened.

Then the swarms of flies; with the proclamation of the severance of the land of Goshen "to the end thou mayest know that I am Yahweh in the midst of the earth" (verse 22).

Then the cattle-plague with the severance of the cattle of Israel (ix. 4), and at the appointed time. What sort of a sensation would be produced in Egypt when the sacred bull (Apis) died according to the pronouncement of Moses, and the cattle of Israel were untouched?

Then the boils, when Moses sprinkled the dust of the furnace "up towards heaven" in the presence of Pharaoh. "And the magicians could not stand before Moses because of the boils" (ix. 11).

Then the solemn proclamation of the purpose of God in "raising up" Pharaoh (ix. 16), followed by the hail, in which plague again the land of Goshen only was spared (verse 26). Even Pharaoh was overawed by the awful storm. "I have sinned this time" (said he); "Yahweh is righteous, and I and my people are wicked. Intreat Yahweh for me (for it is enough) that there be no more mighty thunderings" (literally voice of *Elohim*). "And Moses said, As soon as I am gone out of the city I will spread abroad my hands unto Yahweh and the thunders shall cease, neither shall there be any more hail that thou mayest know how that the earth is Yahweh's. But as for thee and thy servants I know that ye will not yet fear Yahweh *Elohim*" (verse 30).

And then a seasonal indication is given: "The flax and the barley was smitten: for the barley was in the ear and the flax was balled. But the wheat and the rie were not smitten for they were not grown up." This would be about February. But when the hail ceased Pharaoh once more hardened his heart.

The hail ceased and "Pharaoh hardened his heart, he and his servants" (Ex. ix. 34). "And Yahweh said unto Moses, Go in unto Pharaoh, for I have hardened his heart, and the heart of his servants that I might show these my signs before him. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I AM YAHWEH" (x. 1, 2).

Here in passing it should once more be noted that "Pharaoh hardened his heart" and that "Yahweh hardened Pharaoh's heart." In the case of a good man who works out his salvation with fear and trembling, "it is God who worketh in him both to

will and to do of his good pleasure" (Phil. ii. 13). And in the case of a bad man who defiantly declines to obey God, it is still God who worketh in him to subdue his will to His good pleasure. "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain" (Psa. lxxvi. 10). "In the things wherein they dealt proudly, he was above them" (Ex. xviii. 18). Pharaoh is the great outstanding example of the wicked as God's sword (Psa. xvii. 13)—a vessel of "clay" formed by the divine "Potter" unto "dishonour," as Paul puts it (Rom. ix. 21). There is no occasion of stumbling here so long as humanity is discerned to be the "clay" in the hands of the "Potter."

The next plague was the Locusts (x. 4). They are universally dreaded wherever and whenever they invade a country. "To-morrow," said Moses, "they shall come." By this time the Egyptians at any rate were becoming convinced that Moses was no ordinary man, and his God no ordinary God. "Let the men go," they said to Pharaoh, "that they may serve *Yahweh* their God; knowest thou not yet that Egypt is destroyed?" (verse 7). But Pharaoh temporised and was obdurate, and at God's commandment Moses gave the signal for the locusts—stretching out the rod, and in the morning they came on the wings of the East wind, a plague of unequalled intensity; and in that sad springtime every green thing that the hail had left was eaten off the face of the land.

Moses and Aaron were called in haste. "I have sinned against *Yahweh* your God, and against you," Pharaoh confessed . . . "entreat *Yahweh* your God that he may take away from me *this death only*." Once more Moses interceded. "And *Yahweh* turned a mighty strong west wind which took away the locusts and cast them into the Red Sea" (verse 19). "But *Yahweh* hardened Pharaoh's heart so that he would not let the children of Israel go."

Then came the DARKNESS at the command of God by the hand of Moses—"thick darkness in all the land of Egypt, three days. . . . But all the children of Israel had light in their dwellings" (x. 21-23). What was Ra the Sun-god of Egypt doing during these three days? There stood his temple in On, the *Bethshemesh* (House of the Sun) of the Hebrews, and later the *Heliopolis* (sun-city) of the Greeks, where one of his obelisks stands even to this day, with its foot deep in the Nile mud. Why could not he say, "Let there be light," and "Let there be darkness in the abodes of *Yahweh's* people"? Because "*Yahweh-Elohim* is a Sun and Shield" (Psa. lxxxiv. 11). But not so Ra.

Again Pharaoh temporised; he would let the men only go, the women and children and flocks and herds should remain. Moses refused such conditions. "*Yahweh* hardened Pharaoh's heart," and with amazing stiffneckedness he dismissed Moses: "Get thee from me, take heed to thyself, see my face no more;

for in the day that thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more" (x. 29).

The time for argument was past. It was now evident that all the powers of nature were in the hand of *Yahweh*. There remained but one stroke of judgment to show that He was LORD OF LIFE. It had been proclaimed before the hail came: "Say unto Pharaoh . . . I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth" (ix. 13-15). It had indeed been proclaimed at the outset of Moses' mission to Pharaoh: "Thou shalt say unto Pharaoh, Thus saith *Yahweh*, Israel is my son, my firstborn. And I say unto thee, Let my son go that he may serve me: and if thou refuse to let him go, behold I will slay thy son, thy firstborn" (iv. 22, 23).

THE PASSOVER.

The manifestation of the Name of God is inseparably bound up with the Passover and the redemption of the firstborn in Israel. The Paschal lamb is but the successor of "the lamb slain from the foundation of the world," when the name of God and "his way" was first revealed to men. Abel offered "of the firstlings of his flock and of the fat thereof" (Gen. iv. 4), "a fuller or more excellent sacrifice than that of Cain" (Heb. xi. 4), and being slain by Cain for his faith and obedience, Seth (Appointed) took his place; for Eve said, "God hath appointed me another seed instead of Abel whom Cain slew. And to Seth was born a son and he called his name Enos: then began men to call upon the name of *Yahweh*" (Gen. iv. 25, 26). Later, in Abraham's time, the offering of his only begotten son Isaac, and his typical resurrection from the dead, when the ram was substituted for him (Gen. xxii.), was a further typical manifestation of God's "way."

Christ is "the way" (John xiv. 6), and the substance in both cases. He is *Yahweh's* individual "firstborn" and "only begotten" Son; and "the Prince of Life." "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only-begotten of the Father, full of grace and truth. . . . No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, *he hath declared him*" (John i. 14, 18). "For the life was manifested, and we have seen it, and bear witness and shew unto you that eternal life, which was with the Father and was manifested unto us" (1 John i. 2).

So close is the connection between Jesus Christ and the nation of Israel in this respect that a spiritual *double entente* is visible in the allusion of Hos. xi. 1, and is indicated in Matt. ii. 15. Thus, "When Israel was a child then I loved him, and called my son out of Egypt." The historical allusion to Israel God's first-born *national* son is obvious. But Matthew, recording the fact

that Jesus, like Israel of old, went down into Egypt in his infancy, adds, "He was there until the death of Herod that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt have I called my Son."

The beginning of the year was changed (Ex. xii.), and the ritual of the Passover was elaborately specified. The lamb was to be taken on the tenth of Abib and kept till the fourteenth and then slain "between the evenings." The flesh was to be eaten that night roast with fire, and with unleavened bread and bitter herbs, and nothing was to be left of it till morning. The remainder was to be burnt. They were to eat with loins girded, feed shod and staff in hand and in haste. "For," said the word of God,

"I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I AM YAHWEH."

But the destroying angel would pass over the houses where the blood was upon lintel and door post. These were the houses of life, and the people were for the Name. "And none of you (said Moses) shall go out at the door of his house until the morning" (verse 22). The Passover was to be "for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (verse 14).

For about three-and-a-half millenniums this feast to *Yahweh* has been kept by Israel throughout their generations, a witness to the "EVERLASTING NAME" (Isa. lxiii. 12). And for some nineteen hundred years Gentiles in the Name have memorialised "Christ our Passover" (1 Cor. vi. 7, 8). "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Abide in the house until morning—"Abide in me" (John xv.). "I have manifested thy Name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word" (John xvii. 6). "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are" (verse 11).

The fatal night came, and at midnight *Yahweh* smote the firstborn of Egypt, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle." Then came the great cry in Egypt and the Exodus, just four hundred and thirty years from the time when God had told Abraham to "know of a surety" that such things should be (Gen. xv. 13-16). It was the making of the NAME OF YAHWEH.

THE EXODUS: TRIUMPH OF THE NAME.

"That night of *Yahweh*" (Ex. xii. 43) passed, with its unspeakable mourning for Egypt, and its almost incredible deliverance for Israel; and morning found a mighty host with women and children, flocks and herds, slowly migrating eastward in the country where the railway now runs from Cairo to Ismailia on the Suez Canal. There remained the crowning stroke of judgment and victory, for Pharaoh still lived, and the divine decree against him was, "Thou shalt be cut off from the earth."

In passing it may be remarked that there is a popular misunderstanding of Ex. xii. 40 by which it is supposed that Israel sojourned in *Egypt* 430 years. That was not the case. The sojourn in *Egypt* was only some 225 years, for they did not go down into Egypt until long after God had spoken to Abram about the "four hundred years" (Gen. xv. 13). Dr. Thomas draws attention to this in *Chronikon Hebraikon*, and King James' translators of 1611 appear to have understood the subject better than the Revisers of 1885, for the former rendered *asher* (the relative pronoun) "who," with reference to *the people* who "sojourned" and "dwelt," whereas the latter rendered it "which," with reference to *the time* of the sojourn in *Egypt*, thus: "Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years" (Ex. xii. 40, R.V.).

But this is simply not true, as is abundantly evident from Moses' earlier writings. The Septuagint Version, as is well known, here adds the words "and in the land of Canaan," which expresses the truth, whether or not Moses wrote those words. The misunderstanding of this passage is probably partly the cause of the very variant calculations of the date of the Exodus.

The ordinance of the sanctification of the firstborn in connection with the memorial of the Passover is the next thing that Moses placed before Israel. The name of *Yahweh* was, as it were, bestowed upon Israel as His national firstborn: "Israel is my firstborn" (Ex. iv. 22). And *Yahweh* had redeemed His "firstborn" by the breaking of the yoke of Egypt, and the slaying of the firstborn thereof. This is the reason given by God Himself for the appointment of the ordinance. "When thy son asketh thee in time to come, saying, What is this? Thou shalt say unto him, By strength of hand *Yahweh* brought us out of Egypt, from the house of bondage" (Ex. xiii. 14). In this there was not only a memorial of national deliverance, but a type and prophecy of international deliverance, and even of a higher personal and individual deliverance of an immortal nature. "International," for of the coming glory of *Yahweh* and His enthronement in Zion it is written:—

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith *Yahweh*. And many

nations shall be joined to *Yahweh* in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that *Yahweh Tzvaoth* (the Lord of Hosts) hath sent me unto thee. And *Yahweh* shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again. Be silent, O *all flesh*, before *Yahweh* : for he is raised up out of his holy habitation " (Zech. iii. 10-13).

And personal individual immortal deliverance is also typified here, for Jesus is the "firstborn." "I will make him my firstborn, *higher than the kings of the earth*" (Psa. lxxxix. 27). Personally delivered out of Egypt in infancy, as we have seen, he has been made the immortal Firstborn in the Father's house. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the Firstborn among many brethren . . . them he also glorified" (Rom. viii. 29, 30). He is "the image of the invisible God, the firstborn of every creature," being "the firstborn from the dead," that among all he might have the pre-eminence (Col. i. 15, 18).

Subordinate sons and daughters, having been "baptised in the name of the Father and of the Son and of the Holy Spirit," are said to have "come," by faith as it were, and by an antitypical exodus, not indeed to a Mount Sinai and the terrors of the giving of the law, but "unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and *Church of the firstborn* who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22, 23). Hence, like Moses, through faith they keep the Passover, lest he that destroyed the firstborn should touch them (xi. 28). And they look for the "kingdom which cannot be moved" when the kingdoms of this world shall pass away in the days of the second Exodus (Isa. xi.)

"And Moses took the bones of Joseph with him : for he had strictly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you " (Ex. xiii. 19). "By faith Joseph when he died made mention of the departing of the children of Israel ; and gave commandment concerning his bones" (Heb. xi. 22). One hundred and fifty-four years after Joseph's death his faith was so far justified that his bones were *en route* for the Holy Land. It only remains for the "Son of Man" to make the "dry bones live," and those of the whole house of Israel as well (Ezek. xxxvii.).

The citizens of "the great city which spiritually is called *Sodom and Egypt*" (Rev. xi. 8) have no such faith concerning their bones, the Bishop of Birmingham even declaring that chemistry has placed such a synthesis beyond belief ! But they have great faith in the Egyptian doctrine of the immortality of the soul. Herodotus (*Euterpe*, 122) says "The Egyptians say that Ceres and Bacchus hold the chief sway in the infernal

regions; and the Egyptians also were the *first who asserted the doctrine that the soul of man is immortal*, and that when the body perishes it enters into some other animal . . ." Although Herodotus is mistaken as to the first origin of the doctrine, he at least bears testimony to the Egyptian supersition in the days of the Greeks, some of whom, he says, "have adopted this opinion." "Some" in Corinth did so in Paul's day, to his no small distress.

The route of the Exodus was indicated by God Himself, that is, by the angel of His presence. "God led them not through the way of the land of the Philistines although that was near" (Ex. xiii. 17). "God led the people by the way of the wilderness of the Red Sea" (*Yam Suph*, the sea of reeds or weeds, a name perhaps indicating the shallower waters to the north of the Gulf of Suez up to the present Lake Timsah. The water is supposed to have receded some thirty miles south since the days of the Exodus).

The indication of the route was by the "pillar of cloud" which was the symbol, as it were, of the Presence and Name of the Eternal. By night apparently the "column" or pillar appears to have become luminous, "a pillar of fire, to give them light." "He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people" (Ex. xiii. 22). We know how impressive even in the ordinary course of nature cloud masses can become. What must have been the impression of this constant banner of the Eternal?

Some time afterwards, in the wilderness of Sinai, when Moses had returned from his forty days' and nights' sojourn in the Mount, and found the golden calf in the midst of Israel, he took "the tent" (Ex. xxxiii. 7) and "pitched it without the camp afar off from the camp, and called it the Tabernacle of the congregation" (*Ohel moed*, the tent of meeting). This was not "The Tabernacle in the wilderness" (*Ha mishkan*, Ex. xl. 7), which was not yet set up. And when Moses had thus removed his tent "without the camp," "it came to pass that everyone who sought Yahweh *went out* unto the *ohel moed*, the tent of meeting, which was without the camp. And it came to pass when Moses went out unto the tent that all the people rose up and stood every man at his tent (*ohel*) door and looked after Moses until he was gone into the tent. And it came to pass as Moses entered into the tent the *cloudy pillar descended and stood at the door of the tent* and He (*Yahweh*—whose Name and Presence was thus indicated) talked with Moses. And all the people saw the cloudy pillar stand at the tent door: and all the people rose up and worshipped, every man in his tent door. And *Yahweh* spake unto Moses face to face, as a man speaketh unto his friend. And he turned again unto the camp: but his servant Joshua, the son of Nun, a young man, departed

not out of the tent" (Ex. xxxiii. 7-11. Compare the passage in the R.V.).

In the antitype this is the present relation of things with regard to the Name and the camp of Israel. Jesus is in the presence of the Father "without the camp." By-and-bye he will return and *Yahweh's* sanctuary will be in the midst of Israel for evermore (Ezek. xxxvii. 27, 28).

ALL ISRAEL "BAPTIZED INTO MOSES."

"For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto (Gr. *into*) Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased" (1 Cor. x. 1-5, R.V.).

The camping place of the Israelities was directly indicated by God, by the pillar of cloud. "*Yahweh* spake unto Moses saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea" (Ex. xiv. 1-2).

Migdol means Tower, and Baal-zephon means Baal of the North, and probably these names indicate some well-known forts or landmarks that remained long after Moses. The locality of the Exodus has been approximately identified, as may be seen from the publications of the Egypt Exploration Fund. A Roman milestone and Darius *stelae* are among the ancient objects mentioned.

The point here is that God laid a trap for Pharaoh by moving the camp of Israel into a position in which it would appear to him that they would be an easy prey. And God said to Moses: "I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh and upon all his host, *that the Egyptians may know that I am YAHWEH*" (verse 4).

Pharaoh was taken in God's snare. With his six hundred chariots he pursued Israel "and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon" (verse 9). The people were naturally terrified; but Moses encouraged them: "Fear ye not, stand still and see the salvation of *Yahweh* which he will shew you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more, for ever *Yahweh* shall fight for you, and ye shall hold your peace." Still Moses himself evidently feared, for the next thing we read is, "And *Yahweh* said unto Moses, *Wherefore criest thou unto me?* Speak unto the children of Israel, that they go forward." And God told him to stretch out his rod over the sea, and divide it so that Israel might pass over on dry ground. And he also

told Moses that Pharaoh would follow to his destruction. "And I will get me honour upon Pharaoh and upon all his host, upon his chariots and upon his horsemen. And the Egyptians shall know that I am *Yahweh* when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."

Another miracle separated Israel from the Egyptians during the night. "The angel of God" removed the pillar of cloud to the rear, and it was darkness for Egypt and light for Israel, "so that the one came not near the other all night." The Egyptians would remember the three days of darkness (Ex. x. 21-23) and how Israel had light in their dwellings, and would surely apprehend some new calamity. God's "strong east wind" divided the sea by night, and very early in the morning Israel set forward and passed through the sea. The Egyptians followed, and "in the morning watch" the angel of God troubled the Egyptians and "took off their chariot wheels," so that they drove heavily. Then the Egyptians repented and fled, for, said they, "*Yahweh* fighteth for them against the Egyptians."

But it was too late. God told Moses to stretch out his rod again over the sea and the water returned again and drowned all the Egyptians.

"Thus *Yahweh* saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which *Yahweh* did upon the Egyptians; and the people feared *Yahweh*, and believed *Yahweh*, and his servant Moses" (xiv. 30, 31).

Thus, in the providence of God, the natural waters of separation between Egypt and the Holy Land became emblematic of the waters of separation between Life and Death. It was, as it were, a repetition on a smaller scale of the vindication of the name of God in "the waters of Noah" (Isa. liv. 9), the waters of the Flood, in which a righteous remnant of humanity was saved for God's name in the Ark of his appointment, whilst "the world of the ungodly" (2 Pet. ii. 5), "being overflowed with water, perished" (2 Pet. iii. 6). In the ark "few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us (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 Pet. iii. 21).

Of course it was possible, as indeed it was only too common a performance, for the baptized into the Name, whether under Noah, Moses or Christ, to turn back to the corrupted "way," to Egypt or Babylon respectively; but the purpose of God concerning the Name remained, and so remains to this day.

There is a marvellous blending of apocalyptic prophecy and reminiscence history in Isaiah's visions of the final coming of the salvation of Israel, coupled with the memory of the days of the Exodus. "Who is this that comes from Edom?" (ch. lxxiii.). It is the Prophet like unto Moses in "the day of vengeance and

the year of his redeemed." And Isaiah sees the treading of the winepress of the wrath of God, and the overthrow of "the peoples" as of Egypt of old. Then he turns to "make mention of" the loving kindness of *Yahweh* in his great goodness to the house of Israel. The reference is at once historic and prophetic. There is the remembrance of God's goodness to the house of Israel in their deliverance from Egypt, and of the endurance and afflictions of Moses. And these things are but the type of the greater deliverance to come, and the celebration of the Sacrifice of the Prophet like unto Moses ("Christ our Passover is sacrificed for us"). "In all their affliction he was afflicted," is true of him in a greater degree even than of Moses; for he laid down his life for the house of Israel, whose immortal kings in the age to come celebrate his death on their account, saying:—"Thou art worthy . . . for thou wast slain: and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and has made us unto our God kings and priests; and we shall reign upon the earth" (Rev. v. 9-10).

God himself was grieved for Israel in the bondage of Egypt, and sent Moses to deliver them; and afterwards sent his beloved Son. "But they rebelled and vexed his holy Spirit." This is true of both visitations; and Israel is still scattered for their sins. But their unbelief does not make the promise of God of none effect. So Paul argues. And the days of Moses are still "remembered" by God, who in the return of the Lord Jesus to judgment will "make himself an everlasting Name," with even more effect than in the days of the Exodus of old. "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things . . . Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Mic. vii. 15-20).

"THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB" (Rev. xv. 3).

This is the substance of the "great and marvellous sign" which John in Patmos saw concerning the result of God's "seven last plagues" upon sinning humanity. A multitude of conquerors stand upon a sea of glass having been mingled with fire. They have become more than "conquerors" of the prevailing systems of iniquity (though many of them had suffered death in the war), and now they sing the song of victory, and exult in the manifestation of the judgments of God and the *epiphany* of the Lord Jesus Christ. The "seven last plagues" are symbolised by "seven vials" of the wrath of God, which are successively poured out upon the area of the old "world of the ungodly." Under the sixth of these vials the coming of Christ is parenthetically introduced: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his

garments, lest he walk naked and they see his shame " (Rev. xv. 15).

Thus is symbolically introduced the *theophany* for which the " sons of God " still wait, and of which the last plagues of Egypt, the Exodus, the manifestation of the judgments of God upon Pharaoh, and Moses' song of triumph on the shore of the Red Sea were but the type and shadow.

The word *epiphaneia* in the New Testament (found only six times therein) is always expressive of this " great and marvellous " *theophany* of Jesus Christ returned victorious. Paul, instructing the Thessalonians concerning " the day of Christ," warns them not to be deceived by premature anticipation, and tells them that that " day " must be preceded by " the apostasy," which would be but the full fruit of " the mystery of iniquity " which was already at work. The Paganism of the Cæsars would vanish, and give way to a still more dreadful system. " And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the *manifestation* (*epiphany*) of his coming " (2 Thess. ii. 8, R.V.). " Keep the commandment (Timothy) without spot unrebukable until the *appearing* (*epiphany*) of our Lord Jesus Christ " (1 Tim. vi. 14). God's purpose and grace (son Timothy) " is now made manifest by the *appearing* (*epiphany*)—resurrection and ascension—glory) of our Saviour Jesus Christ, who hath *abolished death*, and hath (thus) brought life and immortality to light through the gospel " (2 Tim. i. 10). He " shall judge the quick and the dead at his *appearing* (*epiphany*) and his kingdom " (2 Tim. iv. 1). And then shall he give to me " a crown of righteousness . . . and not to me only, but unto all them also that love his *appearing* (*epiphany*) " (2 Tim. iv. 8). " For the grace of God hath appeared bringing salvation to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world ; looking for the blessed hope and *appearing* (*epiphany*) of the glory of the great God and our Saviour Jesus Christ " (Titus ii. 11-13). Such are the allusions of the New Testament to " the manifestation (*apocalypse*) of the Sons of God " (Rom. viii. 19) for which the groaning creation still waits.

Of this the deliverance of Israel, God's " firstborn " national " son," was highly typical, and in that sense we should read the book of Exodus. The fifteenth chapter of that book introduces Moses' song on the further shore of the Red Sea, whose waters may figuratively be said to " have been mingled with fire," in the judgment of God by which Pharaoh and his host were drowned. These are the opening words of the song:—

" I will sing unto *Yahweh* for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. *Yahweh* is my strength and song, and he is become my salvation ; he is my God and I will prepare him an habitation ; my father's God

and I will exalt him. *Yahweh* is a man of war, *Yahweh* is his name" (verses 1-3).

The "triumph," "strength," and "salvation" are all truly attributed to God; and the "habitation" in prospect is first the tabernacle in the wilderness, later the temple in Jerusalem, but ultimately the Christ-temple of which Jesus spoke when he cleansed the temple in Jerusalem (John ii. 19), saying, "Destroy *this* temple, and in three days I will raise it up." They supposed he spoke of the literal building; "but (says John) he spake of the temple of his body." And "the temple of his body" (individual), which was really and truly "raised up" in three days, was in turn but the nucleus of "the temple of his body" (multitudinous) of which he speaks in promise in his epistle to the church in Philadelphia (Rev. iii. 12): "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him *the name* of my God, and the name of the city of my God, the new Jerusalem, which cometh down from heaven from my God, even mine own new name. He that hath an ear let him hear what the spirit saith unto the Churches" (compare R.V.).

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters" (Ex. xv. 10).

These words of Moses, memorialising the recent deliverance and prophetic of that for which we still wait, have secured a monumental memorial in the interval of "the times of the Gentiles." When in 1588 the "Invincible" Spanish Armada was destroyed, it was much more by God's "wind" than by man's power. The storms off Lisbon at the start of the expedition, and those off the north of Scotland and Ireland at the end thereof, disposed of most of the ships; and it is only the statement of the barest truth that Queen Elizabeth caused to be set up on the Hoe at Plymouth on Drake's memorial, in the words of Moses of old: "Thou didst blow with thy wind . . . they sank as lead in the mighty waters" This is a sort of modern "earnest" of the song of "victory over the beast" which is foretold in Rev. xv.

"Who is like unto thee, O *Yahweh*, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ezek. xv. 11).

In the Hebrew the first question runs thus: "*Mi Kimokah Baelim Yahweh?*" These initials are said to have given rise to the name Maccabees, which, if it be true, gives yet another memorial of Moses' Song. The "exploits" of Judas Maccabeus and his heroic family, foretold by the angel to Daniel (ch. xi. 31-55), were certainly animated by the recollection of God's deliverance of Israel from Egypt by Moses. See Dr. Thomas' exposition in *Elpis Israel* and *Exposition of Daniel*.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O *Yahweh*, which thou hast

made for thee to dwell in, in the Sanctuary, O *Yahweh*, which thy hands have established. *Yahweh* shall reign for ever and ever " (Ex. xv. 17, 18).

Here again Moses and the Lamb are inseparable. The mountain of the inheritance is Mount Zion promised "for ever" to Abraham and his Seed, the Christ. "The Place" is Jerusalem, more particularly indicated later by Moses in Deuteronomy (xii. 5, 11, 14, 18). There the firstfruits were to be presented before the Lord (Deut. xxvi. 2), and one of the very few "forms of prayer" in the Bible is found in this connection. "The Sanctuary" is not only the "Holy Land" which the Lord shall inherit when he chooses Jerusalem again (Zech. ii. 12), and the Holy Temple which he will make "a house of prayer for all nations," but Immanuel himself, as the spirit of Christ in Isaiah (viii. 8-14) foretold, and as Immanuel himself afterwards declared. He "shall reign in Mount Zion, even in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). And "the book of Immanuel" (Isa. vii.-xii.) closes with the vision of the Holy One of Israel great in the midst of Zion, and even reproduces the very words of Moses' song: "Behold, God (*El*) is my salvation; I will trust and not be afraid, for *Yah*, *Yahweh* is my strength and my song; he also is become my salvation" (Isa. xii. 2, compared with Ex. xv. 2). The great *theophany* is then complete as to the "firstfruits," the manifestation (*apocalypse* or *epiphany*) of the sons of God in the hands of the Son of God himself.

The expression, "*Yahweh* is a man of war," may be taken figuratively as in Moses' day, or later with an element of literality about it, since the Lord Jesus Christ is "a man of war." "In righteousness he doth judge and make war" (Rev. xix. 11). How else could he subdue his enemies? "Those mine enemies, which would not that I should reign over them, bring hither and slay before me" (Luke xix. 27). But there is no mere lust of dominion in all this; it is God's war, and solely for the destruction of Egyptian bondage and the establishment of true divine liberty in the Kingdom of God.

Miriam the prophetess, the sister of Aaron, with the women of Israel, joined in the song of deliverance, and then began the march into the wilderness of Shur.

CHAPTER V.

IN THE WILDERNESS.

THE next episode in the typical deliverance of Israel and triumph of the Name of Yahweh is that of Marah and Elim, the bitter and sweet waters. At Marah, so called from the "Bitterness" of the water, the Lord showed Moses a tree, which when he cast it into the waters, they were made sweet (Ex. xv. 25). On another occasion the waters of Elisha's fountain (now called *Ain es Sultan*, the Sultan's spring) were similarly "treated" by a cruse of salt (2 Kings ii. 19-22). The "tree" and the "salt" were but symbolic of the power of God that did the wonder. The murmuring of Israel was rebuked by God through Moses, and obedience and trust in God were demanded in the name of "*Yahweh Rophekah*," for, said God, "I am *Yahweh* that healeth thee." Then they came to Elim with its twelve wells and seventy palm trees and camped there.

But Elim gave place to the wilderness of Sin, and the pleasant camping place to the arid rigours of the desert. And under such suffering experience Israel quite lost faith in *Yahweh Rophekah*, and declared that they would rather have died in Egypt. "You have brought us forth," said they to Moses and Aaron, "to kill this whole assembly with hunger" (Ex. xvi. 3). Under these circumstances God gave Israel

"BREAD FROM HEAVEN."

The Manna was typical of the Theophany in "the Name of Jesus Christ," both in the flesh and in the spirit—in the past and in the future. When Israel murmured,

"Then said *Yahweh* unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them* whether they will walk in my law or no" (verse 4). On the sixth day they were to prepare what they gathered, and it was to be twice as much as on other days.

Moses and Aaron rebuked Israel's murmuring, and declared that in the morning they should see the glory of the Lord. In the evening He would give them "flesh to eat, and in the morning bread to the full." While Aaron was speaking thus to Israel at Moses' commandment, Israel looked toward the wilderness (eastward) and "behold *the glory of the Lord appeared in the cloud*. And *Yahweh* spake unto Moses saying, I have heard the murmurings of the children of Israel; speak unto them saying, At even ye shall eat flesh, and in the morning ye shall

be filled with bread, and ye shall know that I am *Yahweh* your God " (verses 11, 12).

So in the evening came the quails, and "in the morning the dew lay round about the host. And when the dew that lay was gone up, behold upon the face of the wilderness a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it they said one to another, *Man hu?* (Whence and What is it?) *for they wist not what it was.* And Moses said unto them, This is the bread which *Yahweh* hath given you to eat " (verses 13-15).

And under the instruction of Moses, they gathered the manna, "some more and some less, and when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." It was forbidden to keep the manna till morning; yet some did so, "and it bred worms and stank." But on the sixth day, when they gathered twice as much, it was commanded that it should be kept over, "and it did not stink, neither was there any worm therein." It was not found on the sabbath, and the house of Israel called it Manna, which was a memorial of their lack of understanding concerning the Bread from heaven.

By God's commandment Moses instructed Aaron to lay up the golden pot of manna before the Lord, before the Testimony to be kept for Israel's generations. This was done, and the children of Israel ate the manna forty years till they came into the Promised Land, when it ceased after the first Passover in the Land (Josh. v. 10-12).

All this was highly typical of the theophany of God in Jesus Christ, first in the flesh, and ultimately in the spirit, when he will keep the passover anew, as he declared he would in the Kingdom of God. The outstanding facts about the miracle of the manna were these. It was God-given; from heaven; Israel must gather it daily; it was a test of their obedience; it was corruptible or incorruptible according to the divine purpose and times and seasons; it was accompanied by a revelation of the glory of the Lord; the most energetic faithful gatherer had "none over," and the weakest had "no lack" in the measuring up; a sample was hidden before the Lord for ages.

The Name of Jesus Christ is the substance of it all. "The Word was made flesh and dwelt among us, and *we beheld his glory*, the glory as of the only begotten of the Father full of grace and truth." He is God-given, and from heaven. When he had fed five thousand people with five loaves and two fishes (John vi.) he naturally had a following, and in the synagogue at Capernaum there followed an incident strongly reminiscent of the murmuring and ignorance of Israel in the wilderness in the days of Moses.

He told the people they followed him for the sake of loaves and fishes, and exhorted them, saying, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." And when they asked what they should do to "work the works of God," he said, "Believe on him whom he hath sent." But they were as incredulous of him as their fathers had been of Moses, in whom now these boasted! "What sign showest *thou*? . . . Our fathers did eat manna in the desert as it is written, He (Moses) gave them bread from heaven to eat." But Jesus said, "*Moses* gave you not *that bread* from heaven; but my Father (who now) giveth you *the true bread* from heaven. For the bread of God is he which *cometh down from heaven and giveth life unto the world*." And he emphasised the matter and declared that he came down from heaven not to do his own will, but the Father's will; and that the Father's will concerning him was that He would give him believing disciples, every one of whom he should "raise up at the last day." Not one should be lost.

Then the Jews murmured, and as in the days of Moses said in effect, *Man hu?* Whence and who is he? "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?" But Jesus rebuked their murmuring and reminded them that it was written in the prophets (concerning the new Jerusalem, and as a result of the sacrifice of the Despised and Rejected of men—Isa. liii., liv.): "They shall all be taught of God." "Every man therefore," said he, "that hath heard and hath learned of the Father cometh unto me." And again he emphasised the matter: "He that believeth on me hath *everlasting life*. I am that bread of life. Your fathers did eat manna in the wilderness and *are dead*. This is the bread which cometh down from heaven that a man may eat thereof and not die." And he further deepened their obscurity by saying, "The bread that I will give is *my flesh* which I will give for the life of the world." Had not Israel "in the evening flesh to eat?" (Ex. xvi. 8). And in the morning the bread from heaven? Where were "the taught of God"? There were a few men there partially taught, but in general the Jews "strove among themselves" over the saying. "How can this man give us his flesh to eat?" they asked. But Jesus only maintained and emphasised his doctrine.

"My doctrine," said Moses, "shall drop as the rain, my speech shall distil as the dew . . . Because I will publish the *Name of Yahweh*" (Deut. xxxii. 2, 3). So the Christ doctrine distilled as the dew upon the camp of Israel, and the antitypical manna with it (Ex. xvi. 13, 14; Num. xi. 9; Jno. vi. 58); but Israel "wist not what it was." Even his disciples stumbled at his "hard sayings." But Jesus said to *them*, "Doth this

offend *you* ? " (" cause *you* to stumble ? "—R.V.). " What and if *ye* shall see the Son of Man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit, and they are life. But there are some of *you* that believe not."

That then which " came down from heaven " and " maketh alive " is the *Spirit*. Jesus was more than merely " Son of Man," he was " Son of God " as well, and not " son of Joseph " at all in the sense of actual begetting by Joseph. This is the teaching of God by Gabriel, His archangel : " The Holy Spirit shall come upon thee (Mary), the Power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God " (Lu. i. 35). Even the apostles were as yet but imperfectly " taught " in these things, and one of them, Judas, was not " taught of God " at all ; though as Peter afterwards said, " He was numbered with us, and had obtained part of this ministry " (Acts i. 17). " Have not I chosen you twelve," said Jesus to *them*, " and one of *you* is a devil ? " Truly the gathering of the manna is a test of obedience !

" The Flesh " of which Jesus spoke, and of which he partook by natural inheritance (Heb. ii. 14), was " corruptible," and in ordinary process of death and dissolution " bred worms and stank." But when he was " gathered " on the sixth day such a process was " not suffered " by the Almighty to take effect upon the body of the Holy One (Psa. xvi.) ; and, by resurrection and ascension to " where he was before," he " was declared to be the Son of God with power, according to the spirit of holiness " (Rom. i. 4).

Since that time he is the antitypical " hidden manna " of which he speaks in promise and exhortation to the church at Pergamos, saying, " To him that overcometh will I give to eat of the hidden manna " (Rev. ii. 17). This is but the extension of his " hard saying " in the synagogue in Capernaum : " As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me " (John vi. 57). In " this mortal " we eat his " spirit and life words " in faith and obedience. In the immortal state we shall be made like him by his " resurrection and life " power.

Paul applies the gathering of the much and little manna, and the measuring, to the practical administration of the gospel in the ministering, to the necessities of the saints (2 Cor. viii. 15 ; 1 Cor. x. 17) ; an application that we might have missed but for this teaching of Christ's " chosen vessel."

When Jesus was tempted in the wilderness and hungered as Israel had done, and the tempter said, " If thou be the Son of God, command that these stones be made bread," he answered in the words of Moses to Israel concerning the manna, " Man

shall not live by bread alone, but by every word that proceedeth out of the mouth of God " (Matt. iv. 3, 4 ; Deut. viii. 3).

The wilderness wandering is coming to an end ; the promised land is almost in sight ; let " the Israel of God " follow in the footsteps of Moses and Jesus ; and they will eat of " the hidden manna " and keep the Passover anew in the Kingdom of God.

THE SMITTEN ROCK—AMALEK.

" These things," said Paul, " were types of us, and they are written for our admonition, upon whom the ends of the world are come " (1 Cor. x. 11). And he warned the Corinthians that salvation was an individual matter, and that they should so run in the race for eternal life as the " one that receiveth the prize." And, speaking of Israel in the wilderness, he added, " All our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea ; and did all eat the same spiritual meat (the manna) ; and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them ; and that Rock was Christ. But with most of them God was not well pleased, for they were overthrown in the wilderness " (1 Cor. x. 1-5).

Under this apostolic instruction we read Ex. xvii. and Num. xx. and xxxiii. with renewed interest, looking to " the name of Jesus Christ " for the full unfolding of the things thus indicated by type and shadow. There were two incidents in which the smitten rock figures. The first was at Rephidim, or rather at Horeb, near Rephidim, as is described in Ex. xvii. The second was at Kadesh about 150 miles to the north, whence the spies were sent to spy out the land of Canaan (Num. xx.). In the first instance Moses was commanded to smite the rock, and did so in obedience to God in the sight of all Israel ; and no fault is found in him. In the second instance Moses was commanded to " speak to the rock." But he smote the rock twice, saying, " Hear now ye rebels, must *we* fetch you water out of this rock " (Num. xx. 10, 11). " And the Lord spake unto Moses and Aaron, Because ye *believed me not* to sanctify *me* in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

In Num. xxxiii., where the itinerary of the wilderness wanderings is given, it will be seen in verse 14 that Rephidim is quite near the start, while Kadesh is after Ezion-Gaber in verse 36. And in Deut. xxxii., when God sent Moses to his death on the mountains of Moab, he said it was " Because ye trespassed against me among the children of Israel *at the waters of Meribah-Kadesh in the wilderness of Zin*, because ye sanctified me not in the midst of the children of Israel " (verse 51). There is no fault found with Moses at the waters of Meribah-Rephidim or Meribah-Horeb in the wilderness of Sin.

Dr. Thomas in *Elpis Israel* has confused the two incidents (along with many others before and since)—a very easy thing to

do. In the reprint of the book of 1903, and in subsequent editions, we have corrected the slip, with full advertisement of the fact in the preface; but others have since seen fit to photograph and reproduce the stereotyped impression of the error (along with others). We must simply "prove all things, and hold fast the good." We are very thankful to God for Dr. Thomas and his work; and we are sure he would not have us perpetuate his few mistakes.

In Exodus xvii. we are told that when the people murmured at Rephidim because there was no water, and were almost ready to stone Moses, he cried unto the Lord, "And the Lord said, Go on before the people and take with thee the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand and go. Behold I will stand before thee there upon the rock in Horeb, *and thou shalt smite the rock*, and there shall come water out of it that the people may drink." The significance of the angelic manifestation of God in this connection is obvious in view of the apostolic comment: "That Rock was Christ." Was Christ smitten by "the body of Moses"? Did he in his teaching indicate that any such experience on his part should furnish Israel "drink"? He said to the Jews, "Why go ye about to kill me?" . . . "Yet a little while I am with you" . . . "If any man thirst let him come unto me and drink" (Jno. vii. 1, 19, 33, 37). And to the disciples, "All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. xxvi. 31). Again it had been written, "They shall smite the Judge of Israel" (Mic. v. 1).

But the Christ-Rock was not to be smitten *a second time* at the other end of the wilderness. When he comes again and Israel enters into the Land, and there is "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1), "the spirit of grace and of supplications" supplants the old spirit of murmuring and antagonism, and they "look upon him whom they have pierced and mourn for him," saying, "What are these wounds in thine hands?" "Then shall he answer, Those with which I was wounded in the house of my friends." Such will be the "speaking to the Rock" in those days.

If these were the things foreshadowed in the wilderness we can see how Moses' "trespass" at Meribah-Kadesh really destroyed the type as well as obscured the glory of God. How easily we may do both! The question at Rephidim, which was decided upon the rock in Horeb, was, "Is *Yahweh* among us or not?" The water from the smitten rock was the answer in the affirmative. "He opened the rock and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness. . . . That

they might observe his statutes and keep his laws. Hallelujah " (Psa. cv. 41-45).

"Then came Amalek and fought with Israel in Rephidim." And the rest of Ex. xvii. is taken up with the description of the battle, and of the efficient mediation of Moses, who stood on the top of the hill with the rod of God in his hand. Aaron and Hur were with him. "And it came to pass that *when Moses held up his hand* Israel prevailed; and when he let down his hand Amalek prevailed. But Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands this one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek with the edge of the sword.

"And *Yakweh* said unto Moses, *Write this for a memorial in a book, and rehearse it in the ears of JOSHUA*; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar and called the name of it *Yakweh-nissi* (*Yahweh my Banner, He who shall be my Banner*). For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Or, more literally, "And he said, For the hand upon the throne of *Yah* (will have) war of *Yakweh* with Amalek from generation to generation" (compare margins A.V. and R.V.).

Who was Amalek? And why this "memorial" for JOSHUA?

The name Amalek appears radically to mean Warrior, warlike. He was the grandson of Esau, a head of one of the "two manners of people" that Rebekah brought forth when she bare to Isaac the twins Esau and Jacob (Gen. xxv. 23). Esau was "a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents." "Now these are the generations of Esau who is Edom" (Gen. xxxvi. 1; Rom. ix. 10-13). Eliphaz was Esau's son, "And Timna was concubine to Eliphaz, Esau's son, and she bare to Eliphaz AMALEK" (verse 12). He gave his name to the nomad people who first fought with Israel, and were divinely overcome through the holding up of the hands of the Mediator of the Old Covenant.

Amalek was thus a *prototype of the kingdoms of men at war with "the throne of the Lord in Israel."* Moses was anxious over this "memorial." He said in his last exhortation to Israel before he died, "Remember what Amalek did unto thee by the way when ye were come forth out of Egypt. . . . It shall be when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; *thou shalt not forget*" (Deut. xxv. 19).

Even Balaam memorialized this. Looking over the camp of Israel from the high places of Baal, he was moved by the spirit of God to bless Israel whom Balak had hired him to curse. "Yahweh his God is with him, and the shout of a KING is among them," said Balaam. "There is no enchantment against Jacob, nor any divination against Israel. He is a great lion; he shall lift himself up as a young lion; he shall not lie down till he eat of the prey, and drink the blood of the slain." "And Edom shall be a possession, Seir also shall be a possession for his enemies; but Israel shall do valiantly. Out of Jacob shall come HE THAT SHALL HAVE DOMINION, and shall destroy him that remaineth of the city. And when he looked upon Amalek he took up his parable and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."

Afterwards Saul destroyed Amalek, but not thoroughly as commanded (1 Sam. xv.). And David, providentially taken away out of the camp of the Philistines, smote the Amalekites who had plundered and burnt Ziklag and recovered the prisoners and spoils they had taken, an incident that paved his way to the throne in Hebron (1 Sam. xxx.). Asaph's prophetic Psalm (lxxxiii.) reckons Amalek among the typical enemies of Israel who are at last to be subdued when God arises to judge the earth and Messiah "inherits all nations," and men are made to know that Yahweh is "the Most High over all the earth."

Lastly, the book of Esther introduces "Haman the son of Hammedatha the Agagite" (iii. 1) as a typical enemy who falls before the Jews by the providence of God through Mordecai and Esther. It seems more than probable (comparing this with Num. xxiv. 7 and 1 Sam. xv.) that here again we have an Amalekite origin and association, and it may be remembered how closely the name Agag is akin to Gog of Ezekiel and Revelation.

Thus the "memorial" for Joshua of Ex. xvii. becomes a foreshadowing of JESUS, a memorial of the coming "Hand upon the throne of Yah," the Mediator of the New Covenant, the High Priest for ever after the order of Melchizedek, that Star of Jacob and Sceptre of Israel whom Balaam with awful apprehension saw from afar, who "shall smite the corners of Moab, and break down all the sons of tumult." "Alas! who shall live when God doeth this?" said Balaam. "Who may abide the day of his coming?" said Malachi (iii. 2). "And who shall stand when he appeareth?" And the answer is "Those that fear Yahweh."

All these things are foreshadowed in the "memorial" of the book of Joshua, and in the altar that Moses built in the day of Israel's first victory, and which he called *Yahweh-nissi*.

JETHRO—SINAI.

The news of the victory of Israel over Amalek in Rephidim seems speedily to have been carried eastwards to Jethro in

Midian ; for the next thing we read (Ex. xviii.) is that, when he heard of what God had done for Moses and for Israel, he brought back to Moses Zipporah his wife and her two sons, Gershom and Eliezer. "And Moses went out to meet his father-in-law, and did obeisance and kissed him ; and they asked each other of their welfare and they came into the tent " (v. 7).

It will be remembered that this "tent" was the headquarters, so to speak, of Moses a year before the Tabernacle in the Wilderness was set up, and the camp of Israel adjusted thereto in harmony with the divine specification. The events of which we are reading in Ex. xviii., xix., took place "in the third month" after the exodus (xix. 1), whereas the tabernacle was not set up till the first month of the second year (xl. 17). Some mistakes have been made concerning this, and by confusing Moses' tent with the tabernacle.

The name JETHRO (Ex. iii. 1 : iv. 18 : xviii. throughout), which is evidently equivalent to REUEL (Ex. ii. 18), forms the subject of some very interesting remarks by Conder in his valuable little book, *The First Bible* (Blackwood, 1902). He is working out his previously suggested thesis "that the first records of the Hebrews were written on tablets and in the cuneiform script." On page 105 a table is given of some twenty-four names of God and men and places in cuneiform, which often explains some ambiguities that have arisen in the later script, and have been carried forward in translations. In this table the names of Jethro and Reuel (in cuneiform) are very much alike. In the following extract the explanatory matter within brackets is taken into the text from the footnotes in the book.

"The name of the father-in-law of Moses has given rise to many difficulties. He was not the father of the Cushite wife (Num. xii. 1) whom Josephus seems to have regarded as a Nubian married before the Exodus—according to the story of Moses' campaign against the Ethiopians. He was 'priest of Midian,' and apparently of Semitic race ; for the Midianites (Gen. xxv. 2 : xxxvii. 28 ; Judges viii. 24 ; Num. xxv. 1, 6) included descendants of Abraham and of Ishmael, and Moabites, who were also Semitic—the word being apparently geographical. (The meaning is uncertain—perhaps *Mad-yanu*, 'no man's land ;' it included what is now called the *Belka*, or 'empty land'). We cannot doubt that by the names Jethro and Reuel the same person is intended, his son being Hobab ('friend'), and having also a Semitic name. The Hebrew word *khatan* means a 'connection' by marriage, and the distinction between father-in-law and son-in-law is made by the vowel points. Hence another confusion is caused in one passage, where it appears, in the English, that Hobab was also a father-in-law of Moses. But this is probably a mistranslation, the 'connection' in this instance being only that of brother-in-law (Num. x. 29 ; Judges iv. 11). We have thus to deal only with the priest of

Midian called Jethro, 'excellent'—a word which has the Aramean case ending in *u*—or otherwise Reuel, 'the friend of God' (Ex. ii. 18 : iii. 1 : xviii. 1-12 ; Num. x. 29, where Raguel is the same word as Reuel). If, however, these two names are written in cuneiform it appears that the difference is only that of one short stroke in the last sign. Without this we may read the name *It-ru*, and with it *Ri'u-ili*. Hence a very small imperfection in an ancient tablet would explain what becomes a great difference when transcribed."—*The First Bible*, pp. 120-121.

So much for names. Jethro being thus of Abrahamic descent, was a worshipper of the true God—on this occasion at least. For having heard Moses' rehearsal he said, "Now I know that *Yahweh* is greater than all gods, for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God ; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (verses 11-12). It was reminiscent of Abraham's eating bread with Melchizedek before God after the slaughter of the kings (Gen. xiv.) ; and prophetically typical of the joining of many nations to the Lord in the day when Jesus eats bread and drinks wine again in the Kingdom of God.

The mediatorial burdens of his illustrious son-in-law deeply concerned Jethro, when he saw his tent surrounded by enquiring Israelites from morning till evening. He was even moved to give Moses counsel to delegate some of his authority to others, that he might not prematurely "wear away." "Be thou for the people to God-ward, that thou mayest bring the causes to God. . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them to be rulers of thousands, of hundreds, of fifties and of tens. . . . If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace" (verses 13-23).

Jethro's specification of the requisite qualifications of the leaders in Israel is a standard for all time, and applies to "the Israel of God" in the higher sense (Gal. vi. 16) as much as to Israel after the flesh—as much to those who have been baptised into Christ as to those who were baptised into Moses. They are "in the Name," and their leaders should be as far as possible "able men, such as fear God, men of truth, hating covetousness." Our Lord, the Prophet like unto Moses, chose such—first the twelve, and then "other seventy also" (Luke x. 1). Not that they were all immaculate—Judas did not come up to standard. So it is not to be expected that in these evil latter days there will be no blemishes ; but there is the ideal. And the blessing

of God will rest upon a true and faithful endeavour to live up to it.

Then there is the thought about "proportional representation," of which we hear so much in these latter days. Rulers of thousands, hundreds, fifties and tens is an admirable idea. In case of need the individual matter could easily be referred to Moses who was the head of a host of perhaps 2,000,000 souls. Is there not here a type of the order in the Kingdom of God when the Lord Jesus is called "the God of the Whole Earth"? John in Patmos heard the Redeemed of the new order sing a new song, saying: "Thou art worthy . . . for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests and we shall reign on the earth" (Rev. v. 9, 10). And he saw the sealing and the sealed of Israel (chs. vii., xiv.), the typical "hundred and forty-four thousand having the Father's Name written in their forehead," who are "the first-fruits unto God and unto the Lamb." Moses will be there. Shall we be "worthy" to meet him?

MOUNT SINAI.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" (Ex. xix. 1). "The wilderness of Sin" and "the wilderness of Sinai" seem to be closely related though not exactly the same places. The first is said to be "between Elim and Sinai" (Ex. xvi. 1) and the last appears to be the desert plain more closely surrounding the mountain on the north; for we read that Israel, departing from Rephidim, "were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount" (xix. 2).

Within the last fifty years or so the locality has become much better understood by reason of the Ordnance Survey by Captains C. W. Wilson and H. S. Palmer in 1868-9. The expedition, passing from Suez to Sinai, practically followed the route of Israel in the Exodus; and the late Professor E. H. Palmer, in his book, *The Desert of the Exodus* (two vols., London: Bell and Daldy, 1871), gives a very particular description of the whole locality. As is the case in Palestine, "The Land and the Book" agree most accurately.

From "the wilderness of Sin" you emerge into the plain *Er Rahah*, or Desert of Sinai, and before you is *Ras Sufsafeh*, "the Willow Peak," a northern spur of "Mount Sinai." To this latter the traditional name "Jebel Musa," Mount of Moses, still attaches. The expedition camped for some six or eight weeks upon the very site of the camp of Israel, being near the traditional "hill of Aaron," where the golden calf was set up.

The description in vol. i., pp. 113 ff., is so interesting that a few extracts may be made. The book is illustrated with

large-scale maps and many woodcuts from photographs of the locality. Palmer says :—

"As there is no other spot but the plain *Er Rahah* upon which the Children of Israel could have all assembled as spectators, and as from this plain the summit of *Jebel Musa* is invisible, we are compelled to reject the latter as the site of the proclamation of the Law, although it is far from improbable that it was the scene of the delivery. This indeed seems almost implied in the words of the Bible : 'And the Lord came down upon Mount Sinai, on the top of the mount, and Moses went up' (Ex. xix. 20). First, there is the awful descent of the Lord in thunder and fire upon the mountain in the sight of the assembled host ; then Moses is called up to the selected summit to receive the words of the Law from God's own mouth, and again he is sent down to proclaim them to the people. The sequence of events is perfectly natural, and in strict accordance with the present topography of the place."

But, of course, "the ten words" were spoken by *Yahweh* to all Israel "with a great voice ; and he added no more" (Deut. v. 22).

In describing all the "five paths up *Jebel Musa*," Palmer, describing the last, "a ravine called *Sikket Shoeib*, or *Jethro's road*," says :—

"This path emerges into the valley at the foot of the Hill of the Golden Calf, where our own camp was also situated ; it was therefore selected by the members of the expedition as the most convenient and quickest road. Often in descending this, while the precipitous sides of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua had said to Moses as he came down from the mount, 'There is a noise of war in the camp.'"

Again, after emphasising the fact that *Jebel Musa*, being surrounded by narrow rugged valleys, was a very "palpable mount" ("a mount that could be touched"—Heb. xii. 18), to which it was perfectly feasible and easy to "set bounds," Professor Palmer comes to the question of the possibility of the whole camp of Israel seeing and hearing the wonders. He concludes :—

"All that is required is a plain capable of affording standing room for the Israelites as spectators, and the plain of *Er Rahah* more than satisfies this condition. A calculation made by Captain Palmer, from the actual measurements taken on the spot, proves that the space extending from the base of the mountain to the watershed or crest of the plain is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual."

"And Moses went up unto God (*el ha-elohim*) and the LORD (*Yahweh*) called unto him out of the mountain" (verse 3),

As in the case of the angel at the bush (Acts vii. 30). Stephen also explains to us that the latter manifestation of God upon Mount Sinai was an angelic theophany. "This Moses whom they refused saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. . . . This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us" (verses 35, 38).

In a later chapter in Exodus (xxiv. 9-11) it is said that Moses, Aaron, Nadab and Abihu and seventy of the elders of Israel "saw the God of Israel . . . they saw God and did eat and drink." Here again an angelic theophany is in question, and there is no contradiction of the later apostolic declarations concerning the Father Himself: "No man hath seen God at any time" (John i. 18). He is "the invisible God" (Col. i. 15); "the King eternal, immortal, invisible, the only wise God" (1 Tim. i. 17); "the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see" (1 Tim. vi. 15, 16). Again Jesus himself says, "Every man that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (John vi. 45, 46). And yet he said "He that hath seen me hath seen the Father" (John xiv. 9), his meaning here being a theophany "in the flesh" as Philip and the others presently got to understand.

So Moses "went up unto God," and the angel in whom was the Name of *Yahweh* commanded him to speak to the children of Israel, saying:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all peoples: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation."

Three things stand out conspicuously in this proclamation of God to Israel by the hand of Moses. FIRST, the appeal to the nation's experience: "Ye have seen what I did"; SECOND, obedience the condition of the divine favour; and THIRD, the unchallengeable right of the Almighty to make choice of any people for His own particular purpose: "For all the earth is mine."

This last has been challenged by "rationalists," and very much misunderstood. They have said that *Yahweh* is a mere "tribal God," a mere invention of an exclusive people; that all the nations outside Israel are as good as Israel, and have as much right to be considered "peculiar treasures" unto the Eternal. For is not God "the Father of all men"?

In answer to this misconception, see the first consideration of the divine proclamation: "Ye have seen what I did." Were the Egyptians equally in favour with God? Why all those plagues, and that execution of judgment upon all the gods of Egypt? We cannot fly in the face of facts. Moses challenged Israel's attention to this:—

"Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptation, by signs and by wonders, and by war and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you before your eyes? Unto thee it was shewed that thou mightest know that the Lord he is God; there is none else beside him" (Deut. iv. 33-35).

The Egyptians have gone, but Israel is with us still, and is experiencing a national resurrection. How can we ignore all this, and treat it all as a product of merely national pride and folk-lore?

If "the purpose of God according to election" had contemplated the favouring of Israel, *irrespective of conduct*, and irrespective of the well-being of all nations beside Israel, there might have been some "rational" ground of complaint. But it is not so. Israel were warned that if they took the way of the condemned nations—the Amorites, etc.—they too would be punished and cleared out of the land that they like those others had defiled by their ways. Indeed, Moses' last prophecy foresaw this latter-day fate of Israel: "I know that after my death ye will utterly corrupt yourselves . . . and evil will befall you in the latter days" (Deut. xxxi. 29). And so it has come to pass. "You only have I known of all the families of the earth," said God to Israel by a later prophet, "therefore I will punish you for all your iniquities" (Amos iii. 2). And God has done so. Some four thousand years of history attest the word of God in this respect—a history of terrible "punishment." Who would envy the Jew his experiences through the centuries?

No, the purpose of God is "the blessing of all nations" in the Seed of Abraham. Who will complain? Whatever good the "rationalists" enjoy upon earth they enjoy under the prevalence of the name of "Jesus of Nazareth, the King of the Jews." To talk about "tribal" theology is to propound a fallacy. The real root of the trouble is the old false estimate of human nature and its natural value in the sight of God. This is really "nothing" (Isa. xl. 17). But out of this "nothing" God will evolve something, even "the Israel of God," the community of the immortals taken out from Jews and Gentiles alike upon the principles of faith and obedience; "and it

shall be to *Yahweh* for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 13).

The beginnings of this universal purpose of God upon earth were made in Israel when by this solemn covenant at Mount Sinai Israel were constituted to God "a kingdom of priests and an holy nation." Moses came down the mountain and reported the message to God to the people. "And all the people answered together, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

THE TEN COMMANDMENTS.

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, *and believe thee for ever*" (Ex. xix. 9).

This is a challenge to eternity. If this be really "the word of the Lord" we should now find Jews believing in Moses; and after some two thousand five hundred years that is precisely what we *do* find. Among all peoples, nations and tongues the wide world over we find the Jews with these scrolls of the law in their hands still believing Moses. It is because "God spake" and said, Thus it should be.

Moses told the people the word of God and bade them "be ready against the third day." They were to sanctify themselves, wash their clothes and abstain from women (verses 10, 15). In after times when David ate the shewbread at Nob, Abimelech the priest required similar conditions (1 Sam. xxi. 4, 5). Hereafter when "the true Bread" returns from heaven to Jerusalem, "the land shall mourn, every family apart and their wives apart" (Zech. xiii. 9-14; 1 Cor. vii. 1-5). Bounds were set to the mountain, and trespass was punishable with death: "There shall not an hand touch it, but he shall surely be stoned or shot through, whether it be beast or man it shall not live." "So terrible was the sight that Moses said, I exceedingly fear and quake" (Heb. xii. 21). When the trumpet sounded long the people were to gather before the mount.

The word for "trumpet" in Ex. xix. 13 is *yobel* (the one occurrence in the book of Exodus), with the alternative in the margin of the A.V. of "cornet," and in the margin of the R.V. of "ram's horn." The idea of "cornet" has been imported from other passages (Heb. *keren*, Gk. *keras*, Lat. *cornu*—horn); but the essence of the idea here is *the sound and sense* rather than the instrument, which in this case was the dreadful and terrible angelic voice of the Eternal himself.

The word *yobel* is "jubilee," the law of which is given in Leviticus, chs. xxv., xxvi. Gesenius says of it: "An onomatopoeic word, signifying, if I judge aright, *Jubilum* or a joyful sound, then applied to the sound of a trumpet, trumpet signal like *teruach*, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy,

sometimes of grief . . . *Keren hayobel, the horn of jubilee*, i.e., with which a signal is sounded, Josh. vi. 5; and elliptically *yobel*, Ex. xix. 13; plural *shopheroth yobelim*, Josh. vi. 6; with article, *shopheroth hayobelim*, Josh. vi. 4, 8, 13, 'trumpets of Jubilee.'

From these considerations our attention seems to be directed in verse 13 to the fact that Israel were already in a sense the people of a *jubilee*. They had been delivered from the Egyptian house of bondage and were *returning to the possessions* of the fathers, or at any rate to the land that God had covenanted to give them "for ever" in the day when "the great trumpet (*shophar*) shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." For "Israel shall blossom and bud and fill the face of the world with fruit," "in the day when the Lord, with his sore and great and strong sword, shall punish leviathan the fleeing serpent, even leviathan the crooked serpent; and he shall slay the dragon that is in the sea" (Isa. xxvii. 13, 6, 1; Rev. xx. 1-3).

The impressiveness of a loud trumpet peal was strangely brought home to the present writer many years ago. One night in Ballarat, Australia, he was awakened about midnight with the whole neighbourhood, by a sound so awful that "the last trump" seemed to be the only adequate explanation. And in the ensuing first moments of silence the heart almost stood still. In the morning the explanation was prosaic enough. A heavy goods train was labouring up a steep "bank" round "the lake" with a strong head of steam, and the safety valve had suddenly become vocal, with this terrifying result. The driver probably put his hand on the lever of the valve and stopped the trumpet. It must have frightened him nearly to death.

Though, as Dr. Thomas somewhere says, the "trumpets" of the Revelation "do not make a stunning impression on ears of flesh," it by no means of necessity follows that ears of flesh have received the last of such impressions. If Mount Sinai trembled and smoked before the awful "voice of the *shophar* exceeding loud" when "the Lord descended upon it" (Ex. xix. 16, 18, 19), why should there not be similar terrors in the day of resurrection? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise" (1 Thess. iv. 16). "We shall not all sleep," says Paul again, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52).

In the comparison instituted between Mount Sinai and Mount Zion (Heb. xiii.) Paul, quoting Hag. ii. 6, concerning the latter glory of the temple at Jerusalem, and the incoming of "the desirables of all nations," says of "the Lord of hosts": "Whose voice then shook the earth: but now hath he promised saying, Yet once more I shake not the earth only but also heaven." We know that this involves literal earthquakes both at Rome and Jerusalem, which is also in harmony with the above reflections.

"And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God (*Haelohim*) answered him by a voice" (v. 19). Moses was commanded to go down and charge the people lest they should break through to see and many of them should perish. He said they could not, for it had been forbidden already, and bounds had been set as commanded. But God sent him down, and said that Moses and Aaron only should come up. So Moses went down to the people.

"And God (*Elohim*) spake all these words, saying"—and there follow the ten commandments (Ex. xx.). It should be realised, as already pointed out that these words were divinely spoken "with a great voice" to all Israel, whilst "the statutes and judgments" that followed and formed the detailed body of "the law" were spoken to Moses for communication by him to the people. Thus in Ex. xx. 18-21 we read:

"And all the people saw the thunders and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear: but let not God speak with us lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near the thick darkness where God was."

So in Deut. v., Moses reminds Israel, "The Lord talked with you face to face in the mount in the midst of the fire. I stood between the Lord and you at that time, to shew you the word of the Lord, for ye were afraid by reason of the fire and went not up into the mount. . . . These words (the ten commandments) the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness *with a great voice*; and he added no more. And he wrote them on two tables of stone, and delivered them unto me" (Deut. v. 4, 5, 22).

But it must not be supposed that there was no law before that given from Mount Sinai. No one should make such a mistake even if he only read attentively the ten commandments themselves. For instance, "*Remember* the sabbath day to keep it holy." This goes back to the beginning when "God blessed

the seventh day and sanctified it" (Gen. ii. 3). And before the giving of the law at Sinai Moses had said to Jethro concerning his mediatorial ministrations to Israel: "I do make them know the statutes of God and his laws" (Ex. xviii. 16).

In *The Companion Bible* Bullinger has a good appendix, No. 15, on "Laws before Sinai." Interesting mention is made of the "Code of Amraphel (Khammurabi), Gen. xiv. 1, discovered in Susa in 1901 by M. J. de Morgan." This code was current some eight hundred years before Moses. Bullinger well says, "This discovery overthrew the two main pillars of the 'higher critics,' one of which was that such writing was unknown before Moses; the other, that a legal code was impossible before the Jewish kings." And he goes on to tabulate a very interesting comparison of the Law of God with the Code of Khammurabi, with reference to Moses' challenge to Israel in Deut. iv. 8: "What nation hath statutes and judgments so righteous as all this law?"

Further, there is given in this Appendix a list of some 34 laws seen in operation in the book of Genesis. But the very first of all seems to be omitted: "Thou shalt not eat of it" (Gen. ii. 17). The Bible is perfect. It is only our understanding that is at fault. But with all the world's wickedness, the Bible is gradually coming into its own.

The Law of Moses in general, and the substance of the Ten Commandments in particular, is not the theme in this particular place; but rather the manifestation of God in connection therewith. For the more particular consideration of the Ten Commandments see *The Law of Moses*, chapters iii. and iv., by the late Robert Roberts. But a few remarks may be made here on the various divisions of the text, and the particular associations of the Ten Commandments with the Name and attributes of God.

As to the division of the text, we do well to remember that our Lord divides the Commandments into two: "The first and great Commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "the second (which) is like unto it: Thou shalt love thy neighbour as thyself." "On these two commandments," he said to the lawyer, "hang all the law and the prophets" (Matt. xxii. 34-40). Thus is the divine Word by Moses the Prophet and Lawgiver interpreted and summarised by the "PROPHET" and LAWGIVER like unto him, but greater than he.

Bullinger, in *The Companion Bible*, reminds us that "by Roman Catholics (in their Catechism) the second Commandment is joined to the first, and the tenth is divided into two." And in an Appendix he tabulates the various divisions that have been made, and approves the English Reformed division. Compare the Authorised and Revised Versions. He also notices that "Christ put his seal upon each of the ten," giving proof-

texts; but as concerning the Sabbath, his citation of Mar. ii. 27, Lu. xiii. 14-16, leaves something to be desired.

As a matter of fact the Jews considered Jesus to be a Sabbath-breaker; and he told them they were "hypocrites." And an apostle afterwards was "afraid" of the Galatian Christians because they "observed days and months and times and years," and were "turning again to the weak and beggarly elements to which they desired again to be in bondage" (Gal. iv. 9-11). And the same apostle (Paul) exhorted the Colossians, saying, "Let no man judge you . . . of the sabbath" (Col. ii. 16). This however did not mean that a Christian was at liberty to make the seventh, first, or any day an occasion of feasting and pleasure taking. The partaking of the "everlasting name" in "the house of the Lord" (Isa. lvi. 1-8) does not pertain to such, but to those who "choose the things that please him and take hold on his covenant," and therefore look for the "Sabbatism" or "rest that remaineth" (Heb. iv. 9) in the way of obedience to His commandments. But the Sabbath is not now our theme.

Bullinger's note on Matt. xix. 18 is good, but not quite complete. He says, "The Lord omitted Commandment X. in order to convict his questioner, who, said ALL these have I kept." Upon which the Lord's command in verse 21 convicted him of its breach, as shown by the man's sorrow in verse 22." But is not Commandment X. covered by the Lord's words in verse 19: "Thou shalt love thy neighbour as thyself"? And does he not omit duty to God till the last: "FOLLOW ME" (verse 21)? It was a wonderful incident. But we must not now be tempted to diverge.

Returning to the theme, Theophany: "God spake all these words." As we have seen this was "with a great voice" from Mount Sinai. The first commandment is a proclamation of "the NAME" and a challenge to Israel's experience: "I am the LORD thy God" (*Yahweh Eloheykah*) which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Ex. xx. 2-3). This is "the first commandment" of the Ten as given from Mount Sinai. Moses' subsequent exhortation in the *Shema* (Deut. vi. 4, 5), which Jesus cites as "the first Commandment" (Mar. xii. 28-34), is in the nature of a summary of the first four (or five) commandments that particularise "duty towards God." The "before me" of Ex. xx. 3 is, as the R.V. marg. points out, "beside me," literally "before my face." There were many such "other gods" in Egypt, and they had been thoroughly well "judged" and discredited in the plagues that Israel had seen, and from the effects of which they themselves had been divinely protected. What stronger reason or appeal could attach to any "Commandment"?

So also with reference to the second commandment: "Thou shalt not make unto thee any graven image," and the reason for it, "for I the LORD thy God am a jealous God." The land of Egypt was full of such "graven images," and since even the heathen poets said, "We are also His offspring," "we ought not to think that the Godhead is like unto gold or silver or stone, graven by art or man's device." So Paul told the Greeks at Athens, and the poetic quotation is really and truly a justification of God's "jealousy," of which some foolish mortals complain. The Egyptians at any rate were constrained to admit in the presence of the dead firstborn (Ex. xii. 29, 30) that YAHWEH was indeed LORD OF LIFE.

After this, what sad irony there is in the divine rebuke of Israel by the prophet Isaiah: "Thou hast forsaken thy people the house of Judah . . . Their land is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not" (Isa. ii. 6-9). It is not till the latter days, "the last days" (verse 2), that a remedy is finally found in "the house of the LORD" in Jerusalem. "And the LORD (Yahweh) alone shall be exalted in that day" (verse 17).

The third commandment particularly concerns "the name of the LORD thy God": "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." As has been already pointed out in these chapters, there is very much more in this prohibition than the mere forbidding of the light pronouncing of the name of God, which the Jews have sought to avoid by substituting Adonai wherever the name Yahweh occurs. It is quite true that "the son of an Israelitish woman, whose father was an Egyptian," lost his life by thus *blaspheming the Name* during a fight with an Israelite (Lev. xxiv. 10-16). By the express commandment of God to Moses, who referred the matter to God, the man was stoned to death "without the camp."

But any word or deed that disgraces the profession of being "an Israelite indeed" is prohibited by this third commandment. The Jews have a particular phrase, *Chilul Hashem*, which expresses this idea. "Jews, being a people of priests, any disgraceful act performed by an individual Jew, not alone brings shame upon himself, but is regarded as being a profanation of the name of God whose servant he is. Such an act is accordingly described in Jewish parlance as *Chilul Hashem*, 'profanation of the Name.'"

On the other hand, there is "*Kiddush ha-Shem*, literally 'Hallowing of the Name'" ("Hallowed by thy Name"). Any noble deed of piety by a Jew is thus described, and particularly martyrdom for the faith. In this connection what a *Kidduhs*

ha-Shem was the death of Jesus! (John xvii. 5, 6, 11, 12). But the house of Israel is not yet prepared to receive this doctrine. Jesus told the Jews that they "blasphemed" in attributing his works to Beelzebub; and Paul exhorts servants to serve their masters faithfully "that the name of God and his doctrine be not blasphemed" (1 Tim. vi. 1). And young women likewise "to love their husbands and children, and to be sober minded and chaste . . . that the word of God be not blasphemed" (Titus ii. 4, 5). It is possible to "adorn the doctrine of God our Saviour in all things" (verse 10) as Jesus did—to "glorify the Name"; and it is possible to "take the name of the Lord thy God in vain" as Judas and Demas did, and a multitude of others.

The people of Israel quailed before the terror and holiness of God, and besought that Moses might speak to them as a Mediator: "Speak *thou* with us and we will hear; but let not God speak with us lest we die." And so it was; but, alas! they did not "hear" Moses. And it was so when Jesus came—"the Mediator of the New Covenant." The voice that "shook the earth" was indeed silent, but Jesus spoke "God's words" (John viii. 47), though he was "meek and lowly of heart," and did not strive nor cry (Isa. xlii. 2). "I am not come to destroy the law and the prophets," he said, "but to fulfil them." "Ye have heard that it hath been said . . . but I say unto you" (Matt. v. 21, 27, 33, 43). But, "Is not this the carpenter?" said Israel, and they would not hear.

"And the LORD said unto Moses, Thus shalt thou say unto the children of Israel, *Ye have seen that I have talked with you from heaven.* Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold" (Ex. xx. 22, 23). Again this appeal to Israel's experience—this strong divine reason for the prohibition of the idolatry to which Israel and all mankind are so very prone. And the chapter concludes with *the law of the altar and the place where the Lord would record his Name.* An altar of earth or of unhewn stones was divinely specified, the substance being Christ, who is in himself the place of the Lord's Name. "I am come in my Father's name, and ye receive me not" (Jno. v. 43).

GOD'S ALTAR, AND THE PLACE OF THE NAME.

After the specification of the altar (Ex. xx. 24-26), which was intimately connected with the place of God's name, various laws were given to Moses, and in chapter xxiii. 20-25 there is a further reference to the angelic manifestation of the Name which God would give to Israel: "Behold I send an angel before thee, to keep thee in the way, and to bring thee into *the place which I have prepared.* Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions: for my name is in him." And the word of God went

on to say that if Israel obeyed the angelic voice he would be an enemy to their enemies, in the land into which they were going to cast out the nations that had for centuries defiled it with their ways (Gen. xv. 13-16).

Accordingly, in the book of JUDGES, we read that when God brought Israel into the land of the Amorites, and when they did *not* obey the angelic voice of the Lord, the angel of His presence protested *in His name* saying (Judges ii. 1-3), "I made you to go up out of Egypt, and have brought you into the land which I swear unto your fathers; and I said I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

This rebuke produced a profound impression, so much so that "the people lifted up their voice, and wept, and they called the name of the place *Bochim* (Weepers), and they sacrificed there to *Yahweh*."

Nevertheless the angelic Representative of the Name was gracious in times of trouble during the chaotic "450 years" of the Judges, when Israel cried unto God in their trouble after having suffered bondage and affliction, and raised them up deliverers, as it is written: "Nevertheless the LORD raised up judges which delivered them . . . And when the LORD raised them up judges then the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge. . . . But it came to pass when the judge was dead they returned and corrupted themselves" (Judges ii. 16, 18, 19).

Such a case of deliverance was that of GIDEON in "the day of Midian" (Judges vi., vii., viii.). The angel having strengthened and directed Gideon, he prepared an offering which the angel told him to "place upon a rock and pour out the broth." And when Gideon had done so, "the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes and there rose up fire out of the rock and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight."

A similar angelic indication of God's acceptance of a good man's offering is found in the later case of the manifestation of the Name to MANOAH and his wife (ch. xiii.). "Manoah knew not that he was an angel of the Lord." Like Abraham, he "entertained angels unawares," and had to have his eyes opened to the fact. Manoah wished to invite his celestial guest to eat and drink, but the angel declined, saying, "Though thou detain me I will not eat of thy bread; and if thou wilt offer a burnt offering thou must offer it unto *Yahweh*." So Manoah offered his offering upon a rock unto *Yahweh*. "And

the angel of the LORD did wondrously, and Manoah and his wife looked on. For it came to pass when the flame went up towards heaven from off the altar, the angel of the LORD ascended in the flame of the altar. . . . Then Manoah knew that he was an angel of the LORD."

This is a very interesting and enlightening episode, helping the co-ordination of many references in the Word of God to the Name, the Altar, the Christ, and the visions of "Heaven opened," and to the "ministering spirits sent forth to minister for them who shall be heirs of salvation." We have seen in Ex. xx. how closely the proclamation of the Name and the Ten Commandments is followed by the law of the Altar. "The Name of Jesus Christ" is that altar. "We have an altar . . . By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 10-16).

Jacob in vision at Bethel saw the angels of God ascending and descending upon the ladder, the foot of which was at Bethel and the top in heaven. "And behold *Yahweh* stood above it," and covenanted with Jacob to give him the Land, to bless all families of the earth in his Seed, and to bring him again into the Land from Padan-Aram, the land of his exile to which he was fleeing.

Twenty years afterwards Jacob returned to the Land with his wives and great substance. Some eighteen hundred years after this the Seed, even Jesus, was upon the spot, and referred an "Israelite indeed" to these "visions and revelations of the Lord." NATHANIEL was surprised at his clairvoyance. But "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he said unto him, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 50, 51).

In view of these things the visions of Revelation become wonderfully intelligible. "The Door opened in heaven" (ch. iv.) is quite satisfactorily connected with the saints' "reign on the earth" (ch. v. 10); with the appearance of Abraham, Isaac and Jacob in the Kingdom of God when, in "the time of the dead," the prophets and saints are rewarded (ch. xi. 18, 15), and "the kingdoms of this world become the kingdoms of our Lord and of his Christ." It is a natural and beautiful symbolism which shows us the angel standing beside the golden altar of incense, "and the smoke of the incense with the prayers of the saints ascended up before God out of the angel's hand" (ch. viii.). In answer to these prayers the seven angels sound the trumpets of judgment, and the woes of God fall upon a guilty world. It is all according to the divine precedents of old time, and "the day of Midian," which is the type of the Lord's

deliverance of Israel hereafter (Isa. ix.). "And his name shall be called Wonderful, Counsellor, The Mighty God, The Father of Eternity, The Prince of Peace" (verse 6).

Moses, Aaron, Nadab and Abihu were commanded to "come up unto the LORD" (Ex. xxiv. 1), but Moses alone was to come near the LORD. He told the people what God had commanded, and "all the words of the LORD and all the judgments, and all the people answered with one voice, All the words which the LORD hath said we will do." "And Moses wrote all the words of the LORD," and, rising early in the morning, built an altar under the hill and twelve pillars according to the tribes. And when the offerings were offered according to the law, he solemnly dedicated the book of the covenant and the altar and all the people with "the blood of the covenant," the antitypical substance being "the Name of Jesus Christ" (Ex. xxiv. 5, 8; Heb. ix. 18, 28).

Then Moses and Aaron, Nadab and Abihu, and seventy of the elders went up "and they saw the God of Israel," that is, the angel of His presence in whom He had placed His Name. That is what is here indicated by *Elohim*, "God." It was a theophany, a *manifestation* of the Father "whom no man hath seen nor can see." "And *Yahweh* said unto Moses, Come up to me into the mount and be there; and I will give thee tables of stone and a law, and commandments which I have written: that thou mayest teach them. And Moses rose up and his minister *Joshua*; and Moses went up into the mount of God." For six days the glory of the LORD covered the mount "like devouring fire," and on the seventh "*Yahweh* called unto Moses out of the midst of the cloud." And Moses was thus absent from Israel in clouds of glory for forty days and forty nights.

In all this there was a very wonderful foreshadowing of the theophany that was to come in Jesus Christ, the Mediator of the New Covenant. The comparison is drawn in the Epistle to the Hebrews, and underlies all the symbolism of the book of Revelation, which shows us the control of Israel and the world by the absent Lawgiver, and the sad worship of the golden calf while the Nobleman is away in the far country. Compare Exodus ch. xxxii. with Daniel vii. 13-14, and with Jesus' own parable recorded in Luke xix. There is much "noise" of Egyptian revelry "in the camp," but the Mediator is coming down from the mount of glory, and after the day of vengeance there is hope of forgiveness and "restitution of all things," and the manifestation of "the tabernacle of God with men."

THE REVELATION OF GOD TO MOSES AT MOUNT SINAI.

The promise of the angelic presence of God in Israel (Ex. xxiii.) naturally led us to the record of the work of the Ministering Spirit described in the Book of Judges. Returning to the Book of Exodus, ch. xxiv., we notice that when Moses went up into

the mount the glory of the Lord was under the cloud for six days, "and on the seventh day he called unto Moses out of the midst of the cloud."

Here we can scarcely miss the natural comparison with the six days of Creation and the seventh day Sabbath of Rest that followed. And extending the natural week of the divine appointment to the Millenary Week of God's "creation" of "new heavens and a new earth" (Isa. lxx. 17), we can scarcely help concluding that this sublime manifestation on Mount Sinai some sixteen hundred years before Christ, was typical of that subsequent manifestation of the glory of the Lord to the prophet like unto Moses, who is also represented by "Joshua, Moses' minister," who was with Moses on the Mount.

Indeed Jesus, just before his crucifixion, spoke in prayer to the Father of such a glorification: "Father, the hour is come, glorify thy Son, that thy Son may glorify thee . . . I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was . . . Now I am no more in the world, but these (disciples) are in the world, and I COME TO THEE. Holy Father, keep through thine own Name those whom thou hast given me that they may be one as we are . . . And the glory which thou gavest me I have given them, that they may be one, even as we are one" (John xvii.).

"Of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by JESUS CHRIST. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father he hath declared him" (John i. 16-18). As we compare the record of Moses' "faithful service" with that of "the Son" over "God's house" (Heb. iii. 6) we must feel the force of these words of John and marvel at the grace of God which calls mortal men to such an estate.

That it was difficult of comprehension even among "the twelve," and in the presence of Jesus himself, is obvious from Philip's words on the occasion under consideration: "Lord, shew us the Father and it sufficeth us" (John xiv. 8). "Have I been so long time with you," said the Lord "and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

And he went on to promise that the Father would be *in them*, and the more so and not less so because of his going to the Father. For he would bestow upon them "the Comforter,"

the Holy Spirit, and they should even do "greater works" that would attest the divinity of *their* words and work. More even than this, He was speaking then somewhat in parable (xvi. 25): "But the time cometh (said he) when I shall no more speak unto you in parables, but *I shall show you plainly of the Father*. At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you: for the Father himself loveth you because ye have loved me, and have believed that I came out from God."

"Lord, show us the Father." It was very natural, and indeed it was but the repetition of Moses' prayer on the Mount; "I beseech thee shew me thy glory" (Ex. xxxiii. 18). But this could not be. The divine purpose had appointed a time for that manifestation that was then in the far distant future. And even when CHRIST succeeded Moses—and the ministration of the SON in God's house succeeded that of the faithful "servant"—the time was still future, as he himself taught his disciples. And it is still future, though the time draws near for "the Name of the Lord to come from far."

So the angel Representative—"the Captain of the Lord's host"—answered Moses: "I will make all *my goodness* pass before thee, and I will proclaim the Name of the LORD (*Yahweh*) before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face and live; for there shall no man see me and live." But the angel said: "I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."

Then followed the command to make two tables of stone like the first which Moses had broken. "And I will write upon these tables," said the angel, "the words that were in the first tables which thou brakest" (xxxiv. 1). These "first tables" were "the work of God (*Elohim*), and the writing was the writing of God (*Elohim*), graven upon the tables" (xxxii. 16).

It was upon this occasion of the renewal of the tables of the Ten Commandments that the name of the Lord and his attributes were "*proclaimed*," and Moses' face shone when he came down from the Mount. He hewed the tables and went up the Mount early in the morning with the two tables in his hand. "And the Lord descended in the cloud and stood with him there and proclaimed the name of the LORD (*Yahweh*). And the LORD passed before him and *proclaimed*," that is, *called aloud* (*vayyikra*, compare Lev. i. 1, where this phrase gives the name to the book of Leviticus in the Hebrew Bible: "And the Lord *called* unto Moses"), "he *proclaimed*"

"THE LORD (YAHWEH)."

"The LORD (YAHWEH), a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty*; visiting the iniquities of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (R.V.).

This divine *proclamation* of "the NAME" defines for all ages the attributes of the Almighty. These were illustrated of old by the angel of His presence in Israel, and later "in the flesh" in the person of Jesus Christ, His "only begotten Son our Lord"; and are hereafter to be illustrated, as He promises, in the persons of a multitude like him, who are to be "one" with the Father in heaven as he is.

Many years ago these attributes were tabulated in a little book "compiled and published by Christadelphians" in Worcester, Mass., U.S.A. (1873). It was called *The Christadelphian Light-bearer* No. 1. What follows here is a modification of page 6 of that book, where we are told that "Commentators divide these attributes into eleven." For our own part we suppose the prophets, the Lord Jesus Christ and the apostles to be the most satisfactory "commentators" in the case. Their "comments" may be found scattered through their writings and the records of their utterances. The Revised Version, in its punctuation, appears to have come nearer the truth than the A.V. in this place, thus:—

"*A God full of compassion and gracious.*" David in Psalm cxlv. takes up the *very words* of this *proclamation*: "The LORD is gracious, and full of compassion, slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works" (verses 8, 9). It is very obvious that David was very familiar with "the law of the LORD" extolled from end to end of the Psalms. So also Jesus, in the Sermon on the Mount, emphasises the kindness of "your Father in heaven (who) maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). And He promises "the Comforter," the spirit of the Father that should cheer and empower his obedient disciples during his absence from the troubled scene (Jno. xiv.). Paul also, who was one of these, speaks of "the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. i. 3, 4).

"*Slow to anger and plenteous in mercy and truth.*" Again see David and the prophets and Christ, especially CHRIST. "Grace and truth came by Jesus Christ." "I am the Way, the Truth and the Life, no man cometh unto the Father but by

me" (John i. 17: xiv. 6). *Emeth* "the Truth," say the "commentators" truly, "The true ONE, he alone who can neither deceive nor be deceived, who is the Fountain of Truth, and from whom all wisdom and knowledge must be derived."

"Keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty." "He who bears away iniquity and transgression and sin; properly the Redeemer, the Pardoner, the Forgiver: the Being whose prerogative alone it is to forgive sin and save the life: the Righteous Judge who distributes justice with an impartial hand, and with whom no innocent person can ever be condemned." And it might be added, to complete the thought, "with whom no persistently guilty person can ever be acquitted."

Again see the prophets and Christ and the apostles for "comment." David, in Psa. ciii., celebrated the "forgiveness," "redemption," and "loving kindness" of the Lord. And he had in his troubles cast all his care upon him, as when he fled before Saul. "He is near that justifieth me," said the spirit of Christ in Isaiah (l. 8), "who will contend with me? let us stand together, who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall condemn me?" And so Paul, in Rom. viii., concerning those "who walk not after the flesh but after the spirit": "If God be for us, who can be against us? . . . It is God that justifieth, who is he that condemneth?"

But, on the other hand, concerning those who walk not after the spirit but after the flesh, "God will render . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (ii. 6-11). Even in Israel there were those who justified the wicked for a reward, and took away the righteousness of the righteous from him (Isa. v. 23), "justified themselves before men" (Lu. xvi. 15). But as Jesus told some of these, "God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." There is no such thing with God as "clearing," or declaring the guilty to be innocent, though there is forgiveness with God that he may be feared. And, as a matter of fact, all flesh is guilty save Christ.

"Visiting the iniquity of the fathers upon the children . . ." There has been and is much misinterpretation of this part of the divine proclamation of the NAME. In Ezekiel's days the Jews had a proverb that was very offensive to God. It ran thus: "The fathers have eaten sour grapes and the children's teeth are set on edge." They confused racial conditions with individual actions, and attributed "inequality" to God. And therefore by the prophet he rebuked them, saying, "All souls are mine . . . the soul that sinneth it shall die." A just man should live in his righteousness; but his wicked son should

not be redeemed by his father, but should die. On the other hand, if this wicked son begat a son who saw his father's evil works and repented, he should not be condemned for his father's sins. A wicked man repenting should live, and a just man revolting should die. And as a matter of fact, all Israel were "revoltors" (Jer. vi. 28); and therefore this rebuke of God ends with a gracious call to repentance, an assurance that the Lord God of Israel has "no pleasure in the death of the wicked."

These considerations illustrate the proclamation of the Name to Moses.

CHAPTER VI.

CHERUBIM AND SERAPHIM.

THE manifestations of God are often set forth in the scriptures in visions of CHERUBIM and SERAPHIM.

These words are Hebrew plural forms, the singular in each case being cherub and seraph. In the English Bible the singular cherub is found frequently; but the singular seraph is not found.

In the Hebrew Bible the singular seraph (*saraph*) is found in what at first sight appears to be a strange connection. Moses was commanded by God saying, "Make thee a fiery serpent (*saraph*) and set it upon a pole; and it shall come to pass that everyone that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass (*nechash nechosheth*) and put it upon a pole and it came to pass that if a serpent had bitten any man when he beheld the serpent of brass he lived" (Num. xxi. 8, 9).

From the words of Jesus to Nicodemus there is no mistaking the theophany represented by this serpent (*saraph*). He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). The *saraph* on the pole then is "Jesus Christ and him crucified," on whom Paul, for example, "looked" so earnestly that he told the Corinthians that he was "determined to know nothing else among them" (1 Cor. ii. 2).

The only enquiry necessary then is, why these serpents of the wilderness should be called "fiery serpents" (*hannachashim hasseraaphim*), and why brass (or copper) should be divinely specified as the metal for the manufacture of the symbolic serpent. Gesenius tells us that the secondary meaning of the

verb *saraph* is "to burn, to consume," and hence supposes the word as applied to the serpents in the wilderness to refer to the poisonous bite. "The sting of death is sin" (1 Cor. xv. 56). And God "hath made Jesus to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Cor. v. 21). But he was "a brand plucked out of the fire" (Zech. iii. 2).

Brass or copper is made by the fiery treatment of the ore, and there may perhaps be some reference to the natural colour of the serpents (compare the "copperheads" of the U.S.A.). Gesenius gives as the primary meaning of the word *nachash* "to hiss," but suggests as a secondary meaning "to shine"; and Bullinger, in *The Companion Bible*, has applied this to the supernatural "Devil" of Christendom. This we cannot receive; but there appears to be the alternate "shining" of copper and brass which is superficially so much like that of the more precious metal gold and actually so far removed from it in chemical nature and value.

Metaphorically, the "grievous revolters" of Israel were "brass and iron . . . corrupters." "Reprobate silver shall men call them because the Lord hath rejected them" (Jer. vi. 28-30). When the Israelites in Hezekiah's day had made a god of the brazen serpent, he broke it up and called it "Nehushtan," a piece of brass (2 Kings xviii. 4). And it would almost seem that the Hebrew word for brass (*nechosheth*) was always associated with the idea of the serpent (*nechash*) in the wilderness.

In Isaiah, chapter six, the plural *seraphim* (R.V.) is found (verses 2, 6) in connection with a vision of the glory of Christ. We are told this by John (ch. xii. 41). "These things said Esaias when he saw his glory and spake of him." What the prophet saw was a vision of the temple-throne of God in Jerusalem when the whole earth is filled with the glory of the Lord. "Then shall the righteous shine forth as the Sun in the Kingdom of their Father" (Matt. xiii. 43; Ezek. xliii. 1-9). If Jesus be the central manifestation of the glory that the Father has given him (John xvii. 22), the SERAPH by pre-eminence, who are the seraphim but those whom the Father has given him, as he says, "The glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This does not exclude the idea that the *seraphim* of Isaiah may also represent other immortal sons of God (angels) who actually ministered to the prophet, and afterwards to Jesus, in the days of the flesh; for Jesus promises that the "worthy" shall be "equal unto the angels, and the children of God, being the children of the resurrection" (Luke xx. 36). The prophet

was made the subject of a purification by "one of the seraphim," who touched his lips with a live coal taken from off the altar, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged" (verse 7).

Thus prepared he was sent against the house of Israel to proclaim a hardening and blinding "until the cities should be wasted without inhabitant, and the houses without man and the land be utterly desolate." "But yet," said the Word of the Lord, "there shall be a tenth that shall return . . . the holy seed shall be the substance thereof." "I will come again," said Jesus, "and receive you unto myself, that where I am, there ye may be also" (John xiv. 3). This he spoke concerning the many "abiding places" in "the father's house." This is the substance of Isaiah's vision of the SERAPHIM.

"The cherubim" likewise denotes the same theophany, "the Eternal Spirit post resurrectionally manifested in Jesus and his brethren," as Dr. Thomas well puts it. The derivation of this word is difficult, the most satisfactory seeming to be that put forth by Gesenius, who derives it from RKB by transposition of the letters, as *rekeb*, a chariot. This idea harmonises well with all the allusions to the cherubim as the divine steeds, vehicles, and "chariots," also with the allusions to the wings, wheels, eyes, clouds, spirit, lightning, etc., that are found throughout the Bible.

The usage in the singular presents us even a mortal "cherub" in the person of the King of Tyre, who is described in Ezekiel (xxviii. 14, 16) as "the anointed cherub that covereth," and of whom God says, "I have set thee so." "Thou hast been in Eden the garden of God," said the Word of God to this king, "but I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Once allied with David and Solomon in the preparations for the temple of God at Jerusalem, the Tyrian power afterwards corrupted Israel, and was overthrown by the Babylonians and the Greeks.

In these latter days Britain, the anti-typical Tyrian Tarshish power, is for a time "the anointed cherub that covereth" in the same "garden of God," and "God has set him so," by mandate of the League of Nations controlled by the Lamb who unseals the scroll of human history (Rev. v., vi.). But this power is no better than his prototype, and will presently likewise be "cast as profane out of the mountain of God," to give place to the true "cherubim of glory."

The first occurrence of the word Cherubim in the Bible is in Gen. iii. 24, where we read of the expulsion of Adam and Eve from the garden of Eden: "And the LORD God (*Yahweh Elohim*) said, Behold, the man is become *as one of us* to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore the LORD God

sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the garden of Eden *the* CHERUBIM (so the R.V., correctly) and a flaming sword which turned every way, to keep the way of the tree of life."

Here it seems obvious that "the Cherubim" are the guardian angels or "Elohim," some of the "us" of the LORD God's allusion. With this incident of the expulsion of our first parents from Eden, and the fear of the flaming sword, may be compared the incident of Balaam (Num. xxii. 31), when he was withstood by "the angel of the LORD standing in the way with his sword drawn in his hand." Also compare the incident of Joshua's meeting with the angelic "captain of the LORD's host . . . with his sword drawn in his hand" (Josh. v. 13-15). Also David's vision of "the angel of the LORD standing between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem" (1 Chron. xxi. 15-18).

The similarity of these angelic actions to those of "the Cherubim" in Eden strongly suggests the identity of "Cherubim" with "elohim" or angels. And this is in harmony with the promise of the Lord Jesus concerning "the children of the resurrection" (Luke xx. 36). "They which shall be accounted worthy to obtain that age and the resurrection from the dead . . . shall be equal unto the angels, and the children of God, being the children of the resurrection." That is equivalent to saying they shall be "the cherubim" of that age and order.

There is a doctrinal harmony here between this promise of Jesus and the saying of the LORD God: "Behold the man is become *as one of us*." Man was created "in the image of Elohim." "And Elohim said, Let us make man in our image, and after our likeness" (Gen. i. 26). That is as regards form and mental and moral capacity. But when man sinned, and was "made wise" in a sorrowful manner little anticipated, "likeness" extended to mental and moral *experience*. Elohim had "*known evil*," and had attained to the divine nature by redemption from the evil. This consideration lends emphasis to the angelic refusal of "worship" on the part of the apostle John (Rev. xix. 10 : xxii. 8). "I fell at his feet to worship him," said John, "But he said unto me, See thou do it not ; I am *thy fellowservant*, and of thy brethren that have the testimony of Jesus : worship God." Immortal "fellowservants" redeemed perhaps from some other world and race, such is the idea that presents itself.

And thus, as we have said elsewhere, the redeemed of the pre-millennial world Adamic, who shall ultimately be incorporated with "the Cherubim," will be able in that divine estate to say of the contemporary mortal under their beneficent rule: "He is as one of us, knowing good and evil ; he may take of 'the tree of life which is in the midst of the Paradise of God,' and eat

and live for ever ; but only in ' the way ' which the LORD God permits under our instruction, guardianship and jurisdiction."

Gen. iii. 24 really contains some indication of a tabernacle and order of worship. For the English version, "*And he placed at the east of the garden the Cherubim,*" etc., is in the Hebrew *Vayyashken*, etc., literally : *And he caused to dwell* (as in a tabernacle), etc., the verb *shakkan* being that which is used concerning God's dwelling in the tabernacle in the midst of Israel (Ex. xxv. 8), and in Zion (Joel iii. 17, 21), and in the (converted) "rebellious" for whom Christ has ascended upon high and has received "gifts" (Psa. lxxviii. 18 ; compared with Eph. iv. 8-13). A similar latent hint of a tabernacle and order of worship underlies the brief reference to Melchizedek, king of Salem, the priest of the most high God, who brought forth bread and wine, and blessed Abram upon his victorious return from his expedition against the confederate kings (Gen. xiv.). He received tithes of Abram, being a very "great man" (Heb. vii. 4), and a sign of Messiah by the oath of God (verse 21).

Thus on the very first mention of "the Cherubim" we are introduced to that theophany of which Jesus Christ is the centre, and which we perceived was also indicated by "the seraphim" of Isaiah's vision.

The next mention of cherubim is in connection with the tabernacle in the wilderness, and the divine specifications of structure and ritual connected therewith. Moses and Aaron, Nadab and Abihu, having been witnesses of a great theophany (Ex. xxiv.), Moses was commanded by God to require of the children of Israel a willing offering of gold, silver, brass and various divinely specified materials. And God said, "Let them make me a sanctuary *that I may dwell among them*." According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Ex. xxv. 8, 9). The first thing mentioned is the ark of acacia wood overlaid with gold, and the divine specification continues thus :—

"And thou shalt make a mercy seat (Heb. *kapporeth*, literally a covering, place of covering (for sin) ; Gk. *hilasterion*, a place of propitiation, reconciliation, atonement—Heb. ix. 5) of pure gold . . . And thou shalt make two cherubim of gold, of beaten work shalt thou make them in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end : *of one piece* (R.V.) *with the mercy seat* shall ye make the cherubim on the two ends thereof, . . . And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one towards another ; *towards the mercy seat* shall the faces of the cherubim be."

"And thou shalt put the mercy seat above upon the ark ; and in the ark thou shalt put the testimony that I shall give

thee. *And there will I meet with thee*, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, *of all things which I will give thee* IN COMMANDMENT unto the children of Israel" (Ex. xxvi. 17-22).

Cherubim were also embroidered in the linen curtains of the tabernacle and in the veil (Ex. xxvi. 1, 31 : xxxvi. 8, 35). And the tabernacle made "according to the pattern" was set up according to the divine specification "in the first month of the second year on the first day of the month" (Ex. xl. 17). The offerings of the princes of Israel, who had been directly appointed by God, are described in the book of Numbers (i. 5-17 : vii.), where we read of the dedication of the altar. And the seventh chapter concludes thus : "And when Moses was gone into the tabernacle of the congregation to speak with him (*i.e.*, the angelic manifestation of God), then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim : and he spake unto him" (verse 89). Then follows the pronouncement of "the things given in commandment" concerning the lighting of the lamps, the consecration of the Levites, and so on.

From this time forth there is no specific mention of "the cherubim" until we come to the sad episode of the disaster at Shiloh, and the departure of the glory of the Lord from Israel, for the ark of God was taken by the Philistines (1 Sam. iv.). God had forsaken his tabernacle because of the iniquities of the house of Eli. The manufactured "cherubim" were but the ritualistic "sign" of something higher and more precious than themselves. And when the priesthood, called to that high honour and destiny, "*trampled upon the sacrifice and offering*" of the Lord (1 Sam. iii. 29, R.V. marg.), nothing remained but their disgrace, disinheritance and death, and the raising up of a faithful priesthood in their stead.

Paul makes these things the basis of an exhortation in the epistle to the Hebrews, after having alluded to the Mosaic ritual and "the cherubims of glory." He says of wilful sinners : "He that *despised Moses' law* died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath *trodden under foot the Son of God*, and hath counted the blood of the covenant, where-with he was sanctified, an unholy thing, and hath done despite unto the spirit of grace ?" (Heb. x. 28, 29). Such are obviously unfit for an abiding place in "the Father's house," "the habitation of God through the Spirit" (Eph. ii. 22). They have no place among "the cherubim."

The captured ark of the Lord remained in the country of the Philistines seven months (1 Sam. vi. 1). Then, by reason of the heavy plagues that fell upon the land, the Philistines sent it back to Bethshemesh. And when the men of Bethshemesh

were smitten by God with a great slaughter for profaning the ark, they besought the men of Kirjath-jearim to come to take charge of it. This they did, and brought it into the house of Abinadab and sanctified Eleazar his son "to keep the ark of the Lord" (1 Sam. vii. 2). And so for twenty years the ark rested there, until David was established in the Kingdom.

Then, as we read in 2 Sam. vi. 2, "David arose, and went with all the people that were with him from Baale of Judah (*i.e.*, Kirjath-jearim, Josh. xv. 9) to bring up thence the ark of God, whose name is called by the name of the Lord of Hosts, that dwelleth *between* the cherubim."

Here it may be noticed that the word "*between*" is in italics and has no place in the text. And this is the case in several other places, as 1 Sam. iv. 4; Psal. lxxx. 1: xcix. 1; Isa. xxxvii. 16. Not that the idea is literally wrong. (The R.V. has "sitteth upon the cherubim" in all these places.) But the divine intimation in the symbolic figures is that they represent the immortal sons of God *in whom* God will dwell by His spirit in the age to come, the head of all being Jesus Christ.

But even David was but little better instructed than the men of Bethshemesh; and the death of Uzzah for touching the ark made him afraid, so that he dared not bring the ark into the city, but turned it aside to the house of Obededom the Gittite. But when the Lord blessed this man and all his household, David was encouraged, and, having made preparation of the Levites according to the Law of Moses (1 Chron. xv.), brought the ark into the city and pitched for it a tent. "Because ye did it not at the first," said David, "the Lord our God made a breach upon us, for that *we sought him not after the due order*" (verse 13).

The ark of the covenant with "the cherubim of glory shadowing the mercy-seat" was to be accounted most holy, and the Almighty saw fit to uphold this principle at the cost of much human life.

When Solomon built the temple according to the divine specification he did it according to "the pattern of all that he had by the spirit" from David his father (1 Chron. xxviii. 12), who exhorted him, as God had exhorted Moses, to build according to the pattern shown him (Ex. xxv. 40; Heb. viii. 5). Preparing the gold and silver, David allotted "for the altar of incense refined gold by weight; and gold for the pattern of *the chariot of the cherubim* that spread out their wings and covered the ark of the covenant of the Lord. All this said David, *the Lord made me understand in writing* by his hand upon me, even all the works of this pattern" (verses 18, 19).

The cherubim of this specification were of olive wood and ten cubits high, as recorded in 1 Kings vi. And their outstretched wings spanned the breadth of the temple. The walls also were carved with cherubim and palm trees, as likewise were the

doors. On the bases also of the lavers "were lions, oxen and cherubim" (1 Kings vii. 29, 36). So that cherubim figured very conspicuously in the temple of Solomon. And all their associations, whether with "the laver of regeneration" (Titus iii. 4-6) or the ark of the covenant, ritually foreshadowed the glory of the Lord to be revealed in Christ and his brethren.

The allusions of the Psalms and the prophets are all in harmony with this. David, celebrating God's deliverance of him from Saul and from all his enemies, said that at the voice of his cry God "bowed the heavens and came down; and darkness was under his feet. And he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind" (or spirit, *ruach*). The figure of the vehicle, chariot or steed is here maintained in harmony with other allusions, and the angelic deliverance of David and his kingdom is typical of that of Christ and his kingdom that is to be revealed.

Asaph's prayer in Psalm lxxx. opens with these words: "Give ear O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubim, shine forth." Here the lamentation is over the adversities of Israel, and the prayer is for restoration and salvation under the figure of replanting and establishing the "vine" of Israel. "Return we beseech thee, O God of hosts, look down from heaven and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch thou madest strong for thyself Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself." That is upon Jesus Christ who is that Son of Man, and the "Cherub" by pre-eminence, whose mission it is to "restore again the kingdom to Israel" (Acts i. 6) and bring Jacob again to God (Isa. xlix. 5).

When he accomplishes that great regeneration the vision of Psalm xcix. in the revelation of "the cherubim" will be realised upon earth. "The Lord reigneth; let the peoples tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples." And the Psalm goes on to exhort all to worship God because of the manifestation of "the king's strength in the midst of his redeemed."

Hezekiah, in his prayer to God against the Assyrian invader, appealed to the "Lord of hosts the God of Israel, who dwellest between the cherubim" (Isa. xxxvii. 16), and was heard for God's own sake and for David's sake (verse 35). The blasphemous boasts of the Assyrian king were silenced in the cherubic (angelic) destruction of his army, and his own death in disgrace at the hands of his own sons in the temple of his god.

THE PROPHETS : EZEKIEL.

Of all the prophets EZEKIEL is the one who most particularly alludes to the cherubim. The prophet himself is eminently "a sign" of that "Son of Man" who is "the CHERUB" by pre-eminence, that is the Lord Jesus Christ. Ezekiel's very name—The Strength of God, or Whom God Strengthens—is strongly suggestive of Christ—"the Son of Man whom the Father made strong for himself." The prophet Ezekiel bears that title, "Son of Man," many times in his book, being called and commissioned by the Spirit of God under that title. And Jesus himself, as we all remember, was wont frequently to use that phrase concerning himself. He would have us realise that, though of divine origin, he bore our nature, "that through death he might destroy him that had the power of death, that is the Devil." And that thus "through death he would ascend to the divine nature" and reveal God's cherubim. His office, word and work in this direction are all strongly foreshadowed by those of "Ezekiel the priest, the son of Buzi," in "the word of the Lord which came expressly unto him" in the land of the Chaldeans, in "the end" of the age of the kingdom of Judah.

He saw a whirlwind come out of the north, with a great cloud and fire, and out of the midst came the likeness of *four living creatures which had the likeness of a man*. They had four faces and four wings, and their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. Here we can scarcely miss comparison with the imagery of Mic. iv. 12: "Arise and thresh, O daughter of Zion; for I will make thine horn iron and *thy hoofs brass*; and thou shalt beat in pieces many peoples; and I will consecrate their gain unto the LORD (*Yahweh*) and their substance unto the Lord (Jesus) of the whole earth."

If this be a true parallelism then the "*living creatures*" of Ezekiel represent the redeemed "daughter of Zion" under the "man of God's right hand" executing the judgments written. Ezekiel goes on to describe the wings and faces of the "*living creatures*," which turned not aside from their course but "went everyone straight forward." They had the face of a man and the face of a lion on the right side, and the face of an ox and the face of an eagle on the left. They went "whither the spirit was to go," like "lightning" (verse 14). Here again we can scarcely forget the words of Christ concerning the divine characteristics of his coming "day." The disciples were not to be distracted by rumours of false Christs, "For *as the lightning* cometh out of the east and shineth even unto the west, so also shall the coming of the Son of Man be. For wheresoever the carcase is there will *the eagles* be gathered together" (Matt. xxiv. 27-28). This is from his prophecy of his second advent "in the clouds of heaven with power and great glory. And he

shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Ezekiel describes the "wheels" of "the chariot of the cherubim." These were "full of eyes round about." Daniel and John both had visions of the same divine manifestation. Daniel in his night visions of "one like the Son of Man," saw the thrones (of "the regeneration") set up, and the Ancient of Days did sit (was enthroned). His garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his *wheels* as burning fire. The Lord Jesus appropriated to himself this vision of Daniel (chapter seven, particularly verses 13, 14) when he spoke the parable of "a certain nobleman who went into a far country to receive for himself a kingdom and to return" (Luke xix. 12-27).

The apostle John in the Revelation, in his vision of "one like unto the Son of Man," describes the same theophany. We cannot doubt it when we read the two visions. And he, too (in chs. iv., v.), describes the vision of four living creatures round about the throne. There can be no doubt as to whom these represent, for in ch. v. 9 we read, "They sing a new song, saying (to 'the Lamb'), Thou art worthy to take the book and open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

Ezekiel's vision therefore of the likeness of a throne and the appearance of a man above upon it (Ezek. 1. 26) is explained by Jesus to mean the throne of David "in the regeneration," and the "thrones of judgment" round about occupied by the "redeemed." This is the substance of Ezekiel's opening vision of the cherubim, that "likeness of the glory of the Lord" that so overawed him that when he saw it "he fell upon his face."

In the sixth year of the captivity Ezekiel had another vision of "the cherubim," which comprehended the then present supervision of Jerusalem and the land of Israel by "them that had charge over the city" (ch. ix. 1), that is, the angels of the Lord, and the future manifestation of them that shall "have charge" in "the world to come," that is, Christ and the redeemed.

The prophet tells us in ch. viii. that as he sat in his house with the elders of Judah before him, the hand of the Lord was upon him, and in vision carried him to Jerusalem, where there appeared to him the vision of the glory of the Lord according to the vision he had seen in the plain (described in chapter i.). He was shown all sorts of idolatry and "abomination" current in Jerusalem. And then, in chapter nine, he was shown the vision of the judgment thereof.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, every man with his destroying weapon in his hand."

"And behold six men came from the way of the higher gate which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in and stood beside the brazen altar."

"And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the Man clothed with linen which had the writer's inkhorn by his side. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof."

"And to the others he said in my hearing, Go ye after him through the city and smite; let not your eye spare neither have ye pity; slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark, and begin at my sanctuary."

"Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth and slew in the city."

And the prophet, himself spared in the vision of the slaughter, fell upon his face and intreated the divine mercy for "the residue of Israel." But the Almighty justified the slaughter: "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood and the city full of perverseness; for they say, The LORD hath forsaken the earth, The LORD seeth us not." Because of this God would not spare. And the prophet says, "Behold the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

This vision of the judgment of Jerusalem, and the sparing of the marked men who sighed and cried over the sins of the city, is strongly reminiscent of the first Passover in the land of Egypt, when the destroying angel passed over the houses marked on lintel and doorpost with "the blood of the Lamb." It is a lesson much to be heeded by them of "the great city which spiritually is called Sodom and Egypt," if only they could rise up to it. There is no escaping the judgments of God that are about to be poured out upon the earth but by becoming "marked" by the recording angel, by coming under the cover of "the blood of the Lamb" (Rev. xii. 11).

And there is this further reflection: The Marked men were mingled with the unmarked, even in the Sanctuary, for the commandment was, "Begin (to slay) *at my sanctuary*" (Ezek. ix. 6). It is the apostle Peter who applies this to "the house of

God," to "us," thus :—"Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf. For the time is come that judgment must *begin at the house of God* ; and if it first begin at us, what shall the end be of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? " (1 Pet. iv. 15-18).

Before the final revelation of the cherubim there must come *the judgment of the house of God*. The prophet Ezekiel will be "left." ("They were slaying, and I was left"). He will be one of God's strong men among the cherubim, and those who now follow in his footsteps will be spared with him.

Then Ezekiel (ch. x.) had a vision of a throne on the firmament above the cherubim. And the divine "man" enthroned (ch. i. 26) commanded the recording angel to take *coals of fire* from "between the wheels" ("between the cherubim") and scatter them over the city. And he did so. And the glory of the Lord stood over the threshold of the house, which was "full of the brightness of the Lord's glory." And the sound was "as the voice of the Almighty God (*El-Shaddai*) when he speaketh."

Cherubim with a *flaming sword* kept the way of the tree of life (Gen. iii. 24). "There came two angels to Sodom at even" (Gen. xix. 1). And next day "the Lord rained upon Sodom and upon Gomorrah *brimstone and fire from the Lord out of heaven*." But Lot's wife "looked back" and became a pillar of salt. And it is Jesus who says, "Remember Lot's wife."

So in Ezekiel's days Jerusalem's leaders were likened by God to the people of the cities of the plain : "Hear the word of the Lord, ye rulers of Sodom ; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of *your sacrifices unto me* ? saith the Lord" (Isa. i. 10, 11). And so *the fire of God* fell upon His own house and city.

And so again, when Jesus "came unto his own, and his own received him not" (John i. 11), "wrath to the uttermost" came upon the land and city. And "yet once more" "The Lord Jesus shall be revealed from heaven with his mighty angels *in flaming fire* taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from *the glory of his power* ; when he shall come to be *glorified in his saints*, and to be admired in all them that believe" (2 Thess. i. 7-10).

Ezekiel was mightily impressed with this vision of the coming glory of the saints, under the figure of "the chariot of the cherubim." He said, "As for the wheels, it was cried unto them in my hearing, O wheel !" (x. 13, A.V.). But this version does not quite give us the prophet's meaning. The margin is better : "They were called in my hearing wheel, or *galgal*,"

haggalgal, literally "the rolling" (hence wheel). But why were the *ophannim*, wheels, thus "called," or proclaimed? The answer must be found in the typical history of Israel after the flesh under Joshua.

When the nation, "redeemed of the Lord" from Egypt, crossed the Jordan into the promised Land, fear fell upon all the kings of the Amorites, the cup of whose "iniquity" was now "full" (Gen. xv. 16), and upon whom the long-threatened judgments of God were about to fall, by the hand of a chosen generation of Israelites purged from the company of the "unbelievers," whose "carcases had fallen in the wilderness." At this time God commanded Joshua to circumcise those who had been born in the wilderness and were not yet circumcised. This having been accomplished, "The Lord said unto Joshua, This day have I rolled away (*galothi*) the reproach of Egypt from off you, wherefore the name of the place is called GILGAL (Rolling) unto this day" (Josh. v. 10). And then the manna ceased, and the people of "the Rolling" ate the first Passover in the Land, and the angelic captain of the Lord's host came and directed Joshua's strategy against Jericho.

All this is typically related to Ezekiel's visions of "the chariot of the cherubim," and the mystic proclamation of "the Rolling," that is of "the chariot of the Cherubim," or in apostolic phrase, "the Manifestation of the Sons of God." It affirms that what the prophet saw was a vision of "the Israel of God," having borne the reproach of Christ (Heb. xiii. 13) in "the wilderness" (Rev. xvii. 3), and now being "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii. 11), have the reproach of "Sodom and Egypt" rolled away from off them for ever (Rev. xi. 8), being "confessed" by the antitypical Joshua before the Father and the holy angels (Rev. iii. 5) and about to eat and drink in the Passover in the Kingdom of God (Luke xxii. 16, 30), and to go forth with "the King," "equal unto the angels" (Luke xx. 36), for the conquest of the world to God.

This was the "substance" of what Ezekiel saw when he "came to destroy the city" (ch. xl. 3, with ix.). The cherubim stood at the East gate of the temple into which the prophet was brought. He saw the iniquity of the princes, and as he prophesied against them, "Pelatiah the son of Benaiah died" (xi. 13). And the prophet made entreaty for "the remnant of Israel." And God said he would gather the remnant from all the countries of their dispersion and would bring them again into the land of Israel, where they should be truly converted with "a new spirit within them." But the wicked should perish.

Then the cherubim and the glory of the Lord left the temple and the city and stood upon the Mount of Olives "which is on the east side of the city." "So," said the prophet, "the vision that I had seen went up from me."

Long afterwards God was manifested in the flesh in the temple and the city in the person of Jesus, of whom the apostle says, even in the days of his flesh, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He, too, like Ezekiel, "judged the bloody city," though he wept over it. "Your house is left unto you desolate," he said, "and ye shall see me no more henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." And, being raised from the dead, he took his departure from the Mount of Olives, and so "the glory of the Father" has "*gone up from us.*" "He led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass that while he blessed them he was parted from them and carried up into heaven" (Luke xxiv. 50, 51).

But Ezekiel saw the glory of the Lord return to the temple and the city. "The glory of the Lord came into the house by the way of the gate whose prospect is towards the east. So the spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile" (xliii. 4-7). "This same Jesus," said the angels to the disciples on the Mount of Olives—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11). "The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27).

Ezekiel likewise saw cherubim incorporated in the architecture of the temple of the age to come, of which he gives so exhaustive a divine specification in the last nine chapters of his book. Speaking of "the temple" (ch. xli.), he tells us that, as in Solomon's temple, cherubim and palm trees figured upon the walls and doors. "It was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had *two* faces. So that *the face of a man* was toward the palm tree on the one side, and *the face of a young lion* towards the palm tree on the other side; it was made through all the house round about. From the ground unto above the door were cherubim and palm trees made, and on the wall of the temple" (verses 18-20).

Here it will be noticed "two" faces only appear, instead of the "four" specified in the opening vision (ch. i. 6). The "man" and the "lion" faces are retained; but the "ox" and the "eagle" faces are omitted. Why is this? The "ox" would stand for the sacrificial aspect—"the blood of bulls and goats." And the eagle for the carnivorous aspect—"Whosoever the

carcase is there will the eagles be gathered together." These phases of the character of Christ are past when the temple of the age to come is erected, and only the "man" (image of God) and "lion" (reigning majesty of God) phases remain.

On this brother Sulley has the following remarks in *The Temple of Ezekiel's Prophecy*, page 52 (third edition):—

"Cherubim ten feet wide and some twenty-four feet high, having each two faces, and upwards of eight hundred in number, planted on the porches all round the three mile circuit of the temple, in combination with 'the pillars by the posts,' form an architectural display of imposing beauty. Whether we consider their size and number or their physico-theological peculiarity, we are impressed with wonder at their place in the design—a place, in view of the premises, quite appropriate, and withal unique."

"The spiritual significance of these figures may be anticipated. The lion face on the one side speaks of 'the Lion of the tribe of Judah,' and 'the face of a young man' points to none other than to Him who is worthy to bear the title—the One who is 'the Man of Jehovah's right hand' (Psa. lxxx. 17). He is 'the Branch springing out of Jesse's roots' (Isa. xi. 1), the 'tree planted by rivers of water' (Psa. i. 3; Jer. xvii. 7, 8). As the head of the spiritual house which He has builded (Heb. iii. 3-6), He is fittingly honoured by representative imagery in the central portion of that house which is also built by Him. Every son of Adam 'going up between the cherubim' would see on either hand a memorial of this exalted One, now no longer rejected and despised of His people, but ruling in the midst of His enemies, in power and great glory (Psa. cx.; Matt. xxvi. 64). These figures would represent the triumph of God in the earth, and testify to the existence of a power that 'beareth not the sword in vain'—'a terror to evildoers, but a blessing to those who do well' (Rom. xiii. 1-4). To one pointing at those curious figures, and asking what they mean, the answer comes: They represent 'the Lion of the tribe of Judah,' the resurrected wise immortal King of Peace, through whom the Father shows to the nations the light of life, and who representatively and by descent is 'the Father' of the new and fruitful age now opening upon mankind (Isa. ix. 6)."

CHAPTER VII.

GOD'S "MIGHTY ONES": THEOPHANY IN THE
OTHER PROPHETS—DANIEL TO HAGGAI.

THERE is a certain dualism in the Bible, and we might even tolerate the expression thereof by the terms "God" and "the Devil" were these scripturally understood. And this subject is related to "Theophany" or "the manifestation of the sons of God." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 19). Even in the context of this apostolic allusion the above-named dualism appears under the terms "flesh" and "spirit," between which there is always "enmity"—a life and death struggle; for, as the apostle says, "If ye live after the flesh ye shall die; but if ye, through the spirit, do mortify the deeds of the body ye shall live. For as many as are led by the spirit of God, they are the sons of God" (verses 13-14).

Now is the time and kingdom of "the flesh"; the day and kingdom of Christ are as yet unrevealed. Now is the kingdom of men; the Kingdom of God is not yet come. Now the nations wake up *their* "mighty ones" (Joel iii. 9); God's "mighty ones" (verse 11) have not yet "come down" upon them. That "coming" is the theme of all the prophets, and it is now proposed to glance through Daniel and the "minor prophets" to illustrate the fact.

DANIEL.

DANIEL, by the spirit of God, reveals the rise and destinies of the kingdom of men and the Kingdom of God. His book places before us two "images," one material (and withal symbolic) and the other mental (and also symbolic). They are Nebuchadnezzar's image (made after his dream of the image) and the "ONE MAN" above the river, the subject of the prophet's last vision described in chs. x.-xii. of his book. This "man" is a representation of the Son of God and the manifestation of the sons of God, as we may assure ourselves by a comparison of Daniel's vision with that of John in Patmos described in Rev. i. The climax of this "man's" work upon earth is described in Rev. xi. 15: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

But before this there must be the disposal of the "angry nations" of the context. And this is divinely provided for, as the whole book tells us. "The Dragon, that old Serpent, which

is the Devil and Satan," is to be bound and cast into the abyss for a thousand years; and then in this thousand years comes the reign of the saints with Jesus.

Meanwhile "the old Serpent" is in great power. "LEVIATHAN" is "a king over all the children of pride" (Job xli. 34). But, as the Lord told Job: "He that made him ('Behemoth') can make *his sword* to approach unto him" (Job xl. 19).

In 1651 Thomas Hobbes of Malmsbury (1588-1679), who saw the fall of the Monarchy in the days of Charles I., lived through the Commonwealth, and witnessed the Restoration of Charles II., wrote a book called *Leviathan*, which became famous. His sub-title was: "The Matter, Form, and Power of a Commonwealth, Ecclesiastical and Civil." His book, which is well known to some of our readers, is very interesting in many ways.

"Hobbes was a pronounced nominalist in philosophy, an antagonist of scholasticism . . . and a leader of modern rationalism. He insisted specially upon the complete separation of theology and philosophy, and the subordination of the Church to the State. He is best known from his doctrine that the power of the State is absolute as against the individual—that it is the 'Leviathan' that swallows all, a mortal god who, like the Deity, governs according to his pleasure, and gives peace and security to his subjects" (*Cent. Dic. Names*).

The frontispiece to the book is quite a study. "Leviathan" is personified as a crowned giant standing up against the sky behind the mountains of a landscape which is dotted with castles and churches. His breast and arms are covered with a multitude of tiny human figures with their faces turned upwards to his face. In his right hand he holds the sword and in his left the bishop's crozier. Over his head is the Latin inscription: "*Non est potestas super terram quae comparetur ei*"—"Upon earth there is not his like," which is what the Lord said to Job (ch. xli. 33). And truly there is not room upon earth for two "Leviathans."

Below this figure, and forming the lower half of the frontispiece, is a banner displaying the title of the book, and flanked on either side by ten vignettes in two vertical groups of five each, these groups corresponding with the right and left arms of "Leviathan" above. The right hand group, reading downwards, shows the castle, the crown, the cannon, the stand of arms, and the battle in progress; while the left hand group shows the cathedral, the mitre, the lightning of Jove, a strange group of trident and bidents surmounting the horns and skull of a bull, the whole representing the "weapons" of ecclesiastical warfare, with a delicate hint at Mithraic paganism, and the last vignette of this five represents a council in progress, to match the battle in the other group.

Hobbes had quite considerable understanding of the scriptures and the Kingdom of God, and far too much understanding of the prevailing ecclesiasticism to have any respect for it. But he could not see to the end, and "the manifestation of the sons of God," under that "ONE MAN" "clothed in linen, his loins girded with fine gold of Uphaz, his body like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and his feet in colour like polished brass, and his voice like the voice of a multitude" (Dan. x. 5, 6; Rev. i. 13-16; Eph. iv. 1-13). When this "MAN" deals finally with "Leviathan" by means of "*his sword*" "he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. vi. 13). "Priest for ever after the order of Melchizedek" (Psa. cx. 4), King of Righteousness, King of Salem, King of Peace. Church and State will then be One; the right and left arms of the Spirit in the "ONE MAN" of God.

The head of "Leviathan" in Daniel's day was Nebuchadnezzar, king of Babylon. "Thou art this head of gold," said the prophet (Dan. ii. 38), referring to the Babylonian Empire as the embodiment of that dream of the Golden Age of humanity that was then current. The king had wondered "what should come to pass hereafter," and God gave him the dream of the image, taking away the memory of the details thereof and revealing these to His prophet, that he might reveal them to the king for the benefit of all future generations of "the saints of the Most High." These details are well known to the saints, whose hope is to become incorporated in the "PERFECT MAN," and under him "to break in pieces and consume" all the kingdoms of "Leviathan," and to establish in their room and place the Kingdom of God which shall stand for ever.

Nebuchadnezzar saw the Babylonian head of gold superseded by the Medo-Persian breast and arms of silver, and these in turn superseded by the Grecian belly and thighs of brass. These gave place to the Roman legs of iron, which terminated in feet of a strangely incoherent mixture of iron and clay, a symbol admirably indicative of the state of things in Europe since the decline and fall of the Roman Empire, and especially in these latter days. A stone cut out of the mountain without hands (and thrown without hands) struck the Image upon those feet and brought it down with a crash. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth" (Dan. ii. 35). This is the mission of "the STONE that the builders rejected" (Matt.

xxi. 42, 43), that is, Jesus, who taught his disciples to pray for the coming of this "Kingdom of God."

Apparently to commemorate this extraordinary dream and interpretation, Nebuchadnezzar set up an image about 75 feet high and commanded his people to worship it at its "dedication." Daniel's companions, refusing, were cast into the fiery furnace, but were protected by the angel of God to the further astonishment of Nebuchadnezzar, who honoured the God of Israel, "because (said he) there is no other God that can deliver after this sort."

Then followed Nebuchadnezzar's dream of the tree of the kingdoms of men which was hewn down by "the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will" (iv. 17). Nebuchadnezzar's "seven times" of madness, followed by his return to sanity and honour, left him in a new and chastened frame of mind to "honour and extol the King of heaven." His personal experience is a type of what is coming over the nations after the hewing down of their dominion and the substitution of "The Tree of Life which is in the midst of the Paradise of God" (Rev. ii. 7).

Nebuchadnezzar died, and after a few years Belshazzar, the last of the Babylonian dynasty, succeeded to the throne. He did not profit by the extraordinary experiences of his predecessor, but, exulting in Bel (or Baal), his God against "the God of heaven," profaned the vessels of the temple of Jerusalem in his "impious feast." Whereupon the angel of God wrote upon the palace wall the doom of the kingdom in the four words, MENE, MENE, TEKEL, UPHARSIN. An interpretation having been vainly sought among the wise men of Babylon, Daniel in no conciliatory mood read the divine interpretation to the trembling king. And "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Mede received the kingdom (R.V.), being about threescore and two years old" (Dan. v. 30, 31).

So ancient, and yet so modern! For what is this that a prominent brother of Daniel according to the flesh is saying of modern Babylon in these latter days? Love, Justice, Truth, these are the ideals of the Kingdom of God in Israel. But

"Where are these ideals? . . . The signs on Belshazzar's wall appear again on the wall of Modern Civilization, MENE, MENE, TEKEL, UPHARSIN. Never at any time has a crisis more momentous impended over humanity."—Sokolow, *Hist. Zionism*.

Quite right, my Jewish brother! and it means "the Regeneration," the second return from "Babylon," the second Exodus, the manifestation of a better Golden Head for the Kingdom to come, even the "ONE MAN" of Daniel's last vision.

It was in the first year of Belshazzar that Daniel had his vision of the "four great beasts," which represented in another

manner and in greater detail the four great kingdoms of men that should be manifested upon earth after Nebuchadnezzar's day, and be supplanted by the Kingdom of God. These are described in the seventh chapter of Daniel. The Lion was Babylon, the Bear was Medo-Persia, the four-winged Leopard was Greece, and the "dreadful and terrible" non-descript Fourth Beast was Rome in its varying phases of Pagan and Papal manifestations.

Daniel "beheld (verse 9) till the thrones were placed (R.V.) and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened."

It is quite obvious from the comparison of this with the climax of Nebuchadnezzar's vision, and with the visions of Ezekiel and John, that we have here again the vision of "the manifestation of the sons of God." In verse 13 the phrase "the Ancient of days" evidently stands for the Father in heaven, and Jesus in effect so interpreted it in his parable of the absent nobleman (Luke xix.). But in verse 9 the same phrase stands for the Father in manifestation in the Lord Jesus Christ, for *he* is to occupy "the throne of *Yahweh*" over Israel "in the regeneration." At the express and anxious request of the prophet, the angel interpreted the vision in some degree, and specially with reference to the fourth beast. "These great beasts . . . are four kings (kingdoms) which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (verses 17, 18).

Then, in particular, the angel interpreted the career of the fourth beast and the ten horns (kings); and the little horn (the blasphemous persecuting king) that should arise, and the time of his dominion ("time, times, and the dividing of time"—1,260 days—years) being the half of the "seven times" of the Babylonian tree (ch. iv.). At the end of these "times" the judgment should sit and "take away his dominion to consume and destroy it unto the end," and transfer dominion to the saints of the Most High. Daniel was expecting "the regeneration," and lo! here were whole millenniums of Gentile domination still in prospect. No wonder "his cogitations troubled him."

Then in the third year of Belshazzar he had the vision of the ram and he-goat, which was interpreted by the angel to represent the history of the rise and fall and conquests of Medo-Persia and Grecia in relation to Israel. Out of the four horns (kingdoms) which took the place of the great horn (Greek kingdom of Alexander) there was to arise "a little horn," "king of fierce coun-

tenance," "*in the latter time of their kingdom when the transgressors are come to the full.*" This was the Roman (horn power or kingdom), which arose out of the conquest of Macedonia and was ready against Jesus and Jerusalem when Israel had "filled up the measure of their fathers" (Matt. xxiii. 32) in rejecting and crucifying their king. But this Power which was to "stand up against the Prince of Princes" was to be "broken without hand," a phrase which is strongly reminiscent of the work of the "Stone" in Nebuchadnezzar's dream of the image. There is therefore a still future manifestation of this "fierce king" to be expected in the Land of Israel and city of Jerusalem before the "Stone" deals thus with him.

"Two thousand three hundred days" were to elapse before the vision should be consummated in "the cleansing of the sanctuary," or the avenging of the Holy Land and People against the last enemy invader and oppressor. Taking these days for years, and dating respectively from "the coming up of the higher horn" (Dan. viii. 3), *i.e.*, the accession of Cyrus (B.C. 540—Dr. Thomas); or "the ram pushing westward," *i.e.*, the invasion of the west by Xerxes (B.C. 480—Grattan Guinness); or the invasion of the East by Alexander (B.C. 334—Bishop Newton)—surely the limits of the possibilities in the case—we have terminal dates respectively A.D. 1760, 1820, 1966, the last being 37 years in futurity. And surely it may be said that in the 169 years that have already elapsed since A.D. 1760 everything has providentially made for "the cleansing of the sanctuary," the avenging of the Land and nation of Israel. We cannot now labour the elucidation of the matter; but it is well known and recognised by all serious students of the prophecy. Daniel "was astonished at the vision, but none understood it," so true is it that "prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the holy spirit."

Then, in the first year of Darius, Daniel had the revelation of the times of the manifestation of Messiah—the prophecy of the "seventy weeks." And Jesus came at the time appointed and met with the experiences appointed. "The Prince of this world" cut him off in death, but could not keep him bound in death for he was "an Holy One." Jerusalem has been "desolate" for ages; but we still wait "the consummation" and judgment upon the desolator.

And lastly Daniel in the third year of Cyrus had the vision of the "One Man" above the river of Eden, the river Hiddekel or Tigris. Here again there is no mistaking the symbolic features of the case. He was "clothed in linen, his loins were girded with fine gold of Uphaz, his body was like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and his feet like in colour to polished brass, and the voice of his words *like the voice of a multitude*" (Dan. x. 56). The *linen* is the symbol of righteousness (Rev. xix. 8) and the divine nature

that is the reward thereof (Matt. xvii. 2). The *gold* is the symbol of a tried and precious faith, and of the person who is the embodiment thereof (1 Pet. i. 7; Job xxiii. 10). The *beryl* was a jewel of God occurring in the breastplate of the High Priest of Israel. Symbolically it figured in the "wheels" of the chariot of the cherubim (Ezek. i. 16: x. 9), and also in the foundations of the holy city (Rev. xxi. 20). The *lightning* Jesus himself declared to be the characteristic of his "day." The *lamps of fire* correspond with John's vision of "his eyes as a flame of fire" (Rev. i. 14). And his feet *like polished brass* correspond to John's allusion in the same place (v. 15), as also does "the voice of a multitude" correspond to "the sound of many waters."

Beyond a doubt what Daniel beheld was a vision of "Michael the Great Prince," who is the Resurrection and the Life, who will raise and strengthen that "man greatly beloved of God," and cause him to stand in his lot at the end of the days. This was Daniel's hope concerning "the time of the end," a time which is now upon us.

HOSEA.

Hosea, who was the contemporary of Isaiah, and whose name, like his, means Salvation, Deliverance, likewise speaks of the times and circumstances of "the manifestation of the sons of God." This was to be preceded by a long period of unfaithfulness of the Land and People of Israel, strikingly portrayed by the prophet's "wife of whoredoms and children of whoredoms" (ch. i.). God would "cause to cease the kingdom of the house of Israel" (a fact which Anglo-Israelism, or British-Israelism as it is now called, has scarcely sufficiently appreciated). Gomer's daughter was divinely named Lo-ruhamah (not having obtained mercy), and her son Lo-ammi (not my people). Yet there was hope in Israel's end, for "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that *in the place* where it was said unto them, *Ye are not my people*, there it shall be said unto them, *Ye are the sons of the living God.*"

This has both a national and individual application, with a mortal and immortal "adoption" pertaining thereto. As to the national, we see the resurrection and "regeneration" of the nation of Israel in these latter days "in the place" whence they were scattered. And "the Valley of Jezreel" in particular is celebrated in a recent illustrated pamphlet issued by the *Keren-ha-yesod*.

As to the individual application, both Paul and Peter quote Hosea's prophecy with reference to the "Gentile" contingent called to God's kingdom and glory. Thus Paul in Rome. ix. 21-26, commenting on the work of the divine "Potter" with the human "clay," says that He proposes to "make known

the riches of his glory on the vessels and mercy, which he hath afore prepared unto glory. Even us whom He hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osea." . . . And he goes on to quote Hosea i. 9, 10. So also Peter (1 Pet. ii. 10), addressing the "elect strangers" of Asia, etc., says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of the darkness into his marvellous light. Which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy." And, as contrasting the Lo-ammi and Lo-ruhamah estates of Israel of old with this destiny, and reminding his hearers of the conditions of unfaithfulness that brought about the scattering of Israel, he adds in exhortation : "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

Hosea said that "the children of Israel should abide many days without a king" but afterwards should "return and seek the Lord their God and David their King, and fear the Lord and his goodness *in the latter days*" (iii. 4, 5). He even symbolically indicated the measure of time from his day to these, saying, "Come, let us return unto the Lord ; for he hath torn and he will heal us ; he hath smitten and he will bind us up. After two days he will revive us : *in the third day* he will raise us up, and we shall live in his sight" (vi. 1, 2).

There appears to be here a repetition of, or allusion to, "the sign of the prophet Jonas" (Jonah ii. 17 ; 2 Kings xiv. 25 ; Matt. xii. 39, 40). Messiah was to be "declared to be the son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4) "the third day," without seeing corruption ; and here was a prophetic promise of a national resurrection for Israel "the third day." And in passing it may be said, as indicating the unity of the divine purpose and the harmony of the figures of the Spirit of God in the Bible, that the latter day "witnesses" are in turn the subjects of a somewhat similar political resurrection as foretold in Rev. xi 1-13. But the scale of time varies of necessity as between the individual and national in these cases. In the case of Jesus the days were literal. In the case of Hosea's prophecy they appear to be of "a thousand years" duration, in harmony with the allusion of the apostle who quoted Hosea's prophecy (2 Pet. iii. 8). Hosea, according to Usher's chronology, prophesied about B.C. 780, which is now more than 2,700 years ago (more than two-and-a-half days). And we are actually witnessing a political resurrection of Israel "in the place" in this "third day." It is an earnest of the resurrection of the dead and of "the manifestation of the sons of God."

The Son of God himself quoted this chapter on more than one occasion (Matt. ix. 9-13 : xii. 1-8). Not indeed with ref-

erence to the time element, but to the "goodness," greater than that of "Ephraim," or of the scribes and Pharisees, that should qualify for the resurrection to life eternal. "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Jesus had "called" Matthew the publican and had accepted his hospitality, whereat the Pharisees were scandalised. But he said, "Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." The Father, who spoke by the Spirit in Hosea to "Ephraim," now spoke to "sinners" by Jesus, calling to repentance.

Again, when the Pharisees found fault with the disciples for plucking the corn on the sabbath, he asked them if they had not read what David did on the sabbath—ate the shew bread, and again quoted these words of the Spirit of God by Hosea, and even proclaimed himself "Lord of the sabbath."

Thus Hosea's prophecy naturally takes hold of the theophany in Jesus Christ that was some eight hundred years future from his day, and of that "manifestation of the sons of God" for which still we wait. Finally the prophetic message promises "ransom from the grave" such as that of which Jesus himself has been the subject. "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues; O Grave, I will be thy destruction" (xiii. 14).

JOEL.

JOEL, who foretold the desolation of the Lord's land by locusts and by "northern" invaders like them (compare the southern "locusts" of Rev. ix.), declared that God would at last remove the northern invader, and cause the children of Zion to be glad and rejoice in the Lord their God, who would at last "dwell in Zion" and pour out his spirit upon all flesh. The Pentecostian outpouring (Acts ii.) was an earnest of the final deliverance. Joel declared that in the latter days God would "bring again the captivity of Judah and Jerusalem," and that there should be a great proclamation or "sanctification" of a *Jehad* or Holy War among the nations, with the land of Israel as the objective. That there and then God would "cause his mighty ones to come down," or as Zechariah expresses it: "The Lord my God shall come and all the saints with thee" (Zech. xiv. 5). It appears from the context (Joel iii. 4) that "Tyre and Zidon and all the coasts of Palestine" propose to render God a "recompense," *i.e.*, as we suppose, to compound in some way for Gentile dominion over the Holy Land, at present administered by Britain (the modern Tyre and Tarshish) under mandate of the League of Nations. But "the indignation of the Lord is upon all nations, and his fury upon all their armies . . . for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isa. xxxiv. 2, 8).

It will be useless for Gentiles to join in the old Jewish declaration : " We will not have this Man to reign over us " (Luke xix. 14). For " the Lord shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake ; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more."

AMOS.

" Thy mighty ones " (Joel iii. 11) and " The Tabernacle of David " (Amos ix. 11) are congruous ideas. The second book of Samuel closes with David's psalm of thanksgiving for divine deliverance and the record of his " last words," followed by " the names of the mighty men whom David had " (2 Sam. xxiii. 8). And this is followed in conclusion by the record of the numbering of Israel and the resultant plague of God upon the people. This was at length stayed by David's mediation when he saw the destroying angel, and was commanded by the prophet Gad to build an altar unto the Lord, in the threshing floor of Araunah the Jebusite. He bought the threshing floor and built the altar—thus was begun " the tabernacle of David," which afterwards was expanded into the Temple of Solomon, the material foreshadowing of " the Father's House " in which at last Jesus and his mighty men shall be gathered together in One.

Amos, who in the days of Uzziah, king of Judah, and Jeroboam II., king of Israel, was some time contemporary with Isaiah, and who prophesied not only against Bethel, Samaria and Judah, but against the nations in general, as Damascus, Gaza, Tyre, Edom, Ammon and Moab, said " The Lord shall roar out of Zion, and utter his voice from Jerusalem " (i. 2), a proclamation that was also made by the other prophets as Joel iii. 16 ; Jer. xxv. 30. But first the children of Israel, having been in a position of great divine favour, should be punished for their iniquities : " You only have I known of all the families of the earth, therefore I will punish you for all your iniquities " (iii. 2). All the evil to come would be of the Lord because of sin (verses 3-6) ; but it would all be predetermined and specified by the prophets. " Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets " (verse 7). In a series of striking visions in the seventh chapter, God is even shewn as " repenting " of threatened judgments at the intercession of the prophet, until at last, in the vision of the Lord on the wall with the plumb-line, the divine patience is shown to be exhausted—" I will not *again* pass by them any more " (verse 8). And when Amaziah the idolatrous priest of Bethel incited the king and princes against the prophet,

and by threats sought to drive him back to Judah, the word of God by the prophet pronounced his doom. And all was soon fulfilled.

Amos also prophesied of the cessation of prophecy—that “famine of hearing the word of the Lord” which has for so long prevailed in the Land where once there was open vision (viii. 11). But God would not “utterly destroy the house of Jacob” (ix. 8); but would sift them among all nations without the loss of a single grain (“corn of wheat,” John xii. 24). The sinners should die; but the true sons of God should survive, for God would at last “raise up the tabernacle of David that is fallen, and close up the breaches thereof . . . as in the days of old.” He would bring again the captivity of Israel and plant them upon their Land, whence they should be “pulled up” no more.

The apostolic quotation of this passage is particularly interesting. In Acts xv. 17 we read that this “raising up” is to be accomplished, “that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” The apostles who spoke and wrote by the spirit of God, and who frequently quoted the Septuagint translation of the Bible, sometimes thus paraphrased and expounded the meaning of the Hebrew scriptures.

With this last vision of Amos agree the visions of the Apocalypse, as that of the sealing of the tribes of Israel and the resultant “multitude which no man could number, of all nations and kindreds, and peoples and tongues, that stood before the throne, and before the Lamb, clothed with white robes and palms in their hands” (Rev. viii.). The divine paradox here is self explanatory, namely, that “the Israel of God” comprises not only “Jews outwardly” but “Jews inwardly” (Rom. ii. 28, 29)—the “redeemed” who stand with the Lamb upon Mount Zion having the Father’s name written in their foreheads” (Rev. xiv. 1-4).

OBADIAH.

Obadiah prophesied against Edom and the south, foretelling judgment because of their enmity against their “brother Jacob.” Nebuchadnezzar and others reduced the country to a desolation, as the ruins of Petra still testify. But there is a strain of allegory running through this prophecy, which the Jews have not been slow to perceive. With them Roman Christendom is “Edom,” and their modern scattering the “*galuth Edom*.” But we do not suppose they have any adequate conception of that “day of the Lord (that) is near upon all the heathen” (verse 15); nor of the true nature of that divine “deliverance” and “holiness” that shall yet be revealed in “the house of Jacob.” But “saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.”

JONAH.

Jonah was a man of sign whose experiences foreshadowed the Greater Resurrected Prophet who was to come ; and who in that Resurrection was manifested as " the son of God with power according to the spirit of holiness " (Rom. i. 4). The name Jonah means Dove, a fitting sign of God's Messenger of Peace. He prophesied before Joel and Obadiah, though we have not all his prophecies " (2 Kings xiv. 25). The Bible record concentrates on " the sign," concerning which the men of " the great city " are so very incredulous, though Christ attested it, and worked it out so gloriously. Jonah's prayer out of his living grave (ch. ii.) is as it were the spirit of Christ in the prophet crying out of the pit. Compare David's words in Psa. xviii. 4, 5. Jonah is " cast out of God's sight " yet he " looks again towards his holy temple." " I went down to the bottoms of the mountains," said the imprisoned prophet, " the earth with her bars was about me for ever ; yet hast thou brought up my life from the pit, O Lord my God." Thus did God for His beloved Son ; and thus He will do, as He said, for all the sons of God who are " accounted worthy to obtain that world and the resurrection of the dead," . . . " for they are equal unto the angels ; and are the children of God being the children of the resurrection " (Luke xx. 35-36).

MICAH.

Micah like Amos prophesied that the light of prophecy should cease, and " night should be unto " the princes and prophets of Israel because of their sins (iii. 6). But he challenged them all himself : " But truly I am full of power by the spirit of the Lord " (verse 8). And the history of the past 2,600 years and more has amply attested the truth of the claim. He foretold that Zion should be " plowed " as a field, and Jerusalem become heaps. But " in the last days " there should be a " regeneration " unspeakable, in spite of the enmity of " many nations," who should be beaten and trampled to pieces by " the daughter of Zion."

But before this he foresaw a " siege," consequent upon the " smiting of the Judge of Israel." He foretold the birth of Christ in Bethlehem, which was fulfilled in the days of Herod, and the " giving up " of Israel until the time of " the regeneration," when, as Isaiah had foretold, the remnant should return to Emmanuel. He should be " the peace " in the last invasion of " the Assyrian," and his shepherd-princes should be " raised up " to subdue him. We already see some sort of answer to the prophet's last prayer : " Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel : let them feed in Bashan and Gilead as in the days of old." The current settlements of Jews in these lands

is the earnest of the greater things to follow: The wonders as in the days of the Exodus—the confounding of the nations, and their fear before the Lord—the pardon and compassion of the Almighty upon His people, and the seeing of Abraham, Isaac and Jacob in the Kingdom of God (Mic. vii. 15-20; Matt. viii. 11, 12).

NAHUM.

Nahum is "the Comforter." His name means consolation or comfort and he is a man of sign representing "Christ the Comforter" who "shall be the peace," as Micah says (v. 5) "when the Assyrian shall come into our land" in the last invasion. Nineveh had repented at the warning of Jonah, but relapsed into wickedness and enmity against Israel, which was invaded by Sennacherib, whose army was destroyed by the angel of God and he himself turned back to Nineveh in disgrace, and there slain by his own sons in the house of Nisroch his god (Isa. xxxvii.). Nahum spoke of this beforehand by the spirit of God and, like Micah, spoke of a latter-day crisis in which history should repeat itself.

For "God is jealous, and the LORD revengeth; the LORD revengeth and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger and great in power, and will not at all acquit the wicked. . . . The LORD is good, a stronghold in the day of trouble, and he knoweth them that trust in him" (like Hezekiah against Sennacherib). "But with an overflowing flood he will make an utter end of the place *thereof*, and darkness shall pursue his enemies" (ch. i.). And the prophet apostrophises Nineveh and Jerusalem, Assyria and Judah in turn, foretelling the uprise of the "wicked counsellor" of the north and the temporary affliction of Judah, the breaking of the Assyrian yoke and the cutting-off of Sennacherib "out of the house of his gods" together with the gods themselves (i. 14). And then by a beautiful contrast he proclaims the advent of "The Prince of Peace."

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O, Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off" (i. 15). The deliverance of Hezekiah's days was but a type of this. In due time Jesus came, bringing "good tidings" ("the gospel of the Kingdom of God") and "publishing peace" ("my peace," Jno. xiv. 27). But Judah kept not the "solemn feast," but the wicked in her triumphed then over "the Prince of Peace," and were by no means then "cut off." Nahum's reference is to that later and better proclamation of good tidings of which Isaiah speaks (lii. 7), when Zion's God shall reign and "all the ends of the earth shall see the salvation of our God." The ruins of Nineveh have long attested the Word of God by Nahum. The foretold theophany remains to be revealed when the promise of Jesus

to the twelve is redeemed and they reign immortally under him over the twelve tribes of Israel "in the regeneration" (Matt. xix.).

HABAKKUK,

whose name means Embrace, foretells the coming of "the Just (who) shall live by faith" (Hab. ii. 4; Rom. i. 17; Gal. iii. 11-13). He was a priestly choir master whose prophetic "prayer" (ch. iii.) is dedicated "To the chief singer on my stringed instruments." The terms of this prayer which was thus set to music recall those of Solomon's Song, and seem to suggest that the prophet was a man of sign representing "the Just One" returned to "the marriage of the Lamb" (Rev. xix. 1-9).

The few occurrences of the word "embrace" in the scriptures seem to harmonise with this idea. "About this season . . . thou shalt embrace a son" (2 Kings iv. 16). So said Elisha to the childless woman who befriended him. And it came to pass: and when the child died the prophet raised him from the dead; which is what "the Just One" will do for the "Seed" which "he shall see." Joseph in Egypt having been made known to his brethren as their saviour, and having brought Jacob his father down into Egypt, received his dying blessing upon himself and his two sons, Ephraim and Manasseh. Joseph "brought them near unto him and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to see thy face, and lo, God hath shewed me also thy seed" (Gen. xlviii. 10-11).

Habakkuk sees God come from Teman and the Holy One from Mount Paran, in the revived divine work "in the midst of the years," and prays that in wrath God will remember mercy. His prayer closes on a note of joyful confidence: "I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like *hinds' feet*, and he will make me to walk upon mine high places" (iii. 18, 19). With this compare the visions of Solomon's song—the King coming up out of the wilderness "in the day of his espousals" (ch. iii.), the bride also coming up out of the wilderness "leaning upon her beloved" (viii. 5); "His left hand under my head and his right hand doth embrace me" (ii. 6: viii. 3).

These terms read in such context lift us from the natural to the spiritual, just as Paul speaks in Eph. v. of "Christ's glorious church not having spot or wrinkle or any such thing." "A great mystery (he says) but I speak concerning Christ and the Church." He is comparing the unity of man and wife in the natural with the unity of Christ and "the bride" in the spiritual; for "he that is joined unto the Lord is one spirit" (1 Cor. vi. 17). Habakkuk's similitude, "My feet like *hinds' feet*," agrees with that of Solomon's Song, "My beloved is like a roe or a young hart"; "Be thou like a roe or a young hart" (Song ii. 9, 17: viii. 14). Also with the beautiful

dedication of David's Psalm xxi. concerning the joy of the king in the strength of the LORD. This is dedicated "To the Chief Musician upon *Aijelet Shabar*" (The Hind of the Morning). This suggests the coming of Jesus "in that day" and the prophet will be included in the divine "embrace." "He asked life of thee and thou gavest it him, even length of days for ever and ever" (Psa. xxi. 4). True of the King, and true of those to whom in turn he gives eternal life.

ZEPHANIAH.

Zephaniah, whose name means Hidden by God, was the great grandson of Hezekiah, and another fitting sign of Him who "dwelt in the secret places of the Most High, and abode under the shadow of the Almighty" (Psa. xci. 1). He prophesied in the days of Josiah, who wrought some reform in Judah and Jerusalem. But "the remnant of Baal" remained, and men were "settled on their lees" and said in their hearts that "the Lord will not do good neither will he do evil." Zephaniah therefore foretold the utter desolation of the Land and of the surrounding nations, and exhorted "the meek of the earth" to seek righteousness and judgment that they might be "hid in the day of the LORD's anger." Judah and Jerusalem were to share a like desolation with the Land of the Philistines, Moab, Ammon, Ethiopia and Assyria; but there was hope in their end and in "the remnant of Israel" (iii. 13).

We are witnesses to the truth of the prophecy concerning the desolation and are in *the end of the waiting time* spoken of by the prophet. "Wait ye upon me (all ye meek of the earth), saith the LORD, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the peoples a pure language, that they may all call upon the name of the LORD, to serve him with one consent" (iii. 8, 9). This is to be brought about by the Lord Jesus and his associates, as all the scriptures declare. And so the prophet here continues: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy, the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more." Here again is "the regeneration" in which Jesus promised to his disciples thrones over the restored tribes of Israel (Matt. xix.).

The prophet concludes in the name of the LORD: "Behold at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a

praise among all peoples of the earth, when I turn back your captivity before your eyes, saith the LORD."

Thus, as Dr. Thomas summarises the matter in *Eureka*, vol. i., p. 52, "the result of this manifestation and outpouring of the wrath of God will be sevenfold: 1, The Apocalypse of Jehovah the King of Israel in Jerusalem. 2, The taking away of judgments from Jerusalem. 3, The purification and pardon of the remnant. 4, The exaltation of Israel to fame and praise throughout the world. 5, Their restoration to the Holy Land from all parts of the earth. 6, The abolition of all the 'Names and Denominations,' and other superstitions of every form, shade and colour, that now bewilder and divide mankind; and which are sustained as elements of the civil and ecclesiastical polity of the nations. And 7, The establishment of One Religion and One Government for all the world."

HAGGAI.

Haggai, whose name means Festive, was a prophet of the Restoration from Babylon, who rebuked the apathy of the people, encouraged the builders of the Restoration and promised the blessing of God upon faithful enterprise, and at last the incoming of the elect of God in that same place—Jerusalem. His short prophecies are most carefully dated, and from the second chapter we learn that this one was given on the conclusion of the feast of Tabernacles (*Hag*, or *Chag ha sukkim*) described in Ezra iii. 4-12 (compare Lev. xxiii. 39-44 with Hag. ii. 1-3).

The Laodicean spirits of those days discouraged the restorers, saying the time had not come to build the house of the Lord. But the word of the Lord by the prophet said, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore CONSIDER YOUR WAYS" (i. 4, 5, 7: ii. 15, 18). And to the faithful builders Zerubbabel and Joshua, whose spirit the Lord "stirred up," the word of the Lord by the prophet was like that from God to Joshua of old, "BE STRONG; FEAR NOT" (Joshua i. 6, 7, 9; Hag. ii. 4). The old men might weep while yet they and the younger men "rejoiced before the Lord" in the feast of tabernacles (Ezra iii. 12), because "this house in her first glory" was so much bigger and better than the temple of the restoration; but there were greater and better things in store for Israel. "For thus saith the Lord of Hosts, Yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land, And I will shake all nations, and the desire (desirable things, R.V.) of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The latter glory of this house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

The "desire," "desirable things," and "glory" of this passage is a theophany. It is true that "silver and gold," the wealth of the nations, and the beauty of forest and stream will glorify Jerusalem in the age to come, but the central glory of all is the manifestation of the Eternal in the midst of her. And it is not to be wondered at that many, reading "desire" in the singular, have spelt it with a capital, "Desire," and referred it to the Lord Jesus Christ. It is according to the analogy of other Bible usages of the word. Saul was the "desire" of Israel. Daniel was a man greatly "beloved" (desired) of God. In these places the same word is used. And Jesus was the manifestation of the glory of the Father in Jerusalem. But he was not *then* "desired," but the reverse (Isa. liii. 2). But when he comes again it is as a redeeming conqueror of Hell and Death and the Nations, having given to his redeemed the glory which the Father has given him (John xvii. 20-24).

This is the glory which "fills the house." "Behold the glory of the Lord filled the house," said Ezekiel (xliiii. 3), when he saw the same vision. He, with Zerubbabel and Joshua the high priest, will be an element of the glory in that day, an earnest of which may be seen in the inclusion of Zerubbabel in the ancestry of Messiah (Matt. i.). Zerubbabel, God's "servant," is one of his "Jewels," so described beforehand: "In that day, saith the Lord of hosts . . . I will make thee as a signet: for I have chosen thee, saith the Lord of hosts" (ii. 23). The apostolic exhortation upon the citation of Haggai's prophecy is this: "This word, yet *once* more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear. For our God is a consuming fire" (Heb. xii. 27-29).

CHAPTER VIII.

ZECHARIAH.

ZECHARIAH, whose name means Whom God Remembers, was a contemporary of Haggai, as appears from his book, and by a series of visions coupled with exhortations, similarly rebuked and encouraged the people that had returned from Babylon. The whole book is in a manner epitomised in the opening passage: "The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts, TURN YE UNTO ME, saith the Lord of hosts, and I WILL TURN UNTO YOU, saith the Lord of hosts." And God appealed to the people through the prophet to remember that the unheeded threatenings of the Word had "taken hold" of their fathers, as they themselves had confessed. Then follows the night vision of

THE MAN AMONG THE MYRTLE TREES.

The prophet saw a man riding upon a red horse and he stood among "the myrtle trees that were in *the bottom*," as the A.V. puts it. The R.V. marg. suggests "shady place." The agency symbolised is according to the context that by which the Lord causes all the earth to sit still and be at rest; and there can be no question that, according to all the scriptures, this agency is Jesus and his brethren with Israel in the regeneration under them. The "shade" in question is that of "the wings" or "hand" of the Almighty who has brought up Jesus and his brethren from "the shadow of death."

As Dr. Thomas beautifully remarks, "The branches of myrtle trees were used in the construction of booths under which Israel dwelt in celebrating the Feast of Tabernacles. In their rebelliousness the Jews are regarded as briars and thorns; but in restoration because of righteousness, they are olive branches, pine branches, myrtle branches and palm branches." And Judah, according to the prophet, is God's "goodly horse in the battle" (x. 3). For the Royal Priest's people are "willing in the day of his power" (Psa. cx. 3).

The angel-man among the myrtle trees, referring to the seventy years of the captivity, asked God how long the indignation should continue, and was answered with "good and comfortable words." And he commanded the prophet to proclaim God's sore displeasure with the nations He had used to afflict Israel, and his return to Jerusalem with mercy: "My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (i. 17).

FOUR HORNS, FOUR CARPENTERS.

Then the prophet had a vision representing these hostile nations (Babylon, Persia, Greece and Rome), the "four horns" that scattered Israel, and "the Brethren of 'the Carpenter,'" the Stone of Israel of Daniel's vision "that came to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it" (i. 21).

THE MAN WITH A MEASURING LINE.

The prophet, looking again, saw a man with a measuring line going forth, and asked whither he went. The answer was, "To measure Jerusalem" no longer for affliction (Rev. xi. 1, 2) but for "glory" (Zech. ii. 5; Ezek. xl. 2, 3: xliii. 5-7). There are angel-measurers in these days (Rev. xxi. 17) for God will dwell in the midst of Zion: "And many nations shall be joined to the Lord in that day . . . And the Lord shall inherit Judah his portion in the Holy Land and shall choose Jerusalem again. Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation" (Zech. ii. 10-13).

JOSHUA AND THE ADVERSARY.

Joshua the High Priest, like Zerubbabel the Governor, was "a man of sign" and represented Jesus. The prophet saw him standing before the angel of the Lord, and the adversary standing at his right hand to resist him. And the Lord rebuked the adversary, saying of Joshua, "Is not this a brand plucked out of the fire?" The prophet saw that "Joshua was clothed with filthy garments, and stood before the angel." And further, that, at the commandment of God, these filthy garments were taken from off him. "And unto him he said, Behold I have caused *thine iniquity* to pass from thee, and I will clothe thee with *change of raiment*."

Thus, as Dr. Thomas well says in *Eureka*, vol. i., where his exposition of Zechariah occupies 33 pages (pp. 54-86), the prophet "was instructed that the action represented the putting away of iniquity which the priest is supposed to bear. In this we see, by the light of the New Testament, the *change of nature*, or body, in relation to Christ, 'whom,' says Paul, 'we know henceforth no more after the flesh.' He was crucified in 'flesh of sin'; and then sin was 'condemned in the flesh.' But when he rose again he became *spirit body*. . . . He is now the Angel-High-Priest of Jehovah, no longer oppressed with our filthy nature but 'clothed in a garment white as snow' (Dan. vii. 9) reaching to the foot (Rev. i. 13): and the words of Jehovah are now addressed to him, saying, 'If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (rule my kingdom), and shalt also keep my courts (be

High Priest of Israel), and I will give thee places to walk among those that stand by, the Angel-Princes of Elohim."

Jesus himself, when refuting the Sadducean deniers of the resurrection and expounding the theophany proclaimed to Moses "at the bush," spoke of this angelic estate for himself and his "children." "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke xx. 27-38). Jesus himself is "the BRANCH," of whom Joshua the high-priest was but "a sign," and Joshua's "fellows" were a "sign" of those "fellows" of Jesus who, subordinately to him, are at last "anointed with the oil of gladness" (Isa. lxi. 1-3; Heb. i. 9).

And Jesus is the "Stone" typically laid before Joshua. "Upon one stone seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day" (Zech. iii. 9). "From the mighty God of Jacob is the Shepherd, the Stone of Israel." So said Jacob in his prophecy of "the last days" (Gen. xlix. 24). The altar of stone must not be touched by human "graving." "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it thou hast polluted it" (Ex. xx. 25). The Father would "record his name" in a son of David who should be "Son of God." "I will be his father, and he shall be my son" (2 Sam. vii. 14). The "stone" that was to smite the image of Nebuchadnezzar's dream, and itself become a great mountain (kingdom) and fill the whole earth (Dan. ii. 34, 35, 44, 45) was "cut out without hands," being the direct work of "the God of heaven."

From these considerations it will appear how great is the error of those who would make Jesus, "the Branch," a mere man. He was man and more than man, even the manifestation in the flesh of the Lord God of Israel. "The iniquity of that land" (Zech. iii. 9) is a phrase almost equivalent to that of John the Baptist—"the sin of the world." "Behold the Lamb of God which taketh away the sin of the world" (John i. 29). This "removal of iniquity," or "taking away of sin," was first personal to Joshua-Jesus, the Lamb of God himself, as above indicated; and Jesus identifies himself with that "Stone" and that "removal of iniquity." "Did ye never read in the scriptures, The Stone which the builders rejected is become the head of the corner: this is the Lord's doing and is marvellous in our eyes?" (Matt. xxi. 42; Ps. cxviii. 22, 27). And the apostles similarly coupled the sacrifice and resurrection of Christ with the prophecy of the stone. "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this (once lame) man stand here before you whole. This is the stone which was set at nought of you

builders, which is become the head of the corner " (Acts iv. 10, 11). "Unto you which believe he is 'precious': but unto them which be disobedient, the stone which the builders disallowed the same is made the head of the corner" (1 Pet. ii. 7).

THE WAKENED PROPHET AND THE GOLDEN CANDLESTICK.

"I am the light of the world," said Jesus (John viii. 12 : ix. 5), and he sustained his words by his works. And again, "Ye are the light of the world" (Matt. v. 14); and he would have his disciples do likewise. This was the substance prefigured by the ritual appointments of God in Israel in the Tabernacle and Temple, and of the visions of the prophets as Zech. iv. and Rev. i. 12-20. Zechariah in his day, like John the Baptist after him, was "a burning and a shining light" (lamp—John v. 35). And he will be more so when "many that sleep in the dust of the earth shall awake to everlasting life" (Dan. xii. 2). The angel having awakened the prophet, asked him what he saw. And he answered:—

"A candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof. And *two olive trees* by it, one upon the right side of the bowl and the other upon the left side thereof" (Zech. iv. 2, 3).

The prophet asked the angel, saying, "What are these, my lord?" And the angel answered, with apparently a trace of surprise in his tone, "Knowest thou not what these be?" The prophet confessed his ignorance: "And I said, No, my lord." The angel's answer, so much more interesting and beautiful than mere categorical exposition, ran thus:—

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power but *by my spirit*, saith the Lord of Hosts. Who art thou O great mountain (of Babylon—Jer. li. 25)? Before Zerubbabel thou shalt become a plain; and he shall bring forth the Headstone with shoutings crying Grace, grace unto it!"

"Moreover," continues the prophet, "the word of the Lord came unto me saying,"

"The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hands of Zerubbabel, even those seven, which are the eyes of the Lord, they run to and fro through the whole earth."

There is no mistaking the substance of the vision, namely, post-resurrectional angelic spirit-manifestation of the hosts of the Lord as members of "the Branch," or "eyes" of "the Stone."

But the prophet still desired more light upon the olive *trees* and the olive *branches*: "What are these two olive *trees*, upon the right side of the candlestick and upon the left side thereof? And I answered again and said, What be these two olive *branches*, which through the two golden pipes empty the golden oil out of themselves?"

And again the angel answered, with apparently the same trace of surprise in his tone: "Knowest thou not what these be?" "And I answered, No, my lord." In passing we may note how true this is to human nature, and its native and often culpable ignorance of things divine; and how entirely out of harmony with merely human writings about holy men. Such writings are inclined to make "stained glass angels" of the prophets and saints. Not so the Bible; and the prophets are the freest of all to confess their limitations and ignorance in the presence of the angel of the Lord.

Once again the angel's answer, though brief and to the point, is more suggestive than categorical: "These are the two sons of oil that stand by the Lord of the whole earth."

"The Branch," "the Stone," is THE Anointed, "the Lord (*Adon*, Ruler, Judge, Owner, Master) of the whole earth." He is "Messiah the Prince" (Dan. ix. 25). "God anointed Jesus of Nazareth with the Holy Spirit and power; who went about doing good" (Acts x. 38). "The LORD (*Yahweh*) said unto my Lord (*Adon*), sit thou at my right hand until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies" (Psa. cx. 1, 2). Thus, said Jesus, "David calleth Christ 'Lord,' how is he then his son? And no man was able to answer him a word" (Matt. xxii. 41-46). In that day the nations are his inheritance and the uttermost parts of the earth his possession (Psa. ii. 8).

With him then are his "sons" (Psa. xlv. 16) whom he "makes princes in all the earth," they are "the children whom God hath given him" (Heb. ii. 13, 14; Isa. viii. 18). They are "sons of oil" because, as his "fellows" and under him, they are "anointed with the oil of gladness" (Heb. i. 9), partaking with him of the divine nature. They are "two," because God in Christ has made "of the twain"—Jew and Gentile—"circumcision and uncircumcision"—"one new man" (Eph. ii. 15). They are taken out of "two olive trees," the "good olive tree" of Israel and the "wild olive tree" of the Gentiles (Rom. xi.). They are "two olive branches" of "the Branch," and are together with him "the light of the world." In that glad day of "awakening" and rewarding of prophets and apostles (Rev. xi. 18) they "stand by the Lord of the whole earth" in glory, honour and immortality.

THE FLYING ROLL AND THE EPDAH.

Before the manifestation of "The Father's House," of which Zechariah had spoken in the fourth chapter of his book, there was to be manifested upon earth for a long time the House of the Thief, Liar and Perjurer, altogether leprous and cursed, and destined to be "consumed with the timber thereof and the stones thereof." And so the prophet in chapter five "turns" from the prospect of the Kingdom of God established upon earth to a retrospect of "the dark ages" that precede it. He was shown in the visions of "the flying roll" and of "the woman pressed in an ephah" that there should be a universal apostasy before "the end." The house of "Wickedness" was to be set up "in the land of Shinar" (Babylonia) where it should be "established upon her own base," and not upon God's "foundation," which is His "servant the BRANCH." "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

The roll was of great size: twenty cubits by ten cubits or two hundred square cubits in area, and was written on both sides. The apocalyptic scroll that "the Lamb" opened (Rev. v.) was similarly a specification of history and judgment of long time and great area, and was likewise written "within and on the back side," and contained great denunciations of "Babylon the Great." The only comparable measure that we can recall is the "thousand six hundred furlongs" (two hundred miles, about the length of the Holy Land) of the blood-stream from "the wine-press of the wrath of God" that is trodden "without the city" (Zion) in "the Lamb's" day of judgment (Rev. xiv.). This is by context associated with the fall of Babylon (verse 8); and in both Zechariah's and John's writings the Land and Nation of Israel versus Babylon is the theme.

In the vision of "the woman pressed in the ephah," or large measure, and "going forth" (from the land of Israel to "the land of Shinar"), the angel showed the prophet the fate of the Israelitish apostasy that was coming. He said of this ephah "This is *their* resemblance through all the earth" (or land). When Jesus came, and was rejected and crucified "by wicked hands," he denounced *them* in similar figure, saying "Fill ye up then *the measure of your fathers*" (Matt. xxiii. 32). And because of this he denounced Jerusalem and foretold a great *going forth* to captivity "until the times of the Gentiles be fulfilled" (Luke xxi. 24). When these times should be fulfilled he would return and gather together his elect, judge "the land of Shinar" ("Babylon the Great"), and establish the Kingdom of God in Israel. For further details readers should refer to *Eureka*, vol i., pp. 67-74.

THE FOUR CHARIOTS.

Once again the prophet "turns" from the vision of "the apostasy" to that of the theophany to come. He saw four chariots come out from between two mountains of brass, and upon asking the angel what these meant, was answered in these words: "These are the four spirits of the heavens which go forth from *standing before the Lord of all the earth.*" This answer at once connects them with the "four carpenters" who are to "cast out the horns of the Gentiles" (i. 21) and with "the two sons of oil that *stand by the Lord of the whole earth*" (iv. 14). They are said to "quiet the LORD's spirit" in the area of their operation, because his anger ceases in the destruction of the enemy and the setting up of the Kingdom of God (Isa. x. 25).

As to the two mountains of brass, nothing could be more lucid than the following words of Dr. Thomas: "Zechariah saw the four cherubic chariots going forth from between two mountains of brass. This metal connects these mountains or dominions with the brazen part of Nebuchadnezzar's image, the body and thighs; and with the *claws of brass* pertaining to the fourth beast; and the *band of iron and brass* around the stump of the Babylonian tree. The two mountains of brass and the two thighs of brass are identical, and represent the Greek element of the Great Mountain that is to become a plain before Zerubbabel, before the two Anointed Ones, before the four chariots and their horses—*before Israel and the saints.* In the days of the Maccabees the two mountains were the Greek Kingdom of Egypt and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. xi. the King of the South and the latter the King of the North" (*Eureka*, vol. i., p. 76).

And Dr. Thomas goes on to point out that in "the time of the end" a similar political situation will obtain between the Russo-Syrian Power of the North and the British-Egyptian Power of the South, between which, as of old, will be the Land of Israel, from which at that crisis will go forth the chariot of the cherubim.

In the Apocalypse the vision of the four horses of the Roman State (ch. vi.) is followed after a long interval of time by that of the Marriage of the Lamb (ch. xix.) and his subsequent going forth to war. In this last phase John, like Zechariah, had a vision of horses: "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall

rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God" (verses 11-15).

Here "the armies which were in heaven" correspond with Zechariah's "four spirits of the heavens," and their horsemanship accomplished the same end. They are then, like "the Lord of the whole earth," embodiments of "the Word of God," and under him "faithful and true" and invincible.

THE TEMPLE THRONE OF THE BRANCH.

In perfectly natural sequence to the vision of the four chariots is the vision of the Kingdom of God established by means of their conquests. The prophet was commanded to take an offering of gold and silver from "them of the captivity"—from Heldai, Tobijah and Jedaiah—and to make crowns thereof wherewith to crown Joshua the high priest. The names are significant: Heldai, Lasting; Tobijah, Good is Yah; Jedaiah, Known of Yah. These men of the Restoration were to provide the material for the crown of Joshua. Such men will presently be figuratively the material of the "crown" of Him who once was crowned with thorns in Jerusalem, his "beloved and longed for, his joy and crown" (Phil. iv. 1). "For what is our hope," says Paul to the Thessalonians (1st Thess. ii. 19), "what is our hope, or joy, or crown of rejoicing. Are not *even ye* in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

And so "Joshua the son of Josedech, the high priest," was crowned in this divinely commanded manner, and became a sign of the BRANCH, even Jesus, thus "crowned" "in the day of his espousals" (Song iii. 11; Isa. lxi. 10; Rev. xix. 11). For "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both . . . And they that are far off (Jew and Gentile—captive exiles of all Babylonia—restored from all countries and ages) shall come and build in the temple of the Lord, and ye shall know that the Lord of Hosts hath sent me unto you. And this shall come to pass if ye will diligently obey the voice of the Lord your God" (Zech. vi. 12-15).

In these last words we have the divine conditions of a participation in so sublime a theophany, "a partaking of the divine nature having escaped the corruption that is in the world through lust" (2 Pet. i. 4).

It might be noted that the Revised Version, in text and margin, throws rather more light upon the prophecy of Zech. vi. Helem (verse 14) appears to be a variant of Heldai of verse 10. And Hen (verse 14) is not a proper name (compare verse 10). The phrase should read "for the kindness (or grace) of the son of Zephaniah."

"THE CITY OF TRUTH."

Through Zechariah, in the days of the pre-adventual restoration, God continued to speak concerning the manifestations of God that were to be revealed in the city of Jerusalem. "The sufferings of Christ and the glory that should follow" (1 Pet. i. 11) were blended in the prophetic visions in a manner that was not intelligible to themselves, but that was explained in the later "prophets" of the New Testament ministry.

Thus, God said by Zechariah (ch. viii.), "I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called *a city of truth*; and the mountain of the Lord of Hosts the holy mountain." And there was added a picture of peace and prosperity. And also an expostulation and exhortation: "Thus saith the Lord of Hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts. Thus saith the Lord of Hosts, Behold I will save my people from the east country *and from the west country*; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people and I will be their God in truth and in righteousness."

The idea of a *theocracy* in Jerusalem in the midst of the Jews in "marvellous" still to "this people," and even the late Dr. Herzl solemnly recorded his belief that such a thing could not be. Whilst as for the Gentiles in general, it is the last thing they desire or believe. But "Jews inwardly" (Rom. ii. 28, 29), whether of Israel or of the Gentiles by natural descent, comfort themselves by the Word of God by the prophet. And they say to themselves and to one another, "The Lord indeed saved his people, or some of them, from 'the east country' in Zechariah's days, but not from the near and far 'west country.'" And the Lord did not *then* make Jerusalem "a city of truth," and his dwelling-place "in truth and righteousness," for even when "the glory of the Only Begotten of the Father" was afterwards revealed in the city in the person of Jesus in the days of his flesh, he said the religious leaders of the city were "liars" and "knew not God" (John viii. 54, 55). Obviously a still future theophany was in the divine purpose.

In view thereof what should the people do? "These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and *let none of you imagine evil in your hearts against his neighbour*; and love no false oath; for *all these are things that I hate*, saith the Lord." "Love the truth and peace" (verses 16-19).

Then at last Jerusalem, gathering in such a "family of God," should become the "CITY OF TRUTH" and famous among

all nations, for "Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (verse 23).

THE KING AND THE COVENANT.

Then the prophetic theme returns to "the sufferings of Christ," and in the ninth chapter we have the well-known prophecy of his riding into Jerusalem on an ass, a prophecy of which Jesus made the most elaborate and detailed provisions to fulfil (Matt. xxi.), and which he did fulfil. But even this was in the very next verse (Zech. ix. 10) associated with the day of his victory and "speaking peace to the nations."

But first "the blood of the everlasting covenant" must be shed (verse 11) and as a consequence he himself must rise "out of the pit wherein is no water" (of life), and then afterwards in "the day of Christ" his "prisoners of hope" must likewise come forth thence by his power who is "the Resurrection and the Life." Then the "raised up" sons of Zion, with Judah—"bow" and Ephraim—arrow, would deal with the sons of Greece, and be known among all nations as the saved of the Lord. "For the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

The expression "to-day" of Zech. ix. 12 reminds us of the apostolic argument in Heb. iii.-iv. and the call to daily exhortation and labour "while it is called To-day," while as yet "the sabbatism that remaineth" is unrevealed. "We see not yet indeed all things put under Jesus"; but we see Jesus "crowned with glory and honour, that he by the grace of God should taste death for every man" (Heb. ii. 8, 9).

That "day of Christ" was to be preceded by a day of judgment of which Christ afterwards himself spoke. "Mine anger was kindled against the shepherds, and I punished the goats, for the Lord of Hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle" (Zech. x. 3).

Jesus in Jerusalem rebuked the "hireling shepherds" and proclaimed himself "the good shepherd (that) giveth his life for the sheep" (John x. 11-17). And again, as "the KING," "when the Son of Man shall come in his glory," he pictured the judgment scene when he would separate the "blessed" from the "cursed." "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left" (Matt. xxv. 32). The "goats" here are by context the "cursed" who depart into "everlasting

punishment." "I punished the goats," said the spirit of God by Zechariah about five hundred years before Jesus thus spoke.

"But the righteous unto life eternal" (Matt. xxv. 46). Such was the "good shepherd's" teaching concerning their estate in that day. "I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD" (Zech. x. 12). They are then "in the NAME" in the highest sense, being "in God the Father and in our Lord Jesus Christ," by being "partakers of the divine nature, having escaped the corruption that is in the world by lust" (2 Pet. i. 4).

"BEAUTY AND BANDS."

"Thus saith the LORD my God, Feed the flock of the slaughter; whose possessors slay them and hold themselves not guilty; and they that sell them say, Blessed be the LORD for I am rich; and their own shepherds pity them not" (Zech. xi.).

From this it appears that God considered His people in the land of Israel as "sheep for the slaughter." More than this, He says (v. 6) that it should be so, and that He would "no more pity the land." But even so he would Himself feed "the flock of slaughter," even *the poor* of the flock. And here is introduced the typical matter of the "two staves," Beauty and Bands, as they are called in the A.V. and R.V.

It is well to notice that this is not the first time and place in which such a figure was employed by God through a prophet. Ezekiel, some hundred years or so before Zechariah, had spoken of God's feeding the flock by the "One Shepherd" (xxxiv. 23); and by the commandment of God had employed "two sticks," "joined together in his hand," to signify the ultimate unification of the nation—the divided houses of Judah and Ephraim—in the hands of that "One Shepherd," God's Servant, David (the Beloved) and his King and Prince over them for ever (xxxvii. 15-28).

But in Zechariah's prophecy, though the "two staves" are employed in symbol, there is rather the reverse action signified, in that both Beauty and Bands are "cut asunder," and there is destruction and scattering rather than unification. Yet all this is related to the final manifestation of the Name of God in Israel, that is the climax of Ezekiel's prophecies. There is a time for everything, and the spirit of God in Zechariah spoke of the sacrifice of Christ, and the long ages of apostasy that should prevail during Israel's downtreading, before Jerusalem should at last proclaim Jesus "the Blessed of the Lord."

"I took unto me two staves" (said the Lord by the prophet—v. 6), "the one I called Beauty, and the other I called Bands; and I fed the flock." The A.V. margin for Beauty "gives the alternative "Graciousness," and for "Bands," "Binders"; whilst the R.V. also gives "Binders" for "Bands," but no alternative for "Beauty." There are several different Hebrew

words represented in the English Bible by the word beauty, according as the beauty in question is merely visual or something more. The word here is *noam*, literally *pleasantness*, or, as the R.V. puts it, *graciousness*. Such was Jesus in the synagogue at Nazareth, when "all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke iv. 22).

The name of Ruth's mother-in-law, herself a Bethlehemite, and distant relation of Messiah, was from the same root, *Naomi* (literally my delight, or pleasantness); but in her bereavement she made a sad play upon the name, saying, "Call me not Naomi, call me Mara (Bitter), for the Almighty hath dealt very bitterly with me" (Ruth i. 2, 20). The Almighty dealt very bitterly with the shepherd's staff, *Noam* (Beauty), when it was "cut asunder," but the end will be "Graciousness" to and in "the Rod out of the stem of Jesse" (Isa. xi. 1).

The name of the other staff in the symbol is *Chobelim*, Bands or Binders, indicating a plurality of ligaments by which a body should hang together. Paul uses the figure with reference to the members of the body of Christ (Col. ii. 19). Some of these were separated by Judaising follies, "not holding the Head (Christ) from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." *Chobelim*, cords or bands, is a figure of God's care for Israel as a shepherd. "When Israel was a child, then I loved him, and called my son out of Egypt . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with *cords* of a man, with *bands* of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them" (Hos. xi. 1-4). Thus the Lord was their Shepherd, though they were ungrateful.

These considerations seem to indicate the true meaning of the symbolic staves Beauty and Bands—Christ and his disciples. If so, how are we to understand the prophecies of the cutting asunder of these, and the reasons for and consequences thereof? (Zech. xi. 10-14). "I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord."

It had been proclaimed in various ways that Messiah should be "cut off." He was the antitypical Isaac, in offering and in resurrection. "He was cut off out of the land of the living" (Isa. liii. 8). "After threescore and two weeks shall Messiah be cut off" (Dan. ix. 26). So said the angel Gabriel to Daniel. Thus far the cutting asunder of the shepherd's staff Beauty obviously corresponds to the cutting off of Messiah. But how was this related to the breaking of God's covenant which He had made with all the people?

The answer is that this purpose of God had also been proclaimed before in the prophets. Thus, Jeremiah xxxi. 31-34 : "Behold the days come saith the LORD that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant THEY BRAKE, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel : *After those days*, saith the Lord, I will put *my law* in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord; they shall all know me, from the least of them unto the greatest of them, saith the Lord; for *I will forgive their iniquity, and I will remember their sin no more.*"

When Jesus was "cut off" he said that the shedding of his blood was that of "the new covenant" (Matt. xxvi. 28; Mar. xiv. 24; Luke xxii. 21). And Paul prays that "the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant (may) make you (Hebrews) perfect in every good work to do his will" (Heb. xiii. 20). And in the same epistle, quoting the foregoing words of God by Jeremiah, he explains how God, finding fault with the old Mosaic covenant, so badly broken and despised by Israel, had given them JESUS as "the Mediator of a better covenant, established upon better promises," even of "eternal inheritance."

These things, however distasteful to "all the people," were nevertheless intelligible to, and acceptable to, "the poor of the flock that waited upon God." These were not the merely impecunious, for poverty *per se* is by no means a blessing. They were "the poor" to whom Jesus referred when he quoted Isa. lxi. 1 in the synagogue at Nazareth, with reference to himself. God had anointed him to "preach the gospel unto the poor" (Luke iv. 18). In the A.V. of the Old Testament the corresponding term is "meek," which gives the true idea. "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit and trembleth at my word" (Isa. lxvi. 2). It was of such that Jesus said, "Blessed be ye poor, for yours is the Kingdom of God" (Luke vi. 20).

Such did not stumble over Christ crucified, as did most of the Jews. The Old covenant was indeed broken, both by the people and (consequently) by God, but "the new covenant" remained, which promised "eternal inheritance." The Beautiful staff had indeed been "cut asunder," but "the Great Shepherd of the sheep" had been raised from the dead, and there had been proclaimed forgiveness of sins in his name, and eternal inheritance.

"THE THREE SHEPHERDS."

"And I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let them which are left eat every one the flesh of another" (Zech. xi. 8-10, R.V.).

The definite article (restored to the text by the translation of the R.V.) indicates the three bad shepherd *classes* rather than individuals; and the passage has been so understood from ancient times. Prophets, priests and kings, when good, were good shepherds of Israel; and David in a manner typically combined the three offices in his own person as did Jesus afterwards anti-typically. But when the prophets, priests and kings were corrupt and served Baal, God was "weary of them," even as they "loathed Him." The last crisis came when Jesus was "cut off." The divine programme decreed was, "to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and Prophet, and to anoint the Most Holy" (Dan. ix. 24). Jesus denounced Pharisees, Sadducees and Scribes as "hypocrites," and Herod Antipas as "that fox." Being God manifested in the flesh among them, he was "weary of them," and they "loathed him." In the crucifixion the whole antagonistic order was ritually abolished "in one month" (at the Passover). And the nation was divinely given over to famine spiritual and literal, till at last, in the fall of Jerusalem and the destruction of the Jewish State in A.D. 70, "biting and devouring" metaphorical gave place to a literal eating of the flesh of one another in the siege, as Moses had some fifteen hundred years before foretold (Deut. xxviii. 53), and, as Josephus testifies, did actually come to pass.

Then the spirit of God in the prophet foretells the cutting asunder of the staff "Beauty" (v. 10) as already referred to.

And in this connection comes in the very remarkable prophecy concerning Judas' betrayal of Jesus for thirty pieces of silver, and the casting of the price "to the potter in the house of the Lord" (verses 12-13). The price was the legal price of a manservant gored by an ox (Ex. xxi. 32). And the literal fulfilment of the prophecy is recorded in Matt. xxvii. 3-10, and is alluded to by Peter in Acts i. 15-20. "And I said unto *them*, If ye think good, give me my price" (Zech. xi. 12). "Then *one of the twelve* called Judas Iscariot went unto the chief priests and said unto *them*, What will ye give me? . . ." (Matt. xxvi. 14, 15). Judas, God's servant! (like Nebuchadnezzar His "servant") speaking "the word of God," though "the son of perdition, that the scripture might be fulfilled" (Jno. xvii. 12). Like Caiaphas "speaking not of himself" of the

"expedience" of the death of Jesus (Jno. xi. 47-52). How wonderful are the ways of the Spirit of God with mortals! Even with bad shepherds!

Here we may see the literal truth corresponding to, or should we not rather say *underlying*, the perversions current in Christendom's view of "the Devil" and his fall from heaven. Here was the "fall" of "a devil" from "heaven" in a sense. Jesus "ordained" twelve, one of whom was Judas. "Have not I chosen you twelve, and one of you is a devil?" (Jno. vi. 70). Judas thus "ordained" and "chosen" was a member of Christ, and *in the Name of God*. "I have manifested thy Name unto the men which thou gavest me out of the world Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled" (Jno. xvii. 6, 11, 12).

As to "heaven" in the case, Jesus said he "came down from heaven" to do the Father's will (Jno. vi. 38). He knew "that he was come from God, and went to God" (John xiii. 3). Even after his departure to God, disciples are said by Paul to "sit together in heavenly places in Christ Jesus" (Eph. ii. 6). How much more in his actual presence upon earth. And this Judas shared.

As to the "fall," Peter, on the day of Pentecost, emphasised the fact that Judas "was numbered with us, and had obtained part of this ministry" (Acts i. 17). And, quoting the words which the Holy Spirit spake before concerning him by the mouth of David (Psa. cix. 8), he said that a new and properly qualified "witness" must be elected to fill the place from which "Judas by transgression fell that he might go to his own place" (Acts i. 25). That "place" is indeed "hell" in the Bible sense. "Good were it for that man if he had never been born," said Jesus (Mar. xiv. 21). But even that dreadful verdict upon the betrayer did not consign him to everlasting torment, though it doubtless meant "second death."

The whole episode reminds one of the Lord's other saying, when "the seventy" (at once faithful shepherds, and "lambs"—Luke x. 3) returned with joy after a circuit, and reported the success of their mission:—"Lord, even the devils ('demons,' 'spirits') are subject unto us *through thy name*. And he said unto them, I beheld Satan as lightning fall from heaven" (verses 17-18). But their rejoicing was to be not so much this, as the fact that *their names were written in heaven*. Ultimately his Name triumphs over all the power of the Adversary (Rev. xx. 1-3); and all Devils, and Satans, and bad Shepherds who "loathe him" will be cut off. The fall of the Jewish State in A.D. 70 was but typical of that greater "breaking in pieces and

destruction " of all the kingdoms of men, which is now near, and has been proclaimed by the same Spirit of God in the prophets.

THE STAFF " BANDS."

" Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel " (Zech. xi. 14). It is to be remarked that the definite article is here found again (*hachobelim*, the cords, or bands), though neither the A.V. nor R.V. translate it in this place. We see the shepherd " Bands " or " Binders " at work in the preaching and healing of " the Twelve " and " the Seventy," in the name of Jesus, himself the binder up of the broken-hearted (Isa. lxi. 1; Luke iv. 18). It pointed to " the regeneration " when " the brotherhood between Judah and Israel " should become an accomplished fact in the hands of " the Prince of the House of David," the Measurer of Jerusalem, " after the glory," through whom " *many nations shall be joined to the Lord in that day* " (Zech. ii. 1, 8, 11). But this was in the far distant future, when the " two sticks " of Ezekiel's prophecy should be bound together, and by no means be " cut asunder."

What cutting and scattering was first to take place in fulfilment of this prophecy? The Lord's own appropriation of some other words of God by Zechariah seems to give us a clue. " All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad " (Matt. xxvi. 31; Zech. xii. 7). This was before the cutting out of " Judas, one of the twelve." Even before this there was a " breaking of the brotherhood," for Jesus personally was " Israel," the Prince with God among the sons of Jacob, which is the meaning of the name (Gen. xxxii. 28); and " Neither did his brethren believe in him " (John vii. 5). " And there was a division among the people because of him " (verse 43). And " the Jews agreed that if any man did confess that he was Christ he should be *put out of the synagogue* " (John ix. 22). " Many of the chief rulers believed on him, but because of the Pharisees did not confess him, lest they should be *put out of the synagogue* " (John xii. 42). And Jesus forewarned his disciples, saying, " They shall *put you out of the synagogues*; yea, the time cometh when whosoever killeth you will think that he doeth God service " (Jno. xvi. 2). Saul, having presided at the stoning of Stephen, " made havoc of the Church " (Acts viii. 8); but this " breaking of brotherhood " only turned out to the furtherance of the gospel, and Saul himself, in the mercy of God in Christ, presently became incorporated in " the Binders," and " a chosen vessel " of Christ. He could never forgive himself for the " havoc " he had made, though it was all in the purpose of God, that no flesh should boast.

And Jewry never forgave Paul his conversion ; the brotherhood was broken. He was against the "Judaisers" even among professing Christian disciples ; and they were against him as an alleged "subverter of the Law." And so it is to this day—there is division, the brotherhood is broken. Judah will not have Jesus ; but there is an "Israel of God" where the true spirit of "brotherhood" survives. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, even upon the Israel of God" (Gal. vi. 15, 16). "For he is not a Jew which is one outwardly ; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men, but of God" (Rom. ii. 28, 29).

"THE IDOL SHEPHERD."

"And the Lord said unto me, Take unto thee yet again the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the Land, which shall not visit those that be cut off, neither shall seek those that be scattered, nor heal that that is broken ; neither shall he feed that which is sound, but he shall eat the flesh of the fat, and shall tear their hoofs in pieces. Woe to the worthless (idol, A.V.) shepherd that leaveth the flock ! the sword shall be upon his arm, and upon his right eye : his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zech. xi. 15-17—R.V.).

When God "fed the flock" His "instruments" were the typical "staves," "Beauty and Bands." But after these were "cut asunder" a very different "instrument" was to arise in the earth—"a foolish shepherd," "a worthless (idol) shepherd," who would destroy the flock and himself be destroyed at last in fiery judgment.

A superficial English reader of the A.V. might be tempted to think that the phrase "*idol* shepherd" was a mere misprint for "idle shepherd," but it is not so ; and it is a remarkable fact that the chief "Shepherd" of Christendom has for ages posed as an "idol"—a sort of *sham theophany* upon earth. The radical idea of the word *eleel* is "nothingness," according to Gesenius, which agrees well with the apostolic reminder to the Corinthians : "We know that an idol is *nothing* in the world, and that there is none other God but One" (1 Cor. viii. 4). And according to this word of God by Zechariah there should arise a Shepherd who should not only be "foolish" and "worthless" but should actually pose as an "idol." Jerome, in the Vulgate, styles him in this 17th verse, "*O pastor et idolum*," whence we get our English "idol." Christ is the manifestation of "the Name of the Lord," and Pope is the counterfeit : "Our Lord God the Pope—" "The Holy Father"—the very phrase which Jesus

himself used in prayer to God. For an exposition of this feature of the case see *Eureka*, vol. iii., on Rev., ch. xiii.

The instructed in the prophets will know how the angel foretold to Daniel the prophet in the third year of Cyrus that the "Wilful King" of "the time of the end" should "exalt himself and magnify himself above every god" (Dan. xi. 36). And they will not hesitate to connect this Potentate with "the Man of Sin" of Paul's instruction to the Thessalonians (2 Thess. ii. 3). This "man" opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This "man's" fate, according to the apostle, is just such as the prophet foretold for the "idol shepherd": "The Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

The Lord himself in his last prophecy foretold the uprising of this "man" under the figures of "beast the of the sea," and "the beast of the earth" (Rev. xiii.). All the earth was to "worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (verse 8). The number of the beast is the number of a man; and his number is six hundred three score and six (verse 18), which Protestant expositors have long identified with the Latin Shepherd-Bishop of Christendom. The Apocalypse reveals the ultimate fall of himself and his city and system in the war with the Lamb that is coming (Rev. xvii., xviii.). The correspondence between the prophecies of Zechariah and of Jesus is striking and complete. It is the same spirit of God that is speaking in both cases; but the prophet, like Moses, was but "a servant," whereas JESUS is "the only begotten Son."

"The Lord hath made all things for himself: yea, even the wicked for the day of evil" (Prov. xvi. 4). Hence the Pope, like Judas, is a "son of perdition" who has his divinely appointed place and mission. "*I will raise up*" such a Shepherd, saith the Lord, but nobody need be "shepherded" by him unless they like. But, as Paul taught the Thessalonians, if men "receive not the love of the truth that they might be saved," God will "send them strong delusion that they should believe a lie" (2 Thess. ii. 10, 11). What better fate do such deserve?

Jesus warned the Jews that if men had not the love of God in them, and sought honour only of one another, they would reject God's "Shepherd," and be the victims of any impostor (John v. 43). And his words have received ample historical fulfilment. He referred to himself as "the good Shepherd," the proof of which was in the laying down of his life for the sheep (John x.) and receiving it again from God in resurrection from the dead. He was severe on "the hireling shepherd," whether as concerning contemporary manifestations in Israel, or that more conspicuous example afterwards to be revealed in Christen-

dom. He said, "All that ever came before me are thieves and robbers: but the sheep did not hear them" (verse 8). Neither will "the sheep" hear any that come after him that bring not his doctrine and practice. They know the day of judgment that is coming and they are content to wait for it. Before he was "cut off" he foretold a "day of vengeance" impending upon the Land and Nation of Israel; and it came within the life-time of the contemporary generation. Similarly he foretells a day of vengeance impending now, and it will as surely come. It is a time to exercise great discrimination between "shepherds" good and bad.

There are those who only see in this particular prophecy of Zechariah a vision of a personal Antichrist who is presently to arise and deceive the Jews in the land of Palestine, and meet with the fate here decreed. It is perhaps their Roman sympathy that leads such astray. Antichrist is hoary-headed already, and is not merely an individual presently to be revealed. Nor is the term to be restricted to an individual, any more than is the term "Pope" to be so restricted. Individuals die, but "the Pope" lives on, and is already over 1,260 years old. There are "many antichrists," said John even of his own time (1 Jno. ii. 18, 22); and the line of succession is not extinct yet.

No doubt the Pope will presently "burden himself" with Jerusalem and Jewish affairs, according to the next "burden of the word of the Lord for Israel" by the prophet Zechariah. But it will not be simply as an individual, but as The Chief Shepherd of Christendom that he will take this tremendous problem in hand. He would not dream of doing it if he really understood the true nature of the crisis that is coming. But when ever did a Pope do that? Look at Pius IX. decreeing his "Infallibility" and being immediately hurled from his throne! This was a kind of premonition of the "Woe" that remains to be revealed.

"JERUSALEM IN THE SIEGE."

The twelfth chapter of Zechariah is connected logically with the prophecy of the eleventh chapter concerning the Good Shepherd and the Idol Shepherd. The time element is subordinate to this. The prophetic phrase "In that day" (verses 3, 4, 6, 8, 9, 11, etc.) was always a puzzle to the prophets, and even to the angels (1 Pet. 10-12). But we are now (some two thousand four hundred years after this divine utterance) in "the time of the end" and the vision is becoming intelligible.

The set out of the text in the R.V. seems to be preferable to that of the A.V.

"The burden of the word of the LORD concerning Israel.

"Thus saith the LORD which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him: Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it

be in the siege against Jerusalem. And it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it" (verses 1-3, R.V.).

The plural, "peoples" = "nations," should be noted here, and the emphatic "shall be gathered" of the R.V. in place of "though they be gathered" of the A.V. The former is of course in harmony with the direct divine assurance of chapter xiv. 2.

What "Israel" is the subject of this "burden"? Apparently "the Israel of God" of the Pauline allusion in Gal. vi. 15, 16. Those who "walk in newness of life in Christ Jesus" are in this prophecy assured of ultimate victory and "comfort in Jerusalem" (Isa. lxvi. 10-14). The allusions of the spirit of God in the prophet to the creation of heaven and earth and of "the spirit of man within him" are in harmony with this. In these days there is much speculation as to the origin of sun, moon and stars, and "all the host of heaven"; and much and very profane speculation concerning human origins, "the spirit of man within him," and "man's fall upwards," as it has been described. Here is a challenge of God to "all peoples" concerning a land, a people and a city:—Look at Jerusalem! Watch Jerusalem! Be careful how you burden yourselves with Jerusalem! The Lord has a purpose here! And He will manifest himself as he did in ancient times, and "choose Jerusalem again" (ii. 12).

"The siege" is here mentioned as it were proleptically. It is particularly specified in ch. xiv. There have been many sieges of Jerusalem since Zechariah thus spoke, but in none of these have "all peoples," "all nations," gathered together against her. And in none of these attacks did the Lord make the city unto them such a "burdensome stone" as is here described. Proximately there was before her when Zechariah spoke the incursion of "the kingdom of the Greeks," the tyranny of Antiochus Epiphanes, and the heroic revolt of the Maccabees. And more remotely the utter overthrow by Rome in A.D. 70. But in these troubles, though the Maccabees were "holpen with a little help" (Dan. xi. 34), the Lord did not "fight against those nations" in the manner here described by Zechariah. Still less was that theophany revealed which is here his central theme.

In these days of scientific diabolism in preparing war, there is something supremely satisfactory in reading in these closing chapters of Zechariah's prophecy of God's determination to meet the antagonistic "peoples" on their own grounds of scattering destruction and pestilence broadcast. Those who have witnessed tropical hailstorms will know by direct experience what very short work the LORD can make of any number of airships and aeroplanes. And those who have respect to the record of His making Himself "an everlasting name" in the plagues of Egypt

(Isa. lxiii. 12, with Ex. vi. to xv.) will be prepared rightly to appreciate these prophecies of Zechariah.

"In that day, saith the LORD, I will smite every horse with astonishment and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in the LORD of hosts their God" (verses 4, 5).

There appears to be here a literal and metaphorical element. Literally a stampede of maddened cavalry is a terrible thing. Such a thing happened at the Exodus. "The waters (of the Red Sea) returned and covered the chariots and the horsemen, and all the host of Pharaoh" (Ex. xiv. 28). "The horse and his rider hath he thrown into the sea" (Ex. xv. 1). Metaphorically the horse is a symbol of the peoples themselves. "Judah is God's goodly horse in the battle" (Zech. x. 3); and this "horse" is here contrasted with the "horses" of "the peoples." These last are "blinded" by God in the last crisis, while Judah is at last enlightened.

The "Governors of Judah" in that day are Jesus and his brethren, made known at last as Joseph was made known to his brethren in Egypt. God had before spoken by Jeremiah saying of Israel, "Their nobles shall be of themselves, and their GOVERNOR shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord" (Jer. xxx. 21). He has long ago approached unto God according to this prophecy and that of the 110th Psalm. "In the latter days" he returns to Jerusalem according to his own promise (Matt. xxiii. 39) in the full majesty and strength of the divine nature.

These "governors" are "in that day" "like a pan of fire among wood and like a torch of fire among sheaves" ("in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"—2 Thess. i. 8). They "devour all the peoples round about . . . and Jerusalem shall be inhabited again in her own place even in Jerusalem" (verse 6).

"The LORD shall also save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah" (verse 7). When the prophet spoke, and for ages before then, Israel had been divided into the kingdoms of Judah and Ephraim, a division which took place in retribution for Solomon's apostasy in the days of Rehoboam his son. But, some hundred years before Zechariah, Ezekiel by the spirit had foretold the final reuniting of the kingdoms of Judah and Ephraim (ch. xxxvi.) in the hands of "ONE KING," even "David," God's Servant and "Prince for ever" among them. David himself was first made King in

Hebron where he reigned seven years (2 Sam. ii. 1), and then in Jerusalem, into which he brought the ark, and where he reigned thirty-three years (2 Sam. v., vi. ; 1 Kings ii. 11). Although so honoured by God, he "glorified not himself," but rejoiced in the Lord his God, even being despised by Michal Saul's daughter for the exuberance of his spirit. He had mourned over Saul, and did not at all rejoice over the disgrace and death of "the Lord's anointed." And he even rewarded with death the Amalekite messenger who had despatched Saul and brought his crown to David.

In all this there is an allegory of "the latter days" concerning "David their King." Vengeance there must be, but the final aim is redemption and unification—first "the whole house of Israel," and at last of the whole human family. One is touchingly reminded of the words of Jesus to the woman of Samaria, to whom he openly proclaimed himself the Messiah. "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John iv. 22, 23).

Dr. Thomas in *Eureka*, vol. iii., pp. 412, 652, has the following allusions to the prophecy in question. In the first place he is expounding Rev. xiv. 8. He says:—

"The 'day of vengeance' in which the Great Shepherd who is a priest upon his throne (Zech. vi. 13) punishes the goats is also 'the year of his redeemed' (Isa. lxiii. 4). He is the redeemer of the two classes of mankind; these are first, 'his brethren' whom he has taken out from the nations for his name (Acts xv. 14): and secondly, the many nations who shall be joined to him as his people (Zech. ii. 11). Of this second class are the twelve tribes of the house of Jacob. The nation of Israel is to be the firstborn, or chief son of the national family, being the beloved nation for the fathers' sake (Rom. xi. 28). The first class are redeemed from the earth, and stand with the Lamb on Mount Zion, and follow him in all his wars and enterprises 'whithersoever he goeth.' The redemption of the second class is the work of the Eternal Power through Christ and his brethren. 'He saves the tents of Judah first,' and strengthens Judah's house (Zech. xii. 7: x. 6, 7); and then saves the house of Joseph, or the ten tribes of the kingdom of Ephraim."

In the other place Rev. xix. is under review, and the "White Horse" of verse 11.

"A clue to the significance of the horse in this place (says Dr. Thomas) is found in Zech. x. 3 where the spirit saith, 'Mine anger was kindled against the shepherds (kings of the earth) and I punished the goats'; and the exposition given, showing how and when they were punished, is added in the words, 'for *Yahweh Tz'vaoth* hath visited his flock in the house of Judah, and hath made them his goodly horse in the battle. And they shall be as

mighty ones who tread down as in the mire of the streets in the battle; and they shall fight because Yahweh is with them, and shall be seen over them" (ch. ix. 14). The house of Judah will then be not only the horse to be ridden, but it will be made a *goodly* horse, before *Yahweh Tz'vaoth* will condescend to ride them in his wars. Zechariah tells us that "He will save the tents of Judah first" (xii. 7). He will save them from Gog, and he will save them from their sins, which is an essential part of his mission. When he hath delivered Jerusalem, 'The governors of Judah will say heartily, The inhabitants of Jerusalem shall be my strength in *Yahweh Tz'vaoth* the *Elohim* the 144,000' (ch. xii. 5). They will have looked upon him whom their ancestors pierced, and repented (verse 10); and so find access to the fountain opened to the inhabitants of Jerusalem for sin and for uncleanness (xiii. 1). Thus they will become nationally white, or '*goodly*,' by being 'washed in the blood of the Lamb' (Rev. vii. 14). They are by this process grafted into their own olive, and become fit for the master's use, as soldiers of the rank and file in the holy and righteous war."

"THE HOUSE OF DAVID AS GOD."

"In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble (R.V. marg. or, that stumbleth) among them at that day shall be *as David*; and the house of David shall be *as God*, as the angel of the Lord before them" (Zech. xii. 8). It is always to be remembered that David means Beloved, and that the name indicates, not only the son of Jesse, but his greater Son and "Lord" of whom he spoke by the spirit (Psa. cx. 1); Matt. xx. 44). Thus in Ezekiel's prophecy God's "One Shepherd" His "servant David" (ch. xxxiv. 23) is obviously the Lord Jesus Christ enthroned in Israel, the "One King," "David my Servant," "One Shepherd," "Prince for ever" of chapter xxxvii. For, as the angel Gabriel assured his mother before his birth, "The Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i. 32-33). David, the son of Jesse, though he stumbled, will at that day be "as David," as the Beloved, for the covenant of God with him was that his house and kingdom should be established *for ever* before him in the hands of the "Beloved Son of God" (2 Sam. vii. 12-16). "The inhabitant (of Jerusalem) shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24).

In that day the "house of David" which is "the Father's house of many abiding places" (John xiv. 2) will be "as God" (as *Elohim*) and "as the angel of the Lord before them." This was the promise of Jesus when he refuted the Sadducees, and referred to the promise of God in the theophany "at the bush." "They which shall be accounted worthy to obtain that world

and *the resurrection from the dead* (to the divine nature), neither marry nor are given in marriage. Neither can they die any more ; for they are *equal unto the angels* ; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the LORD the God (Elohim) of Abraham, and the God of Isaac and the God of Jacob " (Luke xx. 35-38). This is a future theophany by resurrection " in that day " when these men will be " as God " and declared to be sons of God with power, according to the spirit of holiness, by the resurrection from the dead as Jesus was (Rom. i. 4). They shall be " like him " and " see him as he is " having become " sons of God " in the highest sense (1 John iii. 2).

But in that day there are not only " gods " but " men "—not only immortals but mortals in " the house of David " and among " the inhabitants of Jerusalem. " Mortals and immortals have appeared together in the city in the service of God before now, and it will be so again. Mortals and immortals were concerned in the resurrection of the " pierced One " and it will be so again.

" I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon (unto) me (him) whom they have pierced ; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn " (verse 10).

The R.V. margin has here the note "According to some MSS., *him*." The parallelism seems to require this : " They shall look unto him . . .

" mourn for him,

" be in bitterness for him " ;

and the citation of the apostle John seems to require it : " Another scripture saith, They shall look on him whom they pierced " (John xix. 37). And the proclamation of Rev. i. 7 : " Every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him. Even so. Amen. " Bullinger tells us that " Western codices read ' Me, ' but the Eastern read ' him, ' with one early printed edition. " For our own part we believe " him " to be the true reading (the difference in the Hebrew is a single letter), but if ' Me ' be preferred it does not necessitate the enormity that some seem to discover in it, namely, that the Eternal Himself should be " pierced through. " The psalm that Jesus quoted in his last moments on the cross (Psa. xxii.) contains the allusion to which we believe the spirit of God in the later prophet refers : " They pierced my hands and my feet " (verse 16). And this agrees with the last words of David himself : " *The man that shall touch them* (the sons of Belial, the wicked) *must be filled with iron and the staff of a spear, and they shall be utterly burned with fire in the place* " (2 Sam. xxiii. 7). Here the A.V. " fenced "

and R.V. "armed" must obviously give place to the Heb. "filled," for it is said the wicked "cannot be taken with hands." And "the place" of the retributive "fire" is Jerusalem, "the hearth of fire" of Zechariah's prophecy, where anciently the wicked have been subjected to severe fiery judgments as in A.D. 70 by the Romans.

THE GREAT MOURNING IN JERUSALEM.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart" (verses 11-14).

The great mournings in Israel's history are those for "Israel" himself (Gen. 1. 2), for Moses, and for Josiah, which last is the subject of allusion here. Forty days were taken by the Egyptians for the embalming of Jacob (such was their care for the body) and then "the Egyptians mourned for him threescore and ten days." Then, by permission of Pharaoh, Joseph carried his father's body up from Egypt to the land of Canaan to the cave of Machpelah. "And there went up with him both chariots and horsemen, and it was a *very great company*. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-Mitzraim, which is beyond Jordan" (verses 9-11).

Atad means thorn-bush, and such abound round Jordan near Gilgal and Jericho. From which it would appear that the site of Abel-Mizraim was somewhere near where Joshua afterwards crossed the river with Israel. The description of Jacob's funeral procession will give some idea of what is involved in Zechariah's prophecy.

Moses was not embalmed. "The Lord buried him in a valley in the land of Moab; over against *Bethpeor*; but no man knoweth of his sepulchre unto this day." In this Jesus is "like" him. "And the children of Israel wept for Moses in the plain of Moab thirty days; so the days of weeping and mourning for Moses were ended" (Deut. xxxiv.).

Josiah was a good king in the house of David. His reign and reforms rejoiced the hearts of the righteous of the land. But he interfered unadvisedly with Pharaoh-Necho who was warring against Assyria, and was slain by him at Megiddo (2 Kings

xxiii. ; 2 Chron. xxxv.). So he was brought back dead from Armageddon to Jerusalem. "And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah ; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel ; and behold they are written in the Lamentations." "Our persecutors are swifter than the eagles of heaven : they pursued us upon the mountains, they laid wait for us in the wilderness, *the breath of our nostrils, the Anointed of the Lord*, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen" (Lam. iv. 19, 20). So spoke Jeremiah of Josiah.

But when hereafter in Jerusalem they "look upon him whom they have pierced and mourn for him" they will behold "the Way the Truth and the Life," a greater "Anointed of the Lord" than Jacob, Moses or Josiah ; and will be in the frame of mind of Joseph's brethren when they returned from Abel-Mizraim and sought his "forgiveness," and he wept over them (Gen. l. 14-17).

"Every family apart, and their wives apart." The phrase is challenging. In the first place it obviously connotes the presence of mortals with the immortals. And again it distinguishes sharply between the flesh and the spirit. The time of the manifestation of God, and of heart-stricken repentance and mourning for mortals, was "a time to be far from embracing" (Ecc. iii. 4, 5). At Sinai Moses sanctified the people and said, "Be ready against the third day : come not near a woman" (Ex. xix. 15). See also the incident of David and the shewbread (1 Sam. xxi. 4-6) and 1 Cor. vii. 5.

As to the mention of the names Nathan, Levi and Shimei. It is noted that these are all mentioned in the genealogy of Luke iii. Even so they challenge comparison—Nathan the son of David with Nathan the prophet. Is it so that the spirit of God in the prophet would convince us of the "putting away of sin" alike for the prophet and for the King, the accuser and the accused ? It would seem so. Simeon and Levi slew the circumcised Shechemites and troubled Jacob (Gen. xxxiv. 25). In his prophecy of "the last days," Jacob "cursed their anger" and divided them in Jacob and scattered them in Israel. And though Levi stood by Moses in the matter of the apostasy after the Golden Calf (Ex. xxxii.) he afterwards apostatized (Mal. ii.) and the priesthood with the Romans rejected and slew Messiah.

Shimei suggests the memory of the Benjamite who cursed David in the day of his flight from Jerusalem before Absalom (2 Sam. xvi.), and who came to his death under Solomon. Not that this is the person alluded to by Zechariah, but the idea in general seems to be the *universality* of the mourning : "All

kindreds of the earth shall wail because of him. Even so, Amen " (Rev. i. 7).

THE FOUNTAIN IN JERUSALEM.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1).

This is the sequel "in that day" to the universal mourning over the once "pierced" Son of David of whom the prophet had just been speaking. He is himself, in a sense, the "Fountain":—

"There is a Fountain filled with blood
Drawn from Immanuel's veins.
And sinners plunged beneath that flood
Lose all their guilty stains."

Whatever errors may be associated with the hymn, there is at least an element of truth in the words. God is the Fountain of Life: "With thee is the fountain of life: in thy light shall we see light" (Psa. xxxvi. 9). "My people have . . . forsaken ME the fountain of living waters" (Jer. ii. 13: xvii. 13). "This is the record, that God hath given to us eternal life, and *this life is in his Son*" (1 Jno. v. 11).

The prophecy of Zechariah here refers to the "water of separation and purification for sin" that was ordained by God in Israel in the wilderness (Num. xix.). It was made of the ashes of the red heifer "without spot or blemish, and upon which never came yoke." The blood was sprinkled before the tabernacle seven times, and the heifer being burned, the commandment ran thus:—"A man that is clean shall gather up the ashes of the heifer, and lay them up *without the camp in a clean place*, and it shall be kept for the congregation of the children of Israel for a *water of separation*: it is a purification for sin" (verse 9).

The apostolic application of this "shadow" ritual to Christ is found in Heb. ix. 13, 14: xiii. 10-11:—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned *without the camp*. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered *without the gate*. Let us go forth therefore unto him *without the camp*, bearing his reproach. For here we have no continuing city, but we seek one to come."

This was written about A.D. 60, when the house of David and the inhabitants of Jerusalem, in the national sense, having "pierced" "the Son of David" in side and hands and feet,

and having "killed the Prince of Life" (Acts iii. 15), the city and house of God were "left unto them desolate," and the "clean place" of purification for sin was only to be found "*without the camp*," as it is to this day. A few years after "Hebrews" was written, Jerusalem was destroyed by the Romans (A.D. 70), and the long "time of the Gentiles" has since prevailed.

When Jesus was in Jerusalem he had spoken of the "fountain." Because Israel of old refused "the waters of Shiloah that go softly" (Isa. viii. 6) God brought upon them "the waters of the river, strong and many, even the king of Assyria and all his glory," and they inundated Immanuel's Land. Thus the national "fountain" of Jerusalem (the pool of Siloam) was spoken of by the spirit of God figuratively concerning "the fountain of life." When Jesus healed the man who had been born blind (John ix.) he anointed his eyes with clay "and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore and washed and came seeing." This was "a work of God," "the Fountain of Life," and both Jesus and the healed blind man bore witness to the fact.

Again, in the feast of Tabernacles, and based upon the prophecy of Isa. viii. 6, the Jews had a custom of drawing water from the pool of Siloam and using it in the ritual celebrations of the feast. It was said concerning the rejoicings on these occasions that "He that never saw the rejoicing of drawing of water, never saw rejoicing in all his life." Jesus appears to have been much moved by this demonstration, for we read in John vii. 37-39, "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)"

But when Jesus was glorified, his prophecy was fulfilled in the apostolic inspired preaching of the gospel in his name; in which "the word of life" or "water of life" flowed forth as from the Jerusalem fountain, as "a water of separation, a purification for sin." How much more so "in that day," when he and they are back in Jerusalem in the divine nature, and holy waters go forth from the temple-throne of God for the healing of the Dead Sea of nations (Ezek. xlvii.).

"The doctrine of the Pharisees and of the Sadducees" (Matt. xvi. 1-12) could not co-exist in Jerusalem with the doctrine of Jesus, and so it will be hereafter. Hence it is natural to read, in connection with the opening of the Fountain in Jerusalem, that all rivalry will be "cut off":—

" And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered : also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live ; for thou speakest lies in the name of the Lord ; and his father and his mother that begat him shall thrust him through when he prophesieth " (verses 2, 3).

There is a direct reference here to the drastic law of Deut. xiii. 6-11, which in Israel of old was honoured so much more in the breach than in the observance. But " in that day " it is otherwise ; shame and terror seize upon the apostates in the presence of " THE PROPHET." The spirit of God in Zechariah gives a brief colloquy between Him and one of them, which has been very much misinterpreted. Thus we read :—

" It shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied ; neither shall they wear a rough garment to deceive ; but he shall say (*veahmar*), I am no prophet, I am an husbandman ; for man taught me to keep cattle from my youth. And he shall say (*veahmar*) unto HIM, What are these wounds in thine hands ? And HE shall say (*veahmar*), those with which I was wounded in the house of my friends " (verses 4-6).

The translations of the A.V. and R.V. are perfectly satisfactory, but the above indication of the identical Hebrew in the three cases may perhaps help in saving us from " confounding the Persons." It is *the true Prophet* who is the wounded one in the case, and who answers the ashamed and amazed false prophet in word and deed as Jesus answered unbelieving Thomas. There will be no mistaking " those wounds."

The singular episode in the days of Ahab and Ben-hadad (1 Kings xxi. 35-43) is not without its bearing upon this passage in Zechariah. Here is a smitten and wounded true prophet dramatically personifying the fate of Ahab for disobediently sparing the blasphemous Ben-hadad : " Thus saith the Lord, Because thou hast let go out of thine hand a man whom I appointed to utter destruction, therefore thy life shall go for his life and thy people for his people " (verse 42). It reminds us of Saul's sad end, when he had, with an oath of God, spared the witch of Endor. No such temporising will mar the career of the Wounded Prophet. " Their sorrows shall be multiplied that hasten after another god : their drink offerings of blood will I not offer, nor take up their names into my lips " (Psa. xvi. 4). This is the spirit of Christ in David.

Then the prophecy of Zechariah changes into a direct call of God to the sword to wound the Shepherd (verse 7) : " Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd and the

sheep shall be scattered and I will turn mine hand upon the little ones. "Jesus appropriated these words to himself on the night of his betrayal, and very soon afterwards received the "wounds in the house of his friends," as in lesser degree did the prophet who rebuked Ahab. It was "the word of the Lord" in both cases.

But though the Shepherd was to be smitten and the sheep scattered, a remnant, "a third part" was to be saved as by fire, and call upon the Name of the Lord. The prophets and apostles all bear testimony to this purpose of God and its out-working. The angel Gabriel, in Daniel's last vision, told the prophet that "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end" (Dan. xi. 35). "Many shall be purified and made white and tried" (xii. 10). And Peter speaks of the brethren as "You, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptations." (1 Pet. i. 5-7).

THE LAST SIEGE OF JERUSALEM.

The fourteenth chapter of Zechariah foretells the great theophany or "manifestation of the sons of God" (Rom. viii. 19) in the crisis of the last siege of Jerusalem. That is to say, the last *pre-millennial* siege of Jerusalem; for it is revealed (Rev. xx. 7-15) that there is a post-millennial siege of the city, after which death and *hades* are abolished altogether. For lack of proper discrimination, mistakes are often made in the exposition of this prophecy, and the pre-millennial and post-millennial crises are confounded. But in Zechariah's prophecy it will be perceived that mortal nations survive the judgment foretold; whereas in Revelation, after the crisis foretold, the new order has "no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth and fight *against* those nations as when he fought in the day of battle" (xiv. 1-3).

The spirit of God in the former prophets had foretold this day of the Lord. Isaiah had proclaimed the "day of vengeance" (xxxiv., lxiii.) and the travail of Zion in the day of "noise from the city," and the birth of "a nation in a day" (lxvi.). Jeremiah had seen the "bringing again of the captivity of Jacob's tents," the advent of the "nobles" with the "GOVERNOR," and had

been typically awakened " " to behold (xxx., xxxi.). Ezekiel saw, in the last crisis, the resurrection of the whole house of Israel, and the controversy of the Son of Man with Gog (xxxvii.-xxxix.). And he had heard the proclamation: "Behold it is come, and it is done, saith the Lord God; THIS IS THE DAY whereof I have spoken" (xxxix. 8). Joel spoke of the day of deliverance "in Mount Zion and in Jerusalem" (Rev. xvi. 14, 15) when "the Lord shall roar out of Zion" (Joel iii. 16). And the Lord Jesus revealed to John in Patmos, in connection with the prophecy of his second coming, that he would gather the kings of the earth to the "war of that great day of God Almighty."

In all Israel's past history there has been no day of the Lord like this. There have indeed been days of the Lord when he has gathered nations against Jerusalem to battle; but in these he has fought *with* those nations *against Jerusalem* because of her sins. This was so notably in the case of the Romans (A.D. 70). They were indeed, as Jesus said in parable, "the King's armies, destroying the murderers of his Son, and burning up their city" (Matt. xxii. 1-7). We cannot associate the crisis of Zech. xiv. with this, though some have done so. The Jewish interpretation, that connects the crisis with the fate of Gog as foretold by Ezekiel, is obviously so far correct. The Lord fights *against* these nations, "as when he fought in the day of battle."

The reference here is obviously to some very notable "day" in Israel's history. Two great crises stand out conspicuously as typical—the day of the Exodus from Egypt, and the day of Joshua's victory over the confederate kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon" (Josh. x.). It is no doubt to this latter crisis that the spirit of God in Zechariah points. For it is said, "There was no day like that before it or after it, that the Lord hearkened unto the voice of a man; *for the Lord fought for Israel*" (v. 14). The sun stood still, and the hailstones of the Lord slew more than Israel slew with the sword (compare Ezek. xxxviii. 23; Rev. xvi. 21).

THE MOUNT OF OLIVES CLEFT IN TWAIN.

"And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north and half of it toward the south" (v. 4).

The LORD's feet are the feet of Jesus. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. lii. 7). He has long ago stood upon this mountain and published peace in the proclamation of the gospel of the Kingdom

of God ; but he has never yet proclaimed the actual reign of Zion's God ! He will do this to the accompaniment of this earthquake long foretold. He has faith to remove mountains (1 Cor. xiii. 2). " If ye have faith as a grain of mustard seed, ye shall say to this mountain (Hermon, presumably), Remove hence to yonder place ; and it shall remove, and nothing shall be impossible unto you " (Matt. xvii. 20). He will, in effect, say that to the Mount of Olives. In the days of Noah " all the fountains of the great deep were broken up " (Gen. vi. 11). And in the days of Moses God by him proclaimed an earthquake that swallowed up the rebels in the camp of the LORD (Num. xvi.). These things were typical of Zechariah's " day of the Lord " in Jerusalem, when Jesus returns thither according to the promise of the angels when he departed from the Mount of Olives nineteen hundred years ago.

" And ye shall flee to (or by, R.V.) the valley of my mountains ; for the valley of the mountains shall reach unto Azal ; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah King of Judah : and the LORD my God shall come, and all the saints with thee " (v. 5).

There is no historical record of the earthquake in Uzziah's day, but it seems probable that it was a retributive divine visitation (in addition to his leprosy) for his pride and profanation of the temple (after the type of Korah, Dathan and Abiram) (2 Chron. xxvi. 16-21 ; Isa. vi. 4). Azal (Azel) is unidentified, and some even doubt whether it is a proper name at all. But there does not seem to be room for this last idea. It is a Benjamite proper name (1 Chron. viii. 37, 38) ; and Pusey tells us that " Cyril had heard of it as the name of a village at the extremity of the mountain." The position of Jerusalem is peculiar with relation to the tribes of Benjamin and Judah, being in the tribe of Benjamin. " The border came down to the end of the mountain that lieth before the valley of the son of Hinnom " (Josh. xviii. 16). It would seem that the new great valley will run eastward from somewhere about the present site of the pool of Siloam. Compare the very interesting large scale map of Jerusalem in *The Temple of Ezekiel's Prophecy*, p. 65 (third edition, 1921). Whether or not this suggestion be correct, there will be no doubt about the association of the " living waters " of Jerusalem in the future, with the work of Jesus in the past (John ix. 7 : vii. 37).

THE DAWN OF THE DAY OF CHRIST.

" And it shall come to pass in that day that the light shall not be with brightness and with gloom (clear nor dark—A.V.). But it shall be one day which is known unto the Lord ; not day and not night : but it shall come to pass that at eveningtide there shall be light " (v. 6, 7, R.V.)

" The stone which the builders refused has become the headstone of the corner. This is the Lord's doing ; it is marvellous

in our eyes. *This is the day which the Lord hath made* ; we will rejoice and be glad in it. Save now, I beseech thee, O LORD : O LORD I beseech thee now send prosperity. Blessed be he that cometh in the name of the Lord " (Psa. cxviii. 22-26).

We know how Jesus appropriated these words to himself (Matt. xxi. 42 ; Luke xiii. 35 : xix. 38). He spoke of the day of Christ when the Pharisees asked him when the Kingdom of God should come. He told them the Kingdom was among them if they could only see it, inasmuch as the Son of Man was among them with power divine. " And he said unto his disciples, The days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it. And they shall say unto you, See here ; or, see there : go not after them nor follow them. For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven ; so shall also the Son of Man be in his day. But first he must suffer many things " (Luke xvii. 22-25). He said that day would be associated with the gathering of the eagles to the carcasses of the enemies of Jerusalem (Matt. xxiv. 27, 28 ; Ezek. xxxix. 17 ; Rev. xix. 17-21). But he at that time declared that he knew not the time of the manifestation. " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only " (verse 36). It is " one day " " known to the Lord " ; and Zechariah speaks of the dawn thereof—" not day, and not night," but when night is just giving place to day. " The night is far spent, the day is at hand " (Rom. xiii. 12). " Evening-morning two thousand three hundred," said the angel Gabriel enigmatically to Daniel the prophet, " then shall the sanctuary be cleansed " (or justified) (Dan. viii. 14). This long " day " of Gentile domination is drawing to a close, and the Prince of Peace is about to proclaim " the day of vengeance " that he would not mention in the synagogue at Nazareth nineteen hundred years ago (Isa. lxi. 2 with Luke iv. 18, 19).

The translation of verse 6 presents some little difficulty, but the general meaning seems to be clear—the fading away of the sun moon and stars of the Gentile firmament before the rising of " Zion's light," which is " the glory of the Lord " (Isa. lx.). The symbolic language of " the sixth seal " (Rev. vi. 12-17), which describes the passing away of the Pagan Imperialism of Rome before " the wrath of the Lamb," is typically illustrative of the language of the prophets with regard to the future crisis. Thus Isaiah, speaking of the same time, says, " The moon shall be confounded and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously " (Isa. xxiv. 23). And Joel also says, " The sun and the moon shall be darkened ; and the stars shall withdraw their shining. The Lord shall roar out of Zion " (Joel iii. 15, 16). And the Lord Jesus himself reproduces these figures in his Mount Olivet prophecy of the end of the age (Matt. xxiv. 29).

Dr. Thomas in *Eureka* i., p. 64, adopting a "probable" reading of long ago, thinks that the passage (verse 6) refers to the suppression of the angelic brightness of the redeemed. He says:—

"This seems to be indicated in Zech. xiv. 5; there he says, 'Jehovah my Elohim, all the saints shall come with thee. And it shall be in that day there shall not be brightness, the splendid ones drawing in . . .'" From this we learn that the Eternal Spirit, or Jehovah and the saints will be in the midst of mankind in a period called 'time of the evening,' or Daniel's 'time of the end'; but that when here they will not therefore be in their brightness, after the example of Moses' face, and that of Jesus when transfigured."

It may be so, but, for our own part, we cannot glean this from the passage in question; but rather that the crisis in question is a transition time from the night of Gentile darkness to the full glory of the day of Christ—or, as we have said, The Dawn of the Day of Christ.

"LIVING WATERS."

"And it shall be in that day that living waters shall go from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. xiv. 8). For "former" and "hinder" the R.V. rightly puts "eastern" and "western," the reference being of course to the Dead Sea and the Mediterranean. The Hebraism indicated by the translation of the A.V. is a curious mark of antiquity, the place of the rising sun being at first the natural point of reference instead of the north (compare the "left hand" and "right hand" places of Samaria and Sodom with reference to Jerusalem, spoken of in Ezekiel xvi. 46).

It may be remarked that the present geographical conditions of Jerusalem give a clue to the right understanding of the prophecy so far as literal physical conditions are concerned. That is to say, Jerusalem is even now on the watershed, and half of its waters go down "the Brook Kidron" and Wady en Nar "toward the former sea"; and half of them down "the valley of Rephaim" joining the Wady es Surar or "Vale of Sorek," "toward the hinder sea." But these are at present comparatively scanty "waters," and by no means answer to the "living waters" of this and other prophecies.

The phrase "living waters" means literally a perennial unfailing source, as it is here said, "In summer and in winter shall it be." Metaphorically or "spiritually" it means the inexhaustible Source of eternal life, that is the Lord God Himself, as it is written, "My people have forsaken me the fountain of living waters" (Jer. ii. 13). "O Lord, the hope of Israel . . . they have forsaken the Lord, the fountain of living waters" (Jer. xvii. 13). "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake

he of the spirit " (John vii. 38, 39). " He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb " (Rev. xxii. 1).

But the literal and spiritual will co-exist in Jerusalem hereafter as they did when Jesus was there, and more so. The prophecy of Zechariah and the other prophecies combine the two things in a manner that is highly intelligible in the light of the truth concerning the Kingdom of God and the Name of Jesus Christ. It cannot be doubted that the literal is the proximate element to be looked for in the fulfilment of the prophecy, and that the " living waters " will be as literal as the earthquake that rends the Mount of Olives in twain and provides the perennial spring.

Both Joel and Ezekiel speak in similar language, particularly Ezekiel. Joel says : " All the rivers of Judah shall flow with waters, and a fountain shall *come forth of the house of the Lord* and shall water the valley of Shittim (*i.e.*, The Acacias, the valley of the Jordan, near the Dead Sea, Joel iii. 18, with Num. xxvi. 1 ; Josh. ii. 1 ; Mic. vi. 5). Ezekiel, in chapter xlvii., is very explicit, describing the wondrous copiousness of the waters which " issued out from under the threshold of the door of the house eastwards " and being himself three times " brought through the waters," which in the distance of four thousand cubits (or about a mile) became a river that the prophet could not pass over. As we have remarked elsewhere, the prophet's experiences were strongly suggestive of the Son of Man " coming by water " (the baptism of Jesus in Jordan), and that " washing of water by the word," of which the apostle says the church of Christ is the subject for sanctification unto himself (Eph. v. 26).

So the " living waters " of the new Jerusalem in their literal plenitude are first of all the divine provision for drinking, and the baptizing of " those that are left of all the nations," and the washing of the sacrifices ; and, secondarily, a ritual symbol of " the water of life " of which the Spirit invites men to partake freely (Rev. xxii. 17). And it goes without saying that they will provide an element of rare beauty in " the city of the Lord." " The glory of Lebanon shall come unto thee (O Zion), the fir tree, the pine tree and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious " (Isa. lx. 13). Incidentally it may be remarked here that the prophecy rightly understood disposes of the idea held by some that Jerusalem in the age to come will be a seaport. The city will be as it is at present on the height of the Land—" a city set upon a hill, that cannot be hid." It was almost like a flash of inspiration that caused the late Dr. Herzl to say in his *Jewish State* : " The Temple will be visible from long distances, for our faith it was that united us in old days." This is just what the prophets say, although Herzl utterly denied that " we shall end by having a theocracy " ! (*A Jewish State*, pp. 35-89).

A THEOCRACY.

But a Theocracy is exactly what the next words of the Spirit of God by Zechariah declares shall be: "The Lord shall be King over all the earth: in that day there shall be One Lord and his name one" (verse 9). And it is one of the griefs of the present situation that a Prince in Israel, such as Herzl undoubtedly was, could deny so divine and obvious a revelation. "O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the son of Beor, answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord" (Mic. vi. 5). Balak king of Moab was "sore afraid" of Israel, and "consulted" to get Israel "cursed" and destroyed. Balaam the son of Beor, "loving the wages of unrighteousness," desired to curse but was compelled to bless. And blessing he proclaimed a THEOCRACY in Israel: "God is not a man that he should lie He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a KING is among them At the due season (R.V.) it shall be said, What hath God wrought? Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat the prey, and drink the blood of the slain" (Num. xxiii. 19, 21, 24). And further Balaam "answered Balak": "I shall see HIM, but not now: I shall behold HIM but not nigh: there shall come a STAR out of Jacob, and a SCEPTRE shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (R.V., "break down all the sons of tumult," (Num. xxiv. 17). "Out of Jacob shall come HE *that shall have dominion*, and shall destroy him that remaineth of the city" (verse 19).

This "King" is "the LORD," that is the Lord Jesus Christ, the "STAR of Jacob" (Rev. xxii. 16), reigning by right divine, for, as the angel said to his mother, before his birth, "The Lord God shall give unto HIM the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i. 32, 33). This is "the gospel of the kingdom of God" which Jesus himself preached "as it is written in the prophets" (Mar. i. 2); but which the Jews and Christendom will never believe until it materializes before their astonished eyes.

JERUSALEM "LIFTED UP."

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's wine press. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem

shall be safely inhabited" (verses 10, 11). The Revised Version for turned "as a plain" puts "as the Arabah," and for "it" puts "she," throwing light on both ideas. "The Arabah" is the low plain of the Jordan valley where Moses gave his parting message to Israel as is recorded in the book of Deuteronomy (Deut. i. 1, R.V. marg.). And "she" is, of course, Jerusalem. And the general sense of the passage is obviously this—that Jerusalem in future, and as a result of the earthquake specified, will no longer be among the "mountains round about" her (Psa. cxxv. 2); but the country specified having been depressed "like the Arabah," and "the Mountain of the Lord's house, having been exalted above the hills" (Isa. ii. 2), "the Temple will be visible from long distances," as Herzl was moved to say, and, as he did *not* add, though it was written in the prophet, "all nations shall flow unto it."

Geba of verse 10 has been identified by the survey of the Palestine Exploration Fund with the village now called *Jeb'a* in Benjamin near Michmash, being five or six miles north of Jerusalem and a mile or two to the east of the road to Shechem. The name means "hill," and the site is nearly as high as Jerusalem itself. Rimmon means "Pomegranate," and there were several Rimmons in Palestine. That in question has been identified by the aforesaid survey with a ruin now called *Um er Rumamim* in the southern border of Judah, about fifteen miles south-west of Hebron, which again is higher than Jerusalem. Thus the idea before us is that of the depression "as the Arabah" of the whole central mountain range of the kingdom of Judah, with the exception of the immediate vicinity of Jerusalem—"the mountain of the Lord's house which shall be exalted above the hills" both literally and spiritually (Isa. ii. 2), so that "all nations shall flow unto it."

PLAGUE AND PANIC AMONG JERUSALEM'S ENEMIES.

One of the gruesome experiences of these latter days is new and weird diseases which seem particularly to be associated with the ghastly wars which are a sign of the times. But even these fall short of the living death denounced against the last enemies of Jerusalem: "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Added to this, a panic from the Lord "as in the day of Midian" (Judges vii. 22; Isa. ix. 4-6) seizes upon the assembled hosts, and Judah, like Gideon, has only to complete the pursuit and take the spoil (v. 14).

"THE REMNANT WERE AFFRIGHTED" (Rev. xi. 13).

This prophecy of the Apocalypse, which foretells the reaction that followed the sanguinary excesses of the Great French Revolution of 1789-1793, seems to be a true parallel to that of

Zech. xiv. 16. "It shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts and to keep the feast of tabernacles." This worship of a remnant in fear is a very fitting sequel to the terrible judgments proclaimed. The Feast of Tabernacles was reminiscent of the judgment of God upon Egypt and the redemption of Israel (Lev. xxiii. 43). It will be better appreciated when "the Lord is known by the judgment which he executeth" (Psa. ix. 16). "When thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. xxvi. 9).

The rebellious "who will not come up" are punished by the withholding of rain (verse 17). And Egypt, which is practically rainless, is punished with the plague. The result is the fear of the Lord and "Holiness to the Lord," the whole service of God in Jerusalem being sanctified according to the divine formula engraven upon the golden plate bound to Aaron's mitre, that the children of Israel and their holy gifts might be acceptable before the Lord (Ex. xxviii. 36-38).

"And in that day there shall be no more the Canaanite in the house of the Lord of hosts" (verse 21). The R.V. here has "a Canaanite," with a marginal note "or trafficker." It is not merely the secular enemies of Israel who are excluded from "the house of the Lord." It is more especially the ecclesiastical "Canaanites" whose "trafficking" or "merchandise" is so scathingly denounced in Rev. xviii. 11-19. Of old Israel spared and copied the Canaanites; and in the Christian era "Christendom" has copied the old paganism to such an extent that the spirit of God brands the whole system "Sodom, Egypt, Babylon" (Rev. xi. 8: xviii. 2), just as God by Isaiah addressed Israel in his day: "Ye rulers of Sodom—ye people of Gomorrah" (i. 10). Zechariah foretells the break-up of the old order and the "manifestation of the sons of God." "The Lord my God shall come and all the saints with thee."

CHAPTER IX.

MALACHI.

"THE burden of the word of the Lord by the hand of Malachi." So the last book of the Old Testament begins. "Malachi" means "My Messenger," and the Hebrew word *malachi* is so translated in chapter iii. 1: "Behold I will send *my messenger*." Hence some have read the opening of the prophecy impersonally, as describing only an office or agent, and some have supposed that Malachi was an angel. But although the prophet, "the priest" (ii. 7), John the Baptist, Elijah, and the Lord Jesus Christ himself, were all in a sense *malachim* or "angels" (messengers), there is no good reason for supposing that the prophet was an immortal or different from these other "holy men of God" in their days and generations. In chapter iii. 1 John the Baptist is indicated as "my messenger"; and in the same place the Lord (*Haadon*) is "the Messenger of the Covenant" whose way John was to "prepare."

The prophecy opens with an appeal from God to Israel concerning His "purpose according to election" (Rom. ix. 13). The times were evil. (It is thought that Malachi was contemporary with Nehemiah.) The priesthood was corrupt, and alien marriages and divorce were rife, yet there was the purpose of God in Israel, and it could not fail. The NAME of the Lord would be manifested in a faithful remnant whatever happened. This is the spirit of Malachi, and this is the spirit of Paul's argument concerning election when he quotes this prophecy in the Epistle to the Romans.

"I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness" (i. 2, 3). And the word of God goes on to say that though Edom (Esau) should build, God would throw down, which, as to the fulfilment of the word, is a matter of eyewitness to all those who, like the writer of these lines, have travelled through Edom in these latter days. "And your eyes shall see (continues the word), and ye shall say, The Lord will be magnified from the border of Israel" (verse 5).

This expression, "the border of Israel," is contrasted with "the border of wickedness, the people against whom the Lord hath indignation for ever," i.e., Edom (verse 4). Jacob and Esau, Rebecca's twin sons, whose characters were described by God before their birth (Gen. xxv. 23), stand respectively

for "wickedness" and righteousness, and this must be remembered when reading the prophecies concerning "Esau" and "Jacob." There is no caprice or injustice in God's "election." Esau was "hated" for what he had done, and *because* he had done it—see Ezek. xxv. 12; Joel iii. 19; Amos i. 11; Obad. 10-16. Malachi was, of course, written centuries after the birth of the twins, when "the determinate counsel and foreknowledge of God" had had that much outworking upon earth. Edom is now desolate, and will be so for ever; but Jacob is being exalted that the LORD may be "magnified."

GOD'S NAME AMONG THE GENTILES.

But "Jacob" in Malachi's day was only too much like "Esau." The character of their first father was not illustrated in his descendants. "The God of Abraham, Isaac and Jacob" would "wait that he might be gracious to them" (Isa. xxx. 18), and meanwhile the NAME would be magnified among the Gentiles east and west of Israel! "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand, for from the rising of the sun even unto the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts" (i. 10, 11).

When "the Messenger of the Covenant" sat tired upon Jacob's well (John iv.) he said as much to the woman of Samaria: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

A few years passed; "the Messenger of the Covenant" was slain, and the "everlasting covenant" confirmed in his blood. And "the God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii. 20). Thus the NAME OF GOD was revealed for the remission of sins, and the provision of an altar of incense and "a pure offering," as God had declared by Malachi. The "other sheep, not of this fold," of which Jesus had spoken (Jno. x. 15), soon included Samaritans, who, when "they believed Philip preaching the things concerning the Kingdom of God and the NAME OF JESUS CHRIST, were baptized both men and women" (Acts viii. 12).

And thus the Name of God began to be "great among the Gentiles," and soon by the ministration of Peter and Paul and the rest of the apostles, passed east and west of the land of Israel, "taking out a people for God's Name" (Acts xv. 14). "Though Israel be not yet gathered, JESUS is glorious

in the eyes of the LORD, and his God his strength" (Isa. xlix. 5, 6). And he has become "a light to the Gentiles."

LEVI AND THE CORRUPTED COVENANT.

A stern rebuke of the priesthood, and the divine threat of the abolition of their whole ritual, followed in the word of the Lord; and again there was an appeal to the divine history of the nation. "My covenant was with him (Levi) of life and peace," said God by the prophet; "and I gave them to him for the fear wherewith he feared before me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the LORD OF HOSTS. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD OF HOSTS" (ii. 5-8).

When Aaron made the golden calf and Moses returned from the Mount, "Moses stood in the gate of the camp and said, Who is on the LORD's side? And all the sons of Levi gathered themselves together unto him" (Ex. xxxii. 26). And they executed judgment upon the idolaters. When "Israel joined himself to Baal-Peor" by the vile counsel of Balaam (Num. xxv. 1-3), Phinehas "stood up and executed judgment" (Psa. cvi. 30). "Wherefore (said God to Moses) behold I give unto him my covenant of peace, and he shall have it and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God and made an atonement for the children of Israel" (verse 12). On the other hand, his namesake Phinehas the son of Eli of a later generation (1 Sam. i.) was exactly the opposite: "a son of Belial who knew not the Lord" (ii. 12). These things illustrate the allusions of God by the prophet, and the state of Israelitish society in the days of Malachi.

And then the prophet turns to speak in his own name as one of the offending people, and to denounce the judgments of God upon them less directly: "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers? . . . Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god" (verses 10, 11). Alien marriages were rife, as we read in Ezra and Nehemiah. Even the priests divorced their Israelitish wives and took heathen women. Yet, as Christ told his generation afterwards, God "made one" in Eden (Mal. ii. 15; Matt. xix. 4). And "the Lord the God of Israel saith that he hateth putting away" (verse 16). They tempted God as the Pharisees afterwards tempted Christ, and their whole service was an

unendurable weariness to the LORD (Mal. ii. 17; Isa. i. 13). They asked, but not in sincerity, "Where is the God of judgment?" not perceiving that the manifestation of the Name that was coming would be for their undoing and not for their benefit—"the day of his coming" would be a good thing for the righteous, but a day of "woe" and "darkness" to hypocritical worshippers in the house of God.

THE ADVENT OF THE MESSENGER OF THE COVENANT.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the LORD of hosts" (iii. 1). God the Father, John the Baptist, and the Lord Jesus Christ are here before us in the word of God. The Speaker is the Father by his spirit in the prophet. "I will send" is thus interpreted in the New Testament: "There was a man *sent from God*, whose name was John" (John i. 6). He was the "messenger" who was to prepare the way of God in the revelation of "the Lord" (*Haadon*), "the Son of David" whom Israel sought, even "the Messenger of the Covenant" in the higher sense of the Revelation of the name of Yahweh in Israel. Isaiah had spoken before of John (ch. xl.) as "the voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." And John the Baptist declared himself to be that "voice," and the Father attested it by visible sign and audible voice (Matt. iii.; Mar. i. 1-11; Lu. iii.; John i. 19-34).

Though the time, place and circumstances of the manifestation of the Name of the Father in Jesus Christ were all revealed in the prophets, there was a sense in which he nevertheless came "suddenly" to his temple and took unawares both priests and people alike. The angel Gabriel had particularly revealed to the prophet Daniel the time (Dan. ix.). The prophet Micah had particularly specified the place (Bethlehem—Mic. v.; Matt. ii.); and Isaiah (liii.) had likewise foretold many of the circumstances; yet his coming was a surprise that no one could abide! And it will be so again; for it is evident, from the peculiar structure of this prophecy, that the first and second advents of the Lord Jesus Christ are both here referred to. For instance, it is said, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (verse 4). This was certainly not the case in Judah and Jerusalem as the result of the ministrations of John the Baptist and the Lord Jesus Christ in the Land nineteen hundred years ago; for, as Jesus foretold, the temple was "left unto them desolate," and he himself has become invisible for ages. It will be after his second coming and "judging and refining" that this prophecy will be finally fulfilled.

Yet, though the people were almost universally irresponsible, there was a sense in which he "refined and judged" even in the days of his flesh. "His fan is in his hand," said John (Matt. iii. 12), he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." He began the process in his calling of the disciples and in his controversies with priests and people which ended with his death. In the sermon on the Mount "he taught them as one having authority, and not as the scribes"; and he looked forward to his day of judgment when he would "purge" the situation by accepting or rejecting men respectively, on the principle of whether or not they had heard his sayings and done them.

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." An illustration of this, even in the days of his flesh, is found in the incident of the woman taken in adultery (John viii.). He had "come into the temple" and was teaching the people, when the Scribes and Pharisees intruded upon him the case of the woman, seeking only to place him on the horns of a dilemma—opposition to Moses in the strict letter of the law, or, on the other hand, opposition to the Roman law and the popular view which was very lax. They regarded themselves as the true teachers of the people—the lights of the nation—and Jesus as an interloper whose claims to the Messiahship they resisted and would put to the test. "Moses commanded us that such should be stoned; but what sayest thou?"

"But Jesus stooped down and wrote upon the ground." Speculation has suggested that he wrote what Malachi had written: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers and against those that oppress the hireling in his wages" . . . But this is only speculation. "When they continued asking, he said, He that is without sin among you, let him first cast a stone at her." Of course, he was the only sinless person present. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone and the woman standing in the midst."

Moses was upheld, and yet the woman, standing in the presence of "the Prophet" like unto Moses, was not stoned. "Hath no man condemned thee?" he said. "No man, Lord," was the answer. "Neither do I condemn thee, go and sin no more." Here was "convicting" and "pardoning" of an extraordinary type. "The LORD hath put away thy sin, thou shalt not die," said Nathan to David (2 Sam. xii. 13). Only the LORD could say so, and so it was with Jesus and the woman. He spoke "God's words" (John viii. 47), and this incident

was immediately followed by the controversy in which he challenged the Jews to the effect that HE was "the light of the world" and the true Judge of mankind, to whom the Father had committed all judgment.

It is said that this incident of the woman taken in adultery has rather a doubtful place in the text of John's gospel. For our part we do not doubt it at all, but can easily understand a desire to suppress it. But the incident is the logical basis of the whole controversy in the rest of the chapter. Take away the incident and the whole controversy is "in the air," without *motif*. For instance, the incident happened "in the temple" (verse 2); and the controversy took place "in the temple" (verse 20). "The scribes and Pharisees" brought the woman (verse 3). These are the "they" and "them" of the controversy, which pronouns have otherwise no antecedents in the case. His "convicting" of the critics (verse 9) is obviously connected with the challenging question of verse 46, "Which of *you* convicteth ME of sin"? And their attempt to judge him and convict him of disloyalty to "Moses" is as obviously connected with his solemn words in verse 26, "I have many things to say and to judge of *you*." In all this "the Messenger of the Covenant," though "compassed with infirmity," was nevertheless even then "like a refiner's fire and fullers' soap."

But hereafter he himself says he will "suddenly come to his temple." "They shall see the Son of Man coming in the clouds with great power and glory . . . watch ye therefore . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mar. xiii. 26-37). "I will come quickly" (Rev. ii. 5, 16; iii. 11); "Behold I come quickly" (Rev. xxii. 7, 12, 20). It is always the unexpected that happens. Angels' visits have broken the silence between God and man many times, but always "suddenly," though men have "sought the Lord." The "dry ground" of Israel and the darkness of the people seemed to hold no promise of the uprising of the "tender plant" of God, and the coming of "the Light of the World." Yet he came suddenly. So in "Christendom" hereafter. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh" (1 Thess. v. 2-3).

But just as in Israel there was "a very small remnant" (Isa. i. 9), so Paul says some will not be "in darkness" but will be found waiting and watching for Christ in the way of God's judgments. This is why "the sons of Jacob are not consumed" (Mal. iii. 6). Jesus said that the days of vengeance were shortened "for the elect's sake," otherwise no flesh should be saved. Mal. iii. concludes with the condemnation of the "whole nation" for robbing God, and the appeal for obedience with the promise of blessing. Then, "All nations shall call you blessed, for ye shall be a delightful land, saith the LORD

of hosts." But this will never be till the "sunrise" of the second advent of "the Messenger of the Covenant."

Meanwhile, the prophecy contemplates the continued existence of the "very small remnant":—"Then they that feared the LORD spake often one to another: and the LORD hearkened and heard, and a *book of remembrance* was written before him for them that feared the LORD, and that thought upon his Name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Sepher zikkaron, "a Book of Remembrance" is the motto of *The Jewish Chronicle*, which thus week by week continually brings the prophet's words before us. Of course, it is but a figure of speech. The Almighty, unlike men, does not need "a paper memory." Yet it has pleased Him so to speak for His children's sake. Thus the angel, speaking of the same crisis as Malachi, said to Daniel, "At that time thy people shall be delivered, everyone that shall be found written in the book" (Dan. xii. 1). And the prophet was graciously assured that his own name would be found "written" therein. Thus the members of Christ are all written in "the Lamb's book of life," though as yet none of them be resurrected or "changed" (Psa. cxxxix. 16; Rev. xxi. 27). They are enrolled by baptism, but they may be "struck off the roll" for bad behaviour. But the Lord "will not blot out the name" of a saint of ever so bad an ecclesia if he himself individually does but obey and "overcome" (Rev. iii. 5). But none of the enrolled for the Name of God must join in the worship of the unwritten (Rev. xiii. 8). There is confusion here, for "Christendom" is not what it professes to be, and seems to some to be. Accordingly it is assumed by the spirit of God in Malachi, that perfect "discernment" between the "written" and the "unwritten"—"between the righteous and the wicked"—is not at present possible.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (iii. 18). For the day of judgment will declare it in the destruction of the wicked. "But unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and gambol as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do make, saith the LORD of hosts" (R.V.). The Lord Jesus Christ adapted his "parable of the tares of the field" to this prophecy (Matt. xiii. 24-30; 36-43). Expounding this to his disciples at their request, he concluded by saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father." That is after the "angel reapers" have burned up the "tares, the wicked" in "the end of this age."

And the word of God by Malachi concludes with an exhortation and a promise. The exhortation is :—

“Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” God will remember them that remember Him. The emphasis here is upon the divinity of “the law of Moses.” It is not “of Moses” as the author, but as the “Mediator.” God is the author : “I commanded.” Moses himself is always emphatic as to this, especially in his last rehearsal in the book of Deuteronomy ; and it is one of the things that is always to be maintained as against the “modernism” which is always tending to the exclusion of God from the matter, and the attributing of all to “Hebrew genius.”

The final promise is :—

“Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth (land) with a curse.”

From that day to this the coming of Elijah has been looked for. What is the truth concerning the matter in relation to both the Jewish and Christian views ? First of all, Elijah was taken up to heaven without dying, in the midst of his work in apostate Israel (2 Kings ii.). Next we are taught, both by the angel Gabriel and the Lord Jesus Christ, that John the Baptist was in some way “Elijah” in his day and generation, though he was certainly not the prophet who was contemporary with Ahab. Thus Gabriel said to Zechariah in foretelling the birth of John :—“He shall be great in the sight of the Lord . . . and many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord” (Luke i. 15-17).

In this we have somewhat of an angelic exposition of Mal. iii. 1 : iv. 5-6. Mark begins his gospel with a similar reference to John’s mission (Mar. i. 2). Afterwards, when John sent to enquire of Jesus whether he was indeed the Coming One (Lu. vii. 19-30), Jesus himself bore testimony to his greatness as being “more than a prophet,” even *Malachi*, “my messenger,” though the least of the immortals in the kingdom of God should in that respect be “greater than he.” In Matthew’s account we are told that it was when John was “in prison” that he sent to Jesus, and that Jesus added, “If ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear” (Matt. xi. 14-15).

To “hear” rightly we must co-ordinate this with Gabriel’s saying, and not suppose that either Gabriel or Jesus meant that John was the prophet contemporary with Ahab. Once

again, on the Mount of Transfiguration, Elijah appeared with Moses talking with Jesus "of his decease which he should accomplish at Jerusalem" (Matt. xvii.; Lu. ix.). On this occasion the disciples were puzzled and asked, "Why then say the scribes that Elias must first come?" (Matt. xvii. 10). "And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." But John the Baptist, recently beheaded by Herod, was not the person they had just seen talking with Moses and Jesus. The saying of Jesus remains—"Elias truly shall first come and restore all things."

And so Jew and Christian to this day look for the coming of "Elijah the prophet." The cup of wine in the Passover service is so far a memorial of God in Israel. The man who nearly three thousand years ago was "very jealous for the LORD God of hosts" will have much to say to Israel and to the Tyrians on his return. He will himself be a kind of theophany or manifestation of God of an extraordinary type. His destruction of the prophets of Baal was in itself a type of the judgments of "the great and dreadful day of the Lord" which is coming upon "this present evil world."

CHAPTER X.

THE NEW TESTAMENT: "EMMANUEL, WHICH BEING
INTERPRETED IS GOD WITH US."

IN the New Testament, Theophany advances from promise to fulfilment; and the divine formula, "I will be who I will be," gives place to the declaration on Jordan's banks: "This is my Beloved Son in whom I am well pleased" (Matt. iii. 17). Here is "Emmanuel, which being interpreted is God with us" (i. 23). Here is the revelation of the Father in Jesus Christ, and the promise by the Son that if he go away he will return and gather all unto himself (John xiv. 3).

Having gone away, the fulfilment of this his promise becomes the "one hope" of his disciples, and "the earnest expectation of (the new) creation waiteth for the manifestation of the sons of God" (Rom. viii. 19). And the New Testament closes with the vision of "the tabernacle of God with men" in the age when sin and death are finally abolished, and the earth made a fitting house of glory for God who created it.

In the four gospels we have the Lord's own doctrine of Theophany—his relation to the Father who begat him, and to those "many sons" whom he is "bringing unto glory" (Heb. ii. 10). In this apostolic allusion it is said that "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." It would seem indeed that this is the Father's purpose with all His "sons," for even the *elohim* admitted knowledge of good and evil when sentence was pronounced upon our first parents: "The LORD God said, Behold the man is become *as one of us* to know good and evil" (Gen. iii. 22). Probation before exaltation would appear to be the law of God's universe; and the generalization is very beautiful. But whether or not this be so with other worlds, it is certainly so with this world, for it is revealed and practically manifested that the Father's name has been and is to be manifested upon earth in sons who have "known good and evil," both in the sense of perceiving good and evil and choosing the good, and of enduring the evil and receiving the good for ever. This is the teaching of Jesus in the gospels.

Matthew and Luke tell us how he is first "Son of God" by begetting, according to the terms of God's covenant with "his father David": "*I will be his Father, and he shall be my Son*" (2 Sam. vii. 14). Not, *I am* his Father and he *is* my Son. The "pre-existence" in the case is not the "Son," but the Father and the Holy Spirit. This is the explanation reported by both Matthew and Luke as having been given by the angel both to Mary and Joseph (Matt. i. 20, 21; Luke i. 26-35). And the Lord's "hard sayings" must be interpreted in harmony therewith. Joseph repudiated paternity in the case, and God acknowledged it. Where then are those who deny the virgin birth of Christ? Many seem to think that if they could only get rid of the opening chapters of Matthew and Luke the doctrine would be eliminated from the Bible. But this is not so; and it may be well here to cite one or two reasons why it is not so.

At the beginning, when sin had entered the world, the promise of God was that the seed of the woman should bruise the serpent's head (Gen. iii. 15). This pointed to Christ the Son of "the handmaid of the Lord" (Psa. lxxxvi. 16: cxvi. 16; Lu. i. 38) "made of a woman" (Gal. iv. 4). So that though "the woman thou gavest me" was blamed by the man for the provocation of sin and sentence of death (Gen. iii. 12), in the providence of God "she shall be saved through the childbearing" (1 Tim. ii. 15, R.V.) "*if they continue in faith and love and sanctification with sobriety*" (compare verses 9, 10).

"In Isaac shall thy seed be called. That is (says Paul, Rom. ix. 8), they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise. At this time will

I come and SARAH shall have a son." But Abraham was a hundred years old and Sarah ninety, and "the word of promise" was so incredible that both laughed at the idea. But in due course Isaac (Laughter) was born, "thine only son," as God said to Abraham (Gen. xxii. 2), "born after the Spirit," as Paul says (Gal. iv. 29); only in this case the spirit of God did not eliminate human fatherhood. Yet Isaac was "a son of God" in a sense only a little less miraculous than Jesus, and thus it was truly said by God of Israel to Pharaoh, by Moses: "Israel is my son, even my first born" (Ex. iv. 22). Whence no Jew ought to object that God could not have a son like Jesus.

Jesus is the antitypical "altar" (Heb. xiii. 10) by whom believers "offer the sacrifice of praise continually" (verse 15). In the giving of the law from Sinai God said, "An altar of earth shalt thou make unto me . . . and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Ex. xx. 24-26).

In harmony with this divine purpose, that the Jesus-altar was to be of divine and not of human production, is the prophetic vision of "the Stone of Israel" (Gen. xlix. 24), of whom Joseph was so striking a type, as appears in Jacob's prophecy of "the last days." Both Joseph's and Jesus' "hands were made strong by the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel." Nebuchadnezzar in his dream saw that this strong Shepherd-Stone of Israel was "cut out of the mountain without hands," that is, was the work of "the God of heaven," and that it broke in pieces all the kingdoms of men to make way for the kingdom of heaven (Dan. ii. 34, 35, 44, 45).

Isaiah, giving the Lord's "sign to the house of David," of the everlasting stability of his throne and kingdom, and the cutting off of "abhorred" and hostile "kings," said, "Behold the virgin shalt conceive and bear a son, and shall call his name Immanuel" (Isa. vii. 14, R.V., marg.), a prophecy which the angel Gabriel says is fulfilled in the birth of Jesus the Saviour, the heir to "the throne of his father David" (Matt. i. 21-23; Lu. i. 31-35). Here the divine reference is to "the handmaid of the Lord" of the earliest promise in Genesis, and of the allusions of the psalms. "This is the heir, come, let us kill him, and let us seize on his inheritance." Such is the saying that Jesus puts into the mouths of the "wicked husbandmen" in "the vineyard of the Lord of hosts, the house of Israel" (Isa. v. 7; Matt. xxi. 33-34). It was in this connection that he asked the chief priests and elders, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: *this is the Lord's doing*, and it is marvellous in our eyes?"

In the vision of Zechariah, of Joshua the high priest standing before the angel of the Lord and the Adversary at his right hand

to resist him (Zech. iii.), God said, "Behold I will bring forth my servant the BRANCH. For behold the Stone that I have laid before Joshua; upon one stone seven eyes; behold *I will engrave the graving thereof saith the Lord of Hosts* and I will remove the iniquity of that land in one day." The "seven eyes" are explained to be "the eyes of the Lord which run to and fro through the whole earth" (iv. 10); and the symbolism is reproduced in the Apocalyptic vision of the likeness of the Son of Man and the redeemed (Rev. i. 13, 14: iv. 6-8: v. 8, 9). This is in harmony with Nebuchadnezzar's vision of "the Stone," and Daniel's interpretation thereof. And all these visions and revelations of the Lord indicate a higher than human paternity for the Son of God, although at the same time he is "Son of David," as Israel rightly perceived in the days of the ministrations of Jesus in the flesh.

It is noteworthy also that Jesus emphasises the fact that he is "the Son of Man." Throughout the gospels he speaks of himself under this title. In the Old Testament the prophet Ezekiel is particularly his "sign" in this respect, being addressed by God, by the phrase "Son of Man," throughout his prophecies. The very name Ezekiel (Whom God Strengthens) suggests the Son of Man whom God made strong for himself (Psa. lxxx. 17); and the words and work of the prophet throughout his career are strikingly typical of those of Jesus. He eats and speaks the word of God (ch. iii.); he represents the siege of Jerusalem and bears the iniquity of the house of Israel (iv.). The glory of the Lord departs from the Mount of Olives (xi.) and later returns thither (xliii.), the prophet at last being a constituent thereof. He contends with the priests and prophets (xiii.) and causes Jerusalem to know her abominations (xvi.). He proclaims the overturning of the kingdom (xxi.) and judges the bloody city for her sins (xxii.). He proclaims the final resurrection of the whole house of Israel (xxxvii.) contends with Gog (xxxviii., xxxix.) and establishes the Temple-throne of Yahweh in Jerusalem. All this is involved in the claims of Jesus, and his frequent use of the expression "Son of Man."

THE GOSPELS: THE TESTIMONY OF JESUS CONCERNING HIMSELF.

"What think ye of Christ? Whose son is he?" Such was Jesus' own question propounded to the Jews after one of his encounters with Pharisees and Sadducees. They answered, rightly so far, that he is "The Son of David" (Matt. xxii. 42). But if David himself call him "Lord," said Jesus, quoting the hundred and tenth Psalm, "how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

From this place alone then it is quite obvious that although Jesus emphatically and often proclaimed himself to be "the Son of Man," he as emphatically claimed to be "Son of God"

as well, according to the terms of the "everlasting covenant" (2 Sam. vii. 14 : xxiii. 5) which were, of course, perfectly well known to his fellow-countrymen though they were not fully understood.

But "first that which is natural" (1 Cor. xv. 46). We must not make him first a co-equal and co-eternal "Son" with the Father after the manner of Trinitarian theology. He was "the Word made flesh." The "pre-existence" in the case was "the word," "the spirit of Christ," which was in the prophets. The "flesh" was the Son. This is the testimony of God, of the angel Gabriel, and of the Lord Jesus himself, and we cannot overthrow it. "I will be his Father; he shall be my Son" (2 Sam. vii. 14). "That holy thing which shall be born of thee (Mary) shall be called the Son of God" (Luke i. 35). "The bread that I will give is my flesh which I will give for the life of the world" (John vi. 51). "It is I myself" (Luke xxiv. 39). "I am that bread of life" (John vi. 48).

So it must first of all be emphasised that he is "flesh." This is done in the gospels. Like John the Baptist, he is circumcised the eighth day, and named JESUS, being "so named of the angel before he was conceived in the womb" (Luke ii. 21 : i. 59-63). Then, being flesh though sinless, he is baptized, notwithstanding the objections of John (Matt. ii. 13-17); thus "fulfilling all righteousness." And being sinless, he is immediately attested by the voice from heaven: "This is my beloved Son in whom I am well pleased."

Then he is tempted of the devil: "If thou be the Son of God," do thus and so (Matt. iv.; Luke iv.). But *being the Son of God* he was the embodiment of "the Word," and with this he met the word of the devil, even though in one case it was itself the wrested word of God! "*It is written*, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "*It is written*, Thou shalt not tempt the Lord thy God." "*It is written*, Thou shalt worship the Lord thy God, and him only shalt thou serve." And thus were "the lust of the flesh, and the lust of the eyes, and the pride of life," which are "all that is in the world," overcome. But such things could not have happened were he not really "flesh," really "Son of Man" like the rest of us; but, unlike the rest of us, directly begotten by God, "the Son of Man made strong by and for the Father" "for the life of the world."

After this victory over the flesh, "Jesus returned in the power of the Spirit unto Galilee" (Luke iv. 14). His advent was that of the Great Light of God in a benighted region (Isa. ix. 1-8; Matt. iv. 12-17), and though the people did not at that time perceive the true divine status of the "child born" and "son given," yet, as he said himself of John the Baptist, "they were willing for a season to rejoice in his light," for "there went out a fame of him through all the region round. And he taught in their

synagogues being glorified by all" (Luke iv. 14). It was in the synagogue at Nazareth that he proclaimed himself the "ANOINTED" of the Lord, and thenceforth his testimony, either directly or indirectly, was "I AM HE." He took the scroll of Isaiah the prophet and appropriated the Word of God in the sixty-first chapter to himself: "The Spirit of the Lord is upon ME because He hath ANOINTED ME . . .," and he read on to the end of the phrase, "to preach the acceptable year of the Lord." And, sitting down, he said: "This day is this scripture fulfilled in your ears."

But his hearers could rise no higher than the flesh. What! this son of Joseph the great light of God! the bearer of those divine titles in Isa. ix. ! the breaker of Israel's yoke, the Heir to the throne of David! This man the repairer of the wastes, the High Priest of the Lord the "seed" of the everlasting covenant the heavenly "bridegroom" of Isa. lxi. ! Impossible! And "they stumbled at that stumblingstone" (Rom. ix. 32). But he told them that Elijah and Elisha before him had both in their experiences in that country side illustrated the maxim, "No prophet is accepted in his own country," and that his own experience would be like theirs. And so it was. But it is not their shortsightedness and enmity that arrests our attention so much as his claims to the foreordained theophany of the prophetic word, attested as they were by the Father's words and works.

He claimed to speak "God's words," saying concerning his own teaching, "He that is of God heareth God's words; ye therefore hear them not because ye are not of God" (John viii. 47). And he said this in connection with the declarations: "I am the light of the world" (verse 12), "If ye believe not that I am he, ye shall die in your sins" (verse 24), "I have many things to say and to judge of you" (verse 26), "The Son abideth ever" (verse 35), "Before Abraham was I am" (verse 58). It was not as though the former prophets were speaking, prefacing their proclamations with a "Thus saith the Lord." It was "the LORD" speaking more directly "by a Son" (Heb. i. 2). "He taught them as one having authority, and not as the scribes" (Matt. vii. 29).

This last report of his teaching is in the end of "the sermon on the mount," and briefly describes the "astonishing" effect produced by that "sermon." A greater than Moses was there, even the "PROPHET" of whom Moses spoke beforehand by the spirit of God (Deut. xviii.). And the word of God in this "Prophet's" mouth was different from that in the mouth of Moses. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). The keynote of the law was, "Cursed be every one that continueth not in all things which are written" (Gal. iii. 10). That of the grace and truth of Jesus Christ in the gospel in the sermon on the mount was "Blessed be the faithful

and obedient," persecuted and reviled though they may be in this present evil world.

"I am come," he said, "to fulfil the law and the prophets" And "I say unto you That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; . . . but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "It hath been said, Whosoever shall put away his wife let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." "Ye have heard that it hath been said by them of old time, Thou shalt not perjure thyself, . . . but I say unto you, Swear not at all." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil." "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies."

Thus "God spake by a Son." The "authority" is obviously higher than that of Moses, God's "servant," though he was "faithful in all God's house" (Heb. iii. 2). But Jesus is, as Paul here argues, the divine Architect in manifestation; and his words agree thereto.

And also his works. When he healed the paralytic (Matt. ix. 2-8) he forgave sin, saying, "Son, be of good cheer, thy sins be forgiven thee." And, as attesting his "power on earth to forgive sins," he said, "Arise and walk," which the man did, and the people " marvelled and glorified God which had given such power unto men." So to forgive sin in the truly divine sense, is to heal disease and ultimately to "abolish death." And at the pool of Bethesda he said to the impotent man, "Rise, take up thy bed and walk." Which the man did. And afterwards in the temple Jesus said to him, "Behold thou art made whole, sin no more lest a worse thing come unto thee" (John v. 1-14). Again this connection of the forgiveness of sin with the healing of the body. "A worse thing" than disease and death is "the second death," and Jesus says, "He that overcometh shall not be hurt of the second death" (Rev. ii. 11).

He fed thousands with a few loaves and fishes (Matt. xv.; Mark vi.). He raised the dead in the presence of witnesses. In the case of Jairus' daughter (Luke viii.) they "knew that she was dead," though she had only just died. In the case of the widow's son at Nain (Luke vii.) the man was being carried out for burial

and he got up alive from the bier. In the case of Lazarus (John xi.) Jesus deliberately gave him time to die and to be buried ("four days"). And he "called him forth from his grave." Afterwards Lazarus "was one of them that sat at table with him," and was so strong a piece of evidence that Jesus was indeed, as he said, "the Resurrection and the Life," that "the chief priests consulted that they might put Lazarus to death."

After this the lesser miracles surely present no difficulty. He turned the water into wine at Cana of Galilee (John ii.). "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." Such is John's comment. But now many of the clergy say bluntly that they do not believe it, and discount his miracles altogether. How greatly mistaken is such an attitude at once appears from the consideration that Jesus appeals to his works as the greatest proof of his divinity. "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me" (John v. 36). "But," says John, "though he had done so many miracles among them, yet they believed not on him" (xii. 37). And he even had to rally his disciples on the matter. "Lord, shew us the Father," said Philip (xiv. 8). "Have I been so long time with you, and yet hast thou not known me, Philip?" said Jesus. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me; he doeth the works. Believe me that I am in the Father and the Father in me; or else *believe me for the very works' sake.*"

More than this, he said his contemporaries were inexcusable for rejecting the testimony of his works. "He that hateth me hateth my Father also. If I had not done among them *the works which none other man did*, they had not had sin; but now have they both seen and hated both me and my Father" (John xv. 23, 24). There is this difference between the "modernist" clergy and the contemporaries of Jesus—that the former have not indeed "seen" the works; but their rejection of the eye-witness of those who did see is only one degree less reprehensible.

In the transfiguration (Matt. xvii.; Mark ix.; Luke ix.) the Father Himself bore testimony to Jesus as He did at his baptism in Jordan: "This is my beloved Son, in whom I am well pleased; hear ye him." And it was on this occasion that Jesus talked with Moses and Elijah, "and spake of his decease which he should accomplish at Jerusalem" (Luke ix. 31). He had just before forewarned his disciples of his approaching crucifixion; and this vision was designed to strengthen him for the ordeal, and to remain with the disciples as the "eyewitness

of his majesty, when he received from God the Father honour and glory " (2 Pet. i. 16, 17).

There remained but one step more to complete the theophany—"the manifestation of the Son of God"—his resurrection and ascension, the fulfilment, as he said, of "the sign of the prophet Jonas" (Matt. xvi.). It soon followed, and some three days after the crucifixion he was alive again and speaking to his astonished disciples of his decease which he *had* "accomplished at Jerusalem." It was the resurrection of the *flesh*, nowadays so persistently denied by the modernist clergy. "*My flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption*" (Psa. xvi.). Thus spoke "the spirit of Christ" in David. And Jesus, in the resurrection of the flesh, fulfilled the word of God. "Handle me and see that it is I myself, for a spirit hath not *flesh and bones* as ye see me have" (Luke xxiv. 39). Such were his words in Jerusalem. The disciples could not at first believe their own eyes, but he gently reproved them, saying, "O fools and slow of heart to believe all that the prophets have spoken. Ought not the Christ to have suffered these things, and to enter into his glory . . ." "Thus *it is written*, and thus it behoved the Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

"These things are written," says the apostle John of his gospel, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (xx. 31). Thus was Jesus "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. i. 3). And long after the conversion of Saul, among the last words of Jesus from beyond the grave are these: "I am he that liveth and was dead; and behold I am alive for evermore, Amen: and I have the keys of hell and of death" (Rev. i. 18).

CHAPTER XI.

THE APOSTOLIC WORD AND WORK : " IN HIS NAME," " BRINGING MANY SONS TO GLORY."

THE parting commission of the Lord Jesus Christ to the apostles was : " Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit : teaching them to observe all things whatsoever I have commanded you " (Matt. xxviii. 19, 20).

Luke tells us that after his resurrection he explained to them from Moses, the Prophets and the Psalms, the accomplishment so far of the divine purpose, " and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : that repentance and remission of sins should be preached *in his name* among all nations, beginning at Jerusalem " (Luke xxiv. 46, 47). The New Testament record of this preaching, in the word and work of the apostles, is contained in the Acts of the Apostles, and the epistles they wrote which have been preserved to us.

Jesus himself had " called " these men. It was not a matter of human caprice or choice, for Luke tells us (ix. 12-16) that it was after " continuing all night in prayer to God." And he gives the names of the apostles : " Simon, whom he named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot which also was the traitor."

But it is not to be understood from Luke's account that this " calling " all took place at the same time, for Matthew, Mark and John instruct us otherwise (Matt. iv. 12-22 ; Mark i. 16-20 ; John i. 37-51). Matthew's " call " is recorded in Matt. ix. 9. " Ye have not chosen me," said Jesus, " but I have chosen you, and ordained you that ye should go and bring forth fruit, and *that your fruit should remain* : that whatsoever ye shall ask of the Father in my name he may give it to you " (Jno. xv. 16). " Have not I chosen you twelve, and one of you is a devil " (Jno. vi. 70). Judas, " the son of perdition, that the scripture might be fulfilled " (Jno. xvii. 12), had his necessary place, and it is one of the marks of the divinity of the whole matter that he should be thus definitely included.

These men were God's " witnesses," just as the nation of Israel as a whole were his " witnesses " (Isa. xliii. 10-12). Jesus said they should be his " witnesses " : " Ye are witnesses of these things " (Luke xxiv. 48). " Ye shall bear witness, because ye have been with me from the beginning " (Jno. xv. 27). But

witnesses may be ever so truthful and yet be weak, or intimidated, or confused and browbeaten. In a sense the weakness here was divinely ordained. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence*" (1 Cor. i. 27-29). And Jesus said, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. xi. 25, 26). It had been written: "I am *Yahweh*, that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. xlii. 8).

But the divine "witnesses," though "weak," were to be "strong" ("When I am weak, then am I strong"—2 Cor. xii. 10). And this was "the promise of the Father." "Behold (said Jesus) I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with *power from on high*" (Luke xxiv. 49). And John tells us, in the very intimate record of the last discourses of Jesus with the disciples, how he promised them the gift from the Father of "another Comforter that he may abide with you for ever" (Jno. xiv. 16). This "Comforter" is alternatively described by Jesus as "the Spirit of Truth" (verse 17, xvi. 13), "the Holy Spirit" (verse 26), that he said "dwelleth with you, and shall be in you" (verse 17). Thus "the Spirit of Christ" which was in the prophets (1 Pet. i. 11) was to be in the apostles likewise and to be the assurance of the presence of Jesus ("I will not leave you comfortless: I will come unto you"—verse 18). "If a man love me," said Jesus, "he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (verse 23).

"The Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (verse 26). This *infallible remembrance* is the only explanation of the record of the utterances of Jesus in John's gospel, chapters xiv., xv., xvi., xvii. "When the Comforter is come, whom I will send unto you from the Father, *even the Spirit of truth* which proceedeth from the Father, he shall testify of me" (xv. 26). "When he, the Spirit of truth, is come, *he will guide you into all truth*: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (xvi. 13).

Such was "the promise of the Father." The fulfilment was soon revealed, for Luke tells us (Acts i. 5) that Jesus after his resurrection, "shewed himself alive to the apostles by many

infallible proofs, being seen of them *forty days* and speaking of the things pertaining to the Kingdom of God." He reminded them of what he had told them of "the Promise of the Father" and added: "John truly baptized with water; but ye shall be baptized with the Holy Spirit *not many days hence*. . . . Ye shall *receive power* after that the Holy Spirit is come upon you: and ye shall be *witnesses* unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

THE COMING OF "THE COMFORTER."

Accordingly, some ten days afterwards, "when the day of Pentecost was fully come," there was *the coming of the Comforter* which is minutely described in the second chapter of the Acts of the Apostles: "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"Modernism," we are told, "denies that the gift of tongues bestowed the power to speak foreign languages." So much the worse for "modernism," for it thus denies at once "the promise of the Father" and the record of its fulfilment in the presence of thousands on the day of Pentecost. What was "the gift of tongues" if not "the power to speak foreign languages"? Was Luke writing fables? Did Paul tell a lie when he said, "I thank God I speak with tongues more than ye all"? (1 Cor. xiv. 18). And, "Tongues are for a sign"? (verse 22).

"Modernism" should not profess faith in Christ and receive emoluments for preaching his name, and at the same time discredit Christ and his "witnesses." It would be more decorous to disown Christ and the Bible altogether. And "Modernism" is the more intolerable in this respect because it is put forward *as itself inspired and authoritative*. For the men who give us these "denials" are those who have been "ordained" with the formula: "Receive thou the Holy Spirit for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained" (Prayer Book: "The Ordering of Priests." Compare John xx. 21-23). But they cannot say to a lame man, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts iii. 6), nor strike an Ananias and Sapphira dead (Acts v.).

"The promise of the Father" being thus fulfilled, Peter first explained the phenomenon. All were amazed, but some mocked, saying, "These men are full of new wine." But Peter explained that what they witnessed was the fulfilment of the earlier "promise of the Father" by the prophet Joel. "I will pour out of my spirit upon all flesh, and your sons and your

daughters shall prophesy." Peter then "prophesied" inasmuch as he spoke to the people "to edification, exhortation and comfort" (1 Cor. xiv. 3) "in the name of Jesus Christ," citing David's prophecy in Psalm xvi. concerning the resurrection and ascension of Christ: "This Jesus hath God raised up *whereof we all are witnesses*" (Acts ii. 32).

The multitude of "devout Jews" knew the scriptures and they knew Jesus and the disciples, and were convicted by the cogency of the argument. "They were pricked in their hearts and said . . . Men and brethren, what shall we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." And "about three thousand souls" were added to them that same day. These "called" ones were thus "in Christ," "in God the Father, and in the Lord Jesus Christ" (1 Thess. i. 1), prospective units of a theophany hereafter to be revealed.

THE NATURE OF THE TESTIMONY.

The central topic of the "witness" of the apostles was this: Jesus is the Christ; God has raised him from the dead; there is remission of sins in his name and in no other. It is summed up by the apostle John in the end of his gospel, and in his epistle: "These (things) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (xx. 31). "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20).

The miracle of the healing of the lame man by Peter "in the name of Jesus Christ of Nazareth" (Acts iii.) led up to this testimony: "Ye killed the Prince of Life, whom God hath raised from the dead, whereof we all are witnesses" (verse 15). And the exhortation to repentance and baptism for the remission of sins followed. This was a sore experience for the Sadducean deniers of the resurrection, who imprisoned the apostles hoping to silence "the witnesses." But it only emphasized the matter; for Peter reaffirmed the testimony (Acts iv. 10), and there stood the man in the midst of them (verse 14), the tangible proof "that a notable miracle had been done by them as was manifest to all Jerusalem and a thing not to be denied" (verse 16). Thus "with great power" gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (verse 33).

The execution of Ananias and Sapphira put fear into the hearts of double-minded converts, and into the people generally (Acts v.); but that did not stop the Sadducees from again imprisoning the apostles. This time an angel liberated them

by night, and commanded them to carry the "witness" into the temple itself, which they did, to the utter astonishment of their accusers. Being again brought before the council, Peter reaffirmed the testimony:—"The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins. And *we are his witnesses* of these things; *and so is also the Holy Spirit*, which God hath given to them that obey him." There was no answer to this, so "they took counsel to slay them." But the Pharisee Gamaliel warned them not "to fight against God," and so the "witnesses" were "beaten" and "let go."

PAUL.

Then the Lord Jesus himself took hold of a Pharisee and turned him into a special "witness," "a chosen vessel" (Acts ix. 15-16), so that his whole subsequent life became one sacrifice for Christ. This was Saul, afterwards called Paul, whose name has since filled the world. The "thing was not done in a corner." When Stephen was stoned "the witnesses laid down their clothes at the feet of a young man whose name was Saul" (Acts vii. 58). The young man, in all good conscience, illustrating and fulfilling the prophecy of Jesus, "The time cometh that whosoever killeth you will think that he doeth God service" (John xvi. 2), "breathed out threatening and slaughter against the disciples of the Lord, and went unto the High Priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women he might bring them bound unto Jerusalem" (Acts ix. 2).

We know the sequel—how the Lord arrested him in the way near Damascus, and, speaking to him in the Hebrew tongue, said, "Saul, Saul, why persecutest thou me?"—how the astonished Pharisee, blinded by the glory of the Lord, discovered that Jesus was the Christ and still had power to blind and to open the eyes of men—how he was healed and baptized to "wash away his sins"—and how "straightway he preached Jesus (R.V.) in the synagogues that he is the Son of God." "Saul increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is the very Christ."

Twice afterwards in the Acts of the Apostles is this notable episode rehearsed by Paul, as he afterwards came to be called (a happy deliverance from comparisons with the name of the first and rejected king of Israel). In chapter xxii. we see him standing under a Roman guard upon the castle stairs in Jerusalem and speaking "in the Hebrew tongue" to an angry Jewish crowd. In this account Paul introduces the words of Ananias the disciple at Damascus, whom the Lord sent to Paul. "He stood and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God

of our fathers hath chosen thee that thou shouldest know his will, and see that JUST ONE, and shouldest hear the voice of his mouth. *For thou shalt be his witness unto all men of what thou hast seen and heard.*"

Next day, being brought before the council, Paul adroitly divided them on the burning question of the resurrection. He cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts xxiii. 6). The consequent tumult resulted in his being again put under Roman guard in the castle. "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (verse 11).

The providential fulfilment of this divine purpose is rehearsed in the closing chapters of the Acts. Having escaped a conspiracy of the Jews, Paul is sent by night under a Roman escort from Jerusalem to Caesarea, where he presently appears before Felix, and "after two years" before Festus and Agrippa. The Jews desired Festus to send Paul back to Jerusalem, conspiring to kill him by the way. But Paul, well aware of their design, said to Festus, who would have liked to oblige the Jews: "I stand at Caesar's judgment seat where I ought to be judged: to the Jews have I done no wrong, as thou well knowest . . . I appeal unto Caesar." And Festus answered, "Hast thou appealed unto Caesar? Unto Caesar shalt thou go." And this led to Paul's further rehearsal before Festus and Agrippa of the circumstances of his conversion. Here he quotes further words of the Lord Jesus. Thus: "I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, *to make thee a minister and witness both of these things which thou hast seen and of those things in the which I will appear unto thee . . .*" (Acts xxvi. 15, 16). Paul told Agrippa that he had obeyed the heavenly vision, and that that was the real cause of offence to the Jews, and added, "Having therefore obtained help of God, I continue unto this day, *witnessing both to small and great*, saying none other things than those which Moses and the prophets did say should come: that Christ should suffer and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

Paul's fervent testimony seems to have almost painfully affected both Festus and Agrippa. In conference they agreed "This man doeth nothing worthy of death or bonds." And Agrippa said, "This man might have been set at liberty if he had not appealed unto Caesar." But the purpose of the Lord Jesus was not that he should be "set at liberty" to be killed by the Jews, but that he should "bear witness at Rome." And accordingly the curtain falls abruptly on his history in great Rome: "Paul dwelt two whole years in his own hired

house, and received all that came in unto him, preaching the Kingdom of God, and *teaching those things which concern the Lord Jesus Christ* with all confidence no man forbidding him."

THE ACTS OF THE APOSTLES.

The Acts of the Apostles, which is Luke's supplement to "the former treatise" (his gospel), which he wrote for the edification of the "most excellent Theophilus" (Luke i. 3; Acts i. 1), is divided mainly into two portions, the first being a record of the acts of Peter, and the second that of the acts of Paul.

In chapter ix. 32, after the account of the conversion of Saul, he is left on the way to Tarsus, having fled from Jerusalem; and the record returns for a while to the acts of Peter at Lydda and Joppa, where now the railway runs from the coast through Samson's country (the Vale of Sorek) to Jerusalem. Here in those days the name of Jesus Christ was potent to heal, revive and enlighten. And Peter, being full of the Holy Spirit, bore "witness" to the Name. At Lydda he healed the palsied Æneas, who immediately arose from the sick bed whereon he had languished for eight years. "Whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19). So Jesus had promised Peter, and here was the proof of it. And more than that, even "the gates of hades" could not hold captive the disciple Tabitha, "a woman full of good works and almsdeeds." At the word of Peter in the Name of Jesus the dead woman arose, and became a living witness to "the power of his resurrection."

Then follows the record of the call of the Gentiles in the house of Cornelius the centurion at Caesarea (Acts x.). God in Christ had made choice of Peter for the special "witness" for the occasion (Acts xv. 7). Peter was specially prepared by the singular and thrice repeated vision of the great sheet full of wild beasts, so strongly reminiscent of the promise of the "new thing" of which God had spoken by the prophet Isaiah:—

"Remember ye not the former things (O Israel), neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. *The beasts of the field shall honour me, the dragons and the owls*; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. *This people have I formed for myself; they shall show forth my praise.* But *thou* hast not called upon me, O Jacob; but *thou* hast been weary of me, O Israel" (Isa. xliii. 18-22).

Peter's Jewish prejudices having been modified by the vision, next day he accompanied the messengers of the centurion to Caesarea, where in the house of Cornelius he met the company that were gathered together. Cornelius rehearsed the call of God by the angel, and how he had therefore sent for Peter, who had done well to come without delay. "Now therefore,"

he continued, "are we all here present before God to hear all things that are commanded thee of God." One almost *feels* in the graphic record the instinct of unquestioning military obedience on the part of the captain of the Italian band. (Compare Matt. viii. 18, 19; Luke vii. 1-10. Was it the same man?).

Peter said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." And he proceeded to remind the company of the gospel of the Kingdom of God which Jesus had preached, with which he said they were well acquainted. He summarised it in few words thus:—

"How God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And *we are witnesses* of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and shewed him openly; not to all the people, but *unto witnesses chosen before of God*, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him *give all the prophets witness*, that through his name whosoever believeth in him shall receive remission of sins."

At this point there was the coming of the Comforter to the Gentiles also! "The Holy Spirit fell on all them which heard the word." "They heard them speak with tongues and magnify God." It would be a strange experience for ultra-conservative Jews to hear an Italian Centurion and his household praising God "in the Hebrew tongue." And the appeal would be strong (Acts xxii. 2). The record does not say that this was so; but it certainly leaves room for the possibility that it was so.

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized *in the name of the Lord*."

THE APOSTOLIC EPISTLES.

Thus far the *acts* of the apostles. The epistles also bear witness to "the Name of the Lord" and God's call to divine sonship by adoption thereinto. A brief indication may be given from the whole tenor of the epistles.

ROMANS:—"The gospel of God promised afore by his prophets concerning his Son Jesus Christ" was ministered in great Rome by the apostle Paul to Roman Jews and Gentiles alike. All were naturally sinners and condemned to death, equally helpless and hopeless before the Eternal. The sins of the Roman Gentile world were patent to all; but could the Jew boast? No, the law, though he was circumcised, convicted him also of sin. In fact God had said so by the prophet (Isa. lii. 5),

when foretelling the better times of Jesus Christ. Had the Jews then no advantage? Was there no profit in circumcision? Certainly they had "much every way, chiefly because that unto them were committed the oracles of God." These justified God, convinced Jew and Gentile alike of sin, and introduced the "grace and truth of Jesus Christ," whom God had "set forth as a propitiatory through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God . . . that God might be just and the justifier of him that believeth in Jesus." Thus boasting was excluded and God's mercy magnified.

ABRAHAM was justified by faith when *uncircumcised*, and so was the "father of all," according to the promise, whether Jews or Gentiles. Being then justified by faith, like Abraham, obedient believers of the gospel had peace with God and access to divine favour and hope of glory to come. Reconciled to God by the death of His Son, they should be saved through his life. Just as one man Adam had brought death into the world by disobedience, so one man the second Adam had brought life by obedience. Sin had indeed reigned unto death; but God's grace had reigned through righteousness unto eternal life.

Then sin was rather a good thing after all! Was that so? No; and we could not continue in sin for we had in baptism symbolically died *unto sin* and had been raised to newness of life in Christ. The wages of sin was death, but the gift of God was eternal life through Jesus Christ. Believing Jews had become "dead to the law" by baptism into Jesus Christ. But the law was "holy and just and good" and manifested sin, against which we struggled in the flesh. Christ's obedient friends were free from condemnation; they were "not in the flesh" in the sense of not "living after the flesh." Nevertheless, though adopted sons and daughters of God, and in many cases partakers of the Holy Spirit, they groaned in the bondage of corruption, "*waiting for the manifestation of the sons of God*"—"waiting for the (ultimate) adoption, to wit, the redemption of our body." But, says Paul, "If God be for us, who can be against us?" Nothing can separate us from the love of Christ, unless it be our own lapse from faith and obedience.

1 CORINTHIANS:—Corinth was a most unpromising city for the production of "sons of God," but the Lord Jesus encouraged Paul in his tentmaking and witnessing in that city (Acts xviii. 3, 8-11). "Crispus the chief ruler of the synagogue believed on the Lord with all his house; and *many of the Corinthians*, hearing, believed and were baptized." "I have much people in this city," was the message of the Lord to Paul. Accordingly he abode there "a year and six months," and established a church there. It was a troublesome community, as we gather from the epistles.

Apart from the natural iniquities of the flesh, the doctrine of God in Christ was a difficulty for Jew and Greek alike. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (i. 23, 24). It required the illumination of the Spirit to attain to this understanding; "for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God" (ii. 11). The apostles had been thus illuminated, however dark and dull some of the Corinthians might be (iii. 1-4), and they ministered the gospel of Christ as "stewards," and built the house of God as "wise architects," waiting for "the day" of judgment and fiery trial of every man's work.

The Corinthians were troubled about many things: idolatry, with its concomitant fornication; the question of mixed marriages; of the true observance of the Lord's supper; of the confusion from the abuse of the gift of tongues; of the Greek denial of the resurrection of the dead, on the basis of the doctrine of the immortality of the soul; of the divine *modus operandi* in the resurrection of the dead; and other matters.

The apostle Paul, through the spirit of God in Christ, according to his promise, was equal to all emergencies. He would deal drastically with brazen fornication—"deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (v. 5). Yet he would not have the injured avenge themselves before the courts in such matters (vi.). As to marriage in general: the domain of the flesh was a passing thing, and it was "good for a man not to touch a woman" (vii. 1); or, as the Lord himself had said, to be "an eunuch for the kingdom of heaven's sake" (Matt. xix. 12), as he himself was, and the apostle Paul after him. Yet both the Lord and Paul recognised the difficulties of "receiving this." "Every man had his proper gift of God." There were Peters as well as Pauls (ix. 5); and, if necessary, "let them marry." It would not be for long—"the fashion of this world"—this flesh and blood *kosmos*—was "passing away"—the angelic estate was coming.

As to mixed marriages (where a man or wife had become Christ's without the partner), it was a thing to be endured—not accounted fornication or uncleanness (vii. 14). But if the unbeliever departed, let him (verse 15). Widows were at liberty to remarry ("only in the Lord," v. 39), notwithstanding the philosophy of some who said that such remarriage was "fornication." The apostolic handling of this difficult subject is divinely authoritative and sympathetic, almost like that of the Lord himself.

The espousal by "some" in Corinth (xv. 12) of the Greek lie of the immortality of the soul, and consequent denial of the

resurrection of the body, was the occasion of the production of so beautiful and emphatic a defence of the faith that we can even be thankful for the heresy. The hope of "the manifestation of the sons of God" is founded upon the "manifestation" by resurrection from the dead of the Son of God, and Paul demonstrates this in this "weighty and powerful" epistle. Christ is "the firstfruits" of a new order of "sons of God," antitypical of Adam "son of God" (Luke iii. 38) and his "earthly" order. The Kingdom of God in Christ is the objective, and "he must reign till he hath put all enemies under his feet" (verse 24). "THEN COMETH THE END." The last enemy, death, is destroyed and God is all in all. The question of "body" was no difficulty, for did not they see the dead body of "wheat" presently in God's "course of nature" resurrected in a live body of "wheat"? "So also is the resurrection of the dead." If we died in Christ we should rise again, a body of life just as in the old estate, to give account as stewards in "the day" of "trial." And then, if "earthly" in character, we should return to earth, and if "heavenly" we should "bear the image of the heavenly" in being made like Christ.

But what if we did *not* die, but if Christ should come and find us in the land of the living, "waiting for him"? (Isa. xxv. 9; xxvi. 8). "Behold I show you a mystery," said Paul, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye"! . . . "For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality." Then would the scripture be fulfilled: "Death is swallowed up in victory." And so from that day to this, as ages and generations have passed, the hope has become brighter and brighter, that some among the sons of men may experience this "wonder," greater than that of Enoch and Elijah.

And inspired dreams and visions, long written, seem to materialize, as when the Shulamite says: "*Or ever I was aware my soul made me as the chariots of Amminadib*" (of the people of the Prince). And the spirit of Solomon cries, "Return, Return, O Shulamite; Return, Return that we may look upon thee." "*Shear-jashub*," "the remnant shall return" (Isa. vii. 3; viii. 18; x. 2; Rom. ix. 27). "Return" whence? Individuals from *sheol*; the nation from the lands of the dispersion. "What will ye see in the Shulamite?" "As it were the company of Mahanaim." "And Jacob went on his way and *the angels of God met him*. And when Jacob saw them he said, This is God's host; and he called the name of that place Mahanaim" (The two camps or hosts). "The tabernacle of God is with men" (Rev. xxi. 3; Gen. xxxii. 1, 2; Song vi. 11-13). Such "visions and revelations of the Lord" are raised and revived by Paul's "shewing of the mystery."

Similarly in ages gone by, when the spirit of God in Isaiah had said in the sign to the house of David : " Behold the virgin shall conceive and bear a son and shall call his name Immanuel " (God with us) (Isa. vii. 14). From that time onwards as ages and generations of virgins of the house of David were born and lived and died, brighter and brighter became the hope that one in the land of the living should become the mother of Immanuel. How " bright " (or dull) was the hope we know not ; but there came a day in which one said in answer to the " salutation " of one of " God's host," " Behold the handmaid of the Lord ; be it unto me according to thy word " (Luke i. 38). And so IMMANUEL came. All these things are suggested by Paul's revelation of the mystery of the lightning-like metamorphosis that awaits some in the land of the living in this or a near future generation.

2 CORINTHIANS.—In this epistle Paul bears testimony to the conditions of " much affliction and anguish of heart " under which he had written his first epistle (ii. 4). He would now have them forgive the offender who had been punished and was repentant. It was out of love Paul had written, because he was jealous over the church, lest as Eve had been beguiled by the serpent, so their minds " should be corrupted from the simplicity of Christ " (xi. 1-3). He looked longingly for the coming of the Lord and his judgment seat, whether he should have died and been raised again, or should be presented alive before him without tasting death (v. 1-10). In either case his hope was " that mortality might be swallowed up of life." He was tormented by the " divisions," and the envy and jealousy of " false apostles " (xi. 13) ; but was comforted by " visions and revelations of the Lord," so uplifting and realistic that he could scarcely tell whether they were subjective or objective—" Caught up to Paradise and heard unspeakable words " (xii. 1-4). Only his " thorn in the flesh " divinely kept him from being by these " exalted above measure " (verse 7).

GALATIANS.—This epistle does not touch so pointedly on the subject of theophany, being rather in the nature of a polemic, with doctrinal instruction inserted, because of the Judaisers, who " taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved " (Acts xv. 1). Paul therefore " taught the brethren " the true aim and object of the Law of Moses in relation to Christ crucified, pleaded his own equality with " James, Cephas and John, who seemed to be pillars," and " withstood Peter to the face " (ii. 9, 11). Going back upon the gospel preached to Abraham (iii. 8), he showed how Abraham was justified by faith in God's promise of eternal life in his Seed, ages before the Law of Moses was given (verses 17, 18). The law was indeed " added because of transgressions till the Seed should come " (verse 19). The converted and bap-

tised were "in Christ" and "Abraham's seed and heirs according to the promises" (verse 29).

To talk about literal circumcision and keeping the law of Moses for baptized believers of the gospel was "turning back to weak and beggarly elements" (iv. 9), from substance to shadow. By whom had they "received the Spirit"? (iii. 2). Moses or Christ? In Abraham's life there was "an allegory" that of the "two sons" (by the two women—Hagar and Sarah) who typically represented "the two covenants"; the two mountains, Sinai and Zion; the two estates of Jerusalem; the then present, in "bondage" under divine displeasure; and the still future "redeemed" with her "children" of all ages. The vision of the new Jerusalem "the mother of us all" that is contained in Isa. liv., and comes as the result of the sacrifice of "the Lamb of God" (Isa. liii.), is the theophany to which Paul directs the hopes of these Galatians—"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (verse 5). With this compare the Lord's own revelation to John in Patmos of "the bride the Lamb's wife" (Rev. xxi. 9-27). "He carried me away *in the spirit* to a great high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God; having the glory of God." "The **STONE** that smote the image became a *great mountain*, and *filled the whole earth*" (Dan. ii. 35). "The kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (verse 44).

EPHESIANS. Ephesus, like Corinth, was an apparently unpromising place for the "sons of God," but, like that city, produced "much people" for the Name, and became the most prominent of "the seven churches which are in Asia." It was commended by the Lord Jesus himself in the first of the seven epistles of the Apocalypse: "Thou hast borne, and hast laboured, and hast not fainted" (Rev. ii. 3). But the "first love" and "first works" were not maintained, and the light has long ago been extinguished in Ephesus, as the Lord threatened it should be in case of apostasy.

Nevertheless, the remnant that "overcame" will, according to his promise, be given "to eat of the tree of life which is in the midst of the Paradise of God." That is to say they will become partakers of the divine nature in his name. This was the doctrine that Paul proclaimed among them a generation before the Lord himself addressed them in His epistle. God had predestinated them unto the adoption of children by Jesus Christ unto himself (i. 5). There was coming a "dispensation of the fulness of times" in which "he would gather together in one all things in Christ" (verse 10). He was "our peace," in whom believing Jews and Gentiles alike were united in one

"commonwealth of Israel"—one temple and family of God, of which the foundation and head was "Christ Jesus" (ii.).

He had "ascended up on high, led captivity captive and given gifts to men" (iv. 8; Psa. lxxviii.). And these "gifts" of the Spirit the apostle exercised for the comfort and instruction of the "one body," "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ" (iv.). This was the "ONE MAN" of Daniel's last vision some six hundred years before Paul wrote (Dan. x. 5), and of John's later vision in the Apocalypse (Rev. i. 13), whose body is "the body of Christ" and the disciples "members in particular" (1 Cor. xii. 27). By another figure "Christ and the Church" (Eph. v. 32) were the heavenly "Bridegroom and Bride," antitypical of Adam and Eve in Paradise—a figure which is frequently used by the spirit of God in the prophets, and by the Lord himself, both during his ministry on earth and in the Apocalypse.

PHILIPPIANS. The conversion of Lydia at Philippi, and the subsequent imprisonment of Paul and Silas, their miraculous deliverance from prison and the conversion of the jailer and his household are described in the Acts of the Apostles (ch. xvi.) and led to the formation of the church in Philippi. They retained the most affectionate memories of Paul and he from his bondage wrote and encouraged them. For him to live was Christ, and to die gain (i. 21). Yet if he lived this (bonds and imprisonment) was his present reward. Yet he did not know which to choose—life or death—and his "abiding in the flesh" was best for the Philippians (verse 24). And he foresaw that he would abide yet for awhile for their instruction and encouragement.

He exhorted them to be like minded with Christ "who being in the form of God, thought not of grasping equality with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (ii. 5-11).

Paul himself was thus minded, and had suffered the loss of all things for Christ, and counted them but dross that (says he) "I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the (*exanastasis*), the resurrection to eternal life from among the dead" (iii. 10-11). This was our *politeuma* or "citizenship in heaven, whence also

we looked for the Saviour, the Lord Jesus Christ " who should change this body of our humiliation that it might be fashioned like unto his glorious body (verses 20-21).

COLOSSIANS. To the Colossians, of whose faith and love he had learnt from Epaphras (1-8), Paul wrote instructing them concerning the majesty of Christ and his kingdom and warning them against Judaism and contradictory " philosophy and vain deceit " (ii. 8). Christ Jesus was our " redemption." He was " the image of the invisible God, the first-born of every creature " (i. 15). " He is before all things and by him all things consist " (verse 17). Not that he is coequal and coeternal with the Father who begat him and sent him into the world, for He, himself, affirms the contrary (John v. 26 : x. 29). But that " it pleased the Father that in him should all fulness dwell " (verse 19). In this sense all things are for his sake. " By him were all things created."

As to the Law of Moses and circumcision : in Christ believers of the gospel ' are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God who hath raised him from the dead " (ii. 11-12). As to " meats and drink and holy days " they were but " shadows of things to come," the substance was Christ who himself was opposed by his brethren after the flesh for his alleged profanation of the sabbath. Therefore, " let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon or of the sabbath " (verse 16). These pseudo-philosophers in their " voluntary humility and worshipping of angels " "*intruded into things they had not seen,*" and were merely puffed up by the flesh. They were not to be heeded.

Believers " risen " with Christ " were to look to him and wait his return from heaven. " If ye then be risen with Christ, Seek those things which are above . . . Set your affections on things above, not on things in the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory " (iii. 1-4).

1 THESSALONIANS. We have in Acts xvii. the account of the ministrations of Paul and Silas in Thessalonica, of the foundation of the church there, the hostility of the Jews and the expulsion of the apostle from the city. The brethren here were *exemplary* in sending out the word of the Lord in much affliction, and the apostle was thankful for them. They had to some purpose " turned to God from idols to serve the living and the true God and to wait for his Son from heaven " (i. 9-10). They " received the word of God . . . not as the word of man ; but as it is in truth, the word of God " (ii. 13).

Nevertheless, as in all communities there were elements of ignorance, shortsightedness, and perversity. Some seemed to think the dead had lost something by dying, instead of "gaining rest" as the apostle himself expressed it. So he rallied them on the matter and told them how to "comfort one another" in view of what they believed concerning Jesus, who "died and rose again." Some were much exercised over "times and seasons." They should remember that the Lord had said his day would come "as a thief in the night" (1 Thess. v. 2; Lu. xii. 39; Matt. xxiv. 43) upon a benighted and self-satisfied world boasting in "peace and safety." But the watchers for the day of Christ would not be thus surprised. Let "the children of the day" walk in the light and be ready for the Lord.

2 THESSALONIANS. But the day of Christ *was* coming which would bring "rest" to the "troubled" and "everlasting destruction" to the "disobedient." Again the epistle has to warn them about premature anticipations of the imminence of the day of Christ (ii.). There must first come "the Apostasy" ("a falling away," ii. 3), and the manifestation of "that man of sin" of whom the prophet Daniel had spoken particularly. They knew what hindered the manifestations—namely the continuity of the unbroken power of the Pagan Roman Empire. But "the mystery of iniquity" was already at work to prepare the way for the new "Apostasy"; by which all would be victimized who "received not the love of the truth that they might be saved" (verse 10). But those to whom Paul, wrote were a nobler sort, and he gave thanks for them (verse 13) and exhorted them to stand fast in their day and generation in "the patient waiting for Christ" (iii. 5).

1 TIMOTHY. In the epistles to Timothy there are but brief and passing references to the manifestation of God in Jesus Christ. Thus:—"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (ii. 5, 6). This is better expressed in the R.V. thus: "The testimony *to be borne* in its own times," that is, by the apostles, who were witnesses of the sacrifice and resurrection of Christ Jesus (2 Tim. ii. 8). Paul foretold the apostasy (ch. iv.) and warned and exhorted his son in the faith to "keep the commandment without spot, unrebukable until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath (underived) immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting" (vi. 14-16).

2 TIMOTHY. "God's purpose and grace," says the apostle, "was given us (in promise) in Christ Jesus before the world began, but is now *made manifest* by the appearing (*epiphaneia*) of our Saviour Jesus Christ, who hath abolished death, and

hath brought life and immortality to light through the gospel " i. 9, 10). That is, of course, experimentally, in his own person, as Paul goes on to exhort Timothy to remember: "Remember that Jesus Christ the seed of David was raised from the dead according to my gospel" (ii. 8). This is "the testimony" of the allusion of 1 Tim. ii. 5, 6. The apostles, in preaching the gospel, bore testimony to the resurrection of Jesus Christ (1 Cor. xv. 1-8, etc.), which was the basic theophany or epiphany (Rom. i. 4) on which rested the whole Christian hope of life and incorruptibility. Paul warned Timothy that this hope was already being beclouded by "profane and vain babblings" like those of Hymenæus and Philetus, who, doubtless on the basis of the current Greek speculations on "the immortal soul," said, "the resurrection is past already, and overthrow the faith of some" (verses 14-18). The "last times" would be perilous (iii.). The Holy Scriptures were the only defence in the circumstances. "Preach the Word" was the motto, though "fables" might be preferred on all hands. This would give confidence in the presence of the Righteous Judge at his appearing.

TITUS. Paul introduces himself to Titus, his "son in the faith," as "a servant of God and an apostle of Jesus Christ . . . in hope of eternal life which God who cannot lie *promised* before the world began, but hath in due times *manifested* his word through preaching which (says he) is committed unto me according to the commandment of God our Saviour" (i. 1-3). He had received his commission by direct revelation of Jesus Christ (Gal. i. 12; Acts ix., etc.). He would have Titus "set in order the things that were wanting (in Crete), and ordain elders in every city" to resist the "vain talk" of "the circumcision." Let the right-minded, "denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing (*epiphany*) of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works" (ii. 12-13).

PHILEMON. In the short and beautiful epistle to Philemon there is only the merest reference to the coming theophany: "Perhaps he therefore departed *for a season*, that thou shouldest receive him *for ever*" (verse 15). The circumstances of the epistle are well known: Onesimus was the runaway slave of Philemon, whom he had apparently otherwise "wronged" as well. Paul, in bonds in great Rome, had converted Onesimus to the Truth: "My son Onesimus, whom I have begotten in my bonds" (verse 10). Paul sent him back to his brother-master with this private epistle—so Christ-like and graceful and just that God has preserved it in the Holy Scriptures as a model to this day. One is almost tempted to speculate whether, in writing it, Paul had not before his mind's eye the poignant memory of

his own former relations to Christ's "martyr Stephen" (Acts xxii. 20).

HEBREWS. Although no authorship is asserted in the epistle itself, we believe that the legend of both the Authorised and Revised Versions, "The epistle of Paul the Apostle to the Hebrews," expresses the truth. But this is not the place to discuss authorship. The opening of the epistle, exalting the majesty of Christ, is very like the opening of the epistle to the Colossians. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son (R.V.) whom he hath appointed heir of all things, by whom also he made the worlds" (R.V. marg. Gk., *ages*).

Jesus, raised and glorified, and having ascended to the right hand of the Majesty on high, *has become* (R.V.) "so much better than the angels as he has by inheritance obtained a more excellent name than they." And the prophecies are quoted which bestow the "more excellent name." The divine covenant with David said of the promised Son of David, "I will be to him a Father, and he shall be to me a Son" (2 Sam. vii.). The second psalm, coupling his divine begetting in the flesh with that in the spirit, said, "Thou art my Son, this day have I begotten thee (Psa. ii. 7, with Acts xiii. 33). "Thy throne, O God, is for ever and ever" (Psa. xlv.). None of the angels had been so honoured by the Father. They were all "ministering spirits."

Therefore we should give the more earnest heed to the words of the Lord, who was indeed made flesh to destroy the devil, but was now "crowned with glory and honour." He is our High Priest and Apostle greater than Aaron and Moses. Moses indeed was "faithful in all God's house as a servant," but Christ as a Son being in fact the divine Architect himself in manifestation, for "He that built all things is God."

Jesus is the High Priest *for ever* after the order of Melchizedec, of Judah and not of Levi, appointed by the oath of God (Psa. cx.) after the power of an indissoluble life. The "new covenant" in Jesus was established upon "better promise," even of "eternal inheritance." The types and shadows of the first covenant all found their substance in him. He was the "new and living way," "the Way the Truth and the Life," as he himself had said, by which men must "come unto the Father." Therefore hold fast in faith, and consider the faithful and holy men of old—Abel, Enoch, Noah, Abraham, Isaac, Jacob and the whole "cloud of witnesses" by which we are "compassed about," and of whom the world was not worthy.

If it meant excommunication and enmity let it be so. "Let us go forth unto him without the camp (of the Judaising Israel) bearing his reproach." Had he not himself suffered "without the gate" of the Holy City? But the God of peace had "brought

him again from the dead through the blood of the everlasting covenant," and he would sustain us.

JAMES in concluding his epistle looks to "the coming of the Lord." "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door" (v. 7-9). And he alludes to the examples of the prophets, and to the patience of Job and the Lord's mercy to him in the end.

1 PETER. Peter, "converted" and "strengthening the brethren," writes reminding them of the "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for them. And he exhorts them, saying, "Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation (apocalypse) of Jesus Christ" (i. 4, 13). Were they not the "redeemed" of "the Lamb"? (verses 18, 19), the house of God (ii. 5), once "not a people," but now "the people of God?" (verse 10). Had not Christ "left us an example," "who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness"? (verses 21, 23). Therefore, though sorely tried, "rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy" (iv. 12, 13).

2 PETER. The "exceeding great and precious promises" (embraced the hope) "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (i. 4). To the obedient and diligent "an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verse 11). Of this the apostle had had a foretaste on the Mount of Transfiguration: "We have not followed cunningly devised fables . . . but were eyewitnesses of his majesty" (verse 16). What matter then that there should be universal apostasy? (ii.). It was ever thus since the days of Noah and of Lot in Sodom, to which our Lord Jesus had himself alluded as typical of the state of the world in the day of his coming. The "last day scoffers" would be "wilfully ignorant." The "flood" would come and "take them all away." But the righteous would remain, "a new heaven and new earth" according to God's promise.

1 JOHN opens with the very emphatic statement by an eyewitness of the manifestation of the Father in Jesus Christ unto eternal life: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ" (i. 3). And he exhorts the brethren to "walk in the light"

worthily of that fellowship. Many walked otherwise. There were "many antichrists." "They went out from us, but they were not of us." Such was the apostolic comment on the heresies of the times. But as to the true disciples, "now are we the sons of God; but it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." Only by "trying the spirits" or "prophets," and by thus "walking in the light," can we have "boldness in the day of judgment; because as he is so are we in this world." "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols. Amen."

The epistle has just the flavour of the fourth gospel, and the mellowness and confidence of old age in the midst of rising heresies in an evil world that was passing away.

2 and 3 JOHN. These brief epistles echo the sentiments of the first epistle, forbid communion with "antichrist," *i.e.*, with those who teach that Jesus Christ did not come in the flesh, and threaten Diotrephes with serious consequences for "prating against us with malicious words"! Compare Paul and Elymas in Cyprus (Acts xiii. 7-12).

JUDE exhorts the brethren to "contend earnestly for the faith" because of "certain men who have crept in unawares" and are corrupting the truth. The day of judgment would overtake them, as even "Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

CHAPTER XII.

THE REVELATION.

THIS is the climax of Theophany and the very title of the book indicates it at once. The original word for "Revelation" is *Apokalupsis*. It is derived from the verb *apokalupto* (*apo* and *kalupto*), to uncover or to reveal. It is found in the New Testament eighteen times, and is rendered "revelation" or "revealed" fourteen times; and in the other four occurrences it is rendered "lighten," "manifestation," "coming," "appearing." The parent verb is uniformly rendered "reveal."

Our Lord Jesus Christ is said to be "A Light for *revelation* to the Gentiles" (Luke ii. 32, R.V.). The groaning creation, including the inspired apostles, is said to be "waiting for the *manifestation* (R.V., *revealing*) of the sons of God" (Rom. viii. 19). "Waiting for the *coming* (marg. and R.V., *revelation*) of our Lord Jesus Christ" (1 Cor. i. 7). Peter trusts that the trial of the faith of the brethren may be "found unto power and honour and glory at the *appearing* (R.V., *revelation*) of Jesus Christ" (1 Pet. i. 7).

These are typical instances of the New Testament usages of *apokalupsis*; and it will at once be perceived how they all focalise in the coming of the Lord which is the great theme of the Revelation from beginning to end. The Revelation itself was given by God to the Lord Jesus Christ "to shew *unto his servants* things which must shortly come to pass" (Rev. i. 1) and in their developments indicate the purpose of God in history progressing towards the great theophany predetermined.

The opening salutation of the apostle contains the implication of the divine purpose in the title of the Announcer thereof: "Grace be unto you and peace from him which is, and which was, and which *is to come*" (*ho erchomenos*, the Coming One) (Rev. i. 4). And again, verses 7 and 8: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the end, saith the Lord which is and which was and which *is to come*, the Almighty."

When John the Baptist was in prison, just before his death at the hands of Herodias and Herod, having heard of the works of Jesus, to whom he had borne testimony by the Spirit, and being unable to reconcile the situation, he sent two of his disciples to Jesus with the puzzled enquiry: "Art thou the Coming One (*ho erchomenos*), or do we look for another?" We know the

answer recorded : " Go and show John again those things which ye do hear and see . . . Blessed is he whosoever shall not be offended in me " (Matt. xi. 2-6). Very shortly John's misery was mercifully terminated by the sword of Herod's executioner, which Jesus regarded as a premonition of his own approaching crucifixion (Matt. xvii. 12).

But when the Revelation was given to John the apostle in the isle of Patmos, all these things were scores of years past, and " the Coming One " was now " the Almighty." Many years before he had said to the twelve in taking leave of them, " All power (*exousia*, right and authority) is *given* unto me in heaven and in earth " (Matt. xxviii. 18). As Paul afterwards said concerning the resurrection, the Millennium and the perfect age beyond :—" In Christ shall all be made alive. But every man in his own order : Christ the firstfruits ; afterwards they that are Christ's *at his coming*. Then (a thousand years afterwards—Rev. xx. 4, 6) cometh the end, when he shall have delivered up the Kingdom to God, even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted *which did put all things under him*. And when all things shall be subdued unto him, then shall the Son himself be subject to him that put all things under him, that God may be all in all " (1 Cor. xv. 22-28).

Obviously it is in the light of these inspired utterances by the Lord Jesus himself and by his " chosen vessel," Paul, that we must read the divine titles and allusions of the Apocalypse. To import into the record the trinitarianism of the churches or the humanitarianism of the modernists is to render them hopelessly unintelligible. The power and authority of our Lord is a derived power, on his own emphatic testimony. " My Father is greater than I "—" greater than all." " This commandment I have received of my Father." So he speaks. And it is in this sense we must understand his speaking of " God's words " and bearing the title " the Almighty."

The original word for Almighty is *Pantokrator*, from *pas*, all, and *kratos*, power, might, force, dominion. It is frequently employed in the Septuagint translation of the Old Testament scriptures to represent " The Lord God of hosts " (2 Sam. v. 10). " David went on and grew great, and the Lord God of hosts (*Kurios ho Pantokrator*) was with him. See also 1 Kings xix. 10, 14. When our Lord is at last manifested upon earth he will be the head of the divine " multitude which no man can number," though their symbolic number is " 144,000 " (Rev. vii. 9 : xiv. 1). Those are the " hosts " of God, the " all in all," Alpha and Omega of the divine purpose upon earth.

The figure is found in the prophets, as Dr. Thomas has pointed out (*Eureka*, vol. i., 112, etc.): "I the Lord the first, and with the last; I am he." Here "first" is singular ("Christ the firstfruits") and "last" is plural ("afterwards they that are Christ's at his coming"). He is "the First to Zion" (Isa. xli. 27) (*Rishon-le-Zion*) and when he comes again his multitudinous body will again be "the firstfruits unto God and to the Lamb" (Rev. xiv. 4: xx. 5, 6).

All these things are implied in the opening of the Apocalypse and the proclamation, "Behold he cometh with clouds." The assurance, "every eye shall see him," has assumed a new and emphatic import in view of the astonishing modern development of *television*. We began half-a-century or so ago with *telegraphy*, writing at a distance by means of electric power; then came *telephony*, sound and speech at a distance; and now *television*, sight at a distance. And distance is no object, nor number. A political agitator's speech is broadcast to hundreds of thousands simultaneously; and had it been worth while gesture and facial expression might similarly have been transmitted. But God does not need human apparatus to write and speak and reveal Himself from heaven: "*Every eye shall see him.*" Precisely under what circumstances we know not, for nations have to go up to Jerusalem to worship. But here are the obvious possibilities.

"And they also which pierced him." There is something superadded here. The oblivion of the grave does exclude "seeing him." "I shall see him," said Balaam (Num. xxiv. 17) and trembled at the prospect: "Alas, who shall live when God doeth this?" "Ye shall see," said Jesus, "and be thrust out" (Luke xiii. 28). Theophany is good for "the sons of God" but to what end is the day of the Lord for transgressors? (Amos v. 18). "Darkness and no light" for them. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. xxv. 30).

Both sides of the picture are before us in the Lord's last Revelation from heaven, for there is a place for "the terror of the Lord" as well as "the love of God," Jesus and the apostles being witnesses.

"THE THRONE OF THE LORD OVER ISRAEL."

The opening vision of the Revelation is followed immediately by Christ's seven epistles to the seven churches of Asia, which, with their inspired elderships, are the substance of the symbols of the "seven candlesticks" and "seven stars," as is explained in the text. The last of these epistles—to Laodicea—concludes with the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am

set down with my Father in his throne. He that hath an ear, let him hear what the spirit saith to the churches" (iii. 21-22).

This was a most extraordinarily gracious proclamation to such a church; and the very next thing described in symbol in the prophecy is "the throne of the Lord over Israel" (chs. iv., v.). In the Old Testament this is the description of the Kingdom of God in Israel in the days of David and Solomon. "Of all my sons," said David, " (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. xxviii. 5). And when Solomon succeeded to the throne it is written of him, "Then Solomon sat on the throne of the Lord as king instead of David his father" (xxix. 23).

But this was "the kingdom of the Lord" in its mortal administration, before the advent of "the Coming One," "the Heir of all things." It did not continue because of iniquity (Ezek. xxi. 25-27), and was at its best but the shadow of the Kingdom of God to come, for which Jesus taught his disciples to pray. This last is the subject of the vision of the glorious theophany described in Revelation (chs. iv., v.).

The apostle John was symbolically a participator therein. "Come up hither," was the divine invitation which greeted him. Jesus himself had before promised him a throne "in the regeneration" (Matt. xix. 28), and here was the earnest of it in this desolate isle of the sea in old age and in bondage. When the vision actually materializes in the latter days, the apostle will be "in the spirit" in the higher sense of "having become a partaker of the divine nature" like his Lord; and "in heaven" in the sense of being a member of "the new heavens" which are the joy and rejoicing of the new Jerusalem (Isa. lxv. 17-18).

This is not the place in which to follow out all the details of the symbolism. That is done elsewhere, as in *Eureka*, *Thirteen Lectures on the Apocalypse* and *Notes on the Apocalypse*. Here we only pause to notice such features as are more directly connected with the subject of Theophany, or "the manifestation of the Son of God."

Isaiah had had a vision of the glory of Christ enthroned, and John had drawn attention to it (Isa. vi.; John xii. 39-41). Isaiah's "seraphim" are reproduced in the "living creatures" of the Apocalypse and Ezekiel's prophecy, and in all the prophecies the great climax is "the glory of the Lord filling the whole earth." The Lamb-Lion of the tribe of Judah is "the King" of Isaiah's prophecy, being the manifestation of the Father Himself; and the vehicles of "the glory" are the "living creatures" and "elders," the symbols of the "redeemed," for they sing a new song of praise to God and to the Lamb, saying, "Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed

us to God by thy blood out of every kindred and tongue and people and nation ; and hast made us unto our God kings and priests ; and we shall reign on the earth " (v. 9-10).

Throughout the prophecy John has similar visions of the "redeemed" at various crises. In chapter vii. he has the vision of the angelic sealing of the servants of God in their foreheads, and the result thereof. The divine work resulted at last in the manifestation of "a great multitude which no man could number, out of all nations and kindreds and people and tongues (who) stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." The white robe is the symbol of immortality bestowed upon the righteous (Rev. xix. 8). And the palm is the symbol of victory. The angelic question and comment settles this:—

"And one of the elders said unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes" (Rev. vii. 13-17).

Later on, at a suitable crisis, the apostle is again personally connected with the theophany which was the subject of his vision. The judgments of the "sixth trumpet" had resulted in the "killing of the third part of men," or, in literal historical language, the fall of the Eastern Empire before Mohammed II. in A.D. 1453, when he took Constantinople.

Here, in the divine wisdom (chapter x.), is interpolated the vision of the Angel of the Rainbow, a symbol of the conquering of all nations by the Lord Jesus Christ and the saints. The "angel" is "clothed with a cloud," "so great a cloud of witnesses" (Heb. xii. 1), among whom is the apostle himself. The "rainbow" is "the token of the covenant" (Gen. ix. 12-17; Ezek. i. 28). The "angel" is revealed "in flaming fire taking vengeance" (2 Thess. i. 7). He has "in his hand a little scroll *open*." There is nothing "sealed" to him then. He sets his feet on sea and land, and cries as when a lion roars. "The Lord shall roar out of Zion" (Joel iii. 16; Amos i. 2). Seven thunders utter their voices, but John was not permitted to write these. He was divinely commanded to take the little scroll from the hand of the angel and did so. "Take it (said the angel) and eat

it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little scroll out of the angel's hand (says John), and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter. And he said unto me, *Thou must prophesy again*, before many peoples and nations and tongues and kings."

Then the prophecy turns to the divine unfolding in symbol of the judgments of God in the West in the days of the "sixth trumpet." This occupies the first thirteen verses of chapter xi., and ends with "the giving of glory to the God of heaven." This was the end of "The Reign of Terror" in France after the Great Revolution, in the summer of 1794, and the acknowledgment by the French people of the existence of "The Supreme Being," "a singularly grand and beautiful event . . . unparalleled in the history of the world" (Thiers).

How apt is the introduction at such a crisis of a revelation of the coming of the Lord, the resurrection and judgment, and the conquest of the world. This is the only remedy for the current Russian "Anti-God" Revolution, and the end of the great and final "Reign of Terror."

"The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings and voices and thunderings, and an earthquake and great hail" (Rev. xi. 18-19).

The characteristics of our times are obviously such as are symbolised here, as is widely recognised. The temple throne of God in heaven is the same as that described in the vision of chs. iv., v.

"The ark of his testament" is the Lord Jesus himself. Like Noah's ark (1 Pet. iii. 20-22), it was from the beginning the figure of the Coming One. It was made by Moses most carefully to the divine pattern, "overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory" (Heb. ix. 4, 5). Jesus identifies himself with the manna as the bread of life (John vi.) and with "the hidden manna" (Rev. ii. 17) in his promise "to him that overcometh."

In the days of the Exodus the Ark went before Israel in their journeyings. In the crossing of the Jordan it preceded them by the space of "about two thousand cubits by measure" (Josh. iii. 4), which some have taken as an indication of the time of the second advent. In the siege of Jericho it encompassed the city once daily for six days, and on the seventh day seven times, when the city fell and was taken by Joshua and Israel. Here one can scarcely miss the comparison with the Apocalyptic scheme

of the fall of the great city before Jesus returned. The ark was taken by the Philistines because of the sin of Israel (1 Sam. iv.), but returned by them because of God's plague upon them, and at last brought back to Jerusalem by David after the episode of Uzzah (2 Sam. vi.). "Lord remember David and all his afflictions," says one of the "Songs of Degrees" (Psa. cxxxii.). "Arise, O Lord, unto thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy" . . . "I will also clothe her priests (Zion's priests) with salvation, and her saints shall shout aloud for joy."

The brief epitome of the results of the sounding of the seventh trumpet ("the third woe"—Rev. xi. 14-19) may almost be said to be a divine earnest of the ultimate answer to the prophetic prayer of Psa. cxxxii.

Afterwards (Rev. xiv.) comes the vision of the Lamb on Mount Zion, with the 144,000 redeemed. The "everlasting gospel" is proclaimed, announcing that "the hour of God's judgment is come." In this crisis John "prophesies again."

The Lord's own specific identification of the times and circumstances of his second coming is found in connection with the outpourings of the sixth and seventh vials or "bowls" of the wrath of God (Rev. xvi. 15): "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." It is well recognised that the figure of the drying up of the great river Euphrates signifies the decline of the Turkish Empire. And "Armageddon" has actually figured in a small way in the war that has eliminated the Turk from Palestine. The world-war of 1914-1918 is surely the opening of "the seventh vial" of the wrath of God poured out "into the air." Then, for the first time in human history, aerial warfare was introduced, and it is now one of the most terrible signs of the times. But, "Blessed is he that watcheth and keepeth his garments."

The lurid visions of the judgment and fall of Babylon the Great (Rev. xvii., xviii.) are appropriately followed by the glorious visions of the rejoicings in heaven and the marriage of the Lamb (Rev. xix.). As in the Song of Solomon there is a vision of war as well, for "in righteousness doth the Faithful and True Witness judge and make war" (verse 11).

Finally comes the vision of "the binding of the Dragon, that Old Serpent, which is the Devil, and Satan" (ch. xx.) and the consequent Millennial reign of Christ and the saints. And then, as an amazing postscript, but as a thing only too deadly true to human nature, there is the prophecy of the post-millennial revolt of nations (verses 7-15).

And the Lord's latest Revelation from heaven closes with the vision of "a new heaven and a new earth," and the abolition of every curse.

Who would not say with the apostle, "Even so, come, Lord Jesus"?

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