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The connexion and harmony of
the Old and New Testaments

New and Uniform Edition.

THE CONGREGATIONAL LECTURE.

SEVENTH SERIES.

THE CONNEXION AND HARMONY OF THE
OLD AND NEW TESTAMENTS.

BY WILLIAM LINDSAY ALEXANDER, D.D.

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THE
CONNEXION AND HARMONY
OF THE
OLD AND NEW TESTAMENTS :

BEING AN INQUIRY INTO
THE RELATION, LITERARY AND DOCTRINAL,
IN WHICH THESE TWO PARTS OF THE SACRED VOLUME
STAND TO EACH OTHER.

BY
WILLIAM LINDSAY ALEXANDER, D.D.

Τά ἐν τῇ καινῇ διαθήκῃ οἰκονομούμενα, ἐν τῇ παλαιᾷ ἦν σκιαγραφούμενα.
CHRYSOSTOM.

Testamentum Vetus de Christo exhibendo, Novum de Christo exhibitio
agit: Novum in veteri latet, vetus in novo patet.—AUGUSTIN.

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18, ST. PAUL'S CHURCHYARD.

P R E F A C E.

“ALL Scripture,” says Paul,² speaking of the Old Testament, “is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” It is to be feared that many excellent persons, whilst they cannot but admit this statement of the Apostle, are far from enjoying a personal realization of its truth. From the more devotional parts of the Jewish Scriptures they may derive much spiritual advantage ; but for the book, as a whole, they find themselves unable to entertain the same feeling of grateful regard as they possess towards the writings of the New Testament, from which they are in the habit of deriving principally their religious aliment. The existence of such a divided state of feeling towards the two great component portions of a volume which, if of Divine origin, must be harmonious in its texture, is a circumstance deeply to be regretted. If the Old Testament was *written* for the use of Jews, it has been, by the gracious providence of God, *preserved* for the use of Christians ; and to them, no less than to the Jews, is held out the assurance, that “he that meditates in the law of God, shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, whose

leaf shall not wither, and who shall prosper in whatsoever he doth." To neglect a study recommended by such an assurance, can neither be right nor safe.

The main cause to which that neglect of the Old Testament, to which I have referred, is to be attributed, is not a disposition to underrate any portion of revealed truth, but rather an inability to perceive the bearing of many parts of that book, upon the principles and feelings which Christianity teaches us to receive and foster. We may hope to remedy it, therefore, by laying before the minds of intelligent Christians right views of the close connexion, mutual dependence, and internal harmony of the Old and New Testaments, so as at once to convince them that Christianity must be found in the former as well as in the latter, and to put them on the right way of finding it. To supply what has appeared to the author a desideratum hitherto on this head in our British theological literature, is the design of the present publication.

The vastness of the field I have had to traverse, has necessitated my proceeding upon principles of selection and condensation in the arrangement of my materials. I have, consequently, confined myself as much as possible to such points as seemed of most comprehensiveness and moment; and have, save in a few instances, rested contented with adducing the evidence in favour of my positions, without entering at length into the refutation of such objections as might be adduced against them. This I felt to be the less necessary, because the controversial bearings of the different branches of my subject are those which have hitherto almost exclusively occupied the attention of those who have written upon them.

Desirous of consulting the interests of all classes of readers, I have abstained, as much as possible, from all exegetical disquisition in the text, and have placed such philological remarks as seemed necessary for the elucidation of the passages quoted in notes. For the same reason, I have, for the most part, rendered into English the quotations from ancient or foreign authors, which I have had occasion to introduce; judging it not only more useful, but, upon the whole, more scholarly, to do so, than to load my pages with masses of Greek, Latin, and German, which two-thirds, perhaps, of my readers could not understand, and which no one would, in such a case, have had any security that I understood myself.

Since the Lectures were delivered in the Congregational Library, they have been nearly entirely rewritten, and have, consequently, undergone considerable alterations in arrangement as well as in substance. My anxious aim has been to compress as large a portion of authentic information into my pages as was compatible with the limits within which I was necessarily confined. I now commend the work to the Divine blessing, and to the candid and enlightened judgment of my Christian brethren.

W. L. A.

Edinburgh,

March 31st, 1841.

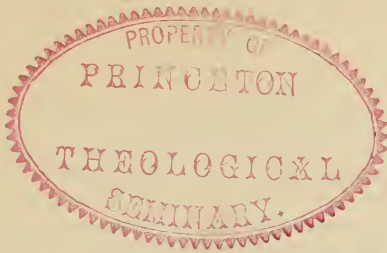
PREFACE TO THE SECOND EDITION.

THIS work has undergone a careful revision for the present edition. Several errors, which had been allowed to creep into the former edition, have been corrected; numerous emendations, the result of maturer study, or more extended reading, have been introduced; and extensive additions have been made, both to the text and the notes.

Since the former edition appeared, a larger amount of attention has been directed to the study of the Old Testament in this country than formerly. It has been gratifying to the Author to find that several opinions, which were treated by some of his reviewers as very doubtful novelties, when uttered by him twelve years ago, have, in consequence of a freer ventilation of the subject, passed into somewhat extensive acceptance among biblical scholars. Without claiming to have exerted any influence in bringing about this result, it is yet gratifying to find, that what he considers truth, is making way in quarters where it is likely to be productive of important consequences to the cause of learning and piety.

Pinkieburn House,

8th October, 1853.



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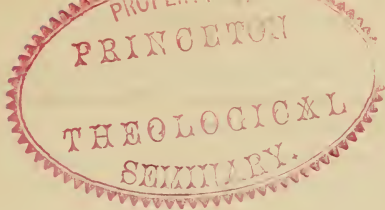
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CONNEXION OF THE OLD AND NEW TESTAMENTS.

LECTURE I.

EXTERNAL OR LITERARY CONNEXION OF THE OLD AND NEW TESTAMENTS.

“Remember the former things of old : for I am God, and there is none else I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”—ISA. xlv. 9, 10.

PART I.

AMONGST the numerous and diversified religious systems which have prevailed in the world, there are two, the Jewish and the Christian, which stand distinguished from all the rest by the marked peculiarity of being founded upon direct revelations from God, embodied in written documents. Other religions, it is true, have their sacred books, but these are either confessedly the production of mere men,—eminent, perhaps, for their sagacity, their foresight, and their knowledge of men and things, but still laying no claim whatever to the enjoyment of supernatural assistance in the composition of their works,—or, when pretensions to a higher influence are made, the evidence upon which

these rest is so entirely fictitious, that the slightest investigation suffices to set them aside. The sacred books of the Jews and of the Christians, however, after having passed through the most searching scrutiny, in which their claims to Divine inspiration have been analyzed by the severest tests, have come forth from the ordeal with these claims not only unimpaired, but rendered more clear and undeniable by every successive investigation ; so that, without the slightest extravagance, it may be affirmed that nothing beyond a careful and candid examination is requisite in order to satisfy the most scrupulous inquirer of the Divine origin and authority of these books. From this circumstance these two classes of religionists have been placed in a peculiar relation to each other. The Jews, as the professors of the older faith, and as those who have for the longest time enjoyed the privilege of a Divine revelation, naturally feel inclined to look down with mingled jealousy and contempt upon the pretensions of the Christians. They are ready to allege that the religious system of the latter is entirely at variance with that which God enjoined upon his ancient people ; and, in spite of evidence as convincing, at least, as any they can adduce in favour of their own Scriptures, they denounce those of the Christians as false and supposititious. The Christians, on the other hand, admit to the fullest extent the Divine authority of the Jewish Scriptures, and receive with reverence the revelation which they contain. At the same time, as these Scriptures themselves announce the prospect of a new revelation, more simple in its statements, more precise in its details, and more final in its character, it is urged by Christians that the mere fact of the prior existence of these Scriptures forms no argument against the possibility of the Divine authority of those which they possess, but on the contrary forms of itself a presumption in favour of their claims. They further argue, that in that revelation with which they have been privileged the acknowledged

desideratum of the Jewish Scriptures has been supplied ; inasmuch as, whilst it sets forth the same great truths as are to be found in them, it presents these to the mind of the reader in a more direct and precise form, and at the same time throws light upon much that is obscure, and gives meaning to much that is unintelligible in the statements, intimations, and ordinances of the older revelation. They have accordingly incorporated the sacred books of the Jews with their own, as equally a part of the sacred oracles, and equally demanding reverential homage from all to whom they may come : assigning to both the common appellation of the "Holy Scriptures," and distinguishing between them only as the Scriptures of the Old Testament or Covenant, and the Scriptures of the New, according to a mode of phraseology of which the earliest intimation occurs in the writings of one of the inspired authors of the latter.*

How far the views thus entertained by Christians, and which, sanctioned by the highest authority, have prevailed in the church from the earliest times downwards,† are susceptible of articulate proof, it is the object of the present course of Lectures to inquire. Assuming the genuineness, the authenticity, and the inspiration of both divisions of the sacred canon, it is proposed to examine into the relation of the two to each other ; to estimate the influence which the existence of the earlier has had upon the composition of the later ; to point out in what they agree, and in what they differ ; to show that, whilst they are substantially in perfect harmony, there is a difference of form, accident, and character, arising out of the different circumstances in which they were delivered, and the different ends they were primarily designed to answer ; and thus to evince that, whilst each is perfectly adapted to the purpose it was peculiarly intended to serve, both must be taken

* See Appendix, Note A.

+ Appendix, Note B.

together if we would perceive the full beauty, understand the full import, and reap the full benefit of either.

An inquiry of such a nature must be admitted to be one of no small interest and importance. Involving, as it does, questions of moment connected with the history of letters among the Jews, its interest even in a *literary* point of view is not inconsiderable; but it is from its *religious* bearings that its main importance, and that which has chiefly prompted to the present course of investigation, arises. It must be obvious that on the right settlement of the various questions presented by such an inquiry depends in no small degree the opinion we shall form both of the *meaning* of many sections of the Old Testament Scriptures, and of the *use* it is incumbent upon us to make of that portion of the sacred canon. If it cannot be shown to contain substantially the same religious system with that developed in the Christian Scriptures, and if its obscure and symbolical adumbrations of truth are not to be expounded by the clearer revelation with which we have been favoured, it will follow not only that much of it will remain to us a sealed book, but that even to those parts of it which we may be able to understand it will not be competent for us to appeal, either in polemical defence of any controverted dogma of our New Testament faith, or in practical enforcement of those which are admitted on all sides to be true.

Another feature of this inquiry, which confers upon it no small value, is its relation to certain of those controversies which Christians have been called to carry on in defence of their common faith. On the infidel controversy, for instance, the subject before us has a two-fold bearing: the one, as supplying materials for an important part of the direct argument in favour of the Divine authority of the Scriptures—*viz.* that derived from the fulfilment of prophecy; the other, as aiding to repel the objections which,

with its characteristic want of candour, Infidelity has urged, alike from the irreconcilable discrepancies, and the too close resemblances alleged to exist between the Old Testament and the New, against the inspiration of both. On the controversy between Christians and Jews, also, the bearing of this inquiry is too obvious to require to be pointed out; for if that inquiry can be successfully prosecuted;—if it can be shown that the religious system unfolded in the New Testament is essentially the same with that inculcated in the Old; that all the evidences of true Messiahship prescribed by the latter meet in the person whose history and doctrines the former is occupied in setting forth; and that, besides all this, apart from the revelations of the New Testament, a great part of their own Scriptures must remain even to themselves unintelligible upon any rational principles of interpretation;—it must be obvious to all that the materials will be furnished for a most cogent appeal to the best feelings and most enlightened convictions of the Jews, the effect of which, when skilfully and devoutly made, has been already proved in the gathering up of not a few of these outcast branches, who, by the Divine blessing on the use of such means, have been “grafted into their own olive-tree.”

Nor, in enumerating the advantages of such an inquiry as that before us, must we omit the *pleasure* which it is calculated to convey to the pious mind, in the view which it will naturally unfold of the unbroken harmony of Divine truth, and the consequent unity of that church which is built upon the truth. In pursuing it we shall be led to trace the stream of gospel blessing from its first appearance in our world down to that point where, emerging from the limits to which it had been previously confined, it sent forth its healing and purifying waters over the length and the breadth of our barren and polluted earth. At every stage of its progress we shall have occasion to

mark the same properties as characterising it, and the same benignant results as effected by its presence. We shall thus be brought into contact, as it were, with the entire family of the redeemed, and be taught to realize in some measure the delightful fact that, under the gospel dispensation, believers have, even in their present state, "come to the general assembly and church of the First-born which are written in heaven." By every Christian mind an occupation such as this will be welcomed as replete with the materials of the purest and most elevated pleasure.

A subject of so much interest and importance both in itself and in its relations could not fail to attract towards it much of the attention of those who devote themselves to the study of Divine truth. There exist, accordingly, both in our own language and in others, vast masses of learned and profound dissertation upon almost every point embraced in the present subject; so that in treating of these little is left for a writer in the present day beyond the duty of arranging, condensing, and discriminating the materials of his predecessors. As these, however, exist chiefly in a controversial form, and as, consequently, the general question is viewed rather in its argumentative bearings, than in respect of its intrinsic merits, it is not unfrequently the case that principles are hastily assumed, generalizations rashly made, truth presented only in a one-sided aspect, and conclusions affirmed which rest upon very questionable bases. It seems desirable, therefore, to submit the general question, as I have already stated it, to a more rigid crisis; and abstracting for the present from the *uses* to which the discussion may be applied, to endeavour to ascertain facts and fix principles, that thereby a satisfactory basis may be laid for further inquiry. In this department some valuable efforts have of late years been put forth by several German divines of eminence, of

whose labours, however, a discriminating use requires to be made.*

Leaving for subsequent investigation the *internal* harmony of the Old and New Testaments, I shall in the present Lecture confine myself to the consideration of those affinities which subsist between them in an *external* or *literary* point of view. Viewing them simply as venerable remains of the literature of a great nation, I shall inquire in what relation they stand to each other, in what light the earlier was viewed by the authors of the later, and what use they made of it in the composition of their own writings.

A person familiar with the Scriptures of the Old Testament, and proceeding to the study of those of the New, would not advance far in that study without being satisfied that the two volumes are of the same kind, and belong to the literature of the same people. The mode of thought and phraseology in both,—the peculiar opinions and prejudices of the writers,—the historical and topographical allusions,—are all essentially the same, with only such minuter peculiarities as lapse of time and change of circumstance naturally produce. The whole cast and character of the authorship of both is oriental and Jewish; and that notwithstanding the western tongue in which one of them is written, and the greater notice its authors take of western and European affairs. The literature of no other nation, perhaps, presents so remarkable an instance of two books composed in different languages, and at widely distant periods, in which so many literary affinities are to be found, and in which the national character of the composition is so thoroughly preserved.

Among other points of literary resemblance between the two, is the similarity of *form and structure* by which

* See Appendix, Note C.

they are pervaded. In neither is religious truth taught in a scientific or systematical form, but by means of narratives, apologues, conversations, popular discourses, or epistolary communications. In this respect both present a striking analogy to the work of God in nature, where the phenomena of every science are to be found scattered in boundless profusion over a wide field, and in every possible variety of combination, without any respect to system, yet always so disposed as never to transgress systematic unity, whilst the very irregularity of their arrangement effects the most useful purposes in the physical economy. It is also worthy of notice, that in both the Old Testament and the New an initiatory basis is laid in a historical narrative, to the facts recorded in which a continual reference is made in the subsequent documents. In both we see the nucleus of a distinct and peculiar society laid in the announcement of certain grand religious truths, and gradually, under the auspices of a great Teacher and Legislator, endowed with miraculous power, and holding direct intercourse with the Deity, developing itself into a vast, a powerful, and a privileged community, to which the God of the whole earth is represented as standing in a relation of singular complacency, and for the benefit of which all his revelations of truth and duty are peculiarly designed. To neither of these communities, however, is the idea of perfection or finality attached. On the contrary, both are set forth as introductory of a better and more perfect state, of which they contain the germ, and to which the desires and expectations of their members are continually directed. And, as the earlier writers occupy themselves chiefly with the historical narration of the rise and progress of their respective communities, the intermediate are principally engrossed with matters of a hortatory and didactic character, and those towards the close with prophetic descriptions and triumphant anticipations of that higher state into which their own was

ultimately to emerge, and of which the distinguished privileges they enjoyed were but the prelibation and the pledge.*

Another thing that could not fail to strike the attention of such a reader of the New Testament as we have supposed, is the obvious influence which familiarity with Old Testament ideas and phraseology has exercised upon the *language* of the Evangelists and Apostles. The basis of that language is the *common dialect* (ἡ κοινὴ διάλεκτος) of the classical Greek; but it is extremely doubtful whether a Greek familiar only with his own language could have

* Some by descending to minute details have carried this *formal* resemblance of the Old and New Testaments to an absurd extreme. Thus Dr. J. Ch. W. Augusti, of Bonn, in his *Versuch einer Historisch-dogmatischen Einleitung in die Heilige Schrift*, Leipz. 1832, the fifth chapter of which is devoted to the "Harmony and Connexion of the Old and New Covenant," enumerates, amongst other points of resemblance, the frequent occurrence of mountain scenes, as in the giving of the law on Mount Sinai by Moses, and the sermon on the Mount by our Lord,—the appearance of Moses and Elias with our Lord on the Mount of Transfiguration, as compared with the mountain scenes in the history of these prophets,—and the ascension of our Lord from Mount Olivet, as compared with that of Moses from Mount Pisgah. He also compares the parting address of Moses (Deut. xxxii. and xxxiii.) with the valedictory discourse of our Lord, (John xvi. xvii.) These minutæ, however, afford no fair specimens of the valuable work from which they are taken. A more interesting, though, perhaps, equally fanciful speculation is that in which others besides Augusti have indulged; viz. that a parallel may be traced between the history of man and the history of Christ, illustrative of the great truth that the latter came as the second Adam to retrieve the errors and repair the evils committed and caused by the first. For this purpose they compare the miraculous creation of both, on account of which they are, though in different senses, called Sons of God; the temptation and fall of Adam, the temptation and triumph of Christ, the tempter in both cases being the same; the introduction of death through sin on the part of Adam,—the destruction of sin through death on the part of Christ; the cry of Abel's blood for vengeance, as the utterance of justice against cruelty,—the commission of Christ to his disciples to make the first offer of salvation in the place where he had been crucified, as the expression of "mercy rejoicing against judgment;" the confusion of tongues at Babel, as illustrative of the divisive nature of sin,—the gift of tongues to the Apostles, as indicating the undoing of the evil which sin had introduced by the reuniting power of Christianity, &c. &c. Of such a speculation one need say no more than *valeat quantum valere possit*.

perused with any great degree of ease or intelligence their writings. This arises not so much from the frequent use of Aramaic words by the New Testament writers,—a liberty which probably the laxity of the *κοινή διάλεκτος* permitted,—as from the continual appropriation of authentic Greek words and phrases to denote ideas altogether foreign to that language, and the frequent ingrafting upon it of idioms such as will be sought for in vain in the works of those to whom that language was vernacular. In this respect it is true that differences obtain among the writers of the New Testament; the language of Luke, for instance, is much purer than that of Matthew or John; and the later epistles of Paul, written after extensive intercourse on his part with native Greeks, exhibit a marked approximation to the language and idiom of the classical authors, as compared with his earlier epistles, which is true also of the later writings of John as compared with the Apocalypse: still it is nevertheless the fact that Hebraisms abound to such an extent in every part of the New Testament, that the language of that book may be justly characterised in the words of one who more than any other perhaps has made its peculiarities the subject of careful investigation, as a sort of “Judaising Greek, which was for the most part unintelligible to the native Greeks, and the object of their contempt.”* The more closely these linguistic peculiarities of the New Testament are studied, the more will it become apparent that they are to be traced to the intimate familiarity of its writers with the language and phraseology of the Old Testament, and the influence thereby insensibly exerted upon their own.† To the same

* “Ein Judaisirendes Griechisch, u. s. w.” Winer's *Grammatik des Neutestamentlichen Sprachidioms*, § 27, 3te. Aufl.

† See Michaelis's *Introduction to the New Testament*, by Marsh, vol. i.; Horne's *Introduction*, vol. ii. p. 13—30. Edit. 1839; Campbell *on the Gospels*, *Prel. Diss.* I. pt. 1.; Maltby's *Illustrations of the Truth of the Christian Religion*, c. 1; Stuart's *Grammar of the New Testament Dialect*. Lond. 1838; also in the *Edinburgh Biblical Cabinet*, No. X.; Planck's *Commentatio de vera Natura*

source also must be traced a remarkable peculiarity in the structure of their sentences exemplified by all the writers of the New Testament, though more frequent with some than others. Instead of following the full and rounded periods of the classical writers, their sentences are, generally speaking, brief, and consist of clauses, each of which has a complete meaning in itself, and which are united by the conjunctions *καὶ*, *δέ*, or *γάρ*, sometimes by a participial construction, and sometimes by such particles as *οὕτως*, *καθὼς*, *ὡσπερ*. In these clauses, thus arranged, there is preserved a sort of verbal and real parallelism, whereby the full meaning of the writer is forcibly brought out, and which at once reminds the reader of the grand peculiarity of the poetical and ethical parts of the Old Testament. The effect produced is so entirely unclassical, that—as Michaelis has remarked of the LXX.—were all the Hebraisms, Aramaisms, and other barbarisms removed, and the best and most exquisite words substituted for them, it is doubtful whether even then the style would be entitled to be called Greek.* That such, however, should be the style of men whose minds were full of the Old Testament, and whose thoughts had been shaped and moulded by the familiar study of its contents, is what could hardly fail to have been the case.

Closely connected with the language and style of the New Testament writers are the names which they employ for the purpose of designating the leading subjects of their revelations. In the unfolding of a religious system this is

atque Indole Orationis Græcæ Novi Test. (translated in the Biblical Cabinet, No. II. p. 91); also his *Introd. to Sacred Philology*, &c. (Biblical Cabinet, No. VII.); Sturz, *De Dial. Macedonica et Alexandrina*. Lips. 1808; Winer's *Grammatik des Neutestamentlichen Sprachidioms, u. s. w.*; Davidson's *Lectures on Biblical Criticism*, Lect. 24, &c.

* *Prefatio ad R. Lowthii Prælect. de sacra Poesi Hebræorum*, p. 407. Oxford ed. 1821. This subject has been discussed with consummate ability by the late Bishop Jebb, in his *Sacred Literature*, Lond. 1828. See also Horne's *Introduction*, vol. ii. p. 504.

always a matter of great importance; for the influence of words upon our conceptions of things is so great, that no elucidation or enforcement of truth, however full and explicit, will suffice to keep the religious sentiments of a scattered community uncorrupt, if these sentiments become identified with certain terms which suggest secondary ideas of a nature uncongenial with those which in the system they are primarily intended to represent. To the danger of employing such terms the New Testament writers were peculiarly exposed, from the circumstance of their having to write in a language that had previously been employed almost exclusively to express the conceptions of heathens. It is remarkable, however, how few of their religious designations are borrowed from the ordinary phraseology of the Greeks. With a few exceptions the terms they employ for this purpose consist either of Hebrew words taken directly from the Old Testament, or of words and phrases translated from the Hebrew,—sometimes as these existed already in the LXX. version, sometimes made for the first time by the New Testament writer himself,—or of words and phrases imitated from the Hebrew. Thus in designating the Divine Being, whilst we have the common Greek word θεός,—a word which the sacred writers might legitimately employ, inasmuch as, though it was used by the Greeks with reference to the idol-gods of their mythology, it is in itself simply expressive of *Deity in the abstract*, and is so used by the classical writers in innumerable instances,*—we

* Compare such passages as these:—"Ἄλλω μὲν γὰρ ἔδωκε θεός πολεμῆϊα ἔργα, ἄλλω δ' ὄρχηστῖν, ἐτέρω κίθαριν καὶ αἰοιδίην. Π. xiii. 730.—'Ο μὲν δὴ θεός, ὡσπερ καὶ ὁ παλαιός λόγος, ἀρχὴν τὴ καὶ τελευτὴν καὶ ἴμμεσα τῶν ὄντων ἀπάντων ἔχων, κ.τ.λ. Plato, *de Legg.* iv.—Τὸν κρατοῦντα μαλθακῶς θεός πρόσωθεν εὐμενῶς προσδέρεται. Æsch. *Ag.* 926, &c.—θεός is the Greek representative of a word of which traces are to be found in almost all the branches of the Indo-Germanic family: comp. Sans. *Deva*; Pers. *Khoda*; Lat. *Deus*; Teutonic, *Tuisto* or *Teut*, (*Tacit. Germ.* c. 2;) and the *Dis* and *Teutates* of the ancient Gauls, (*Cæs. Bell. Gal.* vi. 18; *Lucan. Phars.* i. 445.) It is amusing to find our lexicographers gravely adducing θέω, *curvo*, as the root of θεός, and referring to the authority of Plato in support of their opinion! The passage in the

have also such appellations as *κύριος σαβαώθ*, (כִּיבוֹשֶׁת הַיְהוָה, Isa. i. 9;) *ὁ ὑψιστος*, (הַיְהוָה, Deut. xxxii. 8;) *δεσπότης*, (יְהוָה,) *ὁ πατήρ ἡμῶν*, (אֲבִינֵנוּ, Isa. lxiii. 16;) *θεὸς ὁ ζῶν*, (יְהוָה הַחַי, Deut. v. 25;) and *ὁ ὦν*, or more fully, *ὁ ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, (הַיְהוָה, הַיְהוָה הַחַי וְהַבֹּא, Exod. iii. 13—16;) which are all either borrowed, or translated, or imitated, from the Hebrew. The terms employed in designating our Lord—the grand subject of their writings—are also almost all derived from the Old Testament. He is called by such appellations as *Ἐμμανουήλ* (אֱמַמְנוּאֵל), *ὁ Μεσσίας*, *ὁ Χρίστος* (מָשִׁיחַ), *Ἰησοῦς*, *σωτήρ* (יְשׁוּעָה, contr. יֵשׁוּעַ), *ὁ υἱὸς τοῦ Θεοῦ* (בְּרִיתֵנוּ, comp. Ps. ii. 7; Hos. xi. 1), *ὁ υἱὸς τοῦ ἀνθρώπου* (בְּרִיתֵנוּ, Ps. viii. 4; Chald. שָׂרֵי, Dan. vii. 13), *ὁ ἀμνὸς τοῦ Θεοῦ*, *ὁ ἐρχόμενος*, *ὁ πρωτότοκος*, *ὁ ἀρχιερεὺς*, *ὁ ἀρχιποιμὴν*, *ὁ ῥύόμενος ἐκ Σιών*, (comp. Isa. lix. 20.) *ὁ Ἀμὴν*, *ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα*, *ἡ ῥίζα Δαυὶδ*, and many others, the appropriateness of which can be fully understood only by a reference to the writings of the earlier economy. To the same source must we look for the origin and full explanation of such expressions as the following: *ἡ διαθήκη αἰώνιος*, *ἡ ἐπαγγελία*, *ὁ ὄρκος τοῦ Θεοῦ*, used to designate the Divine purpose of redemption as revealed to men: *ἡ βασιλεία τοῦ Θεοῦ*, and *τῶν οὐρανῶν*, *ἡ ἄνω Ἱερουσαλήμ*, *Ἱερ. ἐπουράνιος*, &c., as descriptive of the new state of things introduced by the advent of Christ; *ὁ Ἰσραὴλ*

Cratylus, (397, 398,) where this supposed authority is given, occurs in one of those pungent specimens of the Socratic irony (cf. Cic. *De Orat.* ii. 67; *Acad.* ii. [iv.], 5) with which the dialogues of Plato abound, and is consequently not in support but in ridicule of this and similar pieces of etymology. See Stallbaum's *Dissertatio de Cratylō*, in his edition of Plato now in course of publication, vol. v. sec. 2.—Ihre thinks he has found the true etymon in the Mæso-Gothic *thiuths*, *good*; an opinion which derives some authority from the analogy of *Gud*, (Sueo-G.,) *God*, (A.S.,) and *Gott*, (Germ.,) which seem distinctly traceable to the Mæso-Gothic *Gods*, the ordinary term for *good*. (*Glossarium Sueo-Goth. voc. Gud.*) Even those who cling to the authority of Plato must lend a favourable ear to such etymologies, for the great master has himself told us, that “amid the incessant changes to which words are subject, it would not be wonderful should the ancient tongue be found identical with that of the barbarians.” *Crat.* 421 D.

τοῦ Θεοῦ, οἱ ἡγιασμένοι, ἡ περιποίησις, λαὸς περιούσιος, ἱερεῖς καὶ βασιλεῖς, &c., as designating those who are interested in the christian salvation; ὁ Παράδεισος, ὁ τρίτος οὐρανός, ἡ τοὺς θεμελίους ἔχουσα πόλις, πατὴρ κρείττων τουτέστιν ἐπουρανίος, κληρονομία, σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ, &c., as appellations of the place of rest and glory prepared for the genuine disciples of Christ; and such metaphors as *marriage*, to denote the union of Christ with his people,—*sacrifice*, to signify devotion on their part to him, (that which was laid upon the altar being regarded as devoted to the Deity to whom it was presented,)—*incense*, to signify what is acceptable, or renders something else acceptable, unto God,—*chastity*, to denote stedfastness and fidelity in the christian profession,—and many others which will naturally suggest themselves to the mind of every one who is familiar with New Testament phraseology. The continual occurrence of terms and phrases so obviously borrowed from the writings of the Old Testament affords a strong evidence of the familiarity with these writings possessed by the inspired authors of the christian documents, and of the influence exercised by the former upon the composition of the latter.

It is not, however, from such slight and incidental coincidences alone that this conclusion may be inferred; there are proofs of a much more obvious nature, arising from the direct references to or quotations from the Old Testament occurring in the New. These are very numerous, amounting to several hundreds, and present matter for much interesting inquiry to the biblical student. The limits within which I am confined do not admit of our entering with minuteness into this part of my subject; but it is too important, and too closely connected with the other parts of the course, to be passed over without an attempt, at least, to take a general survey of it. For this purpose the allusions referred to may be conveniently distributed into *three* principal classes

I. The *first class* comprises those passages in the New Testament *which contain simple references to the Old Testament Scriptures as extant in the days of our Lord and his apostles; as being in their estimation of Divine authority; and as containing pre-intimations of the facts and doctrines of the Christian revelation.*—If the Scriptures of the Old Testament be what they profess, they must have been in the hands of the Jewish people from a period long anterior to the birth of our Lord; and as, by their own showing, they were the peculiar property of no class in the community, but belonged in common to the nation at large, we must suppose that a general regard for their authority, and familiarity with their contents, was diffused through the mass of the nation by which they were possessed. Among a people thus circumstanced, a religious teacher, in unfolding his own doctrines and precepts, could not avoid taking notice of the opinions already in vogue among them, and pointing out the relation in which these stood to what he himself had come forth to teach. For any one under such circumstances to have affected ignorance of or indifference to the writings of the Old Testament in his intercourse with the Jews, would have been to close the ears of that people for ever against his message, and to expose himself to their just indignation and contempt.

We find, accordingly, in the discourses of our Lord, and in the discourses and writings of his apostles, a continual recognition of the existence and authority of the Old Testament Scriptures. Not only is the possession of these on the part of the Jews perpetually taken for granted by the first teachers of Christianity, but this circumstance is adduced by them as constituting one of the highest privileges of that favoured people, and as laying them under the most solemn responsibilities. To the question, “What advantage then hath the Jew?” the apostle Paul emphatically answers, “Much every way; *chiefly because unto them were committed the oracles of God.*” “From a child,” says

he to Timothy, enumerating the advantages the latter had enjoyed in consequence of his descent from Jewish ancestors, "thou hast known the *Scriptures, which are able to make thee wise unto salvation.*" And our Lord and his apostles continually represent the enjoyment of this privilege as highly aggravating the guilt of the Jews in rejecting the gospel which they preached: "Ye do err," says Christ, in reply to one of their cavils, "not knowing the *Scriptures and the power of God.*" *

To the *Scriptures of the Old Testament* our Lord and his apostles ascribe the highest authority, as the direct product of Divine inspiration. They are spoken of as the "holy writings," as "given by inspiration of God," as containing the Divine commandments and sayings, and as recording truths and statements which their human authors could have made only through the influence of the Divine Spirit.† The characters of *sufficiency*, as a religious and moral rule,—of *direct and intentional adaptation* to the spiritual profit of their readers,—of *certainty and infallibility* in all their declarations and predictions,—and of *imperishable duration*, are ascribed to them.‡ They are even identified by the apostle Paul with their Divine Author, for in one passage he ascribes to the written word the faculty of *judgment*, and in another the attribute of *prescience*: "The *Scripture*," says he, "hath concluded all under sin;" and again, "The *Scriptures*, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 22, 8.) These are only more striking specimens of a species of personification which frequently occurs in the writings of the apostle, and a familiar instance of which

* Rom. iii. 1, 2; 2 Tim. iii. 15; Matt. xxii. 29.

† Comp. 2 Tim. iii. 16, 17; 2 Pet. i. 19—21, &c. See Henderson's *Lectures on Divine Inspiration*, &c. Lect. VI. p. 296, ff.

‡ Comp. Luke xvi. 31; 2 Tim. iii. 16, 17; 1 Cor. x. 11; John x. 35; Matt. v. 18, &c.

is in the continually occurring formula, "The Scripture saith."

Such being the representation of the Divine dignity and worth of the Old Testament given by our Lord and his apostles, consistency required that in demanding attention to their own doctrines, they should show that these were, at least, not inconsistent with those already revealed. Hence we find that the harmony of the truths which they taught with those unfolded in the Old Testament formed a prominent position in the message which, as teachers sent from God, they addressed to men. "Ye search the Scriptures," said our Lord to the Jews, "for in them ye think ye have eternal life, *and they are they which testify of me. . . .* Had ye believed Moses ye would have believed me, *for he wrote of me.*" "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* It is the continual care of the Evangelists, in recording the events of our Lord's life, to point out in these the fulfilment of ancient prophecy; and in all their expostulations with the Jews, the ground assumed by the apostles is, the necessity of Christianity as that to which the former dispensation pointed, and from which it could alone receive its explanation. "Those things," said Peter to the wondering crowd that had been drawn together by the cure of the impotent man, "which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled." "We declare unto you," said Paul to the synagogue at Antioch in Pisidia, "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." In his apology before Agrippa and Festus,

* John v. 39, 46; Matt. v. 17, 18.

he boldly asserts that, in delivering his apostolic testimony, he said "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 show light unto the people and to the Gentiles."* With such sentiments it is not surprising that the conduct of the Jews at Berea, who suspended their judgment of the apostle's doctrine until they had carefully compared it with the declarations of their own Scriptures, should have been viewed by him as worthy of the warmest commendation.†

This part of the doctrine of our Lord and his apostles is worthy of consideration, not only as it goes to show the *existence* in their day of the Old Testament Scriptures,—which is an important element in the proof of the authenticity of these writings,—but also as it gives the sanction of their infallible authority to the *inspiration* of the Old Testament, and to the *essential harmony between its contents and those of the New*. An attempt, indeed, has been made by certain writers of the Neologian school, to evade the force of this conclusion by resorting to the theory of *accommodation*, as it is called, according to which it is supposed that these and many other solemn declarations of the Divine Author of Christianity and his inspired followers, were uttered merely for the purpose of disarming the hostility, by flattering the prejudices, of the Jews. A more favourable opportunity of entering into the formal exposure of this unfounded and impious theory will occur at a subsequent stage of our inquiry; suffice it at present to observe, that its application to the case before us is entirely precluded by the fact, that it was not to the Jews alone, but to all to whom they delivered their message that the first teachers of Christianity proclaimed their reverence for the writings of the Old Testament, and the accordance

* Acts iii. 18; xiii. 32, 33; xxvi. 22, 23.

† Acts xvii. 11.

of these with the doctrines which they themselves taught. Of this we have evidence sufficient in the language of Peter to Cornelius, (Acts x. 43,) and of Paul to the Corinthians, (1 Ep. xv. 3, 4,) as well as in those references to the Old Testament made by the latter apostle in those epistles to Gentile churches, in which a regard to the welfare of his brethren led him to contend against the imposition of Jewish rites and ceremonies upon Gentile converts. Had the apostle been one who was in the habit of accommodating his teaching to the prejudices of those whom he addressed, he could hardly, one would think, have resisted the temptation of cutting off at once all such occasions of offence, by repudiating the claims of the Mosaic institutes to be regarded as of Divine origin; and this the more especially that, upon the theory I am impugning, he would in so doing have uttered the truth. In vain, however, shall we search for any evidences of such duplicity in the writings of the apostle, or of any of his confederates. The great truths which they testified to one, they testified to all; and in regard to the matter before us, it was their grand desire to show to both Jews and Gentiles that the revelation with which the former had been privileged, pronounced upon all an equal sentence, and offered to all a common salvation. Nor was it in addressing churches and public audiences alone that the apostles rendered respect to the Scriptures of the Old Testament; they carried the same sentiments into their correspondence with their most intimate private friends. It is in an epistle to Timothy, his "own son in the Lord," a "man like-minded with himself," and with whom, consequently, it would surely have been a piece of very *unnecessary* hypocrisy to have kept up a mere accommodation to popular prejudice, that Paul pronounces the highest eulogiums on the Old Testament Scriptures which his writings contain. In like manner, our Lord himself, in his most private communications with his followers, uses language as strongly expressive of the

prophetical character of these writings as in any of his addresses to the Jews; comp. Matt. xxvi. 24, 31; Luke xxii. 37; xxiv. 44—47. Nay, so far does he carry this, that in his intercessory prayer for his disciples he says to his Heavenly Father, “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.*” * To suppose accommodation carried so far as this, would be to adopt the blasphemous opinion of the Jews, and charge our Lord with madness as well as impiety. The only alternative is to admit the conclusion already announced; to receive, that is, the Divine authority of the Old Testament, and its harmony with the New, as among those truths to which Christianity is *pledged* by its Divine Author and his apostles.

II. The *second* class of direct references in the New Testament to the writings of the Old, consists of passages *in which notice is taken of certain incidents, institutions, and characters, mentioned in the historical portion of the latter.* Such allusions are of very frequent occurrence in almost all the books of the New Testament, and indicate at once the familiarity of their authors with the historical records of their nation, and the close analogy which exists between the dispensation under which they lived and that to which the subjects of their allusions belonged.

When these allusions are viewed in relation to the *purposes* for which they are made, they may be conveniently disposed of under *four* heads.

To the *first* of these I would refer the catalogues of Old Testament worthies furnished by Matthew and Luke, as comprising the ancestry of our Lord, according to the flesh. Into the apparent discrepancies between these two genealogies it does not appertain to our present object to inquire; it is enough simply to notice the fact that such catalogues exist, and to point out

* John xvii. 12.

their obvious intention; viz. the connecting of Jesus of Nazareth,—whom the apostles speak of as the second Adam,—with the original progenitor of our race, through the honourable line of David and of Abraham. With these two, and with others in the same line of descent, God formally established his everlasting covenant; revealing to them his purposes of grace towards mankind, and confirming these by solemn promise and oath. In that line were centred, if I may so speak, the hopes of the human race; and each successive inheritor of the birthright was to the men of his day a living memorial of the existence of God's covenant of grace, an embodied prophecy of the Deliverer who was to come. In this line, consequently, the Messiah was expected; nor, if the declarations regarding him, given from the earliest times by God to his people, were to stand firm, was it possible for him to come in any other. In claiming for Jesus, therefore, the honours of the Messiahship, it became necessary for his followers to show, that according to the flesh, he was the lineal representative of this illustrious family; and hence the care with which the evangelists set forth the lineage of his mother and her affianced husband, and trace their genealogy up to David, Abraham, and Adam.

To the *second* class of allusions in the New Testament, to historical facts and persons in the Old, I would refer those passages, of very frequent occurrence, in which the allusion is made for the sake of *the illustration or enforcement of some doctrinal or practical statement*. This is a practice than which there is none more common with didactic speakers or writers of all ages and countries. The slightest observation is sufficient to satisfy us that there is no mode of inculcating truth half so successful as by presenting it embodied in some illustrious example. The greater ease with which men apprehend a fact than an abstract principle, the obviousness with which a rule of action

presents itself to the mind when it is displayed in actual operation, and the stimulus and encouragement afforded by the simple consideration that what is recommended has been adopted and successfully acted upon already, conspire to render this mode of working upon the minds of men of first-rate use to all who would act as instructors or guides of others. We find, accordingly, that our Lord and his apostles, who neglected no legitimate means of conveying to those whom they addressed the truths they had come forth to teach, make frequent appeals to facts in the Old Testament history, for the purpose of elucidating and enforcing their doctrines both in the way of warning and of example. To enter upon even the most cursory consideration of the passages in which such allusions are contained, either in the discourses of our Lord, or in the writings of his apostles, would occupy too large a portion of the present Lecture. Contenting myself, therefore, with a bare enumeration of the more important of these passages,* and leaving it with the reader to compare them with the context in which they stand, and the parts of the Old Testament to which they allude, I proceed to observe that such references, besides the particular use they were originally employed to serve, have a twofold importance in a more general point of view. In the *first place*, they furnish the attestation of infallible authority to the *actual historical character* of the incidents referred to. Many of these—such, for instance, as the temptation of our first parents, the swallowing of Jonah by a fish, and others of the same sort—are of such a nature, that by a little ingenuity they may be explained away as mere myths or parables which

* Matt. x. 15, xii. 3—9, 38—42, xxiii. 35, xxiv. 36—39; Luke iv. 25—29, xx. 37; John iii. 14, vi. 31, xii. 41; Acts vii., xiii. 16—23; Rom. ix. 9—18; 1 Cor. ix. 13, x. 1—10; 2 Cor. xi. 3; Gal. iii. 6, 14, 16, 17, iv. 22—31; Col. i. 16; 1 Tim. ii. 13, 14; Heb. xi., xii. 16, 18; James ii. 21, 25, v. 17; 1 Pet. iii. 5, 6, 19, 20; 2 Pet. ii. 5—7, 15, 16; 1 John iii. 12.

had no existence save in the fertile imagination of some ancient poet or sage. But the fact of their being referred to by the New Testament writers as illustrative of their reasonings or exhortations is plainly destructive of all such attempts. To quote a mere fable for the sake of enforcing duty or exhibiting the application of a principle, were at best but a trifling with the gravity of the subject, and an insult to the intelligence of the reader or hearer. From all such charges the inspired authors of our religion stand exempt. The references in their writings or discourses to the Old Testament are made in perfectly good faith. What they adduce as examples they evidently believed to be facts; and writing as they did, under unerring guidance, their opinion in this matter has all the force of law, and rebukes as presumptuous and profane every attempt, however ingenious, to explain away the literal truth of the passages to which they refer.

These references are useful to us in the *second place*, because they frequently furnish us with a more complete acquaintance with the fact referred to; sometimes by the explanatory comments with which the reference is accompanied, and sometimes merely by the context into which it is introduced. In this way we become aware of the interesting facts that the Creator of the universe was our Lord Jesus Christ, (John i. 3; Col. i. 16, &c. ;) that it was He who guided the Israelites through the wilderness, and against whom they spake their rebellious murmurings, (1 Cor. x. 9;) and that it was His glory of which Isaiah had a vision when he saw "Jehovah sitting upon a throne, high and lifted up, and his train filling the temple." (Isa. vi. 1—4; John xii. 41.) We also learn by the same means, that the real tempter of our first parents was the devil, (comp. 2 Cor. xi. 3, and Rev. xii. 2, xx. 2;) that though Eve was deceived by his craft, Adam was not deceived, but sinned wilfully, (1 Tim. ii. 14:) and that the connexion between the sin of Adam and that of his

posterity is not accidental or merely apparent, but flows out of the relation in which, according to the Divine purpose, he stood to them before he fell, (Rom. v. 12—21.) The interest of these additional facts, in a dogmatical point of view, needs not to be pointed out.

Besides these references to facts and persons in the *written* records of the Jews, it may be proper here to mention, that the speakers and writers of the New Testament frequently refer to others which seemed to have formed part of the *traditionary* learning of their nation. Thus Stephen in his apology supplies us with certain facts in the history of the patriarchs, of which no mention is made by Moses; such as the appearance of God to Abraham in Mesopotamia, *before* he migrated into Charan,—the removal of the bones of the other sons of Jacob out of Egypt, and their re-interment in Shechem, as well as those of Joseph, of whom alone Moses mentions this,—and the division of Moses's own life into three periods of forty years each, by his flight into Midian, his return to Egypt, and his death.* To a similar allusion by Paul, in 2 Tim. iii. 8, we are indebted for the knowledge of the names of the Egyptian magicians, Jannes and Jambres, who sought to rival with their enchantments the miracles of Moses; and from the epistle of Jude we learn the curious and interesting facts, that the apostate angels were the inhabitants of a particular department of the Divine empire, characterised as their *own principality* and *peculiar habitation*, (ἐαυτῶν ἀρχὴν . . . τὸ ἴδιον οἰκητήριον); that Michael, the archangel, disputed with Satan about the body of Moses; and that Enoch, the seventh from Adam, announced to the men even of his early day the certainty and solemnity of the final judgment. That these facts,

* Acts vii. 2, 10, 23—36. So also David in the 105th Psalm, adds to the Mosaic account of Joseph, the fact that "his feet were hurt with fetters, and that he was laid in iron," ver. 18.

thus incidentally referred to in the inspired writings of the New Testament, formed part of the traditionary knowledge of the Jews, appears highly probable from two considerations: the one is the *cursorly manner* in which the allusions to them are made, as if to matters with which those addressed by the speaker or writer were already familiar; and the other is the fact, that to all these incidents references more or less distinct are made in the Talmud, the compilers of which derived the mass of their materials from the traditions of their nation.* Let it not, however, be supposed that it is by this intended to insinuate that these facts rest upon a less authoritative basis than those which are formally recorded in the Old Testament Scriptures. The simple fact of a reference to them being found in an inspired composition, gives them the stamp of authenticity, and entitles them to credibility. From whatever source derived,—whether from express revelation by God, or from tradition, or from public records, or from personal observation on the part of the writer,—the facts of Scripture are alike certified to us upon the simple ground of their being found in a book composed under the special direction of the Divine Spirit, and into which, consequently, nothing but truth, both as to facts and principles, could possibly enter.

A *third* division of the passages containing allusions to the narrative parts of the Old Testament, comprises those in which a particular event is brought forward as constituting the *historical basis on which some doctrine or duty rests*. Thus, the fact of the Fall is adduced by the apostle Paul as lying at the basis of his doctrine regarding

* See a collection of the passages in the work of Surenhusius, entitled *Βίβλος Καταλλαγῆς*, p. 24. The Targum of Jonathan on Exod. vii. 11 mentions the names of Jannes and Jambres as those of the magicians summoned by Pharaoh to contend with Moses. This tradition had even, though in a corrupted form, reached the elder Pliny, who says, (*Hist. Nat.* l. 30. c. 1,) "Est et alia magices factio a Mose et Jamne et Jotape judaeis pendens, &c."

the universal depravity of mankind, without respect to nation or age, (Rom. v. 12—19.) So also the revelation of the Divine purpose of mercy to mankind, as embodied in the covenant of promise, or, as it is elsewhere called, “the oath of God,” and which he made with Adam, Noah, Abraham, David, and others, is frequently referred to as that upon which the hopes of mankind, whether Gentiles or Jews, can alone be founded, (Luke i. 72—75; Rom. iv. 13—18; Gal. iii. 7—29, &c.) In like manner, the apostle grounds his doctrine concerning marriage, and the relative duties of the parties in that union, upon the facts recorded by Moses respecting the creation of Eve, and the first institution of marriage in paradise, (Eph. v. 22—31,)—a ground upon which our Lord himself had already rested his doctrine upon this subject, (Mark xv. 6—12.) These fundamental facts in the Old Testament being necessarily few in number, the references to such in the New Testament are correspondingly few.

The *last* division which I would propose of references in the New Testament to the historical records of the Old, comprises those passages in which some fact or institution of the former economy is adduced *as having constituted a type or symbolical adumbration of the truths of Christianity*. Thus, the apostle Paul devotes the greater part of the Epistle to the Hebrews to an exposition of the typical significance of the religious ritual of the Mosaic economy; and allusions are found in other parts of his writings, as well as in those of others of the New Testament writers, to facts and observances, as having been divinely-appointed prefigurations of the truths and blessings of the gospel dispensation. The careful examination of the meaning and object of these references to alleged correspondences between the ceremonial of the Old economy and the spiritual realities of the New, will form an important part of our subsequent inquiries; they are noticed at present

simply for the sake of marking their position in that classification which I have judged it useful to adopt.

PART II.

III. We come now to the *third* and last class of direct references to the Old Testament in the Books of the New, under which are included those passages in which *a quotation more or less exact of the words of the earlier Scriptures occurs*. The number of such quotations is very large,—larger, indeed, than most readers of the New Testament are apt to suspect; and so many are the perplexing questions to which the consideration of them has given rise, that we may venture to affirm, that on few subjects in the department of isagogical inquiry have greater difficulties been encountered than on this. What learning, ingenuity, and patient research can achieve for the removal of these difficulties we may safely assert has been already accomplished; and if the results attained have not been in every respect so satisfactory as might have been desired, they are probably as much so as the nature and circumstances of the case admit. A field that has been searched by such men as Surenhusius, Drusius, Hoffmann, Michaelis, Owen, Randolph, and Koppe,* not

* Surenhusii Βίβλος Καταλλαγῆς, in quo secundum Vet. Theol. Hebræorum. Formulas allegandi et Modos interpretandi conciliantur Loca ex V. in N. T. allegata. 1713. 4to.

Drusii *Parallela Sacra: h. e. Locorum V. T. cum iis quæ in N. citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis*. 1616. 4to. Published also in the 8th vol. of the *Critici Sacri*.

Hoffmanni *Demonstratio Evangelica per ipsum Scripturarum Consensum ex Oraculis V. T. in N. allegatis declarata*. Edidit T. G. Hegelmaier. 1773—79—81. 3 vols. 4to.

Michaelis's *Einleitung in die Göttlichen Schriften des N. B. Erster Theil*, s. 223—265. [English Translation by Bishop Marsh, vol. i. p. 200—246.]

Owen's *Modes of Quotation used by the Evangelical Writers Explained and Vindicated*. 1789. 4to.

Randolph's *Prophecies and other Texts cited in the New Testament compared with the Hebrew original, and with the Septuagint Version*. 1782. 4to.

to mention a multitude of others who have worked upon the materials which these have collected, can present but few additional objects of interest to any subsequent inquirer. Instead, therefore, of attempting to institute an independent and original investigation of this subject, which, apart from any other consideration, would be preposterous within such limits as those to which this department of my inquiries must necessarily be confined, I shall content myself with presenting a condensed view of the leading results to which the researches of these learned and able writers seem to me satisfactorily to lead.

The first question upon this subject relates to the *sources* whence the quotations in question are made,—whether by direct translation from the Hebrew original, or by borrowing from the Greek version of the Alexandrine Jews. Both of these we know to have been extant, and in use among the Jews, at the time the New Testament was composed; so that, in making their citations from the ancient Scriptures, the evangelists and apostles might employ either the one or the other exclusively, or both indifferently, as occasion or convenience might dictate. The problem is to determine which of these suppositions approximates most to the truth; in other words, whether the New Testament writers quoted from the Hebrew exclusively, or from the Greek exclusively, or sometimes from the one and sometimes from the other.

Antecedent to any inductive reasoning from the *facts* of the case,—to which, however, the ultimate appeal must be made,—we should be led to conclude that, as the New

Koppii *Excursus I. in Ep. ad Romanos*, [Nov. Test. Koppianum, vol. iv. p. 346. 1806.]

The reader who has not the opportunity of examining these books, some of which are now scarce, will find a very useful substitute in Mr. Horne's excellent chapter upon the subject of which they treat; *Introduction*, vol. ii. p. 281, 8th edit. The subject has also been discussed with great care by Dr. Davidson in his *Sacred Hermeneutics*, p. 334, ff.

Testament writers made use of the Greek language as the vehicle of their communications, and as they addressed these in the first instance to persons who, generally speaking, were, to say the least, more familiar with the Alexandrine version than with the Hebrew original, the probability is, that their quotations would be made from that version in all cases where to follow it did not involve a departure from the meaning and purport of God's will as originally communicated in the Hebrew Scriptures.

This conclusion, suggested by the inherent and *à priori* probabilities of the case, is pretty nearly that to which an articulate examination of the passages containing quotations leads. These may be divided, in relation to the question at present before us, into *five* classes:—i. Those in which the quotation agrees with both the Hebrew and the Greek; ii. Those in which it agrees with the Hebrew, but not with the Greek; iii. Those in which it agrees with the Greek, but differs from the Hebrew; iv. Those in which it differs from both, but agrees more with the Hebrew than the Greek; and v. Those in which it differs from both, but agrees more with the Greek than with the Hebrew.

Of these, the first class must be left out of view, as obviously not determining anything in regard to our present inquiry. The second class we may combine with the fourth, and the third with the fifth; inasmuch as closer affinity to the Hebrew or to the Greek speaks as decidedly in favour of the one or of the other as full agreement. There will then remain two classes of facts to be considered by us: i. Those in which the quotation agrees wholly or chiefly with the Hebrew, and differs considerably from the Greek; and ii. Those in which it agrees wholly or chiefly with the Greek, and differs considerably from the Hebrew. By a careful comparison of these two must the question between the Hebrew original and the Greek translation be determined.

Upon making this comparison we find that a very great preponderance in point of number belongs to the second of these classes over the first, so that we are justified in inferring that the *customary* practice of the New Testament writers was to take their quotations from the Greek version of the Old Testament, rather than from the Hebrew original. We find, also, that in those cases in which they have departed from this practice, and translated from the Hebrew, the discrepancy between the original and the ancient version is so great as to render quotation from the latter altogether unsuitable for the purpose for which an appeal to the Old Testament is made. Thus, to take a single illustration: in 1 Cor. xv. 54, the apostle, after an exalted and glowing description of the change to be effected by the resurrection, when all the evil that death has done to the people of God shall be undone, "when this mortal shall have put on immortality, and this corruptible shall have put on incorruption," adds, that in all this will be found the complete fulfilment of an ancient prophecy which says, "Death is swallowed up in victory." Here the apostle borrows his quotation from the Hebrew, and not from the LXX., and the reason is obvious:—the latter departs so far from the actual words of the prophecy, that to have quoted it would have not only rendered the apostle's statement incoherent, but would not have been to quote the prophecy at all.* On the other hand, in those passages in which the New Testament writers follow the Alexandrine version, even in its departures from the Hebrew original, either the difference between the two is so merely verbal, or the object of the quotation is so little dependent on perfect accuracy, that no evil can result from deserting the original to follow the version. Thus the apostle in warning the Jews against rejecting the gospel, quotes Hab. i. 5, thus, (Acts

* The Alexandrine version is κατέπιεν ὁ θάνατος ἰσχύϊσας. Isa. xxv. 8.

xiii. 41 :) "Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." This is taken from the LXX., and differs considerably from the Hebrew, but not so as to affect the meaning of the passage, especially as respects the purpose for which the apostle quotes it. From these facts the conclusion appears unavoidable, that the New Testament writers quoted always from the Alexandrine version, except when the errors of that version rendered an appeal to it incompatible with the object for which the quotation was made.

In having reached this conclusion, however, we have by no means surmounted all the difficulties that surround this part of our inquiry. There still remains the fact to be accounted for, that of the quotations decidedly traceable to the LXX. (and the same may be said of those referable to the Hebrew), very few are made with perfect accuracy; by far the greater part presenting certain deviations, more or less marked, from the received text of the book from which they are taken. These deviations may be classed under the following heads :—

1. Changes of person, number, or tense, in particular words. Thus in Matt. xxvi. 31, we read *πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς*, whilst the LXX. gives it, *πάταξον τὸν ποιμένα, καὶ διασκορπισθήσονται** κ.τ.λ. Zech. xiii. 7. John xix. 36, *Ὅστοῦν οὐ συντριβήσεται αὐτοῦ*, for *Ὅστοῦν οὐ συντριψέτε ἀπ' αὐτοῦ*, Exod. xii. 46. 1 Pet. ii. 24, *Ὁὐ τῶ μώλωπι αὐτοῦ ἰάθητε*, for *τῶ μώλωπι αὐτοῦ ἰάθημεν*, Isa. liii. 5, &c.

2. Substitution of synonymous words or phrases for those used in the LXX.: *e. g.* Matt. ix. 13, *Ἐλεον θέλω, καὶ οὐ θυσίαν*, for *Ἐλεος θέλω ἢ θυσίαν*, Hos. vi. 6. John xiii.

* This is the reading of the Alexandrine Codex; that of the Vatican differs considerably: *πατάξατε τοὺς ποιμένας καὶ ἐκσπασάτε τὰ πρόβατα.*

18, 'Ο τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ, for 'Ο ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμέ πτερισιμόν, Ps. xl. (xli.) 9. Sometimes the words thus substituted are synonymous with those for which they are used only *historically*; as when Paul (Gal. iv. 30) calls Isaac ὁ υἱὸς τῆς ἐλευθέρας, in a passage quoted from Gen. xxi. 10, where, in the words of Abraham, he is mentioned by name as ὁ υἱὸς μου Ἰσαὰκ. Occasionally also this kind of substitution is effected by the use of a word describing a species for one designating the genus to which it belongs; as when Paul, in 1 Cor. iii. 20, substitutes the words τῶν σοφῶν for the more general expression τῶν ἀνθρώπων, used in the passage (Ps. xix. 11) which he quotes.

3. Words and phrases transposed: *e. g.* Rom. x. 20, Εὐρέθην τοῖς ἐμέ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμέ μὴ ἐπερωτῶσιν, for Ἐμφανῆς ἐγενήθην τοῖς ἐμέ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμέ μὴ ζητοῦσιν, Isa. lxv. 1,* &c.

4. Words and clauses interpolated or added: *e. g.* John vi. 31, ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν, where the words ἐκ τοῦ and φαγεῖν are an addition, (comp. Ps. lxxviii. 24.) 1 Cor. xv. 45, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, where the words πρῶτος and Ἀδὰμ are added by the apostle, (comp. Gen. ii. 7.) These additions are made sometimes from parallel passages, and sometimes of the writer's own device, for the purpose of rendering the meaning of the passage clearer, or connecting it more readily with the preceding or subsequent context.

5. Words omitted, and passages abridged: *e. g.* Matt. iv. 6, τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, for τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σου, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου· ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τ. π. σ. Ps. xc. 11, 12. Comp. also Heb. iv. 4, with Gen. ii. 3, &c.

* The Alexandrine Codex gives this passage exactly as cited by Paul.

6. Several passages quoted together, so as to form one connected sense: *e. g.* 2 Cor. vi. 16—18, "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς· Καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. This passage is made up of no less than three different passages, Lev. xxvi. 11; Isa. lii. 11; Jer. xxxi. 1.

7. Several of these species of deviations combined together: *e. g.* Rom. ii. 24, τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, for δι' ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Here we have the substitution of τοῦ Θεοῦ for μου, and the omission of διὰ παντός. Comp. also Rom. xi. 3, with 1 Kings xix. 14, for an instance of the combination of omission, substitution, and transposition.

8. Passages rather indicated, or hinted at, than formally quoted: *e. g.* Eph. v. 14, "Ἐγχειραὶ ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστός. The difficulty of assigning this quotation to any passage in the Old Testament has been felt by all interpreters, and various theories have been proposed for the sake of removing it. The most probable, however, seems that which regards these words as formed upon Isa. lx. 1—3, and the passage as rather hinted at than quoted.* Comp. also Heb. xiii. 15, with Hos. xiv. 2.

Of the deviations from the Alexandrine version found in the quotations from it in the New Testament by which these classes are characterized, none, it is obvious, amounts to a destruction of the identity of the quotation. Some of them are evidently the result of intention on the part of the writer or speaker; as, for instance, where a word or phrase is added for the fuller exposition of the passage, or when such grammatical changes are made as are required

* See Bloomfield *in loc.* Greek New Testament, 3rd edit.

by the context into which the quotation is introduced. Many of them, there is reason to think, are attributable to the circumstance, that since the days of the apostles the texts of Scripture have been subjected to numerous minute alterations, which have given rise to various readings, so that we cannot be certain that at the time the autographs of the New Testament were issued, all the discrepancies existed which we now find on comparing their quotations with the LXX. This is confirmed by the fact that in several instances where a discrepancy existed in the received text, it has been removed by a various reading supplied by some of the MSS.* In fine, it is to be remembered that the New Testament writers appear to have, in the majority of cases, quoted from memory, which will easily account for their transposing and altering words and phrases, omitting words, or indicating in a general way, instead of fully quoting the passage to which they refer. That they chiefly quoted from memory must be admitted when we consider the circumstances in which their writings were, for the most part, composed—sometimes on a journey—sometimes in prison—very seldom, if ever, where access to books could be had,—and observe the vagueness and generality which frequently characterize their references to the Old Testament Scriptures; as when, instead of naming the book from which they cite, they merely say *ἔστι γεγραμμένον*, or *ἡ γραφή λέγει*, or still more vaguely, *διεμαρτύρατο δέ που τις*, “some one has somewhere testified,” Heb. ii. 6; *Εἶρηκε γάρ που*, “he hath somewhere said,” iv. 4.† Nor need any one fear lest such a

* See above, p. 32.

† Com. *Σόλων γάρ που εἶπε κ.τ.λ.* Plato, *Erast.* Opp. ed. Stallbaum T. VI. sec. 2. p. 276. All the recent editors of Plato regard this dialogue as spurious; but though not the work of Plato it is yet pronounced by Stallbaum to be “so pure, chaste and elegant in diction, that it might stand comparison with the elegance of Plato or Xenophon;” and consequently may be fairly enough referred to in a matter of phraseology.

supposition should tend to derogate from the claims of the New Testament writers to Divine inspiration. If, indeed, it were essential to inspiration that the same idea should always be clothed in the same words, this fear would be well founded. But upon this principle it would be difficult to account for the apostles' being permitted to make the slightest departure from a literal version of the Hebrew text; and as the fact of their quoting from an uninspired version, and not invariably translating from the inspired original, shows of itself that verbal inspiration is not essential to real inspiration, there seems no reason why they should not be left to quote that version as they remembered it, where nothing material depended on their remembering it correctly. There is surely no reason why they should quote the Old Testament always verbatim, when they do not report their own Master's sayings verbatim, as is evident from the differences in the records of the four evangelists. The great end of inspiration was the securing of perfect accuracy in the *thing* recorded, and, in so far as compatible with this, the natural faculties of the writer seem to have been left to their own operation.*

After the *sources* whence the New Testament quotations from the Old are borrowed, the next thing to be considered is the *manner in which these are introduced*. For this purpose the New Testament writers employ certain formulæ, of which the following is a list: Ἐρρήθη, Γέγραπται, Ἔστι γεγραμμένον, Ὁ λόγος ὁ γεγραμμένος, Ἡ γραφή λέγει, or simply λέγει (sup. Θεὸς vel προφήτης), Ἐῖρηκε δέ τις, Βλέπετε τὸ εἰρημένον, Οὐδέποτε ἀνέγνωτε; Καθὼς ἐλάλησε, Τότε ἐπληρώθη ἡ γραφή, Ἴνα (ὄπως) πληρωθῆ (τελειωθῆ) τὸ ῥηθὲν (ἡ γραφή). Surenhusius is of opinion, and labours in his learned way to prove, that by attending to the force of these different formulæ, we may ascertain with what intent the words they respectively introduce are quoted, as each formula,

* See Appendix, Note D.

he asserts, involves a different meaning.* A fatal objection, however, to this opinion is, as Mr. Horne justly remarks, "that we find the very *same quotations*, expressed in the same words, and brought to prove the very same points, introduced by *different* formulæ in different gospels."† At the same time there are obviously two classes of these formulæ, the difference between which is distinctly marked by the circumstance that, whilst some of them merely express the fact that what follows is a quotation, others of them intimate the existence of a material relation between the passage quoted, and the subject of which the writer quoting it is treating. Thus, when it is simply said, "The Scripture saith," nothing more is *necessarily* implied than that what follows is taken from the Old Testament; but when it is said, "Then was the Scripture fulfilled which saith," or "This was done that the Scriptures might be fulfilled," we immediately perceive that the writer would intimate a real connexion of some sort or other between the event he is recording, and the statement with which he compares it in the passage quoted. We may, therefore, so far adopt the hypothesis of Surenhusius, as to admit a distinction between these two classes, and expect to find in the passages introduced by the latter of them something more than a mere verbal quotation.

It may also be observed that in writing to persons whose previous education had made them familiar with the O. T. Scriptures, the apostles and evangelists almost invariably employ a formula indicative that what follows is something *spoken* or *said*; whereas in writing to Gentiles

* His words are, "Etenim omni in loco ex V. T. in N. allegato recte conciliando videndum est prius, qua allegandi formula utantur apostoli; ex qua statim dignoscere licet, quare sequentia verba hoc, et non alio modo, allegaverint, atque ad veteram scripturam Hebræam plusve minusve attenderint. Sic alium sensum involvit illa allegandi formula ἐρρήθη, alium γέγραπται," &c *Præfat. in Βιβ. Κατ.*

† Introduction, vol. ii. p. 339.

they rather introduce their quotations as something *written*. Matthew as compared with Luke, and the Epistle to the Hebrews as compared with the rest of St. Paul's epistles, will illustrate the difference here referred to. The reason of this difference is obvious. Converts from Judaism, already acquainted with the *writings* of the O. T., were in no danger of being misled by such a formula as "it is *said*;" whereas Gentile converts would require to be *informed* that what was cited was no mere tradition, but might be found actually *written* in the Jewish Scriptures.*

Beside the quotations introduced by these formulæ there is a considerable number scattered through the writings of the apostles which are inserted in the train of their own remarks without any announcement whatever of their being cited from other writers. To the cursory reader the passages thus quoted appear to form a part of the apostle's own words, and it is only by intimate acquaintance with the Old Testament Scriptures, and a careful comparison of these with those of the New, that the fact of their being quotations can be detected. In the common version every trace of quotation is in many of these passages lost, from the circumstance that the writer has closely followed the LXX., whilst our version of the Old Testament is made from the Hebrew. Thus, for instance, in 2 Cor. viii. 21, Paul says, *προνοούμενοι κατὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων*, which, with a change in the mood of the verb, is a verbatim citation of the LXX. version of Prov. iii. 4. Hardly any trace of this, however, appears in the common version, where the one passage reads, "Providing for honest things not only in the sight of the Lord, but also in the sight of men," and the other, "So shalt thou find favour and good under-

* See Townson's *Works* by Churton, Vol. I. p. 99—102. Davidson's *Hermeneutics*, p. 452.

standing in the sight of God and man." So also in 1 Pet. iv. 18, the apostle quotes word for word from the LXX. version of Prov. xi. 31, the clause, *εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται*;—a quotation which we should in vain endeavour to trace in the common version of the Proverbs, where the passage in question is rendered, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Such quotations evidently show how much the minds of the New Testament writers were imbued with the sentiments and expressions of the Old Testament, as exhibited in the Alexandrine version.

The last thing to which we have to attend regarding the quotations made by the New Testament writers from the Old, relates to the *purposes* for which these quotations are introduced. These, as appears from an examination of the passages, are *three*.

1. *For the explanation or proof of some doctrinal position.* Thus Paul, for the sake of explaining and confirming his doctrine of the efficacy of faith, quotes repeatedly from Hab. ii. 4, the sentence, "The just shall live by faith." So also, in order to prove that mere natural descent from Abraham did not of itself entitle any one to the Divine favour, the same apostle quotes the terms of God's promise to Abraham, in which he expressly declares that in Isaac alone of all Abraham's family was the *seed* of Abraham, *i. e.* the spiritual Israel, to be called or chosen. Comp. also Rom. iv. 7, 8; ix. 12, 13, 15, 17, 20, 21; xii. 19, 20; xiv. 10, 11, &c. It is to be observed that the passages thus adduced are almost always found in writings addressed to Jews, and are therefore to be regarded as containing *argumenta e concessis*. They are always applied, if not in the words, at least in the sense of the original from which they are taken.

2. *For the purpose of pointing out the application of the passage quoted to some statement or description in the context*

into which it is introduced. From the circumstance that several of the passages thus adduced are, in the phraseology of the New Testament, as well as in that of the Rabbinical writings, said to be "fulfilled," it has been hastily inferred by some that they are all to be regarded as designed prophecies of the events to which they are applied. For this opinion, however, no adequate support seems to be afforded by the phrase in question. The general idea attached to the verb πληρώω is that of filling up to its full capacity anything of which it is predicated. Thus the Jews are said by Christ to have filled up the measure (πληρώσατε τὸ μέτρον) of their fathers, Matt. xxiii. 32. The phrase in question consequently is susceptible of application to whatever is thought of as supplying the complement of any given capacity, and that whether it is used in a literal or tropical sense. Hence it is appropriately used in the New Testament with respect to passages quoted from the Old Testament in the following cases :—

First, when it announces the accomplishment of a prophecy contained in the words quoted. As the prediction is a mere empty declaration, as it were, until the fact predicted has occurred; so that fact, by giving meaning and force to the prediction, is viewed as its complement or filling up. Thus the New Testament writers in recording the facts of our Lord's history, when they come to any which formed the subject of ancient prophecy, whether explicit or typical, direct the attention of their readers to the circumstance by adducing the prediction and intimating its *fulfilment* in the fact they have recorded.

Secondly, when it introduces some description or statement which affords a *parallel* to what the writer has been saying. Such a description being regarded as involving a fact of general applicability to the human race, or to certain portions of it, is thought of as being, so to speak, in a state of deficiency until the measure of its applica-

bility has been filled up. Each new case, therefore, which affords a parallel to that to which the description was originally applied goes so far to supply this deficiency, by affording another instance in which the description holds; and hence the New Testament writers are in the habit of quoting such descriptions as having been fulfilled in the cases to which they are applied by them. Thus a passage from the prophecies of Jeremiah, in which a description is given of the desolation caused by the Divine judgments upon the Jews, under the beautiful personification of Rachel rising from the dead looking in vain for her children, and refusing to be comforted because they are not, is adduced by Matthew as fulfilled in the sorrow which was produced by the massacre of the babes in Bethlehem by order of Herod. No person who studies the context of the passage as it occurs in the Old Testament can suppose for a moment that it contains a *prediction* of the cruelties which were perpetrated on the occasion related by the Evangelist. The sole purport of the quotation seems to be to intimate, as Bp. Kidder remarks, that "such another scene of sorrow appeared then (upon the murder of the innocents), as was that which Jeremy mentions upon another sad occasion."* There was besides, as De Wette

* *Demonstration of the Messias*, Part II. p. 215; "If we look into Jeremiah," says Dr. Sykes, "'tis plain that the prophet is speaking about the dispersion of the Jews in other countries; and promises (chap. xxxi. 16) that *they shall come again from the land of the enemy*; and ver. 17, *there is hope in thine end, saith the Lord, that thy children shall come again to their own border*. To fulfil, therefore, this prophecy, *children* (supposing that word really to mean infants of *two years old and under*, which are the children in Matthew) were not to be murdered, but to be kept *alive*, and to be brought back to their *own* country or border. This, therefore, cannot possibly be a prophecy of a future event relating to the murdering of the infants by Herod."—*Essay on the Truth of the Christian Religion*, &c. pp. 217, 218. See also Blaney *in loc.* Henderson *in loc.* and on Hosea ii. 1, and Marsh's Notes to Michaelis, vol. i. p. 473. Dr. Davidson (Herm. p. 492) contends strenuously for the *proper* acceptance of Matthew's words, on the ground that the passage in Jeremiah is a typical prophecy which was verified in the deportation of the Jews into

remarks,* a special fitness in this parallel from the circumstance that Rachel was buried in the vicinity of Bethlehem, where the slaughter of the infants took place. Comp. also Matt. xv. 7, 8, with Isa. xxix. 13; Matt. xiii. 14, with Acts xxviii. 25, and Isa. vi. 9, &c.

It appears, then, that even when a quotation is introduced by a part of the verb *πληρώω* it does not necessarily follow that it is to be regarded as containing a prophecy. This is true as well of the conditional formula *ἵνα* (*ὄπως*) *πληρωθῆ*, as of the more direct *τότε ἐπληρώθη* for these particles, as used in the New Testament, frequently express nothing more than that occasion is given for a particular action or remark.

Besides the passages introduced as *fulfilled*, there are others referable to the same general head which are introduced by others of the formulæ above mentioned. Of these, some belong to both the classes just described—*prophecies* of which the New Testament announces the fulfilment, and *general descriptions* to which something parallel is brought forward. Another class consists of moral and religious maxims, which are adduced as applicable to the state of things of which the writer or speaker is discoursing, and which, though not said to be fulfilled thereby, are quoted under essentially the same idea. Such sentences embody, as it were, certain laws of human nature and conduct—certain general facts in the human economy, of which we are to expect the verification wherever the necessary conditions are exemplified. Like the laws of physical science, therefore, they are dependent for their verification upon the examination of the phenomena appropriate to that region to which they belong; and as no law of science can be said to lie absolutely

Babylon, and fulfilled in the slaughter of the innocents at Bethlehem. But he has omitted to show *how* the exile of the Jews could be a type of the slaughter of the babes; which is exactly the matter in dispute.

* *Exeget. Handb.*, on Matt. ii. 17.

beyond the possibility of refutation until every one of the phenomena which it embraces has been examined and been found to support it, every experiment or occurrence that favours it may be said to *fill up* what is wanting to its perfect and undeniable certainty. Hence the New Testament writers, in recording events or describing characters which accord with and so exemplify the truth of the moral maxims of the Old Testament, speak of these as if they had contained actual pre-intimations of the occurrence to which they are applied. They contain, in fact, the *norm* or *rule* according to which the matter in question has occurred.

The usage of the New Testament writers in the cases we have been considering is illustrated by that of the Rabbinical writers in their quotations from the Old Testament, as Surenhusius has largely shown in his work upon this subject.* Instances have also been adduced of a similar usage by the classical and ecclesiastical writers. Thus, Ælian introduces Diogenes Sinopensis as saying that “he *fulfilled* and endured the curses out of the tragedy,” (ὅτι αὐτὸς ἐκπλήροι καὶ ὑπομένει τὰς ἐκ τῆς τραγωδίας ἀράς.) Olympiodorus says of Plato, that “a swarm of bees made honey on his lips, (ἵνα ἀληθὲς περὶ αὐτοῦ γένηται,

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ,

Il. A. 249,)

that it might become true concerning him, ‘And from his tongue flowed a sound sweeter than honey,’” which is what Homer says of Nestor. Clemens Romanus says to the Corinthians (Ep. I. § 3), “All honour and enlargement has been given to you, and that has been *fulfilled* which is written: “He ate and drank and was enlarged, and became fat, and kicked,” &c. (καὶ ἔπετελέσθη τὸ γεγραμμένον,

* Βίβλος Καταλλαγῆς, &c. &c. lib. i. See also Wachneri *Antiquitates Hebræorum*, vol. i. p. 527, ff.

κ. τ. λ.)” Epiphanius says of Ebion, “But in him is fulfilled that which is written: I had nearly been in all mischief, between the Church and the Synagogue,” (ἀλλ’ ἐν αὐτῷ πληροῦται τὸ γεγραμμένον κ. τ. λ. *Hæresis Ebion*, cap. i.) So also the Latin *implere* is used by Jerome: “Cæterum Socraticum illud impletur in nobis, Hoc tantulum scio, quod nescio.” *Ep.* 103 *ad Paulin.**

3. A third purpose for which the New Testament writers make quotations from the Old, is that of *clothing their own ideas in language already familiar to their readers, or attractive from its beauty, force, or dignity.* The writings of the Old Testament were, as we have already seen, evidently perfectly familiar to the apostles and their Jewish brethren. They were the great classics of their nation, at once valuable as literary treasures, and venerable for their Divine authority. In these the youth of Judea were carefully instructed from their earliest years, and with their words all their religious thoughts and feelings were identified.† Hence it was natural and nearly unavoidable, that in discoursing of religious subjects they should express their thoughts in language borrowed from the books which had formed the almost exclusive objects of their study. “Whenever,” remarks Michaelis, “a book is the object of our daily reading and study, it cannot be otherwise than that passages of it should frequently flow into our pen in writing, sometimes accompanied with a conscious recollection of the place where we have read them; at other times, without our possessing any such consciousness. Thus the lawyer speaks with the *Corpus Juris* and the laws, the schoolman with the Latin authors,

* See Appendix Note E.

† Comp. Deut. vi. vii. &c.; 2 Tim. iii. 15; *Hist. Susannæ*, ver. 3; Josephi *Antiqq. Jud.* lib. iv. p. 122, A., Ed. Genev. 1611. In the Mishna it is prescribed that “every child of five years old must be introduced to the knowledge of the sacred Scriptures.” See Hartmann’s *Enge Verbindung des Altes Testaments mit d. Neuen*, u.s.w. s. 36, 377.

and the preacher with the Bible. It is no wonder, therefore, if the same has happened to the writers of the New Testament, most of whom were daily occupied in the study of the Old Testament, not only in the Hebrew, but also in the Greek version. Of this the natural consequence was, that they very often spoke with the Old Testament, and especially the Greek translation. Indeed, they have done this in many places, where it is not perceived by the generality of readers of the New Testament, because they are too little acquainted with the Septuagint.* What renders this more indubitable is, that in all the cases which are clearly referable to this head, the citations from the Old Testament are introduced without any sign of quotation, and appear simply as part of the writer's own discourse. That such quotations are made for merely literary purposes,—for ornament of style, for vigour of expression, for felicity of allusion, or for impressiveness of statement, it seems unreasonable to deny. The passages thus incorporated with the writer's own thoughts and words, are not appealed to as proving what he says, or as applying to any circumstance to which he refers; their sole use appears to be to express in appropriate language his own thoughts. Thus, when Paul after dissuading the Roman Christians from the indulgence of vindictiveness, adds in the words of Solomon, (Prov. xxv. 21, 22,) “Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head;” the quotation evidently serves no other purpose than to express in language of an appropriate and impressive kind, the duty which the Apostle would enjoin, and which would have been equally intelligible and equally binding if expressed in his own words, as when uttered in

* *Einleitung in die Göttl. Schr. des N.B.* Th. I. s. 223. I prefer citing the original of Michaelis, as Bp. Marsh has used great liberties with his author in his Translation.

those of the inspired author of the Proverbs. On what other principle, moreover, are we to account for the quotation made by Paul, in Rom. x. 18, from the 19th Psalm, where in speaking of the diffusion of the gospel among the Jews he says, "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words into the end of the world,"—a passage originally applied by the Psalmist to the heavenly bodies? To insist upon regarding this as a prediction of the diffusion of the gospel, or as furnishing even a parallel to it, is surely to sacrifice reason and common sense to prejudice or some favourite theory.

The chief difficulty which many good men, who reject the opinion I am now advocating, find in adopting it, arises from the circumstance, that in several of the passages, as in that last quoted, there is upon this hypothesis an *accommodation* of words originally used of one thing to designate another; which they regard as inconsistent with due reverence to the Divine word. On this objection I would remark, that it does not very clearly appear wherein the alleged irreverence of such a practice lies. To employ the words of Scripture to express low and unworthy ideas, or for the sake of giving point to mere worldly reasonings, is to use them irreverently; but to use them to convey ideas as elevated as those originally attached to them, if not more so, (which is the case, *e.g.* in Rom. x. 18,) has but little appearance of treating them with irreverence. The only ground on which such a charge could be maintained is, that words once employed by an inspired writer in a peculiar combination, become thenceforward *sacred to the expression in that combination of the one idea they were first used to designate*, whatever others they may be susceptible of expressing. But who is there who could seriously attempt to defend such a position as this? If this were the case, every quotation not made expressly as authority, would be liable to censure; and, as the number

of such in the New Testament is indisputably considerable, hardly any of its writers would stand clear of blame.

That those who urge this objection are really concerned to uphold the reverence due to Scripture, it would be unjust to doubt. It may be questioned, however, whether with this object in view, it would not be better were they to take their ideas of what is due to Scripture from observing the practice of the apostles, than to attempt to force by violent and arbitrary interpretations that practice into an accordancē with certain preconceived notions of their own.

Having disposed of the charge of irreverence towards the Old Testament Scriptures, alleged against the practice which I have ascribed to the apostles, I proceed to observe that the opinion above expressed appears to be confirmed by the practice of Paul, in his quotations from the heathen classics. Of these we have *three* in his writings which are known to be such; of which only one appears to be adduced in the way of proof, one is brought in as if it formed part of the Apostle's own remarks, and the third, though formally quoted, is applied by accommodation to the subject of which the Apostle is discoursing. The first of these occurs in Titus i. 12, where Paul adduces a saying of Epimenides, a Cretan poet, regarding his countrymen, in support of the character he was himself ascribing to them; the second is found in 1 Cor. xv. 34, where the Apostle conveys a warning in words borrowed from the Thais of Menander; and the third in Acts xvii. 19, where, in his address to the Athenians, he quotes from the Phænomena of Aratus, (v. 5,) part of that poet's address to Jupiter, and applies it (by *accommodation* of course) to the one living and true God. These instances show that the apostles were in the habit of expressing their thoughts in the language of others, when that occurred to them; and if they did so with the Greek classics, of which they knew comparatively so little, how much more were they likely to do so with

those of their own nation, with which they had been familiar from their childhood?

The truth is, the practice of making use in this way of previous and popular writers is one which not only was common in the days of the apostles, but which can hardly fail to be common wherever an established national literature exists. In proof of this, we have only to examine the writings of the later classics of Greece and Rome, which abound in quotations direct and accommodated from their earlier authors. We see the same course pursued by the Rabbinical writers towards the Old Testament, and by the Christian fathers towards both the Old and the New, as well as towards the profane classics. What is still more remarkable, perhaps, we find instances of it in the later prophets of the Jews in the use which they make of the writings of their predecessors. Thus Micah (iv. 1—3) quotes nearly *verbatim* Isaiah ii. 2—4; Hab. ii. 14 is apparently taken from Isa. xi. 9; in the prayer of Jonah, (chap. ii.) the latter part of ver. 3 is quoted from Ps. xlii. 8, and the beginning of ver. 5 from Ps. lxix. 2; and of the short prophecy of Obadiah no less than seven verses (1—6, 8,) are found in the 49th chapter of Jeremiah, but which was the borrower in this case is not agreed among critics.* Without multiplying instances, these are sufficient to show how extensively this habit prevailed even among the Old Testament writers themselves. Indeed, such quotations form so apt and natural an ornament of style, that writers of all ages and countries, where the means of doing so exist, have availed themselves of it. As Dr. Jortin has remarked, in a sentence which at once commends and most happily exemplifies the practice, “A passage justly applied, and in a new sense, is ever pleasing to the ingenious reader, who loves to see a likeness and pertinency

* See Rosenmüller's *Scholia in Proph. Min. (Proem. in Obadiah)*; Horne's *Introduction*, vol. iv. p. 221, 8th ed.

where he expected none; he has that surprise which the Latin poet so poetically gives to the tree:

*'Miraturque novas frondes et non sua poma.'** * *

Why, then, should we wonder that such a practice should have been followed by the sacred writers, who in other respects appear to have obeyed in the preparation of their works the ordinary rules and usages, both grammatical and rhetorical, of literary composition?

I have now finished what I have deemed it necessary to offer, in such a course as the present, on the external or literary connexion of the Old and New Testaments. From the survey which has been made it is obvious that that connexion is very close, and that a powerful influence has been exerted upon the composition of the latter by the familiarity which its authors possessed with the language and contents of the former. Though written originally in different tongues, and marked respectively by certain peculiarities of style, structure, and allusion, both belong evidently to the same national literature, and bear the stamp and hue of the same national taste, intellect, and character.

Besides establishing this connexion, however, the materials we have been considering clearly point us to one of a deeper and more intrinsic character—to one not in outward form merely, but also in substance. The terms in which our Lord and his apostles speak of the Old Testament, the frequent references which, in their discourses or writings, they make to its contents, and the purposes for which these references are made, are such as to leave no doubt in the mind of the reader respecting the views entertained and taught by them on this head. That the Jewish Scriptures contain a system of religious truth substantially identical with that which they promulgated,—

* Remarks on Eccles. Hist., Works, vol. i. p. 273.

that the prophecies recorded in these Scriptures concerning the Messiah and his kingdom find their fulfilment in the events in which they either were chief agents, or of which they are witnesses to the world,—that the symbolical and typical institutions of Moses adumbrated those great spiritual truths which they had come forth to proclaim among mankind,—that, in short, Christianity is only the full manifestation of those glorious facts which had projected their prophetic shadows into the previous economies,—announcing that the source of light was in the direction from which they came,—are positions inseparably interwoven with the whole texture of the evangelical history and doctrines. If we profess to take our religion from the New Testament we must take this as a necessary part of the whole system therein revealed.

To attempt an articulate proof and illustration of these positions, is the interesting and important duty which lies before us in the subsequent part of this course.

LECTURE II.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS.—DOCTRINES RESPECTING THE DIVINE NATURE.

“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 his Son.”—HEB. i. 1, 2.

IN that revelation of the Divine will which the Bible contains, we have a series of communications stretching through a course of many centuries, conveyed through individuals of different habits, tastes, education, and talents, and characterised by the greatest variety of form and style. Amid all this diversity, however, of outward circumstance, the great Author of the whole remained from first to last the same. By whomsoever the message was borne to men—whether by patriarchs, or prophets, or by the Son of God himself; at whatever period it was announced—whether in the early dawn of the world's history, or after “the fulness of the time” had already come; and in whatever form it appeared—whether clothed in symbols or conveyed in the language of direct annunciation,—whether set forth by some silent yet significant type, or proclaimed by the living voice of some gifted seer,—whether uttered in brief and naked terms, or wrapped in the gorgeous mantle of impassioned poetry; it was throughout the same Divine Spirit who inspired the messenger and authorized the message. “God,” the apostle tells us, “who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his

Son." As in the natural world, the media through which the rays of the sun pass, and the degree of warmth and illumination experienced in consequence at the earth's surface, are different at different times, whilst it is in every case and at all times the same luminary to which we are indebted for whatever of light and heat our atmosphere may transmit to us; so in the spiritual world it hath pleased the Sovereign of the universe that the radiance of Divine truth, flowing as it ever must from the fountain of his own eternal mind, should descend in different degrees and with diversified hues upon those to whom it was originally sent.

The effluence of all Scripture from the same Divine source secures the perfect harmony of the doctrines which its different portions respectively unfold. Of their Almighty Author it has been justly said, "Opera mutat, nec mutat consilium."* He may change his mode of operation, but his counsel—that which embraces the principles of his government and the scheme of his grace—remains unchangeable. He is "the Father of lights, with whom there is no variableness, nor the shadow of turning;"—"nunquam novus, nunquam vetus."† In him there is no deficiency; with him there is no progress. Growth, experience, acquisition, are terms without meaning if applied to him. No prejudice can bias, no ignorance becloud, no confusion mislead his holy and omniscient mind. "He is a rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."‡ Nor are the truths of revelation of such a kind as to be affected by the lapse of time, or any change in the circumstances of the parties addressed. They are the expression of certain great facts respecting the character and government of God, the relation in which man stands to his Creator and Ruler, and the provision which God has made

* Augustine, *Confess.* I. 4.+ *Ibid.*

‡ Deut. xxxii. 4.

for the restoration of mankind to his favour, in consistency with the glory of his character and the claims of his government. These facts are necessarily the same in all ages and in every part of the world; so that what was true of them at one time, and as announced to one class of persons, must be true of them for ever, and to whomsoever made known. A Divine revelation, consequently, of how many portions soever it may be composed, cannot but exhibit a substantial harmony in all the statements of moral and religious truth which it contains.

That such harmony of statement exists between the Old and New Testaments is, as we have already seen, expressly affirmed by our Lord and his apostles; and it now comes to be our business to endeavour to make this apparent by an examination of the principles laid down in both of these parts of the sacred volume, and a comparison of those of the one with those of the other. To avoid unnecessary prolixity, as well as to bring the subject within the limits of the present course, I shall confine myself in this inquiry to the consideration of such truths as may justly be regarded as *fundamental* and *characteristic*. If in respect of these I shall be able to show that all which Christianity teaches was taught also under the Patriarchal and Mosaic dispensations, and that nothing was announced in the revelations enjoyed by those who lived under these dispensations, as a fundamental principle of their religion, which does not occupy the same place in the Christian system, no legitimate ground will be left for desiring any further demonstration of the essential identity of the systems of religious truth which these books respectively unfold.

In its simplest form, the problem of a religion may be expressed thus:—Given a supreme Deity, the Creator and Governor of all things, and an intelligent creature in a state of alienation and estrangement from his Creator; to determine the means whereby a reconciliation may be effected, and the creature restored to the favour and ser-

vice of his God.* In this form, however, the problem is plainly too indeterminate to be susceptible of a satisfactory solution. We must know what are the attributes of the Creator, what the principles of his government, what the character of his creature, what the cause of estrangement between them, before we can be in circumstances to consider the principles upon which a reconciliation can be effected. Nay, we must possess information upon these points before we can decide whether the question be such as to lie within the sphere of our capacity; for it may be that the relations of the parties are such, that only the Creator himself can determine the possibility and the means of a reconciliation. Such, in point of fact, is the case in regard to the question as applied to the human race; and, consequently, the Scriptures, in announcing to us the possibility and the conditions of a religion for man, accompany this with a full development of the character of God, of the principles of that government under which he has placed his rational creatures, of the character and circumstances of mankind, and of the gracious provision which God has made for restoring man from his fallen condition to a state of acceptance with Him. An inquiry,

* It is a controversy of long standing, whether the word *religio* comes from *relegere*, to *reconsider*, or from *religare*, to *rebind*. Cicero (*De Nat. Deor.* ii. 28,) is the patron of the former; Lactantius (*Instit. Div.* iv. 28,) advocates the latter. Linguistically, Cicero's derivation is the preferable; by no known process of etymology can *religio* be deduced from *religare*. As respects the *meaning*, both are correct; religion is the re-consideration of our obligations to God, and our reunion to him. But may not the true etymon after all be *re-eligere*, thus making *religio* equivalent to *re-eligio*, a *re-choice*? Religion is so in point of fact; objectively, God's re-choice of us; subjectively, our re-choice of God. I may observe, that this etymology has the merit of accounting for the *re* in *religio* being *long*; a fact which has been strangely overlooked by writers on this matter. (Comp. Lucret. *De Rer. Nat.* i. 78, 101, &c.; Virg. *Aeneid*, iii. 363, &c.) A remark of Augustine, in his *De Civitat. Dei*, x. 4, greatly favours this etymology: "Hunc (Deum) *eligentes* vel potius *religentes* (amiseramus enim *negligentes*), hunc ergo *religentes unde et religio dicta perhibetur*," &c. Whichever etymology we adopt, the idea of previous estrangement and subsequent reconciliation will present itself.

consequently, into the religion of the Bible involves an examination of what it announces upon these heads.

In both the Old and New Testaments the existence of God is rather assumed than either formally announced or demonstrated. This is appropriate to the character of these writings, which, as communications from God to man, necessarily take for granted the existence of the Being from whom they proceed, as well as that of those to whom they are addressed. Nor do the inspired writers say much regarding what have been termed the *natural attributes* of Deity. Allusions to these, indeed, frequently occur, and the almighty power, infinite wisdom, unbounded benevolence, and absolute eternity, of the Supreme, are adduced as motives at once to reverence, submission, confidence, and gratitude towards him. But, as these are truths which may be gathered from the testimony of the natural creation, and as the primary object of the inspired Word is to announce truths of which the volume of Nature presents no traces, these must be looked upon rather as incidental references to things already known, or at least capable of being known, than as forming part of that peculiar system of religion which the Bible was written to teach. "That," says Paul, "which may be known of God is manifest in them, for God hath shewed it unto them; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead."*

The Old Testament, no less than the New, distinctly recognises it as at once the privilege and the duty of man to know God. Not only does it denounce atheism as folly, and put the brand of a contemptuous reprobation upon all idolatry and nature-worship,† but it summons men to seek God, to acquaint themselves with God, to know God; and it ascribes it to wicked pride and earthliness when men refuse

* Rom. i. 19, 20.

† Comp. Ps. xiv. 1; Is. xl. and xli., &c.

to comply with such injunctions.* This plainly involves that it is *possible* for man to arrive at a certain knowledge of God, otherwise such admonitions would be useless, and such censures unjust. But it is only through the medium of *revelation* that this can be done. God, in his essential glory, is unsearchable. In himself, man knows him not—cannot find him out. Such knowledge is too high for us; we cannot attain unto it. He is a God that hideth himself, and man cannot, by reason of darkness, order his speech aright before him.† It is only as he is pleased to show himself unto his creatures that they can apprehend anything concerning him. But he *has* thus showed himself: in the heavens above, which are the work of his fingers; in the moon and stars, which he has ordained; in the earth, which is full of his riches, as is also the great and wide sea, he has revealed himself to men: the heavens declare his glory, and the firmament showeth his handy-work; he covereth himself with light as with a garment, and all his works bless him in all places of his dominion.‡ He has revealed himself also by his providential government of the created universe; he maketh clouds his chariot, and walketh on the wings of the wind; all things wait upon him, and he giveth them their meat in due season. Promotion cometh not from the east, nor from the west, nor from the south, but God is the judge; he putteth down one, and setteth up another; and he is known by the judgment which he executeth.§ More especially had God made himself known to the Israelites by his dealings with them. His dealings with Abraham and their fathers, his delivering them out of Egypt, his conducting them through the desert, and his establishment of them in the land of Canaan, were all so many manifestations to them of his being and attri-

* Comp., *e. gr.*, Deut. v. 29; 1 Chron. xxviii. 9; Job xxii. 21; Ps. x. 4, &c.

† Job xxxvi. 26; xxxvii. 19—23; xi. 7, 8; Ps. cxlv. 3; cxxxix. 6; Is. xlv. 15, &c.

‡ Ps. viii. 3; civ. 24; xix. 1, 2; civ. 2; ciii. 22.

§ Ps. civ. 3—27; lxxv. 6; ix. 16.

butes ; whereby they came to know the Lord through the works which he had done for Israel.* He had even condescended to afford them sensible tokens of his presence with them, and of his terrible majesty. Not only was he with them in the pillar of cloud by day and the pillar of fire by night—not only did he speak to them from amid the thunder and lightnings of Sinai—not only did Moses behold the skirts of his glory as he passed by him in visible manifestation, and enjoy conscious interviews with him on the mount—but on one occasion a select body of the nobles of Israel were permitted to gaze upon him ; “ they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.”† I am prepared to take all these things in their literal acceptation ; but take them as you will, this at least is clear, that the book in which these are recorded means to teach that God, though in himself infinite and unsearchable, is yet, in some sense, knowable by his intelligent creatures, and that especially to the Jewish people did he make himself known, that they might worship and obey him.

All this, however, is but preparatory or subordinate to the more formal and precise revelation of himself which he has given by means of words. From the earliest period in the history of our race, individuals were favoured by direct communications from God, and these they were commissioned to convey to others in the form of messages from the Almighty. Adam, Noah, Abraham, Moses, and the line of the prophets, were the principal channels through which these were conveyed, though many besides them were occasionally employed for this purpose. Thus men were put in possession of “ the Name ” of God. The object of their worship was not a mere conjectural being—not a mere vague conception of something vast, mysterious,

* Deut. xxix. 2—6.

† Exod. xxiv. 10. The Targum of Onkelos makes it the glory of God which they beheld.

awful; but a reality, of the existence of which they were assured, and of whose character, claims, and relations with themselves they had obtained definite and intelligible notions. He was no longer merely El-Shaddai—the mighty and awful and unsearchable Power of the Universe; he was Jehovah, the Living One, the Revealed God, the unchanging I AM, in whose faithfulness and grace his people might place implicit confidence.*

As a personal God, Jehovah has appropriate qualities or attributes. It is through these that God is to be known by men; in their totality they constitute his name, or revealed personality; and their combined lustre is that “glory of the Lord” which is above the heavens, but of which the radiance has been suffered to shine down upon men that all flesh may see it together.

The truths on which the sacred writers chiefly insist, respecting God, are *the Unity of the Divine nature*, and *the absolute perfection and harmony of the moral attributes of the Godhead*. On both these heads, man is deeply interested in the possession of accurate information; on both he stands in need of instruction from God himself; and on both the revelations of the Bible are alike copious and explicit.

However agreeable to enlightened reason, and however consonant with the facts of creation may be the doctrine of the Divine unity, it does not appear to be one which, in the absence of revelation, man has been able to retain, or, when lost, to discover anew. That, in the early ages of the world, there was but one religion, and that a religion of Monotheism, is clearly attested by the Mosaic history, and seems to be the conclusion to which a careful analysis

* אֱלֹהִים and אֱל come from the verb אָלַף to venerate, according to some,—from אָל to be strong or mighty, according to others. † In either case, the radical idea is substantially that of a Being to be feared for his power. יְהוָה *Jahveh* is the future of the substantive verb יָהַר and denotes (according to a peculiar usage of the future in Hebrew) the Being whose quality it is to be, who cannot cease to be, and who is unchangeable.

of the religious remnants of ancient superstitions conducts the philosophic inquirer. How this doctrine came to be superseded by the Polytheistic and Pantheistic systems of heathenism, it is not necessary for us at present carefully to inquire. Perhaps the most satisfactory hypothesis is that which traces this fact to the operation, under an ungodly influence, of that disposition to *philosophize*, *i. e.* to trace effects to a cause, which is characteristic of the human mind. In the infancy of science, men satisfy this disposition by ascribing all phenomena to the direct agency of Deity, who is conceived of, not as having constructed and set in operation the beautiful machinery of the universe, regulating the movements of the whole by great general laws, and interposing by a direct act of his own power only when he sees meet to suspend the ordinary course of things and introduce a new set of phenomena, but as being himself formally and directly the doer of all things,—the immediate and proximate cause of every event. In a mind thoroughly imbued with right views of the spirituality of the Divine essence, and which delights in the contemplation of an infinitely powerful and wise Deity, such a philosophy might produce no effects unfavourable to the belief of the Divine unity; but on a mind already debased by gross conceptions of Deity, and to which the idea of an omnipresent, omniscient, and almighty Ruler was unspeakably repugnant, the effect could not fail to be very different. In such a case, the intellect would operate under antagonist forces. Superstition would lead men still to refer the phenomena of the material universe to Divine power, whilst an ungodly heart would repel the idea of that power being attributed to one great creative and universally superintending Spirit. The consequence could only be the adoption of a sort of medium course, whereby a distinct deity was assigned to each phenomenon or class of phenomena, over which he was supposed to preside, and which he was regarded in every separate instance as directly effecting.

Thus, I apprehend, arose that recondite nature-worship which appears to form the basis of all the older mythologies, and which in all probability constituted the first stage at which the human mind rested in its melancholy degeneracy from the simple but magnificent faith of the fathers of the race.*

At the time when the earliest books of the Bible were committed to writing, Polytheism was, apparently, with the exception of the descendants of Abraham and a few individuals of other tribes, universally characteristic of those religious systems which were professed among men. To prevent the entire obliteration of Divine truth from the world, God was graciously pleased to select Abraham and his posterity as the recipients of a revelation concerning himself, of which the assertion of his essential Unity forms a fundamental part. We find, accordingly, that this doctrine was fully recognised by that patriarch and his immediate descendants, as it had been by the pious among his ancestors, and such men as Melchisedek and Job among his cotemporaries or those of his sons. In subsequent times, too much intercourse with idolators tended in many instances to seduce the Israelites from their early adherence to this doctrine; but this only gave occasion for more emphatic declarations of the claims of Jehovah to be feared and trusted as the only God. At the giving of the law on Sinai, this doctrine was asserted in the most solemn and impressive terms; and occupies, indeed, in itself or its consequences, the preamble and the whole of the first table, as it is called, of that statute. In the address of Moses to the people when, before his death, he rehearsed to them all God's dealings with them, and exhorted them to continuance in his service, great prominence is given to this doctrine: "Unto thee," says he, "it was showed that

* See some apposite remarks on this subject in the *Quarterly Review*, Vol. lxiii. p. 124.

thou mightest know that Jehovah he is God; there is none else beside him." "Know therefore this day, and consider it in thy heart, that Jehovah he is God, in heaven above and upon the earth beneath: there is none else." "Hear, O Israel, Jehovah thy God is one Jehovah."* So also in later times the prophets were instructed to make to the people such declarations as the following: "Thus saith Jehovah, the king of Israel, and his Redeemer, Jehovah of Hosts, I am the first and I am the last, and besides me there is no God." "I am Jehovah, and there is none else, there is no God besides me."† In these passages, the doctrine of the Divine Unity is taught with all the clearness of which human language is susceptible.

Such is the positive representation which the Old Testament places before us of God; and nothing surely can be more accordant with all that reason can require or piety suggest. If any evidence of this were wanting, it might be sought in the attempts which have been so strenuously made to prove that it was only by a slow and progressive development that such views grew up among the Hebrew people. To those who reject the idea of a direct communication of divine truth from God to men, this has naturally enough occurred as the only hypothesis on which they could account for the fact. It forms no part of my present object to refute this notion; I simply adduce it as proving that the Old Testament, in the estimation even of certain of its assailants, contains such elevated, just, and noble views of God, that it becomes a problem in philosophical history to discover how they came to get there.

How fully the doctrine of the Old Testament on this head accords with that of the New it would only be a waste of time were I to stop to point out. To some it may appear that I have already gone to an unnecessary length in showing the place which this doctrine holds in the former,

* Deut. iv. 35, 39; vi. 4.

† Isa. xlv. 6; xlv. 5.

as it may be imagined that this is a point which none would presume to dispute. Among a certain class, however, of theologians, especially on the Continent, the position has been disputed, and an attempt has been made to show that, from the writings of Moses especially, there is reason to conclude that the popular belief among the Hebrews was, that Jehovah was only their national or tutelar God, just as Chemosh was of the Ammonites, Moloch of the Moabites, and Baal of the Phœnicians. This opinion, which has found among its leading advocates such men as Bauer, Wegscheider, and De Wette, rests almost exclusively, as may be supposed, upon those passages in which Jehovah is called "the God of Abraham," "the God of the Israelites," "the Rock of Israel," "the holy One of Israel," (*numen venerandum Israelitarum*, as Bauer renders it,) &c. Great stress is also laid by them on the words of Jephtha to the Ammonites, (Jud. xi. 24,) "Wilt not thou possess that which Chemosh thy god giveth thee? So whomsoever the Lord our God shall drive out from before us, them will we possess." "Here," says Bauer, "Jephtha places Jehovah on a level with Chemosh, and attributes to the latter the same power as to Jehovah."* On this I would remark, first, That, even admitting the words of Jephtha to bear the meaning thus put upon them, it would not certainly follow that this was his belief, or that of his countrymen. In arguing with an opponent nothing is more common than to take up his own ground, and endeavour to show how, even on his own principles, he ought to yield the point in dispute. So here it is quite possible that Jephtha may be reasoning on the assumptions of the idolatrous Ammonites, and showing that even *supposing* Jehovah were no more than Chemosh, still, as they deemed themselves justifiable in taking possession of such territories as they conquered in the name

* "Jephtha Jovam æquiparat Camoso, et huic eandem vim, quam Jovæ, tribuit." *Dicta Classica Vet. Test.* Pars I. p. 17.

of Chemosh, so they ought to admit the right of the Israelites to occupy what they conquered in the name of their God. It is obvious, therefore, that even on the neologian interpretation of this passage it affords no certain evidence that the religious opinions of Jephtha were such as its authors would have imputed to him. But secondly, There appears nothing in Jephtha's words to justify the idea that he considered Chemosh to be as much a real deity as Jehovah. On the contrary, his reasoning is obviously *à fortiori*, as if he had said, If you, attributing your success to Chemosh whom you worship, possess whatever you conquer, much more ought we to keep what Jehovah, the supreme Disposer of all things, has given us. That this was really the idea in Jephtha's mind appears evident from what almost immediately follows in ver. 27, where he says, "The Lord the Judge be judge this day between the children of Israel and the children of Ammon." This plainly assumes the supremacy of Jehovah over *both* parties, and ascribes to him his proper place as the only and infallible arbiter of right and wrong. To infer, in the face of this, from the mere mention of Chemosh, that he placed this idol on a level with Jehovah, is as unjustifiable as it would be to ascribe similar views of God to the Christian missionary who, in arguing with Hindoos, should refer to Brumha or Siva as *their* gods, and contrast with these *his* God Jehovah. Thirdly, On the general argument I observe, that when the Israelites spoke of Jehovah in the terms already quoted, they must have thereby intended either the one true God, or some imaginary deity. If the former, then they really believed and maintained the doctrine of the Divine unity after all, notwithstanding the use of those terms which are supposed to be incompatible with this: if the latter, then the Jehovah they worshipped was as much an *idol* as any of the gods of the nations around them,—a supposition which would land us in the no less absurd than impious opinion, that all the denunciations of

idolatry addressed by God to the Israelites, were directed not so much against that sin in itself, as against the indulgence of it in connexion with any other imaginary deity than that which bore the name of Jehovah. Fourthly, Adopting the former part of this alternative, as that which reason and good feeling alike sanction, there can be no difficulty felt in the mind of any candid inquirer, as to the reconciliation of terms implying personal or national relation to God, with the doctrine of the Divine Unity. The supposed discrepancy of these seems to rest upon some vague notion, that a Being who sustains certain *universal* relations to other beings, cannot at the same time sustain *particular* relations to individuals or classes amongst these. But this notion is manifestly opposed to all that we are most familiar with, both in regard to ourselves and to God. To all his intelligent creatures he sustains certain relations in common, but to every class of them he sustains also other relations in particular. To all men he stands in the common relation of a Creator and Governor; but to some of them, besides this, he stands in the relation of a reconciled Father,—a God whose character has been specially revealed to them, and of whose pardoning grace they have had experience. Now, whatever community of *physical* relationship to God the race may enjoy as such, it is clear, that in a *moral* point of view, this class of persons stand in a relation of a far more intimate and endearing character to Him than the rest of mankind. Hence they are described as “his people,” “the flock of his pasture,” the children of his love; and he is represented as in a peculiar manner their God, “manifesting himself unto them as he doth not unto the world.” In this relationship stood Abraham and his posterity to the Almighty. Jehovah had chosen them from amongst all people to be “a special people” unto himself. He had favoured them with a revelation of his will, and instituted among them the ordinances of his worship. More than this, he had even condescended to

place himself at the head of their political constitution as the King of Israel, by whom all their laws were enacted, and under whose special direction their government was administered. Under such circumstances, nothing was more natural than that they should speak of him as their God, without thereby intending to question or deny his universal supremacy as the God of the whole earth. This is language which even those who have borrowed their conceptions of God from the Christian Scriptures do not scruple continually to use; nay, which they feel to be the natural and appropriate language of those to whom has been given the privilege of calling themselves "sons of God." That it should have been ever supposed susceptible of the interpretation which the authors I have named have put upon it, can be ascribed, I think, only to the disposition which all errorists display to catch at every thing that can be constrained to give any countenance to their opinions, coupled with the melancholy fact, that the feelings of which this language is the natural exponent, are not those which Rationalism is designed or qualified to produce.

Among the passages which I have cited from the writings of Moses, as asserting the Divine Unity, there is one the phraseology of which is peculiar, and deserving of particular notice. It is that in which the people are solemnly called to listen to the announcement: "Jehovah thy God is one Jehovah." These words differ from all the other passages quoted, in this,—that they announce rather the *unity* of the Divine nature, than the *soleity* (if I may be allowed the word) of the Divine existence: they affirm not so much that there is one God, as that that God already conceived of as monadic, is also one in essence and nature. That such an announcement should have been deemed necessary, must be allowed to be somewhat remarkable. Amidst abounding Polytheism it is easy to see a reason for the repeated and emphatic declaration, that there is

only one God, Jehovah; but why it should have been necessary to add to this the announcement that Jehovah himself is *One*, seems to furnish occasion for careful inquiry. A glance at the passage in the original will serve still further to quicken research. We there read: "Hear, O Israel, יהוה אחד יהוה אחד, Jehovah our Elohim is one Jehovah."* The use of the plural *Elohim* here gives an appropriateness to the declaration, which it is impossible to transfer with the same force to any other language. Plurality and Unity are thus obviously affirmed as belonging to Jehovah; he is Elohim, and yet one Jehovah. The only expressible idea suggested by such a statement is, that whilst there is but one God, and whilst that God is one in substance, there is nevertheless a distinction of some sort or other co-existing with this unity, and compatible with it.

When such a declaration is compared with the doctrine of the New Testament, regarding the Godhead, we are naturally led to infer that, in all probability, it contains an intimation of that mysterious fact, the Trinity, which is so clearly set forth in the Christian Scriptures. This revelation is intimately connected with the entire system of religious truth which Christ and his apostles taught. We

* Le Clerc renders this passage, "*Jehovah est Deus noster, Jehovah unus,*" and in his note explains it as meaning, "*nullum habemus Deum præter unum Jehovah,*" thus making the passage declare merely that Jehovah alone was the God of Israel. But this rendering is opposed—1, by the ancient versions; 2, by the understanding of the passage by the Jews themselves, as is evident from Mark xii. 29, 32; and, 3, by the proper meaning of the Hebrew word יהוה, which is not ambiguous, like the Latin *unus*, but properly signifies *one*. The exceptions to this last remark are only apparent. Those adduced by Gesenius are, Job xxiii. 13; Ez. vii. 5, and Cant. vi. 9. But none of these is decisive. The first may be rendered as in the authorised version; so Rosenmüller, Maurer, and Hirzel. The second may be rendered "*calamity, one calamity*"—i. e. nothing but calamity; or "*one calamity, a calamity, lo, is come*"—i. e. one after another. The third is more to the purpose; but there the effect is produced rather by the *repetition* of the word than by its proper force; and after all it means rather *choice* or *darling* than *alone* there.

may expect, therefore, on the assumption that their system was not essentially different from that which had been inculcated under the former dispensation, to find some traces, at least, of this doctrine in those writings, which inform us of what the godly who lived under these dispensations knew and believed. In this inquiry many able theologians and ripe scholars have already embarked; and the result I cannot but regard as decisively in favour of the affirmative side of the question. Intimations, both numerous and intelligible, of this great doctrine are to be found in the Hebrew Scriptures; not, indeed, so clear and precise as those of the New Testament, but as much so as the character of the dispensation under which they were given admitted, and sufficient to guide the thoughtful and pious reader to the reception of the truth.

In support of this, let me submit the following remarks; premising that I confine myself, at present, to the doctrine of the Trinity, as such, leaving the declarations in the prophetic Scriptures respecting the Godhead of the Messiah to be considered subsequently.

1. It must be admitted by every candid inquirer as a circumstance not a little remarkable, that the sacred writers should have selected a *plural term* as that by which they usually designate the Supreme Being. Writing at a time when Polytheism abounded on every side, and to a people who showed themselves but too prone to take every occasion of forsaking the exclusive worship of the true God, it is natural to conclude that, commissioned as they were to teach the Divine Unity, they would have avoided every term or phrase which might seem to afford the slightest encouragement to set aside that doctrine. Instead of this, however, they freely and continually apply to the Deity terms indicative of plurality, such as *Elohim*, the plural of *Eloah*, God; *Adonai*, the plural of *Adon*, Lord, &c.; and that without any necessity as respects the language in which they wrote, for, as their own practice shows, the

Hebrew affords an equal facility for the use of the singular number with reference to the Deity. Some weighty reason, we may rest assured, gave rise to a usage in itself so anomalous, and in its possible results so dangerous to a doctrine which the inspired penmen were especially anxious to impress upon the minds of all to whom they wrote. No reason can be suggested so likely, as that they were guided to use such forms because of their appropriateness as designations of Him, whose nature displayed a mysterious combination of unity in one sense, with diversity in another.

To weaken the force of this conclusion, it has been objected that the plural form Elohim is applied in Scripture to idols, and as these must be conceived of as single, it will follow that nothing can be argued in favour of a plurality in the Divine Unity, from the application to the Almighty of a plural appellative. On this I remark, first, That whether we can explain the application of the term Elohim to idols or not, it is obvious that this does not in any degree help us to account for the application of the term to Jehovah. The question to be settled is not, Whether a term primarily used of the Almighty may be also used of false deities? but, How came this term to be applied to God at all? How is the fact, that the inspired messengers of the one living and true God spoke of him almost invariably in the plural, to be accounted for? To this question it is obviously no answer to say, that the same form of speech is used of idol-deities; for this goes no further than to show, that after the use of the plural form became common, it was extended to false deities as well as the true. The question still remains, How came this usage into existence among the sacred writers at all? and, as it is only upon the Trinitarian hypothesis that this can be answered with any degree of probability, we are entitled to assume for that hypothesis all the advantage which arises from the explanation of the phenomenon.

But, secondly, There appears no difficulty in accounting for this application of the term Elohim to single idols, even upon the assumption that it is properly applicable only to the Triune God. As has been justly observed by Dr. Wardlaw, "there is nothing more wonderful in the name being so used *in the plural form* than in its being so used *at all*."* If, without impropriety, the terms applicable to the Supreme Being might be used to designate those idols which human ignorance and depravity had put in his place, then surely the *form* in which these terms were usually applied to the one, might without impropriety be used when they were applied to the other. It does not necessarily follow from such an application, that *all* the ideas attached to the word in its *primary* application are carried with it into its *subordinate* usages. Nothing is more common in all languages, than for words which in the first instance are appropriate to particular objects, because embracing a certain range of ideas, to become, in the course of time, by dropping one or more of these ideas, capable of being applied to other objects. So it appears to have been in the case before us. The plural form of the words applicable to the Deity came first into use as appropriately expressive of the plurality in the one Godhead, and having thus grown into established use, as Dr. Smith observes, "it came to be transferred to those secondary applications which in time arose, regarding *only* the ideas of sovereignty and supremacy, and dropping that of plurality."†

2. The conclusion above announced is confirmed by another remarkable anomaly in the language used by the Old Testament writers, when speaking of God, viz. the combination of these plural appellatives with singular verbs, pronouns, and adjectives. To this usage, only a few exceptions are found in the Hebrew Scriptures, from

* Discourses on the Socinian Controversy, p. 490, 4th edit.

† Scripture Testimony, vol. i. p. 510, 2nd edit.

among hundreds of cases in which the plural appellative is used,—a circumstance which, whilst it shows that this was the regular usage of the sacred writers, at the same time proves that it would have been equally consistent with the idiom of the language, to have followed the ordinary rule of grammar applying to such cases. For this anomaly, the Trinitarian hypothesis suggests a natural and easy solution. Assuming the fact of a plurality as existing in the Divine Unity, there appears nothing strange in supposing that the sacred writers might be directed by this to such a usage as that in question. So remarkable a departure from the ordinary construction would naturally attract the attention of the reader, and lead him to search after further information, if previously ignorant of the mysterious fact involved; and if aware of that fact, would continually remind him of it, as often as his attention was directed by the sacred writer to the being and works of God. Apart from this hypothesis, however, no explanation of this usage can be furnished; and it must remain as one of the most unaccountable and capricious departures from one of the fundamental laws of human speech, of which we have an instance in the literature of any nation.

Attempts, it is true, have been made to account for this anomaly, without the adoption of the hypothesis above referred to. Of these, the following may be noticed as the only important ones:—

1. Le Clerc, and after him Herder, De Wette, and others, find in this usage a remnant of polytheism. According to this hypothesis, the earliest speakers of the Hebrew, believing in a plurality of deities, were wont to speak of “the gods;” and this usage was retained after correcter views of the Deity came to prevail amongst their descendants. To this it may suffice to reply that the basis on which the hypothesis rests is altogether unsupported, there being no evidence whatever that the religion of the Hebrews grew out of a polytheistic system, but abundant

evidence to the contrary; and further, that supposing the fact thus assumed to be correct, all analogy goes to show that the effect upon their language of such a change in the opinions of the Hebrews regarding the nature of Deity would have been the very reverse of that supposed, inasmuch as all peoples on renouncing a belief in a plurality of deities are careful to avoid every mode of expression that may be construed to imply such a belief. It is, besides, worthy of notice, that this theory leaves unaccounted for such usages as *אֱלֹהִים*, Job xxxv. 10, *אֱלֹהֵינוּ*, Isa. liv. 5, &c., which are plainly part of the phenomenon to be explained.*

2. Many grammarians, following the Rabbins, include this usage under what they have called the *Pluralis Majesticus*, affirming that it is an idiom of the Hebrew to use words denoting relations of *greatness* or *power* in the plural. But this rule has no real existence, nor can it be substantiated by any sufficient evidence. Did it express an actual law of Hebrew thought, we should find it pervading the language; so that every word descriptive of *mastership* or *power*, would show a tendency to appear in the plural form. Such words, especially as those for *king*, *judge*, *priest*, *prince*, *noble*, *general*, &c., all terms expressive of dignity and authority, would be found assuming this plural-of-majesty form. But nothing of all this do we perceive to be the case. Bating the terms for Deity and the term for master, and one or two others which can be accounted for, there is no noun of dignity which is used in the plural form. Hence Ewald has promptly rejected this rule from his Hebrew Grammar; justly remarking that "it is a great error to suppose that the Hebrew language, as we find it, has any feeling for a so-called pluralis majesticus."†

3. Some regard this usage as an instance of the plural used

* See Hengstenberg, *Die Authentie des Pentateuches*, i. 256.

† *Grammar of the Hebrew Language of the Old Testament*, translated by Nicholson. Lond. 1836, p. 231. Some vestiges of this usage, at a period antecedent

to denote the abstract. Deriving אלהים from אל , a root lost to the Hebrew but still existing in the Arabic, where it signifies *coluit, adoravit*, they regard אלהים as denoting the *numen venerandum*, the abstract embodiment of the ideas of reverence, authority, power, and judgment. But to this it may be objected, that, as the Jews did not conceive of God as a *personification*, but as a *person*, it seems to the last degree improbable that they should use words to designate Him formed according to the rule for words expressive of an embodied or personified abstract. The Hebrews, enjoying an express revelation of God, had nothing in their theology corresponding to the vague $\tau\omicron\ \theta\epsilon\acute{\iota}\omicron\nu$ of the Greeks, or the *numen venerandum* of the Latins. It was emphatically their privilege to *know* God and to draw nigh to him as to a personal existence possessing and exercising certain attributes.

4. Hengstenberg* explains this usage as an instance of the plural intensive, and considers the plural here as serving the same end with the repetition of the names of God as in Josh. xxiv. 22; Isaiah vi. 3, &c. But though this use of the plural may serve to account for *some* of the instances of plural appellatives of Deity, it does not appear sufficient to account for all, and especially for the peculiar term of Deity *Elohim*. It is true that when the Hebrews would denote a fierce lord, or an absolute proprietor, they

to the composition of any of the books of the Bible, he thinks, remain in the words for *Lord* and *Master*, which are always used in the plural: but of this, as Dr. Smith and Dr. Wardlaw have shown, there is very great reason to doubt. See Smith's *Script. Test.* vol. i. p. 506, ff., and Wardlaw's *Discourses on the Socinian Controversy*, p. 448. Of *Elohim*, Ewald says, that it "appears to have remained always in the *pl.*, in prose, from the earliest time;" and in another place he says that it is "designedly construed with the plural, where polytheism or idolatry is intended, Exod. xxxii. 4, 8, or where the angels may be understood at the same time, Gen. xxxv. 7; otherwise, in accordance to the Mosaic monotheism, it is almost without exception (2 Sam. vii. 23), construed with the *sing.* of the predicate, and rarely also with the *pl.* in apposition, Jos. xxiv. 19; 1 Sam. xvii. 26."—P. 354.

* *Die Auth. d. Pent.* i. 260.

use *Adonim* and *Baalim*, instead of *Adon* and *Baal*; and as Jehovah is the all-powerful Lord and the absolute master of all, it may be said that the plural terms are applied to him on this account. To this it would be difficult to offer any satisfactory reply; but when we come to apply the same process of reasoning to account for *Elohim*, we shall perceive that the cases are not exactly parallel. In the case of *Adonim*, *Baalim*, &c., the plural intensive is used to describe one who possesses in a very high or the highest degree, the quality possessed by every one whom we may designate by the singular. *Adon* = a lord; *Adonim* (pl. intens.), a very lord = Dominissimus—*κυριώτατος*. But *Elohim* is not the intensive of *Eloah*. In this case the singular means as much as the plural; and accordingly is occasionally used to signify the Great Supreme. The rule here, therefore, for intensives fails, and must be set aside by us as inadequate to explain the phenomena of the case. The same is true of *Shaddai*. We cannot aver that this is the intensive plural of a singular denoting a mighty one, for it has no singular, and so far as we know anything of the language, never had: for it, therefore, we must have some other mode of accounting than the *plur. intens.*

The true grammatical theory of this singular linguistic phenomenon I take to be expressed in the following rule: *Substantives in the plural are commonly construed with singular adjuncts, when they describe objects in which the qualities of plurality and unity are combined.* In support of this rule, I would adduce the following instances: Jer. li. 58, *הַחֹמַת בְּנֵי הָרְחֹבָה עָרִישׁ הַתְּעָרָשׁ*, "The broad wall of Babylon shall be utterly overthrown," (the one wall consisting of many separate pieces of masonry,) *Mania Babylonis lata* (fem. sing.) *penitus evertetur*;* Ps. lxxviii. 15, *תְּהוֹמוֹת רָבָה*, *aqua*

* Dr. Henderson translates this passage thus: "The walls of spacious Babylon," &c., thus making *הַחֹמַת* agree with *בְּנֵי*, and not with *הַחֹמַת*. This of course, would destroy my example; and had the translation appeared to

multa, “a great sea,” (composed of many floods;) Ps. xviii. 15, *בְּרָקִים רַבִּים*, *fulgura multum*, “much lightning,” (many flashes of lightning;) Psalm cxxiv. 5, *צָרַר הַיָּם* “The waters (the body of water) has gone over me;” Isa. xvi. 8, *שָׂדֵי אֶמְלֵי*, “The fields (the glebe comprising several fields) languishes;” Comp. Hab. iii. 17. To the same rule may be referred the following instances: Joel i. 20, where *בְּהֵמָה* is “the animal creation;”* Ezek. xiv. 1, where *אֲנָשִׁים* is “the body of men,” who waited on the prophet; Isa. lix. 12, where *הַפְּשָׁעֵינוּ* is “our guilt,” (consisting of many sins,) &c. Of such usages, the account given in grammars and commentaries is exceedingly unsatisfactory. Many of them are treated as mere anomalies, and the student who seeks an explanation is put off with some such piece of information as the following: “Constructio est, qua nomen plur. fem. junctum sibi habet verbum sing. masc.”†—which leaves the matter exactly where it was. Others of them are treated as coming under the head of verbs used impersonally, which assuredly is not the case; and others as belonging to the rule for nouns used distributively, which is just as far from the fact. I cannot help thinking that the rule above proposed supplies the simplest and most probable mode of accounting for such usages. That rule is only a counterpart of the rule regarding collectives in the singular being construed with plural adjuncts, and the one is not less natural than the other.‡ If the rule be admitted, the use of Elohim

me correct, I would have struck it out. I would, however, submit to my learned friend that the prevailing Hebrew idiom favours the usual rendering, which is also that of all the versions. See Gesenius, *Heb. Gr. by Conant*, § 109, 2.

* As they say in Scotland, “the bestial.”

† Rosenmüller, *Schol.* in Hab. iii. 17.

‡ Upon this principle, the learned and philosophic Kuehner proposes to account for the well-known usage in the Greek classics of neuter plurals with singular verbs. “This construction,” says he, “rests upon a deep and just sense of language (*Sprachgeföhle*). The multitude of impersonal objects

and other appellations of Deity with singular verbs and adjectives will, upon the Trinitarian hypothesis, fall naturally under it: if that hypothesis be rejected, this usage is and remains an anomaly.*

3. In perfect keeping with the peculiar phraseology already noticed, is that occasionally ascribed to the Divine Being, when speaking of or to himself. In the cases here referred to, Jehovah makes use of the first person plural, as in Gen. i. 26: "And God said, Let *us* make man in *our* image, according to *our* likeness." So also in chap. iii. 22: "And the Lord God said, Behold the man is become as *one of us*," &c.; chap. xi. 7, "Go to, let *us* go down, and there (let us) confound their language," &c.; and Isa. vi. 9, "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for *us*?" &c. These passages present a peculiarity which is well deserving of notice, and for which no satisfactory reason has been given by those who would banish from the Old Testament all traces of the plurality of persons in the one Godhead. The supposition that God uses this language with reference to the angels whom he had taken into his counsel; or, that he spoke to the earth when about to create man; or, that he uses this style to commend humility to men, seeing that he hereby speaks as if he took counsel with inferiors, which are the opinions of different Rabbins, may all be safely left to that neglect which is unhappily due to the great mass of modern Jewish interpretations of the Scriptures.† As for the notion

denoted by the neuter plural was regarded by the Greeks as one object, *en masse* as it were, in which all individuality was disregarded, as a simple heap." —*Ausführliche Grammatik d. Griech. Sprache*, II^{ter}. Th. s. 49. Hanover, 1835. See also Ewald, *Heb. Grammar*, § 569, p. 353, Eng. Trans.

* See Appendix, Note F.

† It is a fact not unworthy of notice, that the two former of these interpretations are indignantly rejected by some Rabbins themselves. Thus Abarbanel: "The Blessed himself created all these, without any other thing, by his own infinite power;" and Kimchi: None of the angels, much less any of mankind, directed his Spirit, or suggested counsel to him when he was creating the

that God here uses the language appropriate to a sovereign, it yet remains to be shown that the use of the plural number by sovereigns was customary among the Jews, or was known at all at the early period when the Mosaic writings were penned; and, moreover, even could this be shown, it would still remain to be proved that any analogy whatever exists between the style of the passages above quoted, and that in which sovereigns usually speak when they use the plural number. The most natural, and, at the same time, satisfactory account of the usage in question is, that it contains an implied reference to the plurality of persons in the Divine nature.*

4. The instances hitherto adduced can only be regarded as affording certain dim intimations of this great truth; I have now to call attention to one of a more direct and palpable kind. I refer to the distinction which is made in many parts of the Old Testament, between Jehovah as invisible and Jehovah as manifested to men,—a distinction which is so expressed, that we are constrained to come to the conclusion, that in the One Jehovah there is a mysterious plurality of persons. The facts of the case are briefly these: In many narratives of the Old Testament,

world." Apud Witsii *Judeus Christianizans circa Principia Fidei, &c.* Ultrajecti, 1661, p. 294. Tuch, who preemptorily rejects the ordinary rationalistic modes of accounting for this usage, proposes to account for it on the ground that "the discourse reverts to the summoning subject, as if it passed over to a second person, standing by him. *Comment. üb. Gen. s. 29.* Unless I greatly mistake, this, instead of *accounting* for the phenomenon, simply *describes* it; for it is exactly this replication of the discourse upon himself by the speaker, as if there were another with him, which is the thing to be explained. Tuch adds, "Instructive is the poetic representation, 1 Kings xxii. 20, ff., in which הוה personified is set over against יהוה." Instructive, certainly! But the instance is not in favour of Tuch's theory; for if הוה here denote the Divine Spirit, the passage must be taken as another instance in which Jehovah and the Spirit of Jehovah are in the Old Testament spoken of as distinct personalities. It is probable, however, that it is rather Satan that is meant by "the Spirit" here; comp. το πνευμα της πλανης, 1 John iv. 6.

* See Smith's *Script. Test.* vol. i. p. 524, ff., and Wardlaw's *Discourses on the Soc. Cont.* p. 42, ff. See also Appendix, Note G.

an exalted being is introduced bearing the appellation of "The Angel or Messenger of God or of Jehovah," (מַלְאָךְ אֱלֹהִים, מַלְאָךְ יְהוָה,) who appears as the commissioned agent of the Almighty, who speaks of himself as, in one sense, distinct from the unseen and eternal Jehovah, but who, at the same time, is styled *God* and *Jehovah*, and assumes to himself the honours and the works of the Supreme. The only hypothesis upon which these facts can be reconciled and explained, seems to be that which regards this Angel of Jehovah as the second person of the Trinity, the essential equal of the first, but who, for the accomplishment of certain great purposes of their common counsel, assumed the human form, appeared as the Sent-of-God, had intercourse in this capacity with men, performed certain works on earth, and was known and worshipped by pious persons as manifested Deity.

Such a view is in entire accordance with the New Testament doctrine regarding Him who is there clearly set forth as the second person of the Trinity. Of our Lord Jesus Christ it is said, that he is "Emmanuel, God with us—God manifested in the flesh—the image of the invisible God—the brightness of his glory, and the express image of his person—the Word that was God, but became flesh, and dwelt amongst us, full of grace and truth."* These passages indicate, with that clearness which belongs to the Christian revelation, the same truth which appears to be less directly and dogmatically, but not less necessarily, taught by the passages in the Old Testament, in which the "Angel of Jehovah" is introduced. It is not, indeed, at present contended, that by this term our Lord Jesus Christ is meant. The appeal is made to these passages at present simply as authorizing the assertion, that a revelation was thereby conveyed to the Jews of a distinction in the divine

* Matt. i. 23; 1 Tim. iii. 16; Col. i. 15; Heb. i. 3; John i. 14.

nature, analogous to that which was with greater clearness and emphasis afforded by the incarnation of Christ.*

To account for the peculiar usage in question in these passages, different hypotheses have been proposed. Passing over that of Herder, (*Geist d. Hebr. Poesie*, ii. 47,) who supposes the phrase "Angel of Jehovah" to be merely a figurative mode of announcing the occurrence of some remarkable natural phenomenon, as not deserving serious refutation; there are two, besides the one already announced as that which Trinitarians commonly advocate, of which it will be necessary to examine into the merits.

i. The former of these is, that the Angel of Jehovah spoken of in these passages, was nothing more than a created angel, who spoke and acted in the name of Him by whom he was commissioned, and whom he for the occasion represented. This is the opinion of Origen, Augustine, Jerome, and Gregory the Great among the Fathers; of Abenezra, and several other Jewish interpreters; and in more recent times of several Roman Catholic interpreters, of Le Clerc, Grotius, and the entire school of Socinian and Neologian divines. This somewhat unusual confluence of opinion amongst these parties is traceable, as Hengstenberg has justly remarked,† to a very different cause in the case of each. "The Fathers named," says he, "believed that this interpretation was necessitated by several passages in the Old Testament; the Romish interpreters were de-

* The passages in question are the following: Gen. xvi. 7—13, where Hagar calls the angel that appeared to her אֱלֹהֵי אֱלֹהֵי, "the visible or manifested God;" ver. 13, "And she called the name of Jehovah that spake to her, Thou God-Manifest! for she said, Do I still see here [am I still alive] after the manifestation?" (Comp. Rosenmüller and Tuch *in loc.*); xviii. 19—28, xxi. 17—19, xxxi. 11—13, xxxii. 24—30; Exod. iii. 2, 4, 14, xiv. 19; Numb. xxii. 22—25; Judges xiii. 3—23. The reader will find these passages adduced and ably illustrated by Dr. Smith, *Script. Test.* i. 482, and by Prof. Hengstenberg, *Christologie*, i. s. 218, ff.

† *Christologie*, i. 229.

sirous of finding some scriptural ground for the practice of worshipping angels; the Socinians were swayed by abhorrence of the orthodox doctrine of the Trinity; the Arminians partly by their contempt of the Old Testament, and partly by their philosophical rather than scriptural notions of God; and the more recent inquirers, by their dread of stumbling upon a mystery, and a pre-intimation of the doctrines of Christianity." An interpretation which can be turned to so many uncongenial uses, carries in its very versatility of adaptation a strong suspicion of its unsoundness. That it is altogether untenable, will, I think, be apparent from the following observations.

First, this theory assumes as granted the position that it is competent for a creature, under any circumstances, to personate the Creator;—a position, which in the absence of any support from Scripture, it is not too much to denounce as presumptuous and profane. That it should be allowed to any merely created being to call himself God, to speak in the person of God, to swear by himself, and to receive worship as God, simply because he comes forth as God's messenger to man, is repugnant to all our most correct notions of the reverence which the highest of creatures owes to the Creator. Upon the same principle, the apostles, as the ambassadors of Christ, might have assumed his place, and received the homage which was due only to him; but who needs to be told that the very idea of such conduct would have been associated in their minds with all that was daring and blasphemous, as well as ruinous alike to them and to their cause? The feelings which they entertained upon this matter, are those which must fill every reflecting mind that takes its views of the character and claims of God from the Bible. His own solemn declaration, that "his glory he will not give to another," (Isa. xlii. 4,) is felt by all such, as demanding the immediate and peremptory rejection of every assumption such as that on which this hypothesis is based.

Secondly, the idiom of the Hebrew language forbids this hypothesis. If we follow the latter, the words מַלְאָךְ יְהוָה, must be rendered “*an* Angel of Jehovah,” indefinitely; but, as every Hebrew scholar is aware, such rendering would be false, for it is a rule of that language, that a substantive followed by a proper name in the genitive is definite. The proper rendering, therefore, is “*the* Angel of Jehovah,” which fixes the appellation to one person or being. Now, according to the usage of language, the individual thus definitely described must, when standing as the *subject* of a sentence, be either one to whom the writer has already introduced us, in which case the article fixes him to be that very individual of whom mention has previously been made, or one who is the only being of his kind. In the former case, the party spoken of becomes definite by accident; in the latter he is so essentially. In the case before us, therefore, it is to be inquired on which of these grounds the sacred writers denominate the person in question *The* Angel of Jehovah, and not merely *An* angel; and here there is no room for doubt, because in all the passages in which this phrase occurs, the being to whom it is applied is for the *first* time introduced to the reader by this appellation. This plainly shows that it is his proper appellation—that he is the angel of Jehovah in a sense *peculiar* to himself. The usage is the same as that of “*Son of God*,” as applied to Jesus Christ; he is *the* Son of God in a sense in which none other is, though there be many who are called sons of God. The same remark holds true of the interchangeable phrase, מַלְאָךְ אֱלֹהִים; for, though אֱלֹהִים be admitted to have been originally merely an appellative, yet having by usage become a proper name, the rule belonging to such applies to it.*

Thirdly, in several of the passages in question, the Angel of Jehovah is expressly called by the sacred historian him-

* Hengstenberg, *Christologie*, i. s. 232; Ewald's *Heb. Gr.* p. 323, *Eng. Trans.*

self, *God* and *Jehovah*, (comp. Gen. xvi. 13; xix. 24, &c.) This is a fact of which the hypothesis under examination offers no explanation. Assuming it to be sound, it might enable us to account for the Angel's calling himself or allowing others to call him by these titles, but it will not explain how the *inspired writer* came deliberately to say what was not true. An ambassador may be conceived of as personating his sovereign whilst acting on his behalf; but that a historian, in recounting the circumstance, should apply to the ambassador the name of the sovereign, is utterly inconceivable. This could only introduce confusion into his narrative, and occasion unnecessary perplexity to his readers. Still less can this be supposed in the case of a sacred historian, who had not only to record facts, but to teach certain truths, one of which, the Unity of the Divine nature, might be materially endangered by such a mode of writing, supposing it did not form part of that doctrine to admit a plurality of persons in the one Godhead.

ii. The other hypothesis by which it is proposed to account for this remarkable phraseology without calling in the aid of the Trinitarian doctrine, is, that the phrase "Angel of Jehovah" is only a periphrasis for Jehovah himself. According to this it is affirmed that the word מַלְאָכִי, rendered "Angel," instead of meaning the *sent*, means rather the *sending*; and that the whole phrase מַלְאָכִי יְהוָה signifies "the sending or appearance of Jehovah," the *θεοφάνεια*. Such is the opinion of Sack, Rosenmüller, De Wette, and others among the recent theologians of Germany. Besides the authority of their names, it must be confessed that the theory has much in its favour. It violates no idiomatic rule or usage of the language; it gives to מַלְאָכִי a rendering which, according to Ewald, its grammatical form requires; it accounts for the greater prominence given in the narratives to the *identity* between the Angel of Jehovah and Jehovah himself, than to the *distinction* between them; and it will serve to explain well enough

many of the passages in which the phrase in question is used. Still, that it is not the true theory in explanation of this phrase, may, I think, be very fairly affirmed on the following grounds:—

First, supposing it proved (which it is not as yet) that the proper meaning of מַלְאֲכֵי יְהוָה in this phrase is *sending*, it would not follow thence that the Trinitarian hypothesis is inadmissible. For, upon that hypothesis, there was in each of these appearances a Theophany, as well as upon the hypothesis now under notice. It was Jehovah who appeared in human form to the eye of man on either supposition; so that it matters little to Trinitarians whether the phrase in question be rendered “the Messenger of Jehovah” or “the Appearance of Jehovah.” The only difference between the two hypotheses is, that the one unites with the assertion of this Theophany the assertion of a *distinction* in the Divine nature, while the other repudiates this latter assertion; but it affords us no aid in determining between these, simply to affirm that the Maleach Jehovah was a manifestation of Jehovah.

Secondly, while it is conceded that, in the passages where the Angel of Jehovah is introduced, more emphasis is laid upon the identity of this mysterious personage with God than upon any distinction between him as God revealed and God the invisible, a reason for this is found in the practical advantage resulting from such a course, in the case of persons so circumstanced as were those for whom the Old Testament was first written. The danger to which they were exposed came from the side of polytheism; so that there was more need for continually keeping before them the truth, that, though there was in such appearances evident diversity, there was nevertheless real and essential Unity. Even upon the Trinitarian hypothesis, then, this fact can be accounted for, so that no advantage over it is thereby gained by its rival.

Thirdly, thus far, both hypotheses stand upon equal

ground. There is one fact, however, which furnishes a decisive criterion of their respective claims. That is, that whilst the intimations of *identity* between the Angel of Jehovah and Jehovah himself may be explained upon both, it is only upon that of Trinitarians that the no less express, though fewer, intimations of *personal distinction* can be accounted for. For this the hypothesis under examination offers no explanation, and of this its advocates, generally, take no notice. As the fact, however, is undeniably there, nothing can be more unphilosophical than thus to leave it out of view, rather than renounce a favourite theory with which it does not accord. On the contrary, it ought rather to be hailed as supplying,—what every philosophical inquirer knows to be, in every department of knowledge, of the greatest value,—an *instantia crucis*, or directive fact, pointing out which of two paths that seem to lie equally before us is the only one which conducts to truth. Viewing it in this light, we gladly accept its guidance, and recognise in the narratives we have been considering a very striking intimation of that mysterious but glorious truth of which the clearer revelations of Christianity afford us a fuller and more dogmatical announcement.

5. In many passages of the Old Testament, the phrase “The Spirit of God” or “of Jehovah” occurs in conjunction with certain attributes, qualities, and acts, which lead to the conclusion, that by that phrase is designated a Divine person. Thus we are told that the Spirit of God moved on the face of the waters,—the Spirit of the Lord inspired the prophets, and through them, by his Spirit, Jehovah of Hosts sent his words to men,—the good Spirit of God is given to instruct,—the Holy Spirit is vexed by rebellion,—the Spirit of the Lord lifts up a standard against the enemy—remains with the people of God—and in answer to prayer is not taken away from them.* These

* Gen. i. 2; Neh. ix. 20, 30; Zech. vii. 12; Ps. cxliii. 10; Isa. lxiii. 10 lix. 19; Ps. li. 11, 12.

and many similar passages would seem to conduct to the inference, that by this "Spirit of Jehovah" is intended, as by the phrase already examined, "Angel of Jehovah," a Divine person in some sense distinct from, and yet, in another sense, one with the invisible Jehovah. To avoid this conclusion, two hypothetical interpretations have been advanced.

i. The one is, that the phrase is only a periphrâsis for Jehovah, and that nothing more is implied in it, than if the word "God" alone had been used. On this I remark—

First, that this hypothesis is in itself gratuitous and improbable. The phrase in question, by its very grammatical constitution, conveys to the mind the idea of something which Jehovah may be said to *possess*. We have analogous cases (grammatically, I mean) in such phrases as "the hand of Jehovah," "the eye of Jehovah," &c., which, as every person perceives at once, convey the idea of something *belonging to* Jehovah. So with the phrase before us. An attribute of God it may express, but God himself it does not. The Spirit of God is *HIS*, not *HE*.

Secondly, though this interpretation, if admissible, would suit some of the passages in which the phrase in question is used, there are others by which it is plainly repudiated. Such are all those in which Jehovah and the Spirit are represented as *distinct*, and the latter as being *sent* by the former. Unless we would render the language of such passages altogether meaningless, we must understand the Spirit of Jehovah as something distinguishable from Jehovah simply so designated. When, *e. g.* God is said to have testified against the Israelites by his Spirit in (or through) his prophets, (Nehem. ix. 30,) it would be as reasonable to argue, that the prophets of God mean himself, as that his Spirit means nothing more.

ii. The other hypothesis is, that by the phrase, "Spirit of Jehovah," is intended some *attribute* of the Deity, such

as *power, wisdom, &c.* That such *may* be the meaning of the phrase has been already conceded; but it needs only a slight glance at the passages in which it is used, to satisfy us that this interpretation will not suit *all* of them. What, for instance, could David mean, upon this hypothesis, by the following prayer: "Cast me not away from thy presence, and take not thy Holy Spirit from me," Ps. li. 11? This language evidently implies, that the Psalmist *had* God's Holy Spirit; consequently, upon this hypothesis, that he possessed *a Divine attribute*,—which is absurd. Again, in another passage, the prophet declares, respecting the Messiah, that "the Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord," Isa. xi. 2. Now we have only to apply the interpretation under consideration to this passage, to make the language of the prophet that of absolute absurdity. Let us take any of the Divine attributes,—that of *power*, for instance,—and how will the passage read? "The power of God shall rest upon him, the power of God of wisdom and understanding, the power of God of counsel and might, *i. e.*, power, the power of God of knowledge and of the fear of the Lord." Can any intelligible idea be gathered from this confused jargon of words? Or can we suppose for a moment that such was the style of men who wrote by inspiration of God?

It is obvious that neither of these hypotheses will suffice to explain the phenomena. Our only consistent course, therefore, is to set them aside, and adopt that which will, *viz.*, that by the Spirit of Jehovah is intended that Divine subsistence, to whom a similar appellation is given in the New Testament, and who there appears as the equal of the Father and the Son, the third person in the undivided Trinity. On this hypothesis, all the passages in question admit of an easy and harmonious explanation; so that, even though we were unwilling to adopt it, no other course

would seem to be open to us on the principles of sound inductive reasoning.*

6. Besides the passages already adduced as containing intimations of a plurality of persons in the one Godhead, there are one or two others which it is important to notice, chiefly because they seem to convey that intimation in connexion with an allusion to the *threefold extent* of that plurality, as more clearly revealed in the New Testament. I pass over such passages as Numb. vi. 22—27, and Isa. vi. 1—5, where the whole amount of evidence bearing upon this question resolves itself into this, that in the former the name of Jehovah, and in the latter the ascription to him of holiness, is *thrice* repeated. On this I humbly apprehend no argument of any kind can be built in the face of the obvious fact that the threefold repetition of a word or phrase is a common biblical mode of adding force and vehemence to an affirmation. Thus Jeremiah represents the Jews as saying, “The temple of the Lord, the temple of the Lord, the temple of the Lord are we;” and the same prophet himself commences one of his oracles with the exclamation, “O earth, earth, earth, hear the word of the Lord.”† In fact, the number *three* appears to have been very generally regarded as carrying with it the idea of *completeness* and *magnitude*; of which we have illustrations, not only in the Greek and Latin classics, but also in the languages, traditions, and proverbs of many nations.‡ If any shall insist that, at the basis and origin of

* See Dr. J. Pye Smith's *Discourse on the Personality and Divinity of the Holy Spirit*. Lond. 1831. Hurrion's *Scripture Doctrine of the Proper Divinity, Real Personality, &c., of the Holy Spirit*, Lond. 1734; and Owen's master-work, *Pneumatologia; or, a Discourse concerning the Holy Spirit*.

† Jer. vii. 4, xxii. 29. Comp. also Ezek. xxi. 32, and 2 Sam. xviii. 33. So also in the New Testament, the judgments of God upon his enemies are announced by an angel saying with a loud voice, “Woe, woe, woe to the inhabitants of earth,” &c. Rev. viii. 13.

‡ Compare such phrases and sayings as the following:—*Felices ter et amplius quos*, &c.—Hor. *Carm.* I. xiii. 17. *Ter si resurgat murus . . . ter*

this wide-spread notion, there lies an obscure reminiscence of primitive tradition regarding the threefold perfection of the Divine nature, I shall not certainly dispute the assertion; at the same time, this will furnish no good reason for our considering any passage of Scripture in which the linguistic usage arising from this notion is exemplified as affording a direct allusion to the Trinity. The same objection, however, does not apply to such a passage as the following: "In all their afflictions he was afflicted, and the Angel of his Presence saved them; in his love and grace he redeemed them, and bare them, and carried them all the days of old. But they rebelled and grieved his Holy Spirit, so that he was turned to be their enemy, and himself fought against them."* In this passage mention is

pereat, &c.—*Carm.* III. iii. 65. Illi æs *triplex* circa pectus erat, &c.—*Carm.* I. iii. 10. Κακῶν τρακνυμία, the greatest of evils.—*Æsch. Prom.* V. 1051, (cf. Blomfield, *Gloss. in loc. et in Agam.* 237.) Τρίταλάιναι κόραι.—*Eurip. Hippol.* 736. Τρισμάκαρες σοίγε κασίγνητοι.—*Hom. Od.* vi. 155. Ἐν τρισὶν ἀραίσθην κ.τ.λ. Τρία δὲ εἶδη ἐμίσησεν ἡ ψυχὴ μου, κ.τ.λ.—*Sap. Sirac.* xxv. 1, 2; cf. xxvi. 5. By three things the world stands, the Law, Religion, Beneficence.—*Simon the Just.* Have these three things always in mind, and thou shalt not sin; viz., that above thee there is an eye which sees thee,—an ear which hears thee,—and a book in which all thy deeds and words are written.—*Ribbi.* In three things is a man known, in a cup, in a purse, and in wrath.—*Auct. incert. Rabbin.* &c.

* Is. lxiii. 9, 10. Of the initiatory clause of this passage various interpretations have been given. Our common version, following the K'ri, (וְלֹא לְהִמָּוֶת, for וְלֹא, not,) renders it as above, "in all their affliction he was afflicted;" and so Vitringa, De Dieu, Hitzig, Ewald, Umbreit, Knobel, and others. The source of the K'ri here, however, is in all probability the difficulty of the text; at any rate, the latter, being the more difficult reading, is to be preferred. It is also the reading of all the old versions and of the Targum. Cocceius proposed the rendering: *In omni angustia eorum non oppugnabat [quisquam illos], et angelus faciei ejus salvavit ipsos*; and explains it as meaning, that, no sooner did any one assail them, than the Angel saved them. This rendering of וְלֹא is supported by 2 Kings xx. 4, and by the analogy of וְלֹא, Isa. xl. 24. This is followed by Rosenmüller and Maurer. Eijchhorn, De Wette, Gesenius, and others, render the passage, "In all their affliction there was no affliction," i. e., none deserving the name. But this makes the statement very strange, and, besides, elicits a sense which is not true. Goussset (*Comm. Ling. Heb.* p. 423), Döderlein, Dathe, &c., render "In all their affliction He was not their enemy;" which is followed by Henderson. Alex-

made not only of Jehovah as such, but of the Angel of his Presence and his Holy Spirit, phrases which we have already seen to designate Divine persons, and which are used in this passage with the same mingling of the ideas of identity and diversity between them and Jehovah which we have seen in other passages. Upon the strength of our previous observations, therefore, we are justified in adducing this as a remarkable intimation of the doctrine of the Trinity; in which light it has been regarded by many very able scholars.*

Another passage to the same effect occurs Isa. xlvi. 16: "Approach unto me, hear this; from the beginning have I not spoken occultly; from the time when it was, I was there, and now the Lord hath sent me and his Spirit." The speaker here is the same who in ver. 12 calls himself "the First and the Last," and in ver. 13 claims to himself the work of creation.† The speaker, therefore, must be regarded as *Divine*. But in the verse before us, this divine being speaks of himself as distinct from the Lord God, and

ander renders, "In all their enmity [to Him] he was not an enemy [to them]," which has the advantage of taking צרה and צר in the same sense, and the disadvantage of taking the former in a sense in which it never occurs elsewhere. Upon the whole, I prefer following the rendering proposed by Cocceius, or, if that be deemed untenable, accepting the Masoretic Keri and rendering with the common version.

* Among the rest by Michaelis, *Bib. Heb. in loc.*: "Observandum hic est testimonium de S. S. Trinitate, nam trium personarum hactenus facta est mentio Dei *Patris*, ver. 7, 8, *Angeli faciei sive Filii*, v. 9. et *Spiritus S.* hoc ultimo versu." It seems idle to deny that the Angel of his Presence in this passage is identical with the Angel of Jehovah in the passages already considered, and with the Angel whom Jehovah promised to send with Israel, (Exod. xxiii. 20—23,) and who is identified with the Presence of Jehovah, (Exod. xxxiii. 14, 15,) and with Jehovah himself (Exod. xxxiii. 12). "The combination of these passages," as has been justly observed, "determines this sense of the *Angel of his Presence*, as denoting the angel whose presence was that of Jehovah, or in whom Jehovah was personally present."—Alexander, *in loc.*

† The supposition that the speaker is the prophet himself, is so harsh, and introduces such confusion into the passage, that nothing but the absolute impossibility of finding another interpretation could justify its adoption.

as sent by him. He describes himself also as the author of communications to men from the first, and declares that from the time when this which he was about to announce existed, (for I take אֲנִי to be the subject of the fem. verb אָמַרְתִּי), *i. e.* as Michaelis and others explain it, when the Divine purpose conveyed in the following verses was formed,—in other words, from all eternity,—he was. Such a Being can be none other than the second person in the Trinity, the revealer of God to man, at once the equal and the messenger of the Father; and so the passage has been viewed by the great body of interpreters, ancient and modern. The only objection to this view, according to Doederlein, (*in loc.*)* is, that in no other place is the Messiah said to have been sent by the Spirit; but, on the contrary, that the Spirit is rather said to have been sent by him, as well as by the Father. But Doederlein himself admits in a previous part of his note that the word רוּחִי may be rendered as in the accusative here, *et spiritum ejus*, which would not only obviate his objection, but make the verse utter a still more decided testimony in favour of the doctrine of the Trinity, than it does in the authorized version. To this rendering, I believe, no objection can be offered, either from the genius of the language, or the usage of the prophet; and, as Dr. Smith has justly observed,† it is the rendering which the position of the word at the close of the sentence properly and naturally requires. We have here, then, a clear recognition of that personal distinction in the one Godhead, which in the fuller revelations of the New Testament we are taught to express by the words Father, Son, and Holy Spirit.

Such is a brief outline of the evidence in favour of the position, that, while the Unity of the Divine existence and nature was emphatically taught to the Jews in their Scrip-

* Esaias ex recens. Textus Heb. ad fidem Codd. MSS. et Verss. Antiqq. Latine vertit, &c., J. Ch. Doederlein. Ed. 3tia. Norimberg. 1788.

† *Scripture Testimony*, I. 582.

tures, this was combined with numerous intimations of the existence of a plurality in that Unity, compatible with it and inseparable from it. That such intimations are otherwise than obscure when compared with those of the New Testament is not affirmed: but this is admitting nothing more than that they were appropriate to that dispensation which enjoyed only "a shadow of good things to come." Be it observed, however, that as the doctrine of the Trinity appears to have been revealed with an especial—we might say exclusive—reference to the Person and Work of the Messiah, it is only after the intimations concerning him have been considered, that the full evidence in favour of this doctrine has been collected. As this yet remains to be done by us, in relation to the present inquiry, we must consequently suspend our final opinion until the full merits of the case are submitted to our scrutiny. The argument is cumulative, and it is only when it rises to its full height that we can estimate aright its weight and worth.

In the meantime, it may be observed, that the conclusion at which we have arrived is not a little confirmed by the fact, that among the Jews the doctrine of a manifested Deity, distinct from and yet one with Jehovah, and even some traces of the doctrine of a Trinity, have been found to prevail from a very early period. The evidence of this is supplied by the statements of Philo respecting "the Logos," by the use of the phrase "the Word of Jehovah" by the Targumists, by the Rabbinical doctrines regarding the Metatron, and by certain statements in the Cabbalistic writings. The most natural way of accounting for the rise of such opinions among the Jews is by tracing them, as many of the Jewish writers themselves trace them, to those intimations in the Old Testament Scriptures which we have been considering in this lecture.*

* Cf. Witsii *Jud. Christ.* p. 301, ff.—"Our Doctors," says Jarchi on Ex. xxiii., "have said that this Angel is *Metatron*, whose name is as the name of his

There may be some who shall be disposed to regard the reasonings contained, and the hypothesis advocated in the preceding pages, as fanciful and unsound. To such objectors I shall content myself with replying in the words of Archbishop Whately, used with reference to another subject: * “They cannot deny that the *phenomena exist*, and must have *some* cause; and the fairest and most decisive objection to any proposed solution is *to offer a better.*”

Lord. For by Gematria, that is according to the equal numerical power of the letters, Metatron is equivalent to Omnipotent.” He means that מַטְטְרוֹן and שְׂדֵי contain the same numerical value, *viz.* 314.

* Essays on some of the Peculiarities of the Christian Religion, p. 34, Note.

LECTURE III.

INTERNAL CONNEXION OF THE OLD AND NEW TESTAMENTS.—
DOCTRINES RESPECTING THE DIVINE CHARACTER AND THE
CONDITION AND PROSPECTS OF MAN.

“How should man be just with God.”—JOB ix. 2.

PART I.

WHATEVER obscurity may be supposed to attach to the Old Testament revelations of the nature of the Divine existence, it must be admitted on every hand, that nothing of this is carried into their announcements of the *moral character and attributes* of the Almighty. Here, their language is precise and full; and perhaps we may say, that even greater prominence is given to this department of Divine truth in them, than in the New Testament itself. The reason of this probably is, that as it is chiefly in connexion with the scheme of redemption that the moral character of Jehovah is displayed in the Bible, the more perfect development of that scheme by the incarnation and work of Christ, rendered it less necessary for his apostles to teach by formal statement the true character of God, than it had been for those who taught before his advent. Be this, however, as it may, no one can read the books of the Old Testament with any degree of attention, without being struck with the force and fulness with which the moral character of God is there set before us.

The substance of what is taught in both parts of the

sacred volume upon this head may be comprised in the following propositions: *God is Holy*, that is, He loves and wills whatever is true, good, and right, and for ever abhors all that is false, unjust, or vile (Lev. xix. 2; Ps. xi. 7, xxii. 3; Isa. vi. 3; James i. 13; 1 Pet. i. 15—17; 1 John iii. 3, &c.):—*God is Just*, that is, in all his intercourse with his intelligent creatures, He maintains an inflexible regard to the claims of that Law, under which he has placed them, and in which he has embodied a revelation of his own intrinsic perception of what is true, good, and right (Deut. xxxii. 4; Job xxxiv. 10; Ps. ix. 5, cxlv. 17; Isa. v. 16; Rom. vii. 12; 1 Pet. ii. 23; Rev. xvi. 5, &c.):—*God is Faithful and True*, that is, He never changes his rule of moral procedure towards his creatures, nor departs from the declarations he has made respecting the consequences of particular courses of conduct, which they may pursue (Isa. xl. 8; Ps. xxxiii. 4; Mal. iii. 6; Rom. iii. 3, 4, iv. 20, 21; 2 Cor. i. 18; 1 Thess. v. 24; 2 Tim. ii. 13; James i. 17, &c.):—*God is Good*, that is, He loves all his creatures, provides for their happiness, pities them in their degeneracy, and is propense to the exercise of mercy and grace towards them, (Ps. civ. 10—31; Exod. xxxiv. 6; Ps. ciii., cxlv. 9; Jer. xxxi. 20; Joel ii. 13; Matt. v. 45; Rom. ii. 4, v. 8, 9; 1 John iv. 8, &c.)

The knowledge of these attributes of the Divine character, (which are properly termed *Moral*, to distinguish them from those which are simply *Ontological* or *Physical*, such as Eternal Self-Existence, Infinitude, Omniscience, Omnipotence, &c.) is of the last importance to mankind. It is with respect to them alone, that man as an intelligent and moral being sustains any religious relation to God. Hence it is almost exclusively in their bearing upon the condition and prospects of man, that these Divine attributes are brought before our notice in the Bible; and it is only as God's character in this respect is understood, that we can entertain any hopes of comprehending upon what condi-

tions a *religion* can exist for man towards him. Before proceeding, however, to this inquiry, it will be requisite to glance at what the Scriptures reveal regarding the state and character of man. On this head also we shall find a perfect harmony between the Jewish and Christian revelations.

At the commencement of the Book of Genesis we have an account of the creation of man,—of the state of moral excellence in which he was formed,—and of his fall from that state through the influence of a malignant tempter, described by Moses as “*the serpent.*” From this account we gather, that man at his first formation was pronounced by his Maker “very good;” and specifically, we are informed of that which conferred upon man his peculiar excellence in the sight of God, *viz.* his conformity in moral tendency and character to his Creator: he was made, we are told, “in the image and after the likeness of God.”* In this state he continued for a season,—we know not how long,—when by the crafty insinuations of the tempter, he conceived hard thoughts of God, became proud, selfish, and impatient of that restraint under which God, for wise purposes, had placed him; and ultimately took the overt step of directly contravening the solitary prohibition which had been imposed upon him. By this act, his former relation to God was entirely changed. No longer pure, holy, and obedient, he ceased to bear the image, or to enjoy the complacency of Jehovah. As a transgressor, he had become liable to all that was involved in the unmitigated and unqualified sentence, as a legal penalty, “In the day thou eatest thereof thou shalt surely die.” The change which had thus passed over man affected both his moral character and legal condition. As regarded the former, he was depraved; as regarded the latter, he was guilty and condemned.

* Gen. i. 26.

At the time Adam fell he was without any children, so that all his descendants, being born after that event, were involved in whatever consequences might be attachable to them from it, either simply as his descendants, or from any other relation in which they might stand to him. One of these consequences, as we learn from a subsequent chapter, was their commencing their existence in a state of moral tendency different from that in which Adam commenced his, and akin to that into which he had fallen. Thus, in regard to Seth, the sacred historian is careful to inform us, that he was begotten by his father "in his own image and likeness;" evidently contrasting this with "the image and likeness of God," in which he had said in a verse immediately preceding that Adam himself had been created.* Adam thus became the parent of an ungodly race, each of whom comes into the world, not, we believe, labouring under any constraining tendency to evil, or with any positive bias against God, but certainly without any the slightest predisposition to love or serve him,—and all of whom show the effect of this by a course of actual transgression of the Divine law.

To the *fact* thus narrated by Moses, frequent allusions are made in other parts of Scripture,† and with the *doctrine* deducible from it, all the sacred writers accord. In support of this latter position, it would be easy to multiply passages from almost every book of the Old Testament.

* Gen. iii. 3 and 1.

† The passages alluding to the fall of Adam have been carefully collected and ingeniously commented upon by Bp. Sherlock, in his *Dissertation on the Sense of the Ancients before Christ upon the Circumstances of the Fall*, appended to his *Discourses on the Use and Intent of Prophecy*. See also Holden's *Dissertation on the Fall of Man*. 8vo. 1823. In regard to several of the passages which Sherlock has adduced, I must profess myself unable to perceive their applicability, or to assent to the conclusiveness of the reasonings by which he endeavours to vindicate the use he has made of them. At the same time, I venture to affirm, that by every impartial reader it will be allowed that he has, upon the whole, fully succeeded in proving, in so far as respects the Old Testament writers, the truth of the assertion above announced.

Let the following suffice: "What is man that he should be clean, and he that is born of a woman that he should be righteous? Behold, he putteth no trust in his saints, yea, the heavens are not clean in his sight: how much more abominable and filthy is man, which drinketh iniquity like water? Shall mortal man be just before God? shall a strong man be pure with his Maker?—I have sinned, what shall I do unto thee, O thou preserver of men?—Behold, I was shapen in iniquity, and in sin did my mother conceive me.—Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified.—Who can say I have made my heart clean; I am pure from my sin?—For there is not a just man upon earth, that doeth good and sinneth not.—Lo, this have I found, that God made man upright, but they have sought out many inventions."* In these passages, the entire ungodliness of the human race, in heart and in life, is very clearly announced; so that this may be fairly assumed as one of the doctrines of Old Testament theology.

In the New Testament the same truth is prominently brought forward. Not only are the facts of the Mosaic narrative assumed as literally true, and made, in that respect, the bases of certain reasonings,—as *e. g.* Rom. v. 12—19; 1 Cor. xi. 8, 9; 2 Cor. xi. 3; 1 Tim. ii. 11, 12, &c.—not only are we told, that "by one man sin entered the world, and death by sin, and so death passed upon all men, for that all have sinned," even though they may "not have sinned after the similitude of Adam's transgression;" but we are also, as it appears to me, clearly taught that we suffer these consequences of Adam's apostasy, not merely because we are his descendants, but because during his probation in the garden of Eden he sustained a representative character, and acted not only for himself but for his race. There are two passages in the writings of Paul

* Job xv. 14, 15, iv. 17, vii. 20; Ps. li. 5, cxliii. 2; Prov. xx. 9; Eccles. vii. 20, 29.

in which this appears to be set forth. The one is Rom. v. 12—21. In this passage the Apostle is drawing a parallel between Adam and Christ, and contrasting the consequences which flowed to mankind respectively from the obedience of the latter and the disobedience of the former. He concludes the whole by the declaration, that “as by one man’s disobedience many (*οἱ πολλοί*, *the mass*,) were made sinners, so by the righteousness of one shall many (*οἱ πολλοί*) be made righteous.” Now this language would seem indubitably to mean, that on the one hand, the many were made sinners, and on the other, the many were made righteous, in *the same sort of way*. In what way, then, does the Apostle teach us that believers are made righteous through Christ? Is it not by having his righteousness imputed to them, so that on the ground of what he hath done they are treated by Jehovah as if they had never sinned? If, then, it be by the imputation to us of Christ’s righteousness that we are constituted righteous, it will follow from the Apostle’s reasoning, that it is by the imputation to us of Adam’s sin that we have been constituted sinners; in other words, that as in consequence of the propitiatory obedience of Christ we come into circumstances of glory, honour, and felicity, without any merit of our own; so, in consequence of the sin of Adam we have come, without any demerit of our own, into circumstances of pain, infirmity, depravity, and death. In both cases we have come into the circumstances mentioned, through the act of another who appeared as our representative; the only difference, as it appears to me, is that the one representative occupied the place of a Probationer, the other that of a Propitiator,—a difference arising solely out of the different circumstances under which each appeared. The other passage is 1 Cor. xv. 45—47. In this passage the Apostle styles Adam and Christ the *first* and *second man*. Now, by this it cannot be meant that Christ was second to Adam, either in order of time or of dignity, as all will

admit. The only meaning, therefore, which we can attach to these appellations is, that Adam and Christ sustained a *peculiar character*, by which they were distinguished from all other participants of human nature, and in relation to which, and the order in which they appeared as sustaining it, they are appropriately characterised as the first and second man. But we know from the whole tenor of the Apostle's doctrine, that the office sustained by Christ was that of public head and representative of his people, on whose behalf he acted, and for whom he procured the blessings of eternal life. It follows, then, that as Adam sustained to those with whom he stood related a character analogous to that which Christ sustained to those for whom he appeared, he must be regarded as the public head and representative, no less than the natural root of all mankind.

Such appears to be the doctrine of the New Testament upon this deeply interesting subject,—a doctrine which not only fully accords with the Mosaic narrative, but invests it with augmented interest, by throwing around it a fuller light. We now see with what awful responsibilities our first parent was intrusted, and how firm and lofty was that moral barrier which his Maker had graciously placed between him and the commission of transgression. On obedience to that one restriction, under which his freedom of action was laid, depended not only his own fate, but the interests and happiness of unnumbered millions of his posterity. So long as he abstained from eating the forbidden fruit, so long had he a right to the tree of life,—the emblem and pledge of his own immortality; and had he continued long enough in a state of obedience to have seen a child born in sinlessness, it may be assumed as probable, from the nature of that constitution under which he was placed, that the test would have been withdrawn, the probation closed, and the race confirmed in holiness, obedience, and joy. Be this, however, as it may, Adam,

we may safely rest assured, was not ignorant of the position in which he stood with relation to his posterity; for it would seem inconsistent to speak of him as the representative and public head of the race, and yet deny him any knowledge of the responsibilities under which he rested. But all these impressive restraints proved unavailing. Before the craft and subtilty of the Tempter, they were snapped asunder, as reeds before the tempest. Left to the guidance of his own will, Adam, by one act of folly, ingratitude, and sin, sealed the fate, not only of himself, but also of that race of which he was the head. A sinner himself, he became the progenitor of a sinful family, who soon filled the earth with violence, and made it corrupt before God. Man, no longer invested with the Divine image, or in the enjoyment of the Divine complacency, "became vain in his imagination, and his foolish heart was darkened," so that he fell under the slavery of passion, placed himself in an attitude of hostility against God, "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." So widespread, so absolutely universal was this degeneracy, that when He who had pronounced over man, at his creation, the sentence "very good," "looked down from heaven upon the children of men, to see if there were any that did understand and seek God," the result of the Omniscient scrutiny was, "they are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one."*

It is alike fruitless to investigate the reasons of that peculiar economy under which Adam was placed, and to regret the unhappy result of his probation. The appointment of the one, and the permission of the other, are alike resolvable into the sovereign will of God, acting upon the highest reasons, and for the most benevolent ends. An

* Ps. xiv. 2, 3.

initiatory period of probation seems to be that which God is pleased to appoint for all his intelligent creatures. As far as we can gather from Scripture, it is probable that in this state the angels were at first placed,—a period having been allowed them, during which their fidelity was subjected to trial, and upon their conduct during which their future destiny was suspended. The result with them was, that when evil (whence derived, how originated, we cannot tell, as on this head Scripture throws not the least light,) assailed them, some fell and were driven from their celestial principality and habitation, to be reserved in everlasting chains, under darkness, unto the judgment of the great day;* while others,—and they a vast and glorious host,—retained their stedfastness, and have been confirmed in holiness and purity for ever. This probation so far differed from that under which Adam was placed, that while he appeared for others as well as himself, each angel acted for himself alone, and received in his own person exclusively the consequences of his conduct. This difference is apparently connected with one in the physical constitution of these two orders of beings; viz., that whereas the human race is gradually extended by propagation, each angel is physically independent of every other, and the number of these exalted beings is made up, not by propagation, but by immediate creation. Beyond this, however, we can assign no reason for the difference in the course of the Divine procedure towards them, any more than we can account for that procedure at all. It is enough for us to know, that so it seemed good unto Him “who is wonderful in counsel and excellent in working.” Of his mighty plan, both the appointment of a probation and the permission of its anticipated result, formed a part. On that result, as

* Jude, ver. 6.—ἀρχὴν “not their original estate (Erasmus, Beza, Herder, &c.) not the government of God under which they were (Olearius, ap. Wolf); it is to the offices entrusted to the angel-princes that the reference is—their dominion.”—De Wette, *Exeg. Handb. in loc.*

relates to man, it becomes us to look with mingled feelings of humility, resignation, and hope. To *rejoice* in it, as some would have us, were unnatural and unseemly; to *mourn over* it, as absolutely, and in all its consequences, deplorable, were to doubt the power and the benevolence of Him whose attribute it is to bring good out of evil, and who will doubtless make this sad event the means of adding immeasurably to the ultimate felicity of the moral universe. Privileged with a revelation of his will, of this, at least, we are assured, that it has already given occasion for a display of the Divine character and perfections, the most wonderful, perhaps, and glorious, which his intelligent creatures have any where, or at any time beheld, in the plan which he has set in operation for restoring his fallen creatures to the enjoyment of his favour and likeness. From the development and operation of this scheme, an amount of intelligence and joy has been already communicated even to the most exalted of God's creatures, which no human mind can adequately estimate, and which, destined to receive continual accessions as the wonders of Divine grace are successively unfolded, shall fill the eternity of their being, and form the occasion of their loftiest praise.

Before proceeding to consider particularly the doctrine of Scripture, respecting this remedial provision, it will be necessary to consider for a little the *penalty* to which man is exposed, in consequence of sin, and from which it is the design of the provided remedy to save him.

When God first laid upon man the prohibition to eat of the fruit of the tree of knowledge, he coupled with it, as has been already observed, the threatening, "for in the day thou eatest thereof thou shalt surely die."* The penalty, then, of transgression was *death*, and this penalty Adam incurred, and doubtless received on the occasion of his breaking the Divine law. By this term in the primal

* Gen. ii. 17.

threatening, many understand nothing more than temporal dissolution, or that which in ordinary language is denominated *death*; but that this is an interpretation which comes short of the meaning of the warning is, I think, rendered probable by the following considerations. In the *first* place, the term *death* is frequently used in Scripture to denote a state of estrangement from God, and subjugation to his displeasure. "In his favour," we are told, "is *life*;" and Wisdom says, "Whoso findeth me, findeth *life*, and shall obtain favour of the Lord. . . . all they that hate me, love *death*." Moses set before the Israelites *life* and *death*, which he explains to mean *blessing* and *cursing*.* And in the New Testament no mode of phraseology is more familiar than that which represents the enjoyment of the Divine favour as a state of *life*, and the absence of that as a state of *death*.† We may regard this, therefore, as an accredited biblical usage of the term. Secondly, where the term is used in so unqualified a manner as it is in the case before us, it seems fair to understand it in its most unqualified sense. Death here, then, would mean the absence or destruction of *all* the life that Adam had. But was the union of soul and body the only life he possessed? Did he not besides this enjoy that higher life which consisted in the moral union of the soul with God? On what ground, then, shall we exclude this from the number of the blessings, with the loss of which Adam was threatened in case of disobedience? Thirdly, in order to estimate aright the import of this threatening, we must bear in mind that at the time it was uttered Adam was a pure and holy being, enjoying the Divine favour, and finding in that enjoyment his richest treasure,—emphatically, his *life*. Now, to such a being, the most appalling form in which the punishment of sin could present itself would be the loss of that favour,

* Ps. xxx. 5; Prov. viii. 35, 36; Deut. xxx. 15. Comp. also Prov. xii. 28, xiv. 27; Jer. xxi. 8, &c.

† See *e. g.* John iii. 36, v. 40; Rom. v. 17, viii. 6; 1 Pet. iii. 7, &c.

as consequent upon his transgression. No conceivable amount of temporal suffering, not even annihilation itself would, to such a being, convey aught so terrific as the simple idea of the Divine displeasure. To this, doubtless, Adam's mind turned when the threatening was uttered, as that which he certainly should incur by sinning, and which would be to him the most awful penalty he could endure. Whether at such a moment he would so much as think of temporal death at all, may be fairly doubted; but if such a thought did present itself, we may well believe that it appeared only to be instantaneously dismissed, as of too insignificant a character to mingle with the more solemn and appalling images, which the thought of the Divine displeasure would excite. Fourthly, if *death* in the original threatening mean temporal death, it appears unaccountable that Adam, after his transgression, should have continued in existence upon earth. No language could more forcibly convey the idea of instantaneous sequence between the commission of the crime and the endurance of the penalty than that employed in the primal threatening. "*In the day thou eatest thereof thou shalt surely die,*" were the words of God,—words which certainly convey to the mind the idea that *instant* death (whatever that might mean) would be the consequence of man's violating the Divine prohibition. But Adam did not die, in the ordinary sense of that term, at the time of his eating the forbidden fruit, nor for centuries afterwards,—a fact which can be reconciled with the threatening only by giving the word "death" as therein used a spiritual meaning.* We thus exclude from it the

* Dr. Payne, following Mr. Holden, objects to this on the ground that, had it been intended that Adam was to die on the very day he broke the command, the expression used would have been ביום הזה or ביום ההוא, and contends, that the words of the threatening mean "instant and necessary exposure to the infliction of death." *Cong. Lect.* p. 59, 407. Now that the linguistic rule here laid down is erroneous, may be seen by referring to such passages as Lev. vii. 35; Is. xi. 16; Lam. iii. 57, where the simple ביום denotes the very time at which the action referred to took place. But the meaning of this

idea of temporal dissolution entirely, as forming directly and primarily any part of the threatened penalty.

It may, perhaps, occur to some as an objection to this view of the subject, that in the interview which took place between God and our first parents after their fall, distinct reference is made to temporal death, as forming part of that which they had incurred by their sin. "In the sweat of thy face," said God to Adam, "shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."* That these words refer to temporal death there can be no question; but it only requires, I think, a little reflection to satisfy us that this, instead of weakening, rather confirms the interpretation above given of the original penalty denounced against sin. For, first, if that penalty consisted solely in the death of the body, the fact that it had been already incurred, rendered it, to say the least, unnecessary to tell Adam thus solemnly that he must die. Secondly, if we look at the connexion in which this announcement of Adam's corporal mortality stands, we shall find that it follows close upon an assurance of deliverance from the penal consequences of his sin, by means of the Seed of the woman. Now, if temporal death formed any part of these consequences, still more, if it formed the whole of these consequences, upon what principle can we account for the obvious inconsistency of first announcing deliverance from these consequences, and then declaring that part or the

term is not the point in controversy here. Dr. Payne, in fact, concedes all that can be wished on this head, when he admits that the effect, when produced, was to be "*instantly*" consequent on the forbidden act. The sole question at issue respects the *nature of that effect*: was it actual death of some sort, or only the liability to die? Now what Dr. Payne and those who agree with him ought to prove, is not that the phrase "in the day" may be used indefinitely, but that the declaration, "thou shalt surely die," means, "thou shalt become liable to death." The *ignoratio elenchi* in Dr. Payne's reasoning on this passage is remarkable in so acute a logician.

* Gen. iii. 19.

whole of them must be still endured? This, as it appears to me, is to make the God of grace and truth say and unsay the same thing at the same time. But, thirdly, are not all the sufferings to which allusion is made by God, in his solemn interview with his fallen creatures, to be regarded rather in the light of *outward and sensible mementoes* of their fallen condition, than as forming part of the penalty originally denounced against transgression?—With regard to the degradation inflicted upon the reptile serpent, every one must, I think, admit, that it was not intended as a punishment upon the irrational brute,—to which, indeed, it was no *punishment* in any proper sense of that word,—but as an outward and impressive indication to Adam and Eve, of the spiritual degradation to which their tempter would be reduced by the curse of God. The mind repudiates with instant abhorrence the very idea of God's making a mere brute the object of his indignation; nor can we form a satisfactory conception of any end to be answered by the change which apparently took place on the form and habits of the serpent, save that thereby was betokened to our first parents the utter prostration and degradation of their gigantic destroyer, by the might of the woman's Seed. But, if Adam and Eve needed something to remind them of the coming degradation of Satan, did they not stand in equal need of something to remind them of their own fallen state? And what more likely to serve this purpose than the change which immediately took place, after this interview, on their outward condition? By that change, their spiritual state was not necessarily affected; but it continually reminded them of the melancholy change which that state had undergone. Had Eden continued to bloom around them as before, and yield its spontaneous fruits; had no pain, or toil, or sorrow embittered their daily cup of pleasure; had no prospect of a departure into the world of spirits cast its anticipative shadow over their lives, they might have very soon forgotten that

they were at enmity with God, and, amidst the calm of their immortality of sin, lost all desire for the advent of the promised Deliverer. But, in mercy to man, he was not so left. By the toil and suffering he was called to endure,—by the painful consciousness which every day's experience awakened, that his sin had cursed the very soil on which he trod,—and by the prospect that ere long he, like the animals around him, must yield up his spirit to God, and mingle in his body with his kindred dust; he was surrounded with continual memorials of his fallen estate, and urged by the most impressive motives to avail himself of that gracious provision which had been made for his recovery.

From these considerations it is to my own mind clear that temporal death formed no part of the original penalty denounced by God against sin, but is rather, with its concomitant evils, to be viewed as part of a new arrangement of circumstances necessitated by the altered moral condition of man as an inhabitant of this world. The original penalty was death in the *spiritual* acceptance of the word—the death of the soul—the alienation of the heart from God, the loss of his favour, the perpetual endurance of his frown. This Adam incurred; and this, without any qualification or prospect of mitigation, he must have endured during the entire period of his conscious existence, but for that gracious plan of deliverance which God had devised, and which he announced to him on the occasion of their first interview after the fall.*

The penalty thus denounced against sin has, of course, been incurred by the entire human family, as all under sin. In connexion with this, the Bible teaches us specifically that our conscious existence does not terminate at death, but that, whilst the body decays, the soul continues to enjoy the full possession of all its peculiar faculties in a

* See Appendix, Note H.

separate state,—that in due season the body shall be again raised from the dust and reunited to the soul,—and that then the individual, after undergoing a trial at the bar of the Supreme Judge, shall be sent into the state in which he is to continue through eternity. That these truths are clearly taught in the New Testament it would be superfluous at present to point out; but as the same clearness of statement does not appear in the books of the Old Testament, and as many have gone the length of denying to those whose history the Old Testament records, the knowledge of any future state of being, it may be necessary to offer a few remarks, for the purpose of showing that in this respect also there is a perfect harmony between both parts of the sacred volume.

i. The doctrine of a future state of existence and of rewards and punishments, we know to have been very generally held among the Jews in the days of our Lord, and during a long period preceding. The evidence of this is to be gathered from the statements of the evangelists, the controversies of our Lord with the learned men of his nation, and certain of those apocryphal writings, which, however deficient in other claims on our respect, are at least of service in showing to us what were the religious sentiments of the Jews at the time they were written.* Admitting, then, as on all hands it seems to be admitted, that at the period referred to the doctrines of a future life

* Comp. Matt. xxii. 23, 34, and the parallel passages in Mark and Luke; John v. 39, vi. 68, xi. 24; Acts xxiii. 6—9, xxiv. 14, 15; 2 Macc. vii. 9, 14, 23, xii. 43, 44, xiv. 45; Wisdom iii. 1—4. We may also add the testimony of the Targumists here; thus Onkelos on Lev. xviii. 5, "Ye shall keep my statutes and commandments, which he who doth shall live through them in life eternal;" Anon. on Ps. xxi. 5, "Life eternal he sought from thee: thou hast given him length of days for ever and ever." The testimony of Josephus, though not full, is satisfactory as respects the state of opinion in his day. See *Contr. Apion.* II. 30; *De. Bell. Jud.* III. viii. 5, &c. In latter times the doctrine of immortality is one to which the Jews tenaciously cling. A cemetery they beautifully call, "The house of the living." Buxtorf. *Syn. Jud.* c. 35.

were not only known but tenaciously defended by a large portion of the Jewish people, the question naturally arises, Whence is it most likely that this knowledge was obtained by them? If to this it be answered, that they borrowed it from the surrounding nations, the answer cannot be held as satisfactory; for in the first place, it yet remains to be proved that the surrounding nations were in circumstances to lend this doctrine to the Jews, supposing the latter to have required to borrow it; and, secondly, such an answer assumes, what it would be monstrous to concede, that a nation possessing a Divine revelation had to acquire the knowledge of one of the most important facts of religion from nations which were sunk in heathenism and idolatry. If, again, it be said that the Jews obtained this knowledge as the result of their own reflections upon those numerous considerations which render it *probable* that man is immortal, and destined to enter upon a state of enjoyment or misery when this probationary scene is ended,—the difficulty will be immediately suggested, How came these Jews, who do not appear in general remarkable for comprehension and continuity of reasoning, to attain to a far firmer and more intelligent apprehension of this fact, than was enjoyed by the most refined, profound, and serious inquirers of Greece and Rome?*

If we reflect for a moment upon the nature of those processes, by which the mind arrives at conviction of the truth of positions which rest upon a cumulation of probable proofs, we cannot fail

* "Quâ de re," says Lactantius, speaking of the immortality of the soul, "ingens inter philosophos disceptatio est: nec quicquam tamen explicare, aut probare, potuerunt ii qui verum de animâ sentiebant; expertes enim hujus divinæ eruditionis, nec argumenta vera, quibus vincerent, attulerunt, nec testimonia quibus probarent."—*Div. Just.* iii. 13. The reader will find this point copiously and learnedly discussed in Lancaster's *Harmony of the Law and Gospel with regard to the Doctrine of a Future State*, p. 76, ff.; and in Knapp's *Scripta Varii Argumenti*, Comment. iii. There are also some valuable materials and reasonings in an Essay entitled, *Immortality: its real and alleged Evidences, &c.*, by J. T. Gray, Lond. 1848.

to see how much more adapted to such processes were the minds of the western philosophers, trained as they were in all the niceties of a severe dialectic, than those of men whose reasoning was usually loose and analogical, and who learned or taught rather by apophthegm and parable, than by argument and inference. How, then, it may be fairly asked, supposing these two classes of inquirers to have started upon equal terms, can it be accounted for that the latter should have so decidedly outstripped the former in a department of research for which the one was so incompetent, and in which the other was so profoundly versed? This fact may surely be allowed to beget, at least, the suspicion that the terms on which they started were *not* equal, but that whilst the philosophers of Greece and Rome were left to their own unaided efforts in this inquiry, the teachers of Israel enjoyed the benefit of a revelation more or less explicit, which, even if we should not find it embodied in their sacred books, we may well conceive would be embalmed in the traditions which were most religiously preserved among them.*

ii. We are in possession of an explicit affirmation on the part of one of the inspired authors of the New Testament, to the effect that the patriarchs enjoyed full information respecting a state of happy existence for the pious after death. I allude to the words of the writer of the Epistle to the Hebrews, who, after enumerating the names and some remarkable facts in the history of Abel, Enoch, Noah, and Abraham, adds: "All these died in faith, not having received the blessings promised, but having seen them afar

* It is quite true, as has been alleged, (see Binney's *Life and Immortality brought to Light by the Gospel: a Funeral Discourse, &c.*, p. 27,) that the form in which this belief is found to have existed in the minds of the Jews in our Lord's day, is that rather of an *inference* from scattered facts and hints in the Old Testament, than of a dogmatic tenet resting on positive revelation. Still they *had* the belief, and if *they* inferred it from the facts and statements in the Old Testament, why might not their ancestors, who witnessed the facts and read the statements?

off, and embraced them, and acknowledged that they were strangers and pilgrims on the earth. For those who speak thus show that they are seeking [their] native country. If, indeed, they had remembered that country whence they had departed, they would have had opportunity to return; but now they desire a better, that is, an heavenly; wherefore, God is not ashamed of them to be called their God, for he hath prepared for them a city.* This passage must, by every believer in the inspiration of this epistle, be held decisive as to the fact that, by the worthies enumerated, the knowledge of a future state of felicity was possessed and enjoyed. But can we conceive that these persons would keep that knowledge to themselves? that they would not teach it to their children and proclaim it to their neighbours, supposing the latter ignorant of it? This were to attribute to them a degree of selfishness which it is impossible to reconcile with their well-known characters. It were also to go in direct opposition to the testimony of Jude (ver. 14, 15) respecting one of them, Enoch, of whom we are told that he prophesied or proclaimed to the men of his day, the fact of a future judgment, and a separate award to the righteous and the wicked. Here, then, is an authentic source to which, even in the absence of all other evidence upon the subject, we may confidently trace the knowledge of the Jews respecting "the last things."

iii. In the same chapter of the Epistle to the Hebrews, at the 19th verse, we are informed that Abraham believed in the power of God to raise his son Isaac from the dead, having received him thence *ἐν παραβολῇ*. It matters little, comparatively, for our present purpose, how we render and explain the latter part of this verse; for whether we take it to mean that Abraham had a typical representation of the resurrection of Isaac, or that the recovery of the

* Heb. xi. 13—16.

latter from apparent death was typical to Abraham of the resurrection generally, or that his preservation was as much as if he had been raised from the dead, or that his birth from those who were apparently for the purposes of procreation dead, was a pledge that God *could* give him life again, or simply that his salvation from death was very unexpected,—whichever of these interpretations we adopt, we shall still be brought to the same conclusion, as regards the purpose for which the passage is at present cited,—*viz.*, that in that transaction Abraham had an occurrence which strengthened his faith in the power of God to raise the dead. We are justified from this, in inferring that Abraham and (by implication) his family and descendants were so far acquainted with the doctrine of a return to life after death, that they had conceived of such a thing, and were satisfied that God could accomplish it. Some of the above interpretations would justify us in going farther than this, and asserting that the salvation of Isaac was *designed* to illustrate and typify the resurrection; but as the correctness of these interpretations is disputed, it seems better not to venture upon such an assertion, lest by aiming at too much we endanger that which we already possess.*

PART II.

Hitherto, upon this subject, we have been reasoning from the statements of the New Testament, to the opinions of parties whose history belongs to the records of the Old; it is now time that we should turn to these records, and inquire whether in them any discernible traces are to be found of this faith, which the apostles impute to these parties. I accordingly remark:—

iv. That certain facts are recorded, which must have had a powerful effect in establishing this faith in the minds of

* See Appendix, Note I.

those by whom they were known. I say in *establishing*, for it is obvious that as they could not (in all probability) originate the belief, so it is not necessary to suppose that they were required for this purpose. The testimony of Adam, who neither could be ignorant of these matters, nor would conceal them from others, is a sufficient source to which to trace the belief for its origin. All that was required after this was something to confirm and establish his posterity in the opinion; and to this, the facts referred to appear to have been conducive. Such, for instance, was the translation of Enoch, who, after a life of holy fellowship with God, and pious zeal for the best interests of man, was suddenly, and in the very flower of his days, removed from this world, without having experienced death; "he was not," says Moses, "for God took him." So sudden and mysterious a departure of one whose character and activity must have made him well known to the whole human community, at that time, could not fail to excite feelings of deep interest. His pre-eminent piety would forbid the thought that his early and sudden removal from earth was the result of the Divine displeasure; and yet if death was the termination of existence, to what conclusion could the antediluvians come, but that the only reward of pleasing God was to be cut off before the half of the usual term of life was spent?* But to them reflecting upon this matter it would doubtless occur, that he, by whose sudden removal they had been thus surprised, had often lifted up his voice among them in solemn warnings of a coming judgment and an awful futurity, and had mingled with these, as of necessity he must, a clear announcement of the immortality of the soul, and the resurrection of the body; and from this it would instantaneously be suggested, that the mysterious close of his intercourse with them received its best explanation from the doctrines which he had preached

* This event is referred to by Jesus Siracides as a proof of the eminent piety of Enoch, Eccles. xliv. 16, and xlix. 14.

among them. Unseen by human eye, with silent and noiseless step, he had crossed the mysterious frontier of that world of which he had been the prophet,—the first to carry the human frame beyond that sphere from whose dust it had been taken;—and when men looked for their accustomed monitor, or tried to discover some traces of the manner of his departure, they looked and tried in vain; the utmost they could say was, “He is not, for God hath taken him.” But if God took him, then would they infer that he was with God, dwelling in some higher, but not immaterial sphere, there to enjoy, without interruption, that intercourse with his Maker which he had sought on earth, and to await that coming of the Lord to judgment, with ten thousands of his saints, which he had so faithfully predicted. Occurrences like this are infinitely more potent in their effects upon the popular mind, than it is possible for any instructions in words to be; and it cannot, therefore, be extravagant to assert, that from the translation of Enoch the truths of a future state of existence, of the materiality of heaven, and of the resurrection of the body, would be impressed upon the minds of his contemporaries, and through them, upon those of their descendants, with a force which even the testimony of Adam himself could not reach.

A case in many respects analogous to that of Enoch was, in later times, the rapture of Elijah as recorded in 2 Kings ii. 1—12; but to this it is only necessary thus generally to refer, after the remarks which have been just made.*

* Mr. Binney objects (l. c. p. 23) that it does not appear that the rapture of Elijah conveyed to the men of his day any clear evidence of a future state, inasmuch as “this could occur, and they who believed it could enter so little into its marvellous significance, as to imagine that ‘the Spirit of the Lord might have taken him up and cast him on some mountain, or into some valley.’” But is it not evident from this very suggestion, that the sons of the Prophets who had seen Elijah carried out of sight, did *not* believe that he had been taken up into heaven? They doubted the fact, and wished to explore before they received it. This was surely quite legitimate; at any

Under this head also may be enumerated the apparition of Samuel to Saul, long after his death and burial, (1 Sam. xxviii. 7—20,) and those cases of the restoration to life of persons who were dead, which are recorded in the historical books of the Old Testament. Where a belief in the separate existence of the soul already existed, however faintly, such occurrences would tend considerably to strengthen it, as presenting what would be considered practical illustrations of its truth.

v. There are distinct traces in the Old Testament, of a firm belief, on the part of the patriarchs and Israelites, of the separate existence of the soul after death. In support of this, I would submit the following considerations:—

1. Their doctrine of a Sheol or Hades involves this belief. Without waiting at present to inquire into the etymology or primary meaning of the word שְׁאוֹל, let us look at the usages of this word by the sacred writers. From a comparison of these it appears, that by the Hebrews this was regarded as the appropriate designation of a place which was conceived of as of immense extent; to which men went after death; in which the shades or manes of the dead were congregated in a state of consciousness; from which they were supposed capable of speaking; and where they were under the eye and control of the Almighty. With whatever degree of obscurity such notions might be associated, it is obvious that they could not have been held by persons altogether ignorant of the separate existence of the soul.

2. The language in which the patriarchs and Israelites were accustomed to speak of death, indicates clearly a notion in their minds, of a separate conscious existence after that event. They spoke of it as “a going to” their departed relatives, and as a “being gathered to their

rate, it does not prove that, *after* they were sure of the fact, they did not perceive and receive the full illumination which it was calculated to diffuse over the subject of a future state.

fathers and to their people." That these expressions imply something more than that those of whom they are used were buried in the tomb of their family, (to which some writers have proposed to restrict them,) is proved by the fact, that they are used in cases in which no such interpretation is possible. Thus Jacob says, "I will go down into Sheol to my son mourning," (Gen. xxxvii. 35,) by which he could not mean that he would be buried with Joseph, for he believed that Joseph had been torn to pieces by wild beasts. So also of Abraham it is said, that he "gave up the ghost, and was gathered to his people," (Gen. xxv. 8,) which cannot mean that he was buried in the tomb of his ancestors, for their remains lay in a land far distant from that in which his were deposited. The same phraseology is used of Moses when he died, though he was buried in a valley in the land of Moab, where none of his kindred was ever laid (Deut. xxxiv. 6). To interpret this phraseology, then, of burial in the family tomb is absurd. What remains, but that we should recognise in such language an intimation of that happy assurance in which the Old Testament believers died,—the assurance, that when they left the scenes and society of earth, it was not to sink into annihilation, but to emerge into a loftier state of being, where they should mingle their exalted spirits with the glorious and congenial host of their own people?

3. In the book of Ecclesiastes occur two passages which very clearly intimate a belief in the separate existence of the soul after death. The former of these is found in chap. iii. ver. 21: "Who knoweth the spirit of the sons of man which ascendeth? it (belongs) to above; and the spirit of the brute which descendeth? it to below, to the earth." In the context of this verse, the inspired writer is discoursing of death as a common event to both man and brute (ver. 19, 20), and lamenting the folly of those who live only for a present state, and perceive not that thereby

they reduce themselves to the level of the beasts (ver. 18). Such are ignorant of the immense difference between the human spirit and that of the lower animals; so much so, that it may be asked, Who is there that knows it? *i. e.*, that considers it, and believes it? But, however such persons may treat this subject, the difference between the human soul and that of the brutes is very great: the one belongs to above, and after death goes upward, while the other is of the earth, and consequently goes downward, and is annihilated.*

Such appears to be the meaning of this passage, and it is fully supported by the other, from the same book, to which I have referred; viz. ch. xii. 7:—"Then shall the dust return to the earth as it was; but the spirit shall return unto God who gave it." The testimony of this verse to the separate existence of the human soul after death, is so explicit that it has been admitted on almost on all hands, even by critics whose general anxiety to depreciate the amount of religious knowledge possessed by the Hebrews would have led them to resort to any expedient for explaining away its force, had such been attainable. "You have here," says Doederlein, "an illustrious testimony that the immortality of the soul was a doctrine not unknown before Christ, which sufficiently defends the pious author against those who, either from ignorance or audacity, allege

* Several of the older versions render this passage, "Who knoweth *whether* the spirit of mankind goeth up," &c., as if Solomon meant to intimate that nothing but uncertainty rested upon the future condition of the dead. So the Chald. LXX. Vulg. Syr. and Arab. of the Polyglott. But for such rendering there is no cause. The π before the participles here is not the interrogative sign, but the article with the force of a demonstrative. Comp. 2 Sam. xix. 6; Ps. ciii. 3, &c. I may farther observe, that the Hebrews often use the phrase "to know this and that," when they mean "to know or consider the difference between this or that." So Gen. iii. 5 is to be explained, I apprehend. In the same way the Greeks use *γινώσκω*, Plato, *Erast.* c. 7, *γινώσκει τοὺς χρηστοὺς καὶ μοχθηροὺς*, "Discerns between the good and the bad." In the following context he substitutes for this *διαγιγνώσκω*. Opp. ed. Stallbaum T. VI. § 2, p. 288.

that he believed the soul to return with the body to annihilation. He does not, indeed, expressly say whither the spirit goes, but only that it returns to God, as its judge, from whom, as its author, it came.* But it is not the creed of Solomon alone which this passage defends from the imputation of wanting the doctrine of the soul's immortality. From the manner in which the subject is introduced, the doctrine must have been one with which his readers were believed by him to be as familiar as himself. The doctrine is announced, not as any new discovery which he had made, nor as a truth with which men generally were unacquainted, but as a matter which was so obviously true, that it needed only to be announced to be admitted. It stands, in his announcement of it, upon the same footing with the decay of the body into dust—a fact which many amid the gaiety or cares of life might forget, but which no man in his senses would so much as think of disputing. We may, therefore, regard these passages from Ecclesiastes as conveying to us an intimation of what was the general belief of the Jews in the days of Solomon, respecting the continued existence of the soul after death.†

4. Whilst death was regarded by the patriarchs and Jews as in itself an event common to all, it was viewed as fraught with consequences of momentous difference to the righteous and the wicked. In support of this, let me adduce the following passages in the order in which they occur in Scripture. Numb. xxiii. 10:—"Let me die the death of the upright, and let my latter end be like his." These words plainly imply on the part of him by whom they were uttered, a conviction that it was extremely desirable to die the death of those whom God approved

* Scholia in Libros Vet. Test. Poeticos, 4to. Halæ, 1779, in loc. p. 187.

† See on both passages Wardlaw's *Lectures on Ecclesiastes*, Lect. VI. p. 165—169, vol. i. and Lect. XXII. p. 292, ff. vol. ii. 1st edition. Holden's *Attempt to illustrate the Book of Ecclesiastes*; Prelim. Diss. § 4, and in loc.

(יָצַד *probus*, vel *qui probatur*. comp. Deut. xii. 24). But as the *physical* circumstances of death are common to men of all classes, he must have seen that there was something in the *moral consequences* of death which made it so much more desirable to die the death of the good than that of the wicked; and this evidently implies a belief in a future state of rewards and punishments. The utterance of such a sentiment by Balaam, shows at how early a period, and how universally, this belief was disseminated among men.

Job vi. 8—10:—

“O that my request might come,
 And that God would grant my expectation;
 Even that it might please God to destroy me,
 That he would loose his hand and cut me off.
 That nevertheless my solace may be, [may come]
 And that I may exult in agony which spares not,
 Because I have not renounced the words of the Holy One.”*

Job, in this remarkable passage, wishes for death as a relief from the sore suffering by which he had been visited. He even goes the length of anticipating an increase to these sufferings as necessary for the accomplishment of

* Ver. 10. *That nevertheless, &c.* The י here and in the next clause is used finally with the fut. (See Gesenius, *Heb. Gr.* § 152. 1, e, Ewald, § 618.) I have followed Ewald in rendering יָצַד *nevertheless* (doch noch). This tenth verse has occasioned considerable difficulty to interpreters, arising chiefly from the ἄπαξ λεγόμενον, כִּי, and from the unconnected manner in which the words לֹא יִחַזְקוּ are introduced. The LXX. and Vulg. concur in supporting the rendering of כִּי above given in the text, as do also Schultens, Gesenius, Ewald, Heiligstedt, Hirzel, &c. Rosenmüller, following Kimchi, renders it by *astuem*, which gives a sense not to be despised: “though I burn (waste away) with agony,” &c. The rendering in the received version, “I would harden myself,” is rejected by most critics as untenable on sound principles of lexicography. In regard to the other source of difficulty, I have followed Gesenius (*in voc.* כִּי) and Lee, in understanding it as a relative clause, “which” being understood, and the antecedent being the “agony” of the preceding clause. Rosenmüller, Hirtzel, &c., suppose an ellipsis of אֵלֶיךָ, which is less probable. The Syriac of the Polyglott renders the whole “et perficiam virtute sine mensura.”

his wish; but amid all, his consolation would thereby come, for he had not denied, abjured, or renounced the words of the Holy One. Whatever meaning we attach to this latter declaration—whether we view it as intimating the speaker's attention to divine worship, and obedience to the divine law, or his cordial reception of the divine revelation of mercy—it is obvious that it sets forth the *ground* on which alone Job saw that death would be a blessing to him, and resting on which, he was so assured of a happy futurity, that he was willing to undergo any extent of bodily agony which might be required to effect the anxiously expected consummation. Such a state of mind it is not easy to reconcile with ignorance of a future state of blessedness for the true servants of God.

Ch. xviii. 13, 14 :—

“It shall devour the members of his body;
The first-born of death shall devour his members;
He shall be dragged from his tent, in which he trusted,
And they shall bring him to the king of terrors.”*

* Verse 13. The subject of *אכל* in both clauses of this verse seems to be the same, viz. *בכור מוֹת*, and the repetition of the verb, to denote the gradual progress of dissolution: “the first-born of death shall eat and eat,” &c. The “first-born of death” is a poetical expression for a very fatal disease; just as among the Arabs the fever is called “the daughter of fate.” *The members of his body*, lit. “the parts of his skin,”—ver. 14. The subject of the verb here is obviously the wicked person of whom Bildad is speaking, and *מִבְּנֵי*, which in the common version is made the subject, is in apposition with *מֵאֵתֶר*: lit. “his tent, his confidence.” *And they shall bring*. The verb here is used impersonally; lit. “it shall be brought to him—he shall be brought.” Schultens and others, following the Vulg., would render this clause thus: “Terrors pursue or assail him like a king. But besides the somewhat unusual force thus given to the preposition *כִּי*, this interpretation seems gratuitous and improbable. How is the meaning of *pursue* or *assail* got for the verb, which in Kal. signifies *to advance*, and in Hiphil *to cause to advance, to bring*? And what particular analogy is there between the assault of fear and that of a king? or how does the mention of the latter help to assist our conception of the former? To most people the former is the better understood of the two. Gesenius, who in his *Lex. Man.* had adopted this rendering, has in his *Treasures* deserted it for that given in the text, which is that adopted also by

This passage occurs as part of a description of the melancholy fate of the wicked. The portion of it of most importance for our present object, is the concluding clause, which seems to intimate not only a knowledge of a future state, but also of the subjugation of the impenitent in that state to the power of Satan. I know not what other interpretation can be consistently put upon the words in question. A being to whom the wicked is to be brought *after* death, in spite of all his self-confidence and hope whilst alive, and to whom the appellation "king of terrors" may be appropriately applied, can be no other, surely, than that mighty and malignant spirit under whose dominion, we are told, that all the finally impenitent shall suffer through eternity. Not a few of the German critics, accordingly, explain this of some oriental Pluto, who, they suppose, occupied some such place in the creed of Job as the fabulous deity of that name occupies in the mythology of the Greek and Roman classics*—an explanation which, while it shows their unhappy opposition to divine truth, at the same time clearly evinces that they felt

Ewald and Heiligstedt.—In verse 15, Bildad goes on to describe the utter perishing from the earth of all memorials of the wicked:—

"There shall dwell in his tent strangers (*lit.* not his),
 Brimstone shall be poured on his habitation.
 Below, his roots shall be dried up,
 And above, his branch shall wither.
 His memory perisheth from the earth,
 . And no name hath he in the streets."

* "Fingitur regni mortuorum s. inferni rex, ut Pluto orci princeps, qui apud Virgilium *Æneid.* vi. 106, *Inferni Rex*, et apud Ovidium *Metam.* v. 359, *Tenebrosa sede Tyrannus* dicitur." Rosenmülleri, *Sch. in loc.* "To the King of Terrors, *i. e.* to the *Abaddon* of the Apocalypse, ix. 11, the Indian *Jamas.*" Ewald, *Poet. Buech. des A. B.* III. 184. Virgil, in his description of the infernal regions, uses imagery somewhat analogous to that of Job in this passage, when he represents the vestibule of Orcus as occupied with—

"Griefs, vengeful cares, diseases pale, sad Age,
 Fear, ill-advising Hunger, and foul Want,
 Forms terrible to see."—*Æn.* vi. 273. ff.

themselves constrained, in interpreting this passage, to attribute to its author some knowledge, at least, of a future state of punishment, and of an awful tyrant under whom its wretched occupants were placed.

Prov. xiv. 32: "The wicked shall be driven away in his wickedness; but the righteous hath hope in his death." In this passage we have not only brought before us the marked difference between the righteous and the wicked in regard to the circumstances of their departure from this world, but, in the language employed for this purpose, we are distinctly pointed forward to a *future* state, as the scene where the misery of the one and the felicity of the other will be consummated. Whilst the wicked is driven away or destroyed by his wickedness (*"malitia sua detruditur impius, i. e. perit, in perniciem ruit,"* Gesenius in מִן־הַיָּמִין), the righteous has *hope* even while dying; not merely that composure which springs from feeling that life has been well spent, but an expectation of future blessings still to be enjoyed. Had such a passage occurred in a heathen classic, no person would for a moment have scrupled to attribute to its author the knowledge of a future state of rewards and punishments. Why should we be less ready to give Solomon, the wisest of men, the benefit of an equally candid inference?*

From these passages, selected from the older books of the Hebrew Scriptures, it must, I think, be admitted that information of a very decided character was possessed by the patriarchs and their descendants respecting the very different aspect with which the event of death regarded the holy and the impious; to the former of whom it was a change for the better, while to the latter it was a change for the worse. But such ideas and impressions being of necessity dependent upon the expectation of a future state, their occurrence in the Old Testament Scriptures must be

* Comp. also ch. xi. 5—7.

held as evidence of the knowledge possessed from the earliest periods of such a state ; and this, coupled with the facts and statements already adduced respecting their views of Sheol, of the reunion of the pious after death with their own people, and of the ascent of the soul, after its separation from the body, to God, appears to me to afford no trifling support to the assertion, that distinct traces are to be found in the Old Testament of a belief on the part of the patriarchs and their successors, of the separate existence of the soul after death.

vi. There are several statements in the Old Testament, from which it may be justly inferred that the fact of a corporal resurrection and of a future judgment—a fact announced to the antediluvians by Enoch—was not lost sight of or forgotten by those who lived under the Patriarchal and Levitical dispensations.

In the book of Job—that invaluable record of patriarchal opinions and manners—we have one very remarkable declaration bearing on this subject in chap. xix. 25—27, than which, perhaps, few passages of Scripture have more arrested the attention of interpreters. In the form in which this interesting and remarkable passage appears in the common version, it is difficult to conceive what idea the latter part of it especially would convey to the mind of an intelligent reader, were he not to regard it as an expression of Job's faith and hope in the resurrection of the body. If, notwithstanding the destruction of his body, he expected in his flesh, and with his own eyes, to see his Redeemer-God stand upon the earth in the latter days ; what possible inference can be drawn from his words, but that he expected his decayed body to be restored and once more reunited to his soul ? The only question, therefore, now to be discussed, as respects the object for which the passage is at present quoted, is, what degree of correctness attaches to the rendering in the common version ? On this point, whilst there is considerable diversity of opinion as to the

meaning of particular words and the force of particular constructions, there is a wonderful harmony as to the general sense which the passage, as a whole, bears, among almost all who are entitled to be placed in the first class of interpreters as Hebraists and as Exegetes. A comparison of the renderings of the Chaldee, Alexandrine, and Vulgate versions, with those of Schultens, Rosenmüller, Pareau, Smith, Michaelis, Hirzel, Lee, Ewald and others,* leads to the conclusion, that little beyond a few corrections is required to make our common version exactly correspond with the original. The following translation is offered as that to which a careful consideration of these versions, and such other helps as I have been able to command, has conducted :—

But I, even I know that my Vindicator liveth,
 And that One coming after [me] shall arise over
 [my] dust (or tomb);
 Even after my skin shall be devoured, this
 [shall be]
 And out of my flesh shall I see God—
 Whom I, even I shall see for myself,
 And my [own] eyes shall behold, and not another :—
 My reins are consumed in my bosom.+

* See Appendix, Note K.

+ Ver. 25, the insertion of the *אני* here and in ver. 27, is to give emphasis to the assertion: *I, for my part, I, even I.*—*גאל* is the participle of the verb *גאל*, to redeem, to vindicate. It is used in the Old Testament to denote a kinsman whose it is to redeem an inheritance that had been sold; or to marry the widow of one who has died childless; and, with the addition of *דם* blood, one whose it is to avenge the slaughter of a relative. It is used of God as the Redeemer and Vindicator of his people and his true worshippers. Is. xli. 14, xlv. 6; Ps. xix. 14, &c. It is applied by Job here to the Almighty, with an evident reference to ch. xvi. 19.—*די* is here the present tense from *דיו* and is construed with *גאלי* as its subject. The omission of *כי* between the two verbs is not rare; cf. ch. xxx. 23; Ps. ix. 17, &c.—*אחרון* is a term used for all the three degrees of comparison, *posterus, posterior, postremus*. It may be construed here either in apposition with *גאלי* “and the last or at last;” or as the subject of the verb *יקום* “*posterus veniet, an afterman shall come.*” In the former edition I adopted the former construction; but on reconsideration the latter seems preferable, as in ch. xviii. 20 the adjective is used in the sense of *posteri*.

Presuming upon the general accuracy of this version, the testimony of the passage in favour of Job's belief in the reanimation of the body is incontestable. He knew that though he might die, his Vindicator remained, and that he would in due time arise and stand over the dust of his servant to vindicate his character and assert his rights. He was assured that, even after his body had been destroyed, he should enjoy the blessing he thus expected, and that, notwithstanding that destruction, out of his flesh, with his corporeal organs, he should see God. The certainty of this prospect consumed him with intense desire: like the

So Ewald.—על־עַפֵּר יָקוּם. The preposition here used has the meaning primarily of *above, over, upon*. Joined with קוּם the phrase has the force, 1st, of rising *against* or *assailing*, which is its usual meaning; 2nd, of *rising to* or *succeeding*, Deut. xxv. 6; 2 Chron. xxi. 4, &c.; 3rd, (in a pregnant sense) of *arising and coming to*, 2 Sam. xii. 17; 4th, of *standing upon, persisting or persevering*, Is. xxxii. 8. It seems to be used here in the third of these senses: "An afterman shall arise and come to my sepulchre." Comp. עִמָּוֶל עַל, Dan. xii. 1. עַפֵּר is frequently used in this book to denote the dust with which the body mingles after death; cf. ch. vii. 21; xvii. 16; xx. 11, xxi. 26, &c. Ewald views it as equivalent here to *dem grabe*, the grave; and Gesenius gives *in sepulchro* as one of the meanings of עַפֵּר. The omission of the possessive suffix is not unusual with Job. Ver. 26, אַחַר עוֹרִי, after my skin, *i. e.* after this wasting disease has finished its ravages. נִקְפָּו is used impersonally; the relative אֲשֶׁר is, according to a not unusual construction, omitted. There is an evident ellipsis after הֵאֵתָּה which Gesenius (in נִקְפָּו) and others have supplied as in the text. By some the pronoun is referred to Job's body, and he is supposed to affirm that it is this very body of which he speaks, whilst others render it simply *thus, hoc modo*. I greatly prefer the interpretation of Gesenius, which is also that of the Targum: "*hoc sc. erit, eveniet, id nimirum quod præceperet, ver. 25, Dei adventus.*"—מִבְּשָׂרִי. Some would render this "apart from my flesh," *i. e.* having laid aside his body; but it accords more with the proper force of the preposition to understand Job as saying, "out of my flesh," *i. e.* that from within his body again restored to him, he should see God. It may be added, that this is also more in keeping with the reference in the next clause to his eyes as the instruments of vision. Ver. 27.—וְלֹא זֶר, *et non alius* (Vulg.) So in Prov. xxvii. 2:—"let another (זֶר) praise thee, &c." Some would render the adjective here in the accus. as agreeing with אֲשֶׁר so as to make the meaning that Job expected to see God on his side, and not alien from him or against him. But for this rendering of זֶר there does not seem sufficient authority; and the patriarch's boast appears rather to be that he himself with his own eyes (the אֲנִי and the י in עֵינַי are emphatic) should see God as his God, even though disease and death should destroy his flesh.

Psalmist, his "soul fainted for the salvation of God." So firm and ecstatic was his confidence in the resurrection of the body.

Nor is this the only passage in the book of Job in which the patriarch's expectation of resuscitation after death is declared; another, of a scarcely less remarkable kind, occurs in an earlier chapter:—

O that thou wouldest hide me in Sheol,
 That thou wouldest conceal me till thy wrath be averted,
 That thou wouldest appoint me a fixed time and remember me.
 Though a man die, shall he not revive?
 All the days of my appointed time will I wait
 Till my renovation come.
 Thou shalt call and I will answer thee,
 Thou shalt desire the work of thy hands.*

In this passage we have the patriarch imploring death; but at the same time intimating that it is only for a season that he desires or expects to be in the separate state. He prays for a definite time to be fixed, at the close of which he might be remembered; and by way of confirming the expectation implied in this, he boldly asks, "Though a man die, shall he not revive?" Supported by this assurance, he declares his readiness to remain in the disembodied state as long as the appointed interval shall last; and concludes, by triumphantly uttering his assurance that God would call him from the sleep of the tomb, and thereby exhibit the regard which he entertained towards that body

* Job xiv. 13—15.—Ver. 14. There appears no necessity for rendering the first clause here as if the interrogative form was used to express a negation. The η is frequently employed where it is the design of the writer rather strongly to affirm; cf. ch. xx. 4; 1 Sam. ii. 27; Jer. xxxi. 20; Ezek. xx. 4.—צבא, from signifying an *army*, is used to denote not only a period of military service, but any *definite* period of trial, anxiety, or suffering. Thus in Job vii. 1, it is used as parallel to "the days of an hireling;" comp. Is. xl. 2, and Dan. x. 1.—חליטתי, *my change*, *i. e.* "my discharge from my state of constrained service,—my deliverance from the invisible world."—Hirzel. "*Donec venirent vices meæ, donec statio mea missa esset, i. e. donec a conditione molestissima liberarem, i. e. ex orco reductus ad novam vitam revocarem.*"—Heiligstedt. How this was to be accomplished, Job declares in the following verse.

which was the work of his hands. Such I take to be, upon the whole, the most natural and consistent explanation of this remarkable passage.

In the writings of David, we find many expressions of confident expectation of the restoration of the soul from the separate state, and the resurrection of the body from the grave, such as might have been expected from the pen of one, who, when mourning the loss of his infant child, comforted himself with the assurance, that though the babe could not return to him, he should go to it. (2 Sam. xii. 23.) Thus, addressing God in the person of the Messiah, he says, "Thou wilt not leave my soul in Sheol, neither wilt thou permit thy Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore." Ps. xvi. 10, 11. So also in Ps. xlix. 14, 15, in contrasting his own prospects and those of the righteous generally with those of the wicked, he says:—"Like sheep they (the wicked) are laid in Sheol, death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God shall redeem my soul from the power of the grave, for he shall receive me."* Here we have not

* Ver. 15. *And their beauty, &c.* The proper rendering of this clause is much disputed. Kennicott translates it, "till the grave cease from being a habitation to them," which Mr. Jebb (*Lit. Trans. of the Book of Psalms, in loc.*) pronounces "an utterly constrained meaning," and classes among "the absurdities" into which "a learned ingenuity may sometimes betray the soundest critics." The translation of Kennicott, however, is neither constrained nor absurd; it is in the main adopted by Hengstenberg, who renders: "Sheol is to them away from being a habitation, *i. e.* it is a habitation which is no habitation," taking the כן as it is used in 1 Sam. xv. 23; Jer. xlviii. 2, &c. Ewald translates: "Soon—so shall their beauty waste, Sheol shall be an abode for them," taking מורל as equivalent to זורל, which can hardly be admitted. Rosenmüller makes it: "Orcus shall consume their form, so that there shall not be a habitation to any of them," *i. e.* of all the splendid possessions they have had, not one shall be retained. Maurer translates: "their beauty is for a consumption of Orcus [driven] from its dwelling," which is

only the Psalmist's own confident expectation that he should be delivered out of Sheol, and received by God, but also his assurance, that whatever superiority the wicked might sometimes obtain over the righteous here, their relative positions would be entirely changed at a period designated by him "the morning."* By many critics, this term has been supposed to denote the day of judgment, an opinion which they have supported on various grounds. Perhaps, however, we cannot safely go farther than to regard the expression as intimating generally the close of the period during which the body is to lie in the grave—the morning which is to succeed that night on which the dead have entered, and which is to awaken and arouse those who have been laid in the tomb. This, it is true, will be no other than the day of final doom; but for the knowledge of this we are indebted rather to other passages of Scripture than to that before us.

In the book of Ecclesiastes, there are two passages which are worthy of being quoted under this head. "Rejoice, O young man, in thy youth," says the Preacher, in the former of these (xi. 9), "and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." And again (xii. 14), in closing the book he solemnly declares, as a reason for fearing God and keeping his commandments, that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The

closer to the words than any of the others. The literal rendering of the words is this:

And their beauty for destruction (*i. e.* shall be destroyed)

Sheol from a mansion for it (*i. e.* shall not be a mansion for it).

As **נורא** is always used to denote, not a dwelling of any sort, but a permanent or glorious dwelling, the meaning seems to be, that in Sheol their beauty should find no congenial abode; it should be to them a place of destruction, not of honour.

* Comp. Ps. xvii. 14, 15.

language employed, especially in the latter of these passages, is such as to intimate very clearly that it is to "the judgment of the great day" that the Preacher refers.

In the writings of the Prophets, passages occur which are admitted by most interpreters to teach either directly or by implication the resurrection of the body, and a final state of felicity to the righteous, and misery to the wicked. In two of these, Isaiah xxvi. 19, and Ezekiel xxxvii. 1—14, the resuscitation of the kingdom of Israel is illustrated by a reference to the resurrection of the body; from which, as Bauer candidly observes, "we may infer that the doctrine itself from which the images are borrowed was known to the authors of that period."* The most explicit and unequivocal declaration, however, is that of Daniel, chap. xii. 2:—"And many (the multitude, or mass) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Critics are divided in opinion as to whether this passage refer to the final resurrection, or to the great moral revolutions of the Jewish nation which should be consequent upon the appearance of the Messiah. Without entering upon this question at present, I content myself with remarking that whichever of these two opinions we adopt, the evidence will be alike clear in favour of the position, that the doctrine of a resurrection from the grave was familiar to the Jews at the time this book was written.

An attentive and impartial consideration of the evidence thus adduced will, I am persuaded, induce the conviction, that knowledge of a remarkably clear and impressive cha-

* *Dicta Classica Vet. Test. Pars II. p. 69.* The same argument is used by Pareau (*Comment. de Immortalitatis Notitiis, &c.* pp. 108, 9), and its force is admitted by Gesenius in his Notes on his Translation of Isaiah, though he insists that the doctrine was one of recent date among the Jews at the time this book was written. His assertions on this head are rebutted by Rosenmüller (*Scholia in Comp. red. in loc.*) and by Henderson (*Translation of Isaiah, with a Commentary Critical, Philological, and Exegetical.* Lond. 1840 *in loc.*)

racter, respecting a future state of existence and the events consequent upon death, was possessed by the Old Testament saints. What ought to strengthen this conviction is, that these evidences are gathered, not from books professing formally to set forth a system of religious truth, but from narratives and poetical compositions expressive of the feelings, hopes, and convictions, of persons who may be fairly taken as characteristic specimens of the religious men of their day. From such sources we are to expect general intimations rather than formal and dogmatical statements of truth; nor is it too much to affirm, that in point of evidence the former occupy in such compositions the same place which in an argumentative or doctrinal treatise is sustained by the latter.*

It was not, then, to a mere temporal and transitory system of rewards and punishments as consequent upon human conduct, that the attention of mankind was directed by those Divine revelations which were enjoyed under the ancient dispensations. On the contrary, there does not appear to have been a time when they were not instructed to look beyond the present to a future and permanent state of existence, the character of which was to depend upon their conduct whilst on earth. But for this, their minds could not have acquiesced in those views of the Divine Being, as a just and equal governor, which they were taught to entertain. They had numerous instances then, as we have now, of the prosperity of the wicked and the

* The reader who wishes to enter more fully into this subject, will find ample materials in the following works:—Warburton's *Divine Legation of Moses*, B. VI.—Whately's *Essays on some of the Peculiarities of the Christian Religion*. Ess. I.—Faber's *Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations*. Vol. II. pp. 11—194.—Lancaster's *Harmony of the Law and the Gospel with regard to the Doctrine of a Future State*. Oxford, 1825.—J. H. Pareau, *Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi Scriptore in suos Usus adhibitis*. Daventriæ, 1807.—*Lettres de quelques Juifs à M. de Voltaire, &c.* Tome II. Lett. 4. Lyon, 1819. 10th edit.

sufferings of the righteous; and but for their expectation of a state beyond this, where it should be made manifest that the righteous is more excellent than his neighbour, this fact would not only have vexed their feelings, but perplexed and confounded their moral perceptions. On this head we have the express testimony of one of themselves. Distressed by what he saw of the prosperity of the wicked and the sufferings of the righteous, his reflections upon the subject became too painful for him, "until," says he, "I went into the sanctuary of God; then understood I their end." By his going into the sanctuary of God, Asaph I apprehend here means his viewing the subject in connexion with the character of God as revealed to his true worshippers. By the consideration of this, he was led to see that all was consistent with truth and justice; and to believe that, by the *end* of the whole, the glory of God would be vindicated, and the arrangements of his Providence approved. It is not easy to see how he could have arrived at such a conclusion, had he been ignorant of that great event which is to close the history of our world,

"Assert eternal Providence,
And justify the ways of God to men."

We are now in circumstances to understand the purport of the question contained in that passage which stands at the commencement of this Lecture:—"How shall man be just with God?" That question, as asked by Job, and reiterated by many an anxious spirit by whom his book was perused under the former economy, meant in their lips the same as it would mean in ours. It indicates an awful conviction that man is guilty before God, in danger of everlasting punishment, and unable to clear or excuse himself. At the same time, it seems to intimate on the part of the speaker a cleaving to the hope that some way may be discovered by which he shall be able to approach with acceptance unto God: else, why propose so solemnly the question? Anxiety here evidently mingles with expect-

ation, fear with hope ; and the words may well be taken as expressing the feelings of one who was too conscious of iniquity to have any trust in himself, but at the same time too confident of God's grace and wisdom altogether to despair.

At first sight, indeed, and in the absence of any revelation from God upon the subject, the problem involved in this question would seem incapable of solution. The very fact, that the law of God had been broken by man, and the penalty thereto attached been incurred, would seem to foreclose all further inquiry into this subject. The sum of the whole matter would seem to be:—man is guilty, and must take the consequences of his guilt: righteous before God he never can be; for how can a just and holy Governor overlook or forgive sin?

On further reflection, however, it might occur to the inquirer that a governor does not *directly* lie under the necessity of punishing the transgressor. The obligation laid upon him is, that of upholding the law and preserving inviolate the authority with which as governor he is invested; and if this can be done without the infliction of suffering upon the guilty, wisdom and mercy would concur in recommending their forgiveness. This consideration suggests a ground of hope for the sinner towards God. It may be that some way may be discovered of upholding the Divine law without the eternal condemnation of the transgressor; and if such a way can be discovered, we may rest assured that it will not escape the Divine wisdom, or be otherwise than eagerly embraced by the Divine compassion. To God alone, however, must we look for the contrivance of such a plan. In a case like this, all the wisdom, experience, and sagacity of the creature are of no avail. Ignorant of the full amount of our own guilt,—ignorant of the mighty interests pending on the question of our forgiveness,—we are utterly incompetent to enter upon the inquiry. To the grace of God alone must we stand in-

debted for that intelligence which is to enlighten our ignorance, hush our anxieties, remove our fears, enkindle our hopes, and fill us with the happy assurance that man, though a sinner, may be just before God.

Such intelligence it has pleased God to convey to us in the gospel of his Son. By means of that obedience unto death which he displayed whilst incarnate in human nature, he has offered such an atonement for sin as renders it honourable for God, because compatible with the claims of his government, to forgive the sinner. In the New Testament this "Gospel" is announced to us with undoubted clearness. The testimony of God concerning his Son is there presented to us as "a faithful saying, and worthy of all acceptation;" and the apostles, as the appointed ambassadors of Christ, beseech us, as in Christ's stead, to be reconciled unto God. But how was it with those who lived under the former dispensation? Did they possess any knowledge of this mode of justifying the ungodly which has been so fully revealed unto us? Were they, burdened with a sense of sin, and trembling in the prospect of futurity, relieved by any glimpses, however slight, of that "glorious Gospel" which diffuses over our minds "the peace of God, which passeth all understanding?" Or, were they left to wander in hopeless ignorance of God's designs of mercy to our race, and to sink into the tomb with no other consolation than that which a feeble hope of the *possibility* of salvation might supply?

In answer to these questions, every one must feel that the preliminary probabilities are in favour of the position, that knowledge to a degree sufficient, at least, to ensure the salvation of all who believed it, was enjoyed by those who lived under the Patriarchal and Levitical dispensations. That the communication of such knowledge was *possible*, no one will venture to question: and when we reflect upon the grace and goodness of Jehovah, and the intimate relation into which he was pleased to enter with

the pious in ancient times, we cannot but admit, that it is to the last degree *unlikely* that he would withhold it from them. Further, when we find the apostles plainly declaring that there is no other name under heaven given amongst men by which we must be saved but that of Jesus, and at the same time admitting that salvation was enjoyed by many who had lived before the birth of Jesus ;— when we hear them asserting that the death of Christ had a retrospective as well as a present and prospective efficacy, (Rom. iii. 25,) and assuring us that the patriarchs were partakers of like precious faith with believers under the Christian dispensation ;—our reverence for their authority forbids us to doubt that the truths, by the knowledge of which men are saved, were known from the earliest periods of human history. Nor do they leave us in any uncertainty as to the means by which the knowledge of these truths was preserved ; for they inform us that in the Scriptures of the Old Testament are contained the words of eternal life, (John v. 39,) and that they “ are able to make man wise unto salvation through faith which is in Christ Jesus ;” (2 Tim. iii. 15 ;) and before that revelation was committed to writing, they assure us that such men as Enoch and Noah were preachers of righteousness unto those among whom they lived, (Heb. ii. 6, 7). They further inform us that, at the time of our Lord’s advent, there were persons among the Jews who had learned from their own Scriptures that a Saviour was to be expected, and who hailed the birth of Jesus as the rising upon them of the day-spring from on high, (Luke i. 76—79 ; ii. 25—37 ; John i. 41, 45, &c.)

Emboldened by these considerations, we may proceed to the examination of the Old Testament Scriptures, with the conviction that we shall certainly find in them, if our inquiry be wisely and honestly conducted, a full development of the truth concerning Him, in the light of whose salvation it is our inestimable privilege to walk.

LECTURE IV.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS. — CRITERIA AND CHARACTERISTICS OF THE MESSIANIC PROPHECIES.

“The testimony of Jesus is the Spirit of Prophecy.”—REV. xix. 10.

WHILST there is every reason to conclude that God would not leave mankind, even in those ages of the world which preceded the birth of Christ, in total ignorance of that way of salvation which he had provided, there exists no ground for supposing that this knowledge required to be conveyed to them in the same way in which it has been communicated to us. On the contrary, the very different position which they, as expectant of an event to which we look back as already accomplished, occupied from that which we sustain, would lead us to infer that, as a revelation upon this point has been given to us, suited to our peculiar position, the revelations conveyed to them would be no less suited to the circumstances in which they were placed.

The economies under which they lived were promissory and preparative of that to which we belong. They had the shadow and the assurance of good things to come, but not the exact and accurate representation of these things. Where we enjoy the picture upon the canvass, the saints under these dispensations saw only the imperfect reflection of that picture as from a mirror. To us the message of

God has come to assure us that the price of our redemption has been paid; to them it came with the assurance that One had been provided, by whom, in the fulness of time, it should be paid. The revelation appropriate to our circumstances, consequently, is that of historical narrative; the revelation appropriate to theirs, that of prediction and promise.

In order, then, to ascertain what kind and degree of knowledge was possessed by the Old Testament saints respecting the gospel plan of salvation, we must go to the study of those pre-intimations and assurances which they received from Heaven upon this subject, and of which we have a record in the pages of the Jewish Scriptures.

These may be divided into two great classes, according to the nature of the signs employed as the media of communication. In our present state, it is only by the intervention of outward and sensible signs, that thought can be transmitted from one mind to another. The immediate intercourse of spirit with spirit is a matter of which we can form no just conception, and of which, at any rate, in our present compound state, we have no instance,—with the single exception of the mysterious and, to us, utterly incomprehensible operation of the Deity upon the human mind in inspiration and conversion. Of the signs which we employ for the purpose of conveying ideas to each other, there are two classes,—*words* and *things*; the latter including *gestures, actions, pictures, and models*. Both of these have been used by God, as we learn from Scripture, for the purpose of conveying accurate and vivid impressions of divine truth to mankind. Under the New Testament economy, though it is chiefly by words that we are taught, there is also the use of real signs, as in the ordinances of Baptism and the Lord's Supper. In like manner, under the Old Testament, the predictions respecting Christ and his work were conveyed, partly by verbal communications more or less plain, and partly by significant pictures and

actions more or less obscure. To the former class belongs the title of *Prophecy*; to the latter, that of *Types*.

The truths conveyed by these two instruments to those who lived under the Patriarchal and Levitical dispensations, it will now be our business to investigate. As a necessary preliminary, however, we must, in regard to both, enter upon an examination of the nature, circumstances, and criteria, of the instruments themselves.

Taking these in the order in which they have been named, and which is also the order of Nature,—inasmuch as knowledge can be conveyed satisfactorily by means of symbols only after it has been already inculcated by words,*—let us now inquire into the nature, conditions, and characteristics, of Messianic Prophecy.

The Hebrew word, נָבִיא, which we render *Prophet*, is used in a much more extended sense in Scripture, than the word by which it is translated is, strictly speaking, understood by us. Besides denoting one who predicts future events,—the proper act of a prophet in the modern usage of the term,—this appellation was employed to designate one who was made the recipient of a Divine communication, and the medium of conveying that to his fellow men. Latterly it came to be a designation of *office* rather than of *agency*; but in its primary usage it conveyed the notion just expressed. A conclusive instance is furnished by Exod. vii. 1, where Jehovah says to Moses, “See, I have made thee a God unto Pharaoh, and Aaron thy brother shall be thy prophet,” (נָבִיא). Here the meaning clearly is, “Thou shalt stand to Pharaoh in a relation analogous to that of God when he reveals himself to man, and Aaron shall

* “Truth,” says a sound and accurate thinker, “may be brought before the mind in two ways,—by verbal statement, or by emblematical representation. The first is best fitted for conveying new information; the second is admirably calculated for recalling, in a striking manner, to the mind information already presented to it.”—*Introductory Essay to Henry's Communicant's Companion*, by J. Brown, D.D. Edinburgh; 2nd edit. p. 12.

stand to thee in the relation of the Prophet to God, who inspires him and teaches him what he is to say to others.”* Hence, under the head *prophecy*, in the present investigation, must be included not merely the announcement beforehand of those great *historical events* on which Christianity is based, but also all those communications of the *principles of saving truth* with which it pleased Jehovah to exercise the faith, and encourage the hopes, of the ancient saints.

Under the Ante-Mosaic dispensation, the knowledge of these facts and truths was conveyed by God, either directly to the parties interested in them, or through the medium of some individual eminent for character or station in the community to which he belonged. On the establishment, however, of the theocratical constitution, under which it was the will of God that his chosen people should live, a more fixed and regular provision was made for their religious instruction, in the appointment of an order of men whose office it was to act as the medium of communication

* See Henderson's *Lectures on Divine Inspiration*, p. 26, ff. Hulsii *Theol. Judaica*, lib. i. p. 215. Pareau's *Principles of Interpretation of the Old Testament*, translated by P. Forbes, D.D. vol. ii. p. 197. Crusii *Hypomnemata ad Theol. Proph.* Pars. i. p. 70. Knobel's *Prophetismus der Hebräer*, T. i. s. 103; Hävernicks *Introduction to the Old Test.*, translated by W. L. Alexander, D.D. p. 49. The uses of ancient prophecy are thus enumerated by Eusebius: “The object of the Divine Spirit's influence upon the Prophets, was to teach men the knowledge of God, and the heavenly theology concerning the Father and the Son,—to instruct them in the way of true godliness, and to remind them of those who had in former times followed it with success,—as well as to show at length the demonstration consequent upon these things (τόν τε μετὰ τούτων ἔλεγχον διὰ μακρῶν ἐκφᾶναι λόγων).” * It was also to announce the advent of the Saviour and Teacher of every race of men, and to foretell the transference through him of the ancient religion from the Hebrews to all nations.”—*Demonst. Evang.* lib. v. p. 208 B. Ed. Coloniens. 1688.

* Bp. Montagu (from a reprint of whose edition I quote) translates these words thus: “nec non eos, qui posterioribus temporibus, a pietate rituque majorum suorum excidissent, eosque longa oratione reprehenderet.” How he gets this out of the words I cannot conceive.

between the great Head of the Israelitish community and his subjects. This difference in the mode of communication is associated with some differences in the character and form of the communications themselves; which, however, are not of such a nature as to render a separate treatment of the two departments of prophetic revelation necessary.

As the purpose of these Divine communications was not merely to advance the spiritual interests of those to whom they were vouchsafed, but occasionally also to direct them in regard to the management of many of their temporal affairs, it is to be expected that in those of them which have been committed to writing, and preserved to our time, there will be found a mixture of what was principally local and temporary in its interest, with what had an especial reference to those great facts and truths which compose that gospel which is "unto all people." As the latter, however, of these infinitely transcends the former in interest and importance, we may safely anticipate not only that it will occupy the larger share of the written prophecies, but that upon it the loftiest efforts of prophetic inspiration will be bestowed. Of whatever advantage the Divine direction, in regard to temporal matters, might be to the patriarchs and the Jewish people; and however necessary it might be to inculcate upon them the great truths of natural religion and ethics;—it would be absurd to compare these for a moment with the announcement of that glorious scheme of mercy, which alone can bring peace to the conscience of the sinner; or to imagine that, in a communication from God to man, this would occupy any but a primary and prominent place. Accordingly, we are assured, that to Jesus "gave all the prophets witness;" and that "the testimony of Jesus is the spirit of prophecy,"* or, as Bishop Hurd† more correctly renders it,

* Acts x. 43; Rev. xix. 10.

† *Introduction to the Study of the Prophecies concerning the Christian Church, &c. Serm. II. sub init.*

“ the spirit of prophecy is the testimony of Jesus ;” *i. e.* the main end and purport of prophecy is to bear witness concerning him. These considerations may help to keep us, on the one hand, from attempting to make *all* the prophetic parts of the Old Testament relate to the Messiah and his religion ; and on the other, from admitting, save upon very clear and indubitable grounds, that any given prophecy does not. Under the circumstances above referred to, the primary presumption is clearly on the side of the affirmative, in every question affecting the claims of any prophecy to be regarded as relating to the Messiah ; and unless it can be very clearly shown that these cannot be maintained, we shall not be justified in altogether relinquishing them, though in cases of doubt it will not be expedient to urge the argument from the passage too confidently.

To some it has appeared that the only criterion necessary for evincing the reference of any passage in the Old Testament to the Messiah, is furnished by observing the *correspondence* between the statements of the passage in question and those of the New Testament respecting the person and work of our Lord. Now, that the evidence furnished by such correspondence is very important, and indeed indispensable to full and unhesitating conviction, is not a matter admitting of question : but to confine ourselves to this species of evidence, to the exclusion of every other, would be certainly injudicious. Not only should we thus be exposed to the risk of, in many cases, following the guidance of a lively fancy, and thereby multiplying prophecies beyond what a sober judgment and sound principles of hermeneutics would sanction ; but we should also tacitly proceed upon the presumption that, as it was not until after our Lord had appeared and taught, that the real character of those parts of the Old Testament Scripture which we now see to relate to him, could be discovered, they must have remained a dead letter to the very men

for whose benefit they were first and, we may add, chiefly designed.* It seems much more natural, moreover, to proceed in such an inquiry as that before us, by first showing that there is in the passage itself something which justifies us in regarding it as a prophecy, and consequently searching for its fulfilment in the history of our Lord and his church, than to begin by pointing out what appears to us a correspondence between the facts and principles of the New Testament and certain descriptions occurring in the Old, and from that to argue that the latter were prophetic announcements of the former. For these reasons, it becomes necessary that we should endeavour to fix upon certain criteria, by the application of which the Messianic character of any given portion of the ancient Scriptures may be determined.

These criteria may be divided into *internal* and *external*, according as they are found in the words of the passage itself, or are drawn from extrinsic sources.

I. INTERNAL CRITERIA.—Of these there are *four* which appear worthy of being adduced :—

i. When in the passage itself, or in the immediate context, the subject of the piece is expressly denominated the Messiah, or receives some appellation equivalent to this, or which can be shown to be appropriate only to him, we

* "It is doubtless a mistake to conceive prophecy to be intended solely or chiefly for their sakes in whose time the events predicted are to happen. What great occasion is there to lay in so long beforehand the evidences of prophecy to convince men of things that are to happen in their own times; the truth of which they may, if they please, learn from their own senses? As I think the prophecies of the New Testament are chiefly for our sake *who live by faith and not by sight*; so, I imagine, the ancient prophecies had the like use, and were chiefly intended to support the faith and religion of the old world. Had it been otherwise, a set of prophecies given some few years before the birth of Christ, would have served our purpose as well as a series of prophecies given from the very beginning, and running through every age." Sherlock *On the Use and Intent of Prophecy*, Disc. II. See, also, a valuable dissertation by the learned and pious Seiler, *De Vaticiniorum Causis atque Finibus*, in his *Opuscula Theologica*, Erlangen, 1783.

must regard the whole as prophetic of Christ. Thus, in Dan. ix. 24, 27, "Messiah the Prince" is distinctly named as the subject of the prediction. So, also, in Ps. ii. 2; cxxxii. 17, &c., mention is made of "Jehovah's Messiah," or Anointed One, though in these two latter cases the evidence arising from the use of this term is not so complete as in the former, from the circumstance that the kings of Israel also received this appellation as the vicegerents of Jehovah (comp. 1 Sam. xxiv. 6). Upon the same principle, in the declaration of the Almighty to the tempter, the phrase "seed of the woman," as applicable only to our Lord, indicates the reference of that part of the passage in which it occurs to him. In like manner the reference of Mal. iii. 1 may be determined to Christ, from the use of the words, "The messenger of the covenant whom ye delight in;"—words which can be intelligently interpreted only of the promised Saviour. To this head, also, may be referred the inscription of the 45th Psalm, where the speaker declares that his song is "concerning *the King*," an appellation which, from the pen of the king of Israel, can apply only to the great Sovereign, whom David acknowledged and expected as his Lord.

ii. When a passage, not referable simply to the Almighty as such, introduces a person to whom are ascribed attributes and actions incompatible with the ordinary conditions of humanity, but which fully accord with the New Testament declarations regarding Jesus Christ, the passage must be viewed as prophetic of him. On this ground may be determined the application to our Lord of all those passages in the Old Testament which ascribe to some one in human form, or who is distinguishable from the invisible Deity, the titles, attributes, honours, and works of the Godhead. Such *e. g.* are Ps. ii. 7; Isa. vii. 14; ix. 6; Mic. v. 2; Dan. vii. 13, 14, &c. To this head, also, may be referred those passages which speak of one who is, in his own person, and by virtue of his own merits, to

make reconciliation for iniquity, and to effect the restoration of man to the favour of his offended God. To suppose it competent for a mere man to accomplish this, stands opposed to the most settled principles of Old Testament theology. In the religion of the Jews it was laid down as a fundamental tenet that "none could, by any means, redeem his brother, or give to God a ransom for him." All attempts to discover any mode of meeting the difficulties of the case were discountenanced; for the redemption-price of the soul was declared to be so precious that it never could be paid.* No pious Jew, consequently, would have presumed to ascribe to any, even the most distinguished and holy of his nation, the honour of acting as an independent mediator between God and man. But to the Messiah the ascription of such honour is not only allowable but appropriate. It is that, in fact, which is his peculiar due; for as all the New Testament writers inform us, it was specifically for the purpose of being a sacrificial substitute for the guilty that he became incarnate and dwelt among man as "God manifest in the flesh." To him, therefore, and to him alone, can such parts of the prophetic Scriptures be applied.

iii. When a passage contains a description of circumstances, as occurring in the case of the person to whom it refers, which, though not absolutely incompatible with the ordinary limits of human performance or endurance, are, on the one hand, extremely unlikely to have happened in the case of any mere man; and on the other, cannot be shown to have ever occurred in the case of any person but Christ, to whom it can be shown that they exactly apply;

* Ps. xlix. 7, 8. See Rosenmüller's Scholium on this passage. Ewald renders verse 8 thus: "*For so dear is the ransom-price of the soul, that it fails for ever;*" and thus explains it in his notes: "God is so high above men, that they, even were it permitted, could not, with all their treasures, give him a sufficient ransom-price; so that, on account of its too great dearness, it must of necessity cease or be wanting for ever."—*Die Poetischen Buecher des A. B. erklärt.* II^{ter} Theil, s. 244, 5.

such a passage must be determined to contain a Messianic prophecy. On this ground we may, for instance, with great certainty affirm the application to our Saviour of the twenty-second Psalm. There is, perhaps, nothing mentioned in that sacred poem which might not by possibility have happened to David, (to whom the Anti-Messianists understand it as referring;) but it must be allowed that it is in the last degree *improbable* that this should have been the case; and that, moreover, there is not, in the recorded history of that prince, the slightest allusion to the occurrence of many of the most remarkable events enumerated in this psalm;—such, for instance, as the piercing of his hands and his feet, the rending of his garments, &c.—circumstances which, if they had occurred in the case of David, his historians could hardly have failed to commemorate. In Jesus Christ, however, the whole of these events were literally accomplished; so that, apart from any corroboratory evidence of an external kind, we should be justified in understanding this psalm of him, and of him alone.

In these three criteria a general principle is involved, which no one can reasonably refuse to grant; viz. that, as the passages in question necessarily relate to some one, they are to be understood of Him to whom, and to whom alone, all the statements which they contain will apply. This is nothing more than an application to this subject of the inductive method of inquiry; which, by a careful investigation of the facts of the case, and the successive rejection of all hypotheses not consistent with these, succeeds at length in fixing upon that in which all the phenomena meet, and which is thereby shown to be the only true one.

iv. Even where no allusion is made to the Messiah personally, but where exalted and glowing descriptions are given of scenes of future glory and felicity, especially when these are identified with the “latter days,” the passage is

to be interpreted as having a reference to the period of the Messiah's reign. The Jews were in the habit of regarding their own land as "the glory of all lands,"* because both of its religious advantages and of the amazing fertility of the soil, and the exuberant richness of its produce. When, therefore, in their prophetic books, we find descriptions of still more glorious scenes of plenty, felicity, and holy consecration, as yet to be realized, we are naturally led to regard these as intended to awaken in the mind of the reader a lively conception of the exceeding excellence of that dispensation of which theirs was the shadow and the antecedent. This conclusion is strengthened by the association of these scenes of glory with the coming of "the latter days;" for we know that by this phrase the Jews were wont to designate the dispensation of the Messiah.† On this ground we are emboldened to refer such prophecies as those of Hosea xiv. 4, 7; Amos ix. 11, 15; Isa. ii. 2, 5; lx., &c., to the times of the Christian dispensation, under which alone their elevated descriptions have been realized.

II. EXTERNAL CRITERIA.—Of these the most important are the following:—

i. When a passage, the Messianic character of which may not be decidedly apparent by itself, can be shown to be *parallel* to others in which that character is more fully displayed; or where several passages, obviously referring to the same thing, mutually confirm or supplement each

* Ezek. xx. 6.

† See Prof. Stuart's note on Heb. i. 1, in his Commentary on that Epistle. On the words ἐπ' ἐσχάτου τῶν ἡμερῶν in this passage, Prof. Tholuck remarks: "It is a translation of the phrase באהרית הימים, which became a later fixed designation of the time when the kingdom of the Messiah was to commence; so that the meaning here is,—on the confines of the time current and of the new eternal epoch,—neither *within* the one, nor *within* the other; compare εἰς οὓς ἂν τέλη (the two confines), τῶν αἰώνων κατήντησεν. 1 Cor. x. 11." *Commentar zum Brief an die Hebräer*, 1836. See also Crusii *Hypomnemata ad Theol. Prophet.* 1. p. 215.

other, so as to bring out more clearly the Messianic character of the whole; an important addition is thereby made to the evidence which each by itself supplies of its reference to the Messiah. Prophecy, according to the Apostle Peter, was "a light shining in a dark place."* The lustre, however, which it shed, was not always the same. At times it shone with a clearer and less troubled radiance than at others. Now it enabled the seer to look with a steady gaze on that point to which all the lines of Providence were converging; and now its rays seemed to struggle through a perturbing medium, and to reach that point with only a dim and partial illumination. Hence it is our wisdom, in endeavouring to determine to what the different parts of these prophetic writings refer, to compare one part with another, especially the earlier portions with the later, the more figurative with the more literal, the shorter with the more extended and copious. We shall find this the best method, not only of getting at the meaning of their words, but, along with that, of deciding upon the application of their announcements. It happens, for instance, not unfrequently, that prophecies which were first uttered as mere general predictions of blessing, are repeated by subsequent prophets with such additional circumstances as fix their application to the Messiah as the medium through whom these blessings are to flow. Thus, the promise to Abraham, that in his seed should all the families of the earth be blessed, though capable of being shown to refer to Christ, upon general grounds, is decisively determined to such a reference when we find it quoted by David, (Ps. lxxii. 17,) and directly applied to the Messiah. So, also, in regard to Jacob's prophecy concerning the Shiloh, which seems obviously to be referred to by Ezekiel (xxi. 27) as applicable to the expected deliverer. Again, the mere fact that the same feature appears in different

* 2 Ep. i. 19.

prophecies, which we have reason to regard *à priori* as Messianic, tends to confirm us in this application. Thus Gen. iii. 15, Isa. vii. 14, and Mic. v. 3, mutually strengthen each other in this respect, by the evidence they furnish, that what had been subject of *promise* in the earlier age had become in the later subject of *assurance* and *common expectation*. So, also, a comparison of Ps. ii. with Ps. cx., and both with Zech. vi. 13,—of Ps. xlv. with Ps. lxxii., &c.—tends greatly to corroborate the application of the whole to the Messiah.

ii. The testimony of the ancient Jewish church in favour of the Messianic reference of any passage, affords a strong corroborative evidence of the application of that passage to Christ. The peculiarly fixed character of the Jewish people, and their reverence for whatever they know to have received the sanction of antiquity, concur to inspire confidence in their traditional interpretations of Scripture, as embodying the opinions which were generally entertained respecting certain passages in the best days of the theocracy. In fixing the meaning of Hebrew words, the Lexicographers look with much confidence to this source of information; and it is from its relation to this, that the Masoretic system of punctuation derives its chief value. The respect paid to the traditionary exegesis of the Jews in these matters, seems fully to justify us in rendering the same respect to it in relation to the meaning and application of the Messianic prophecies; the more especially that in this case they frequently supply us with an argument against themselves. When, for instance, we find the ancient Jews understanding the 22nd Psalm and the 53rd chapter of Isaiah of the Messiah, we have evidence of a very convincing kind that such has been the unvarying sense of the Jewish church from the time in which these prophecies were first published. But for this and the reverence entertained for the opinions of their ancestors by the Jews, nothing could have induced so many of their

Rabbins to give their suffrage in favour of the Messianic reference of these and similar passages, opposed as they are, so directly, to the carnal expectations which the majority of them have for many ages indulged of the temporal glory and power of the Messiah.*

iii. The most decisive evidence of any yet noticed of the Messianic character of any portion of the prophetic Scripture, is its quotation as such by our Lord or his Apostles. Assuming the Divine inspiration of the New Testament, it follows as a necessary corollary that every passage so adduced by them is really that which they declare it to be, — a prediction of the Messiah, which found its fulfilment in the person, life, or work, of Jesus of Nazareth.

But here the question occurs, How are we to determine what passages are so adduced by them? It has been already shown that *all* the passages which they quote are not to be considered in this light, even when they are introduced by such formulæ as τότε ἐπληρώθη, ἵνα πληρωθῆ and the like. By what means, then, it may be justly asked, are we to determine when they quote a passage as containing a real prediction concerning Christ, and when they quote merely for the sake of illustration or allusion?

To this question, I know no other answer which can be given than that each individual quotation must be judged of by itself, and that the light in which it was regarded by

* The testimonies of the Jews in favour of the Messianic interpretation of the prophecies, which are generally quoted by Christians as applicable to our Saviour, have been collected by several learned and accurate scholars. The works most in repute are those of Raymond Martin, *Pugio Fidei adv. Mauros et Judæos cum obs.*, Jos. de Voisin ed. J. B. Carpzov. Lips. 1687, fol.; of Schöttgen, *Horæ Hebr. et Talmud. in Theologiam Judæorum*, &c. Tom. ii. Dresd. 1742, 4to.; and of Kidder, *Demonstration of the Messiah*, &c. Lond. 1726, fol. For the citations from Jewish writers in the present volume, the author is indebted chiefly to the work of Hulsius, entitled *Theologiæ Judaicæ Pars Prima, de Messia*, &c. Bredæ, 1653, 4to, and to a little work by Schöttgen, not much known in this country, entitled *Jesus der wahre Messias aus der alten und reinen Jüdischen Theologie dargethan und erläutert*. Leipz. 1748, sm. 8vo.

the speaker or writer who made it, must be determined by the *object* which he appears to have had in view in making it. The inspired volume, in all its parts, is addressed to the common sense of mankind. It contains Divine truths conveyed not only in human words, but in human words arranged according to all the formal laws of thought and speech prevailing among men. Hence we are left to judge for ourselves regarding the meaning and construction of its several parts; and to determine, not only what is argumentative and what not, but in each argument what relation every successive statement bears to others and to the general conclusion. When, therefore, a sacred writer introduces into his own composition a quotation from some other part of the inspired volume, it is competent for us to ask, For what purpose was this quotation made?—for the sake of argument, or only for the sake of illustration?

What we are thus competent to ask it ought not to be difficult for us, in the majority of cases at least, to answer. In a merely human composition, where the most ordinary degree of accuracy on the part of the author has been displayed, we find no difficulty in determining what the writer intended to adduce as argument, and what he has brought forward for merely rhetorical purposes. Is there any reason why a greater degree of difficulty should be anticipated in coming to a similar conclusion with regard to the sacred writings, when no confusion of thought, no error of judgment, no hurry of composition, could exist to endanger the perfect accuracy of the writer?

Assuming, then, our ability to determine when a quotation from the Old Testament is introduced into the New argumentatively, and when otherwise, we have a simple and a certain criterion for determining what passages are adduced by our Lord and his Apostles as prophetic of him, and what not. When it can be shown that on the quotation some conclusion is founded regarding the claims of our Lord to the honours of the Messiahship, or regarding

the identity of his church and the Messiah's kingdom, it is proved that our Lord and his Apostles regarded the passage so quoted as containing a prophecy of him.

What the Divine Founder of our religion and his inspired followers may be thus shown to have *regarded* as a prophecy of him, is by their infallible authority *determined* to us to have been really so. The only question for us is, Have they, indeed, cited this or that passage as prophetic of Christ? This settled in the affirmative, nothing remains for us but thankfully to receive the intimation, and to study the passage quoted in this light.

For the sake of avoiding this conclusion, and escaping certain difficulties of an exegetical kind, arising out of the application of this criterion, recourse has been had to a theory which, by vitiating the character of our Lord and his Apostles as public teachers, supplies its adherents with an easy method of setting aside all inferences built upon their declarations as to the meaning and character of the passages which they quote from the Old Testament. According to this theory it is pretended that Jesus and his followers were in the habit of accommodating their teaching to the prevailing opinions and habits of the Jews; and more especially with regard to the Old Testament, that they gave in to that spirit of allegorizing which, it is affirmed, prevailed among the Jewish doctors in their day, and which had been adopted for the purpose of deriving to certain favourite tenets the colour, at least, of sanction from the sacred books of their nation. On this ground, it is argued that nothing can be more inconclusive than to appeal to their opinion, as fixing the proper meaning or original design of any of the passages which they quote.

This impious theory, which is generally associated with the name of the famous J. S. Semler, Professor of Theology in the University of Halle (died 1797), but which was known and had been promulgated, both in this country

and on the continent, long before his time,* is commonly and properly designated the "Theory of Accommodation." It must be carefully distinguished, however, from other opinions which have sometimes received the same name. Such is the opinion already advocated in this volume respecting the use made by the New Testament writers of certain phrases and passages of the Old Testament for the expression of ideas not by any means identical with those they were primarily employed to express. Such is, also, the doctrine that in the *form* and *manner* of instruction, used by the first teachers of Christianity, much was accommodated to the national tastes, habits, and conceptions of those whom they addressed, and to whom they communicated truth in the way and degree in which they were best able to bear it. In both these cases there was doubtless an accommodation; but it was an accommodation of a totally different kind from that supposed by the theory now under consideration. In the one case there was an accommodation of words which had been once used to express one thing, to the expression of another, no less true and important than the former. In the other case, there was a coming down of the teacher to the level of the scholar, that so the latter might be gra-

* It forms the main thesis of a work which made no small noise in its day, but which is now known chiefly by the replies which it called forth from the pens of Chandler, Sykes, Sherlock, and others—I mean Anthony Collins's *Discourse of the Grounds and Reasons of the Christian Religion*, Lond. 1724. To this flippant attack upon Christianity, no less than fifty-two answers, more or less formal, are enumerated by Fabricius, in his *Lux Salutaris Evangelii, &c.* Hamb. 1781, p. 173. The Theory of Accommodation appears also to have been a favourite with the Cartesians of the 17th and 18th centuries (see Hahn's *Glaubenslehre*, s. 66), though in the works of Des Cartes himself I have not been able to find any doctrine with which it stands naturally allied. On the contrary, his repeated declaration that in a Divine revelation we are to believe all that is taught, even though we may not understand it (*Princip. Phil. Pars I. § 25, and § 76*), appears to indicate a mind decidedly unfavourable to such a doctrine.

dually raised by familiar steps to the full apprehension of the truths inculcated. But in neither case was truth itself sacrificed, or its integrity tampered with. There was no clothing of error in what had once been the guise of truth; no attempt to disarm prejudice by giving currency to favourite fancies, or flattering the prejudices of the people.* In this lies the radical difference between these so-called theories of accommodation, and that to which alone, I apprehend, this title should be given.

The extent to which this doctrine has been embraced in recent times, especially among the theologians of Germany, renders it necessary to make it the subject of a few strictures in this place; otherwise, it is one so repulsive to the best feelings of the Christian, and so diametrically opposed to the truths most surely believed among us, that it might, without danger, have been left to the good feeling and sound judgment of my audience. I shall content myself with the two following general remarks upon it.

First, if this theory were sound, it would go to overthrow Christianity entirely as a system of Divine truth.

The theory is plainly inconsistent with the Divine inspiration of the first teachers of Christianity. Whether we regard our Lord and his Apostles as deceived themselves in the interpretations they put upon the Old Testament Scripture,—or as intentionally, and for sinister purposes, adducing these interpretations, knowing them to be fictitious,—we alike adopt an hypothesis fatal to their pretensions as teachers inspired of God in all that they taught. To suppose such conduct compatible with such pretensions, would be to make God the patron of ignorance,

* Origen, after observing that the word of God is so attempered as to suit different spiritual constitutions, furnishing milk for one, vegetable diet (*λάχανον*) for another, and strong meat for a third, proceeds thus:—"The word doth not, however, belie its own nature, though it becomes nutritive to each, according to his power of receiving it; and it neither misleads nor lies." *Cont. Cels.* lib. iv. p. 171-2, ed. Spencer.

fanaticism, or deceit. In so far, then, as Christianity depends for its authority upon the inspiration of its great Author and his commissioned representatives, (and there is no evangelical Christian who will hesitate to admit that this dependence is entire and absolute,) in so far is its very existence as a religious system threatened by such a doctrine as that now under consideration.

Further, this theory involves the whole of the New Testament in uncertainty, and exposes its doctrines to contempt. There are some who, though they will not admit the Divine inspiration of the first teachers of Christianity, yet profess no small reverence for their doctrines, on the ground that a Divine illumination of a certain sort had been vouchsafed to them, which, if it did not preserve them altogether from error, introduced them to the knowledge of truths, such as mere ordinary intellects could not have reached. Even with such low views, however, of the reverence due to the New Testament, this theory of accommodation appears utterly inconsistent.

Take the case, in the first instance, that our Lord and his Apostles knowingly made use of fictitious interpretations of the Old Testament for the purpose of gaining favour with the Jews. Is the perception of such conduct in them, I ask, consistent with respect for their persons or reverence for their doctrines? Would not such a course indicate a consciousness on their part that they were impostors, and that their claims and opinions could not stand upon their own merits, or abide the scrutiny of an unbiassed examination? Or what shall be thought of men, who, professing to be teachers of religion and morals, should so far transgress the first principles of both, as for the sake of a little temporary popularity to carry on for years a system of compromise and deceit? Can we, in such a case, separate the man from the system, and whilst we despise the one, embrace and revere the other? Or do we not rather feel that the infamous

conduct of the teacher casts doubt upon all his pretensions, assertions, and doctrines? It is true, that notwithstanding our ill opinion of him, we may make *some* use of his writings. We may read them for their literary merits, or we may cull from them some choice maxims, observations, or descriptions, just as we may from the writings of Shakspeare or Aristophanes, or, as Paul has done from one of the comedies of Menander;* but what is this but to place them on a level with the performances of mere human genius, and by the very mode of using them to profess our entire rejection of their claims to our reverence and submission, as authoritative records of Divine truth?

Take, on the other hand, the case that our Lord and his Apostles were themselves misled as to the meaning and application of the passages which they quoted. This supposition will not much mend the matter, as respects the effect of this theory upon the claims of the New Testament to the reverential submission of its readers. For in what light does this place the parties whose doctrines that book records? In that of mere fanatics and enthusiasts! The case, on this supposition, stands thus: In the days of Jesus an opinion prevailed among the Jews, founded on certain mystical and allegorical explanations of obscure portions of their sacred books, that a great deliverer and prince would arise from amongst them; and from often hearing this opinion talked of, his imagination had become so excited that he deemed himself the person expected, as such presented himself to his countrymen, endeavoured to trace an analogy between the descriptions contained in these passages and the events of his own life, and was so far successful that he drew around him a considerable body of persons, some of whom have recorded his history and sayings, and others have appeared as the expounders

* 1 Cor. xv. 33. The quotation is from the Thais of Menander; see Meineke, *Fragmenta Menandri*, p. 75.

of his doctrines to the world. Such is the theory of the origin of Christianity to which this hypothesis reduces us. What else is it than a declaration that the founder of that system was a madman, and his followers no better? After this, it is folly and weakness to talk of respecting Christianity, or reverencing the book in which its principles are taught. If that book contain anything divine, it is such that the writers themselves could not distinguish it from the wild hallucinations of their own heated imaginations; and it must, of necessity, be so intermingled with these in their works, that all attempts on our part to sift it out of the heap must be precarious, if not altogether fruitless.

The question, then, as to this theory of accommodation resolves itself into a question as to the truth of Christianity, and the inspiration of the sacred volume. Considered as a scheme for facilitating the interpretation of Scripture, it resembles a specific which professes to remove a disorder by rendering the patient not worth the curing. By all who would retain their reverence for the Great Author of Christianity, and the records of his truth, it must be peremptorily and indignantly rejected.

2ndly. The rejection of this theory is called for by its glaring contrariety to the best ascertained facts of the case.

i. Whilst it is fruitless to deny, as some have done,* the existence of a love of allegorical interpretation among the Jews long anterior to the time of Jesus Christ, there is, nevertheless, so marked a difference between such a mode of interpretation and that followed by our Lord and his Apostles in their references to the Old Testament prophecies, that nothing can be more fallacious than to argue from the one to the other. Without entering minutely into the matter at present, it may be enough to remark, that an allegory is professedly the affixing to some historical narrative of a secondary spiritual meaning, distinct

* See Appendix, Note L.

from the literal meaning which its words set forth.* This is obviously something very different from what we find in the interpretations affixed to the Old Testament prophecies by our Lord and his Apostles, which were designed to explain what was the one simple and untransferable meaning of the passages cited. The ancient allegorists all proceed upon the admission that the meaning they put upon the passages which they spiritualize is not their proper meaning, and Philo even expressly says, that this literal meaning must be first ascertained before the allegorist can proceed with security.† The *principle* of their procedure, accordingly, was that under certain historical events lay certain pregnant analogies to divine and spiritual truths, which a skilful and careful study might educe, and thereby at once give deeper interest to the history and a clearer view of the truth it was thought to shadow forth. How far such a principle of interpretation is a good one it is not at present our business to inquire; this, at least, seems evident, that such is *not* the principle sanctioned by the New Testament writers in their quotations from the prophecies of the Old. Their principle is, that in these prophecies a *direct* and *primary* reference is made to Christ and his church; comp. Luke xxiv. 44; John xii. 41; Acts ii. 25, &c. Whatever opinion then, in other respects, we may adopt respecting these quotations, it is a gross mistake to assimilate them to the allegories which the Jews were wont to build upon the histories of the Old Testament. In the original they are not histories; in the quotation they are not allegories.

* ἄλληγορεῖν qu. ἄλλο ἀγορεῖν "to speak some *other* thing," to wit, than that which the words literally set forth. Philo sometimes uses the word ἀλληγορία (I. p. 38), sometimes the phrase ἡ συμβολικὴ ἀπόδοσις (I. 37), and sometimes ἡ δι' ὑπονοειῶν, "that which is accomplished by means of suppositions or figures" (I. 315, II. 14). The Hebrew word for such figurative interpretation is שׁוּרֵר or מוּרֵר, which, coming from a root signifying "to inquire," means that which is sought out, *recherché*. See Hartmann's *Enge Verbindung u. s. w.* s. 534; and Hulsii *Theol. Jud.* p. 443.

† *Opp.* T. I. p. 450. Ed. Mangey.

ii. This theory is opposed to all we know of the character of our Lord and his Apostles. Of that character, sagacity, prudence, intelligence, as well as honesty, integrity, ingenuousness, and perfect singleness of heart and purpose, were predominant features. For this we have the same evidence which we have that they lived and taught at all. Now, the laws of human nature forbid the supposition that men possessing such a character could be found prosecuting such a course, either of error or deceit, as this theory attributes to them. A mistaken opinion upon some abstruse or obscure subject the most intelligent teacher may sometimes form; but for a man to assume that he is a divinely-commissioned teacher, the subject of ancient prophecy, and the Saviour of the world, and, in proof of this, to appeal to the fulfilment, in his person, of inspired prophecy, when he has no title whatever to any such assumption, is to suppose a case of mental hallucination utterly incompatible with ordinary sanity, to say nothing of such intelligence and sagacity as that which our Lord displayed. Into an occasional deviation from the path of uprightness the best of men may, under the influence of strong temptation, be seduced; but to affirm that a man whose prominent characteristic is honesty and integrity, would deliberately and systematically impose upon others for his own purposes, is nothing short of a contradiction in terms. If, then, the character of the first teachers of Christianity be such as all who admit the truth of history must regard it, this theory must fall to the ground.

iii. The performance of miracles by our Lord and his Apostles proves the falsity of this theory. The object of a miracle is to accredit the party performing it as divinely commissioned to teach the doctrines he inculcates. In virtue of this, whatever such an one declares is no longer to be regarded as his doctrine, but demands our reverence as the doctrine of God who sent him. In such a case, the supposition of error or deceit is necessarily excluded. To

entertain such a supposition for a moment would be to sap all the foundations on which our religion rests ; for it would amount to a denial that miraculous powers afford evidence of divine sanction, or an assertion that that sanction might be lent to what was deceptive, foolish, or false.

iv. The theory that the first teachers of Christianity interpreted the Old Testament prophecies in accommodation to the prejudices of the Jews, is glaringly opposed to the fact, that on no point did our Lord and his Apostles come more directly and offensively into conflict with these prejudices than on this. Whether as respected the *person*, or the *history*, or the *character*, or the *work*, or the *kingdom* of the Messiah, the explanation which Jesus Christ and his followers put upon the Old Testament prophecies differed irreconcilably from those most fondly cherished by the great body of the Jews. So wide was this difference, and so distasteful to that people were our Lord's interpretations, that this formed one main cause of their hatred to him and their implacable desire for his death. Had he given in to their carnal views of a temporal kingdom under the administration of the Messiah, and with his extraordinary powers of teaching and acting set himself to accomplish such an arrangement, there can be no doubt but that the whole power and influence of the nation would have flocked to his standard. When he acted a part so different ; when, instead of flattering their prejudices on this head, he even denounced them as gross and blinding errors ; and when, persevering in this course to the last, he preferred enduring the full vengeance of their infuriated malice to retracting one jot or tittle of what he had uttered, nay, borrowed from the very circumstances of his fate renewed proofs of the truth of his former doctrines ; it seems the mere phrenzy of infidelity to reject his instructions upon the plea that he sacrificed truth to gain the favour of his ignorant and prejudiced countrymen. Is it uncharitable to insinuate that the same spirit which urged

on the Jews to seek his crucifixion,—a spirit of aversion from the purity and spirituality of his doctrines,—lies at the source of this audacious attempt to malign his character, and discredit his teaching?

It is hoped that the preceding remarks may suffice to show how impossible it is to adopt this theory of accommodation, and retain any respect for the character and teaching of the great Author of our religion and his commissioned ambassadors.* It is usual to recommend it, as tending to remove many difficulties which otherwise impede our endeavours to reconcile what appears to us the meaning of the Old Testament prophecies with that which our Lord and his Apostles have put upon them. Where such a discrepancy exists, it is natural to suggest whether instead of devising theories to account for what after all may be only the result of the imperfection of our instruments of observation, our wisest course would not be, to try if we cannot, by improving our apparatus, remove the obstacles which have disturbed our conclusions. It were much to be wished that our prophetic hermeneutics were subjected to a thorough and searching analysis and reconstruction. They are far, as all, I think, will admit, from possessing that scientific form which other departments of hermeneutical science have received, and without which the student cannot proceed with confidence to apply them to the sacred text. On such a subject it would be at once presumptuous and preposterous to enter in this place. Without attempting this, however, it may be necessary, before entering upon the examination of those parts of the Messianic prophecies to which I intend to call your attention, to offer a brief statement of a few of the leading principles under the guidance of which that examination is to be conducted.†

* See Appendix, Note M.

† In preparing what follows, I have to acknowledge my obligations to the essay of Velthusen, *De Optica Rerum Futurarum Descriptione*, &c., in *Commentt. Theoll. editæ a Vellhusen Kuinoel et Ruperti*, vol. vi., and to the

In this section of sacred writ the following things appear to be intimated: 1st, That the study of ancient prophecy is one in which Christians do well to be engaged; 2ndly, That the intimations of prophecy were before the appearance of Christ obscure, shedding only a lamp-like illumination upon the mind of the reader, but that since that event they have become much plainer and more certain; 3rdly, That in interpreting prophecy, we must look to the design and fulfilment of it as the best guide to the meaning of its statements; and 4thly, That this is a necessary consequence of the divine inspiration of the prophet, who, had he uttered merely the conjectures of his own sagacity, would, for the sake of his own credit, as well as inability to do otherwise, have spoken in a manner which mere human wisdom would have found no difficulty in understanding.*

These sentiments of the Apostle suggest two very important directions, which must be carried with us in all our attempts to explain the Messianic prophecies; the one relating to the *substance* of these prophecies, the other to the *form* in which they are presented in the sacred writings. A few remarks on each of these shall conclude the present lecture.

I. As respects the *substance* of the prophetic Scriptures relating to the Messiah, all their intimations must be interpreted in strict accordance with the statements of the New Testament respecting the history, character, person,

loquendi been adduced. The two most in repute, viz. that which renders these words "an interpretation peculiar to the prophet," and that which renders them "an interpretation peculiar to the reader," suppose an ellipsis altogether unparalleled in the language. "Ἰδιος always expresses the relation of that with which it is joined to the *subject* of the proposition, which in this case is *προφητεία*. See Horsley's *Sermons*, *Serm.* 15; Note R. in the fourth edition of Wardlaw's *Discourses on the Socinian Controversy*; Griesbach, *De verbo proph.* 1 *Pet.* i. 16—21, in Velthusen, &c., *Commentt. Theoll.* vi. 441, &c.

* To this remark the obscurity of the Delphic oracles furnishes no objection, for that obscurity arose not, as in the case of the Old Testament prophecies, from the uncertainty of the application, but from the mere ambiguity of the words.

and work of Christ. Assuming the Messiahship of Jesus of Nazareth, on the ground both of his own assertion to that effect, supported as it was by miraculous power, and of the exact correspondence between the circumstances of his life and those criteria which had been laid down in the Jewish Scriptures for testing the claims of any who pretended to that dignity; assuming this, the soundness of the principle just announced will follow as a matter of course. There are only three suppositions which can be made in regard to this matter. Either *all* the Messianic prophecies find their fulfilment in what the New Testament teaches regarding Christ and his church; or *some* of these prophecies have remained, and must remain for ever unfulfilled; or, the New Testament is an imperfect record of the truth concerning our Lord and his religion. Excluding the last two suppositions as inadmissible in an inquiry which proceeds upon the assumption of the divine authority and absolute perfection of Scripture, there remains the first as that which alone can be adopted by us. But if *all* the Messianic prophecies have been fulfilled in Christ Jesus, it follows that in interpreting these, we must admit nothing into our interpretation which is not sanctioned by that book, which contains a perfect record of the whole truth as it is in Him, and as it concerns Him.

II. As respects the *form* of the Messianic prophecies, we must constantly bear in mind the condition of the prophet whilst uttering them. Peter says he was *borne along, transported by the Holy Spirit* (ὑπὸ πνεύματος ἁγίου φερόμενος). The verb here is used to express the vehement and impetuous rush of a torrent or a tempest, and tropically the state of a person under violent mental excitement.* Applied to the ancient prophets, therefore, it would seem to indicate that under the afflatus of the Spirit they were thrown into a state of powerful excitement, and borne, as

* See Robinson's *Lexicon*, and Bloomfield's *ditto*, in *voc.*, especially the latter.

it were, out of themselves and away from the ordinary sphere of mortal contemplations. This accords with the statements of the Old Testament respecting the condition of the prophet whilst receiving the divine communication. It was not in the exercise of his reasoning faculties, nor in connexion with any process of ordinary reflection, that the divine message was conveyed to him. Rapt out of himself by the power of God, he saw in pictures and visions the scenes which he was commissioned to declare to men. To use the expressive language of Philo, "as the divine light rose upon him, the human went down;" and "so the setting of the reasoning process (*τοῦ λογισμοῦ*) and the darkness around him begot an ecstasy and God-borne excitement."* Elevated by the sounds of appropriate music (comp. 2 Kings iii. 15, 1 Chron. xxv. 1), or soothed by the murmur of some rushing stream (Ezek. i. 3), their minds were quickened and prepared for the heavenly vision. In general this came upon them with such vehemence as to deprive them of all power of resistance, and often to produce a permanent effect upon their bodily frame. It is usually said, that "the hand of Jehovah," or, "the Spirit of Jehovah," came and fell upon them—expressions which indicate their entire subjection to the divine afflatus.† To the irresistible nature of this impulse Jeremiah bears wit-

* *Quis Rer. Div. Hæres. Opp.* T. I. p. 511, ed. Mangey. The doctrine of Philo on this subject is that of Maimonides, and of the Jews generally. "The prophet," says Kimchi (*Pref. to his Comment. on the Psalms*), is deprived of his sensitive faculties, withdrawn from all the affairs of this world, and sees in vision the prophecy, as if a certain person spoke to him thus or thus, or as if the things were in representation brought before him, or as if without any representation he heard a voice speaking to him." This view is advocated by Smith, in his valuable Discourse on Prophecy (*Select Discourses, loc. cit.*), and in more recent times has been espoused by Hengstenberg (*Christologie, l. c.*)

† "Whenever," says Jarchi, in a note on Ezek. i. 3, quoted by Rosenmüller *in loc.*, "the word *ו* is in this book used of *prophecy*, it expresses the idea of *constraining*, because the spirit of prophesying drives the prophet, independently of his own will, like one seized with madness." Comp. 2 Kings ix. 11.

ness, when he says, "O Lord, thou hast constrained me, and I was constrained: thou art stronger than I, and hast prevailed I said I will not make mention of him, nor speak any more in his name. But there was in my heart, as it were, a burning fire shut up in my bones, and I was exhausted with enduring, and could not [continue to endure]."* With regard to the effect produced upon the prophet's frame, we have abundant testimonies. Thus Abraham, we are told, upon one occasion, experienced "a horror of great darkness," (Gen. xv. 12,) whilst receiving Divine communication; Ezekiel, Balaam, and John, under similar circumstances, were so affected that they fell to the ground as dead (Ezek. i. 28; Num. xxiv. 4; Rev. i. 17); and Daniel was so overpowered upon the occasion of one vision with which he was favoured, that "there remained no strength in him, for his comeliness was turned into corruption, and he retained no strength" (ch. x. 8). So common were these exciting and transporting effects upon the prophet, that it seems to have been a trick of the false aspirants to that office to feign this divine insanity in order to support their pretensions (Jer. xxix. 26).

When thrown into this excited state, the subject of the oracle was presented to the prophet in the shape of a vision. Scenes of glory or of gloom, with actions of a corresponding character, passed in review before him, sometimes exhibiting, as in actual occurrence, the events he had to predict, sometimes unfolding, in symbolical imagery, the fortunes and spiritual condition of the church under particular circumstances. Not unfrequently the prophet beheld himself as an actor in the visionary pageant, and heard himself engage in conversation with other beings with whom he was represented as meeting. This was the case, for instance, with Daniel in the vision which he has recorded in ch. viii. of his book; it was the case, also, with

* Jer. xx. 7—9. (Comp. also i. 4—8.) Cf. Rosenmülleri *Scholia*, in *loc.*, and Maureri *Commentar. Gram. Crit. in Vet. Test.*, in *loc.*

Ezekiel, on the occasion described in the commencing chapters of his prophecies.*

In accordance with this view is the language so often employed by the prophets in announcing their oracles, such as "I *looked* and *beheld*," &c. "I lifted up my eyes, and *saw*," &c.—"Then was *shewed* unto me," &c.—phraseology directly indicative of the pictorial character of the impression which had been made on their minds. Hence, also, the appellation *seer*, רֹאֵה or רֹחֵה, by which the prophet was usually designated, and the term *vision* or *appearance*, רֵאוּן, מַרְאֵה, &c. applied to their prophecies, All this, taken in connexion with the declaration of Jehovah, (Numb. xii. 5—8,) that, whilst he would admit Moses to personal intercourse, as it were, with himself, he would to other prophets convey his will only "by visions and dreams,"† leads to the conclusion that such apparitions were the usual, if not the exclusive vehicle employed for the communication of the Divine oracles into the mind of the prophet.

From this arise the chief peculiarities, and many of the difficulties, of the prophetic style. It would be unreasonable to expect that men, writing under the circumstances above referred to, should exhibit all the plainness, precision, and composure of language which we look for in the works of the dogmatist or the historian. They were seers, not logicians; and as what they saw was beheld under circumstances of extraordinary excitement, it is natural to suppose that their communications will greatly partake of the form and character incident to the writings of persons who narrate scenes of overwhelming interest, through which they have passed, and the impression pro-

* On this principle, doubtless, are to be explained such scenes as we find recorded in Ezek. iv. 9—15; Hos. i. and iii., &c.; scenes which shock every feeling both of the natural and the spiritual man, if we suppose them real.

† The Jews have treated largely of the distinction between the "Mosaic grade" of inspiration and that of the other prophets. See Smith's *Select Discourses*, pp. 189, 281, ff.

duced by which is still fresh upon their minds. Hence we find such peculiarities as the following in the Messianic prophecies.

1. A strong and vivid sense of the reality of the scenes which are described, leading the prophet, in many instances, to speak of them as actually taking place while he writes. No mere guessers at probabilities, but seers, before whose inspired vision the persons and events of a far-distant futurity were presented in lively manifestation, the prophets, in announcing their oracles to others, naturally speak with the ardour and vivacity of those who do not so much narrate what has been, or foretel what shall be, as describe what is actually at the moment passing before their view. Hence we find them in innumerable instances using the *present* tense in their predictions instead of the *future*. "Unto us a child *is* born, unto us a son *is* given," exultingly exclaims Isaiah, when announcing the birth of the God-man. "Who is this," asks the same prophet, "that *cometh* from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."* In this latter passage, we have an instance of another consequence of the felt presence of the scene described by the prophet, in the introduction of a second speaker without any formal mention that such a thing is to take place. This peculiarity is frequently exemplified, especially by Isaiah and David.†

2. The prophets pay more attention to the grouping and colouring of their pictures, than to the historical and chronological sequence of the events they predict. Their visions, regarding the Messiah, frequently embraced a vast compass of objects; indeed, in most cases, the whole of the latter dispensation. They had thus, in one picture, to

* Isa. ix. 6; lxiii. 1.

† See Pareau's *Principles of Interpretation of the Old Testament*, Vol. II. p. 171.

present a conception of scenes of spiritual condition extending over a course of centuries, and diversified by many varieties of accidental occurrence. To accomplish this successfully, the only plan open to the writer was that of grouping remarkable *instances* of the different points he sought to illustrate, so as to present them in their relative importance and dependency, and to bring out most forcibly the general idea of the whole. This is the course pursued by all emblematical poets and painters; who, in order to give due effect to their works, select the objects and characters most suited to their purpose, without any regard to chronological or topographical accuracy.* Hence we find in the prophecies scenes and characters placed side by side, which in actual realization have been separated by centuries, or by half the globe: just as, in gazing upon the firmament, (to use the illustration of Crusius,) we see the stars as if all at equal distances from us, though in regard to no two of them is this the case.† Hence also the rapid transition which the prophets make from one topic to another,—so rapid, indeed, that in many cases, one event appears as if it were immediately projected upon another, from which, in point of time, it may stand very far remote. In interpreting such prophecies, it is obvious that we must take the picture as a whole, and seek, not for a pragmatistical accomplishment of every line and figure of which it is made up, but for the realization in the kingdom of Christ

* Witness, for example, the emblematical description of Pride, in the first book of the *Faery Queen*, where *knights, wizards, faeries, "holy monks,"* and "*gentle hushers,*" form the retinue,—and *mirrors, ruffles, and coaches,* are found in the equipage,—of the daughter of "griesly Pluto and sad Proserpina." Canto iv. *sub init.* For an analogous instance from the sister art, I may refer to Rübens's "Triumph of Peace," in the National Gallery, in which there is a combination of figures that sets all chronology and history at defiance, but each of which has an *ideal* relation to the subject of the piece.

† *Hypomnemata ad Theol. Propñ.* Pars i. p. 623. The Rabbins have the maxim, "Non est prius et posterius in lege;" and Jerome says, "Non curæ fuit spiritui prophetali historiæ ordinem sequi." See the valuable observations on this head in Smith's *Select Discourses*, p. 298.

of the *great idea* it is intended to convey. The object of the picture is not to foretel historical events, so much as to foreshadow a particular state of things as consequent upon the coming of Christ, and characteristic of his reign. In so far as the prophecy relates to the *person* of Jesus, it announces historical facts, but where this is not the case, the words of the inspired writer must be viewed in the light of a description of a picture which had emblematically set before his view the character and glory of the latter dispensation. It is not in this age nor in that, in this country nor in that, we are to seek the fulfilment of the prophecy: it is fulfilled, more or less, in every age and in every country where the spiritual reign of Christ is set up; in other words, the grand idea which the inspired picture presents is realized wherever the truth as it is in Christ Jesus takes hold of the minds of mankind. The characters of the Messiah's reign are the same wherever and whenever it exists, allowance being made for that difference of degree which the greater or more limited diffusion of its principles will produce. Nothing appears to me more unscriptural than the notion which many entertain, that the kingdom of Christ is yet to come; and that during what is called "the latter day glory," the prophecies regarding the Messiah's reign shall be for the first time fulfilled, by something altogether different in kind from anything we have yet seen. Surely our Lord's own words should have effectually prevented all such theories: "I tell you of a truth," said he to his disciples, "there be some standing here which shall not taste of death till they see the kingdom of God;" or, as it is given in the parallel passage in another gospel, "till they see the Son of man coming in his kingdom."* To understand this of our Lord's second coming, is to make him utter an assertion which has not been realised; and to refer it to the des-

* Luke ix. 27; Matt. xvi. 28.

truction of Jerusalem is to put a meaning upon the words altogether gratuitous and improbable. The “coming of the kingdom of God” and of “the Son of man in his kingdom,” are expressions having explicit reference to the expectations of the Jews regarding the establishment of the Messiah’s reign, founded upon the predictions of their own Scriptures.* Our Lord’s words, consequently, can be consistently understood in no other sense than, that, within the lifetime of many then hearing him, these expectations would be realised. What is this but to affirm that the fulfilment of those oracles which spoke of the glory of his kingdom, was then nigh at hand? and to teach us that instead of fixing our thoughts and wishes upon some far-distant era, we should rejoice in that which commenced at our Saviour’s resurrection, and amid which we now live,—that which is emphatically called in the Old Testament, “the day of salvation,”—as the period to which the ancient church looked forward through the vista of prophecy?†

The opinion just advanced, as to the light in which the Messianic prophecies should be interpreted, is more than hinted at by Bacon, in one of those sagacious paragraphs with which the writings of this great legislator of science are replete. “In this matter,” says he, “that latitude must be admitted which is proper and familiar to the Divine predictions; viz., that their fulfilment should take place continuously as well as punctually. For they bespeak the nature of their Author, with whom ‘one day is as a thousand years, and a thousand years as one day;’ and though the plenitude and summit of their accomplishment may be, for the most part, destined to some particular age or even given moment of time, yet have they in the meantime certain grades and stages of fulfilment, through different

* Crusii *Hypomnemata ad Theol. Proph.* Pars i. p. 101. Tholuck’s *Exposition of the Sermon on the Mount*, translated by Rev. R. Menzies, vol. i. p. 97, ff.

† See Calvini *Comment.* and Raphelii *Annot. in loc.*

ages of the world. A work on this principle I judge a desideratum ; but it is one which must be undertaken with great wisdom, sobriety, and reverence, or altogether let alone.* What was a desideratum in the days of Bacon is, unhappily, one still. So little, indeed, has this “pregnant passage” been understood, that Bishop Hurd quotes it as containing the author’s suffrage in favour of the doctrine of a double sense in the prophecies.† Even in the form in which the passage appeared in Bacon’s first sketch of his work, which is that quoted by Bishop Hurd, I must profess myself utterly unable to trace any such doctrine in his words. A *gradual*, or as Hurd gives it, “a *germinant and springing*,” is surely not a *twofold* fulfilment ; nor is a prophecy, which reaches its culminating point through successive stages, of the same sort with one which is fulfilled *literally* in one age, and then *spiritually* in another. I confess I am anxious to preserve the great authority of Bacon from being tortured so as to sanction a doctrine which, more perhaps than any other, has prevented prophetic interpretation from being either *wise, sober, or reverential*.

3. Closely connected with what has been just mentioned is the vague and indefinite manner in which the prophets generally speak of the period to which their Messianic announcements refer. With the exception of a few predictions of facts in our Lord’s personal history, the prophets supply us with hardly anything approximating to chronological data as to the fulfilment of what they announce. Their most frequent form of phraseology, in introducing their oracles, is “in that day,” by which they intend *the day* $\kappa\alpha\tau' \acute{\epsilon}\xi\omicron\chi\eta\acute{\nu}$, to which all the Divine purposes of grace towards man have respect, and which is elsewhere described as “the day which God hath made”—the latter

* De Augment. Scient. lib. ii. c. 11, *sub init.*

† Introduction to the Study of the Prophecies, &c. Serm. iii.

dispensation introduced by the advent of the Messiah.* To the same purport are such expressions as "in the latter days," "in the end of the days," &c.; terms which, as already remarked, are expressly interpreted in the New Testament as describing the Messiah's reign in its whole extent.† Such vague and general modes of indicating time are entirely in keeping with the apparitional character of those revelations with which the prophets were favoured, and the pictorial cast of their oracles as delivered to others. Like all painters, they wrought, if I may so speak, in space, not in time; and, consequently, must be allowed those liberties which the peculiarities of their art require.

4. In depicting their visions the prophets frequently employ symbols and figures, drawn from matters with which their countrymen were conversant, for the purpose of conveying a clear and impressive idea to their minds of the truths these visions embody. We find, from experience, that there is no way of conveying a new or difficult idea into the mind so successful as to clothe it in figures drawn from what bears the strongest analogy to it within the region of observation occupied by the party to be instructed. Hence, the all-wise Author of Scripture, in conveying to us the knowledge of spiritual truths, has clothed these in symbols and figures borrowed from the relations, engagements, or phenomena of ordinary life. It is thus that he has sought to convey to our minds correct ideas of

* Ps. cxviii. 24. So, also, in Mal. iii. 17, where Jehovah says of the pious among the Jews, at the time of the Messiah's advent, "In that day which I have made they shall be my special treasure," referring obviously to Exod. xix. 5. Zechariah, speaking of this day, says (xiv. 7), "It shall be one day which shall be known to the Lord, not day and night; but it shall be that in the evening there shall be light," *i. e.* it shall be "the everlasting age."

† See above, p. 181, note. So, also, the Jews themselves understand the phrase: "*uti jam diximus R. Moses Gerundensis et alii omnes sapientes per finem dierum intelligunt dies Messiaë.*" Menass. de Resur. III. iii. 5, quoted in Bp. Chandler's *Defence of Christianity*, p. 101, 3rd edit. 1728.

himself, of his government, and of his principles of action towards the sons of men. It is thus, also, that he has unfolded to our view the glories and joys of the heavenly state, delineating these in metaphors furnished by the sublunary objects which are most associated in our minds with ideas of sublimity, purity, and beauty. Now heaven is not more really beyond the conception of us, living as we do under the full glories of the latter dispensation, than was the spiritual splendour of this dispensation itself to those whose lot was cast amid the shadows of the former. Indeed, they themselves speak of it in language which we are wont to borrow as expressive of our own ignorance of the unseen world: "Since the beginning of the world," says Isaiah, in a passage which Paul quotes as applying to Gospel times,* "men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." How, then, but by allusions, direct or figurative, to such things as the Jews were most familiar with, could ideas have been conveyed to them of the spiritual glories of that reign which was to cover the whole earth with light, purity, and love?

We find, accordingly, that nearly all the Messianic prophecies are of a figurative character. The *progress* of the Redeemer's kingdom is intimated by figures drawn from the actions of a victorious warrior; its *extent*, by figures taken from the practices of monarchs who ruled over several subjugated empires; and its *prosperity* by images borrowed from the condition of well-governed and happy nations, such as abundance of provision, security for life and property, equity in the administration of justice, and kindness to the poor and those who stand in need of comfort. From these general allusions and symbols, it was but a step to such as were of a more specific and still more familiar kind. Hence the Holy City—the metropolis of

* Is. lxiv. 4; comp. 1 Cor. ii. 9.

the Theocracy—becomes the symbol of the New Testament church, or kingdom of the Messiah, and Mount Sion, of the seat of the Messiah's authority and royal dominion; the inhabitants of Jerusalem become the representatives of the Messiah's subjects, the members of his spiritual church; the enemies of the Jewish nation, especially Edom, Moab, and Babylon, appear as personating the adversaries of the Messiah, over whom his victories are to be achieved; and the nations which were tributary to the Jewish kings, or rendered them homage and service, are introduced as representing those who, once the foes of the Messiah, shall be brought to acknowledge his sway, and offer gifts for his service.* Closely allied with this is the practice of applying to the Messiah the name of David; a practice originated not so much, I apprehend, by the circumstance that our Lord was to be "of the house and lineage of David," as by a felt analogy between the divinely-chosen king of Israel and the divinely-appointed Sovereign and Saviour of the church.†

In the interpretation of these symbolical allusions of the ancient prophets, great advantage will be gained by attending to the manner in which they are applied by the apostles in their citations of the passages in which they are contained. Proceeding upon the principle that it was spiritual relationship to the Father of the faithful, which constituted any one a member of that seed of Abraham who were heirs according to the promise, and that, consequently, "he was

* Comp. Ps. ii. lxxii. cx. Is. lxii. lxiii., &c.

† It seems common to all oriental poetry to introduce certain characters by the names of remarkable individuals to whose circumstances theirs are analogous. Thus, in the following couplet from a Persian poet, quoted with the original in Dr. A. Clarke's Commentary on Eccl. iv. 14, describing the extraordinary elevation of Rushn Achter from a prison to the throne of Hindostan, the name *Joseph* is applied to that prince from the analogy between his circumstances and those of the patriarch:—

"Rushn Achter [i. e. the bright star] is now become a moon,
Joseph is taken out of prison and become a king."

not a Jew, who was one outwardly, nor was circumcision that of the flesh, but of the spirit," the New Testament writers seem clearly to unfold the idea, that at no time was the promiscuous mass of the Israelites the church of God, but that during the whole of the ancient economy, the only persons viewed as such, *really* and not *typically*, were true believers, devout worshippers, those who, like Simeon, "waited for the consolation of Israel." It is to such, accordingly, that the apostles regard the prophets as speaking, when they announce the restoration of glory to Jerusalem, and to the land of Judea; and it is in accordance with the spiritual hopes, opinions, and feelings of such, that they interpret these predictions. Thus, the prophecy of Amos, that, under the reign of the Messiah, God would "raise up the fallen tabernacle of David, and build it as in the days of old," is explained by the Apostle James as having been fulfilled when the Gentiles were first added to the Christian church. "Simeon," says he, "hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this will I return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord, that doeth these things."* In these words we have an inspired explanation of the symbolical language of the prophet. The raising up of the tabernacle of David is interpreted as the resuscitation of the long dormant and depressed church, by the introduction into it of converts from the Gentiles; and the declaration of the prophet, that this tabernacle thus raised up shall possess the remnant of Edom, and of all the heathen which are called by God's name, is translated into a prediction that the residue of

* Acts xv. 14—17.

men should seek the Lord, and all the Gentiles upon whom his name is called.* To understand this prophecy, then, as some persist in understanding it, of the literal Israel, and the restoration of the family of David to the throne of Judea, is to adopt the Neologian hypothesis of accommodation, and give a direct contradiction to the inspired comment of the Apostle.

From the manner in which the New Testament writers apply these symbolical prophecies, we may gather further, that by the throne of David, on which the Messiah was to sit, is meant the exaltation of Jesus, by his ascension into heaven, to the place of supreme authority in the church, (comp. Isa. xxii. 22—24, with Rev. iii. 7; Ps. cxxxii. 11, with Acts ii. 30, 31;) by the kings that set themselves against the Messiah, and the nations that are to be destroyed by him, were intended the rulers and people of the Jews, no less than the other enemies of the Christian cause, (comp. Ps. ii. with Acts iv. 24—30; Ps. cviii. 10—12, 22, with Matt. xxi. 42—44, and Acts iv. 10—12;) by the promise of protection, deliverance, and blessing, to Israel, was intimated salvation, in all its extent, to the followers of Christ, (comp. Isa. viii. 13, 14, with 1 Pet. iii. 14, 15, and ii. 8; Isa. xxv. 8, and Hos. xiii. 14, with 1 Cor. xv. 50—57,) &c. These inspired explanations must be regarded by every conscientious inquirer as *fixed* by Divine authority; and they are valuable, not merely in relation to the passages in connexion with which they are announced, but as suggesting a *principle* of general application to all which may be justly regarded as coming under the same class.†

* So also Paul interprets Isaiah's description of the subjugation of Edom, Moab, Ammon, and Egypt, (chap. xi. 14,) of the conversion of the Gentiles unto Christ, Rom. xv. 12.

† See Davidson's *Test of Prophecy; or, an Attempt to prove that the New Testament Interpretation of Prophecy is the only sure and certain Criterion by which the Meaning of all Divine Predictions may be discovered.* Edin. 1839.—See also Appendix, Note N.

Among other advantages which the intelligent application of these principles promises to the student of prophecy, not the least important, in my estimation, is, that they enable him to dispense with the theory of a *plurality* of senses in prophecy. Whatever charms this theory may possess for the mystic, or the man of warm imagination, it is one which the sober interpreter will be very unwilling to adopt, if it can, by possibility, be dispensed with. A plurality of senses is so unlike what we should expect in a revelation of the Divine will; the admission of it is so apt to be abused, and indeed, has so often been abused to the purposes of fanaticism and error; the principle of it is so arbitrary, and so entirely unauthorized by any of the New Testament expositions of prophecy; and the application of it is so uncertain and fluctuating, even in the hands of its most able advocates;* that unless it can be shown to be absolutely indispensable for the consistent interpretation of prophecy, no sober inquirer after truth will consider himself justified in adopting it. It, in fact, exposes the prophetic Scriptures to be turned into a mere arena for the display of fanciful ingenuity, and endangers the entire evidence of prophecy, viewed as a prediction of future events. Nor are its advocates at all agreed as to the extent of its application, or the criteria by which its presence is to be determined; some contending for as many senses as the words will bear, while others restrict themselves to two—a literal and a spiritual; some

* It is a remarkable fact, that in hardly a single instance can this theory be carried out in its application to an entire passage. In most cases, its advocates present us, not with a double sense, a literal and a spiritual in each verse, but with two distinct subjects, of which now one and then the other is taken up. Thus, in Ps. xxii. for instance, instead of showing that *every* verse refers to David in one sense, and to the Messiah in another, we have the psalm cut into fragments, of which this is held to refer *only* to David, and that *only* to the Messiah. Of such a mingling of subjects, instances do occur in the prophetic Scriptures, but to speak of this as a *double sense* is plainly absurd.

proposing one test of its applicability, some another; whilst others, repudiating all tests, insist upon pursuing their ambiguous course from beginning to end of the Old Testament. Where a rule of interpretation stands itself in so much need of being interpreted, it is not to be wondered at if it should be viewed with suspicion and distrust by those who, having no favourite system to defend at all hazards, aim exclusively in studying Scripture at evolving from its words the precise meaning which the Divine Spirit has embodied in them. The more the ancient prophecies are studied in this spirit, the more do I feel satisfied will it be found that such a principle of interpretation is unnecessary, and that, to use the words of a profound scholar, "there is really no prophecy which may not be restricted to one sense,—such a sense as fully meets all the exigencies of the connexion in which it occurs."*

* Henderson's *Introductory Dissert. to his Translation of Isaiah*, p. 29. See also Marsh's *Lectures on the Criticism and Interpretation of the Bible*, Lect. x.; Smith (Dr. J. P.) *On the Principles of Interpretation as applied to the Prophecies*, &c., p. 51.

LECTURE V.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS.—SURVEY OF MESSIANIC PROPHECY FROM THE FALL TO THE TIME OF DAVID.

“To Him gave all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.”—ACTS x. 43.

IT has been customary with writers upon prophecy to divide its history into *two* great ages: the former reaching from the fall of Adam to the time of Samuel; the latter from the time of Samuel to that of Malachi. Perhaps a more accurate division would be into *three* ages; the first extending from the fall of Adam to the death of Saul, the second embracing the age of David and Solomon, and the third stretching from the death of Solomon to the time of Malachi. The prophecies delivered during these three epochs are sufficiently distinguishable to justify, if not to call for, such an arrangement. I propose, accordingly, to follow it in the general survey of Messianic announcement, on which we have now to enter.

The first of these ages is nearly identical with what is commonly denominated the patriarchal age. The religion of this period was marked by the simplicity of its forms, the spirituality of its worship, and the freeness with which its blessings were accessible to all. It was based upon the revealed purpose of God, to redeem mankind by the propitiatory sacrifice of the virgin-born Deliverer; and its institutions seem to have had no other purpose than to

preserve the knowledge of this great truth before the minds of those who lived under it. The covenant of God, which is repeatedly spoken of as "the everlasting covenant," was established with them on the same terms, and with the same gracious universality in its offers, as under the Christian dispensation. In this respect the earliest economy stands distinct from that which followed it, and more nearly resembles that which now exists.*

The prophetic announcements regarding the Messiah during this age are characterised by their brevity, their simplicity, and their directness. They were conveyed usually in the form of express promises from God to his servants, or in that of valedictory blessings pronounced by eminent saints, according to the custom of that reverend age, upon their children or followers before their death.

As the basis of all our subsequent inquiries, we must go back at the outset to the promise of a Deliverer, which was given by God to our first parents, immediately after their fall. In the Mosaic record of the interview which took place on that occasion, between the Creator and his guilty creatures, we are informed that God, in cursing the serpent, announced that implacable enmity should exist between him and the woman, and between his seed and her seed; the result of which should be, the partial injury of the seed of the woman, and the entire destruction of her deceiver. We have already assumed that the words ad-

* "The scheme of the new covenant behoved to be such as to extend its life-giving benefits to all nations, so that none who would live according to it should upon any account, whether of country, of kindred, or of place, be impeded. And in this respect the law and life appointed by our Saviour Jesus Christ appears as a going back to the oldest system of religion, that which prevailed before the days of Moses, and according to which Abraham, the friend of God, and his ancestors lived. Therefore, if you will compare the life of Christians and the religion disseminated among all nations by Christ, with the system of those who, in the time of Abraham, obtained a good report for holiness and righteousness, you shall find them one and the same."—Eusebius, *Dem. Ev.* I. 5, *sub init.*

dressed to the serpent on this occasion, were directed against that malignant spirit by whom the brute serpent was possessed, and that the degradation inflicted upon the latter was intended merely to symbolize to the minds of Adam and Eve the spiritual degradation which their unseen destroyer had, by his assault on them, brought upon himself. In accordance with this assumption, the declaration now under notice may be regarded as intended to convey to our first parents an intimation of God's gracious designs towards them, in the utter overthrow, by One closely and peculiarly related to themselves, of the dominion which their malignant and crafty deceiver had acquired over them. In this point of view, the announcement of God to the serpent has been ever regarded as a declaration to man of a way of salvation through a Redeemer; and hence it has with great propriety been styled, *ΤΟ ΠΡΩΤΕΥΑΓΓΕΛΙΟΝ*, or *FIRST GOSPEL*. The correctness of this opinion will be best evinced by an examination of the language of the passage.

“And I will put enmity between thee and the woman, and between thy seed and her seed; He shall wound thee, as to the head (i. e. *vitally, incurably*), and thou shalt wound him, as to the heel (*partially, curably*).”*

* Gen. iii. 15. *הוא ישוך ראש*. The pronoun here agrees with *זרע*, materially, not formally, inasmuch as the *seed* spoken of is thought of as masculine. The verb, which is the same in this and the following clause, denotes originally to *gape upon* (= *שָׂאָה*, Gesen. in *verb.*), hence to *seek with a hostile intention, to assault*, Job ix. 17; and, as in the passage before us, to *succeed in that assault, to wound*. So also in Ps. cxxxix. 11, the only other passage in which this word occurs in Scripture, the meaning is, “If I say, Surely the darkness shall (*assail, wound*) *destroy me, &c.*” for as the preceding context shows, it is of the *preserving*, and not of the *punitive* omniscience of Jehovah that the psalmist is speaking. So the LXX. *καταπαρήσει*, and the Vulg. *conculcabunt*.—*ראש* in this clause, and *עקב* in the following, are placed in the accusative as denoting the part on which the action of the verb takes effect (Ewald. *Heb. Gr.* § 482, *Eng. Tr.*); both words appear to be used tropically—the former to denote the mortal, the latter the transitory and curable nature of the wound. No wound is so fatal to a serpent as one on the head, and nowhere is the bite of a serpent so innocuous to a man as on his heel.

The first question which naturally arises here relates to what is intended by *the seed of the woman*, and by *the seed of the serpent*, in this passage. These two are placed in direct antithesis to each other; and in attempting to explain the passage, this must be clearly kept in view.

With regard to the seed of the serpent, it is obvious, at first sight, that this must be a phrase indicative of *spiritual similarity and association*; for no being can be the child of Satan in any other sense than that he is imbued with the temper, or is obedient to the influence, of that malignant spirit. In this sense our Lord charges the Jews with being "of their father, the devil," whose desires they loved to fulfil. (John viii. 44.) So also Paul denounced Elymas as a "child of the devil," because of his hypocrisy and mischievous wickedness, (Acts xiii. 10;) and John expressly declares, that it is by the love and practice of sin that men become "children of the devil." (1 John iii. 8, 10.) With these statements before us, we can have no difficulty in determining who form part, at least, of "the seed of the serpent." In this appellation are obviously included all those "children of disobedience," in whose hearts the Prince of Darkness reigns; and if to these we add that host of evil spirits who fell with Satan, own his supremacy, and co-operate with wicked men in furthering his designs, we shall not come far short of an accurate estimate of those of whom the phrase in question is used in the passage before us. As confirmatory of the above remarks, we may adduce the terms applied by our Lord, and by John the Baptist, to the impenitent and hypocritical Jews, whom they denounced as "serpents, and the progeny of vipers," fitted only for "the damnation of hell." (Matt. iii. 7; xxiii. 33.)

From this interpretation of the expression, "seed of the serpent," we are led to infer, that that to which this is opposed, "the seed of the woman," must consist of that body with which Satan and his followers carry on an inces-

sant conflict,—a body composed of all who fear and love God, and reverence his Son. That this is really the case seems to be rendered highly probable, by the circumstance that in the New Testament believers are assured of realizing in their own case the triumph promised here to the seed of the woman: “And the God of peace,” says Paul, “shall crush Satan under your feet shortly.” (Rom. xvi. 20.)

Why such should be denominated the seed of the woman, will appear if we consider that, from the close connexion subsisting between Christ and his subjects, names and dignities are often predicated of the whole body of which he is the head and they are the members, which are, strictly speaking, appropriate only to him.* This is according to a very common law of language; that, namely, in virtue of which a whole is denominated from its principal part, and of which frequent instances are found in Scripture. Now, that our Saviour is appropriately denominated “the seed of the woman,” can hardly be called in question by any who admit the facts of his miraculous birth. To him and to him alone, of all partakers of human nature, is such a phrase applicable with any degree of propriety. According to the common usage of the word *seed* in Scripture, it is employed to designate the relation of a child to its father, and not to its mother. Such a departure from the ordinary phraseology of the sacred writers is of itself remarkable, and would lead us to expect that something unusual and contrary to the ordinary course of nature is here intimated; nor does there appear any mode of accounting for the use of such a phrase in the present instance, (Adam being not only alive, but by the side of his wife, when these words were uttered,) but by understanding it of the birth of one whose appearance in

* Thus, *e. g.* in 1 Cor. xii. 12, the term *Christ* is employed to denote the whole Church, including the Head, to whom alone that appellation properly belongs. A similar instance is supposed by many interpreters in Gal. iii. 16; but this is more than doubtful.

our world should be, in an altogether *peculiar* sense, a being born of a woman. The applicability of such a description to Jesus Christ, the son of Mary,—the “Word that was God and became flesh,” cannot be disputed. Of him, therefore, as the child of a virgin, and the conqueror of Satan, in that nature which he derived instrumentally from the woman, as well personally as through his body the Church, was this assurance given to our first parents by their gracious though justly-offended God.*

Between the two parties thus described, Jehovah declares that perpetual and implacable enmity shall subsist, the effect of which shall be, that the serpent shall wound the heel of the seed of the woman, and the latter shall wound the head of the serpent. The obvious meaning of this language is, that, as the head is a vital part of the body, whilst the heel is comparatively unsusceptible of external injury, and, even when injured, very slightly if at all affects the general health, so the result of this conflict would be the entire overthrow of the serpent’s power, and the establishment of that of his antagonist, notwithstanding the impediments which the former might succeed in throwing in the way of the latter. These should amount to nothing more than such as a wounded heel might occasion to a

* Many are disposed to confine the application of this prediction to the Saviour, and refuse to extend it so as to include his people; but the interpretation given in the text seems required, as well by the general representations of Scripture, regarding the identity of Christ and his Church, as by the conditions of that antithetical form in which the promise is conveyed. It is surely reasonable to infer, that if by the word *seed* a multitude be understood in the one case, a single individual should not be understood by it in the other. A view accordant with this is given by the Jerusalem Targum, and by that of Jonathan, as well as in the Rabbinical writings, in which the seed of the woman is interpreted of the Jews, who, in the time of the Messiah, should overcome Sammael, the evil Spirit. (See the places in the London Polyglott, and in Smith’s *Scip. Test.* I. 231.) Calvin also (*in loc.*) gives his suffrage for this interpretation, in which he is followed by Storr, *Opusec. Acad.* vol. ii. p. 416; Hengstenberg, *Christologie*, I. 43; Tholuck, *on Rom.* xvi. 20; Stuart, *on ditto*; Olshausen, *on ditto*, *Biblischer Comment.* Bd. III. &c.

traveller ; for a season they might retard the progress, and affect the spirits, of the conqueror ; but their influence should speedily wear off, whilst the wounds inflicted by him on his adversary should reach the very seat of empire, and smite it with incurable disaster. This mode of explaining the language here used, seems greatly preferable to the interpretation usually given ; according to which the wounding of the heel of the woman's seed is understood of the *personal* sufferings of our Lord, by which, it is affirmed, that he reflexively wounded the head of Satan, by bringing destruction upon his kingdom. Against this interpretation there arises, in the *first* place, the obvious objection that it entirely destroys the proper antithesis of the passage. It makes the speaker institute a contrast between things which are not capable of being contrasted. Contrast invariably supposes generic similarity as co-existing with certain specific differences. Hence we never can institute a contrast between a *man* and a *quality* ; in other words, between something which is a person, and something which is not a person, but a property. But this is exactly the sort of false contrast which the interpretation in question would put upon this passage. According to it, the contrast lies between the *person* of the Redeemer, and the *cause*, or *kingdom* of Satan. To admit this, however, would be to violate one of the laws of human thought and language ; and hence we must adhere to the principle, that in this verse the metaphors on both sides of the antithesis relate to the same sort of thing. If by the *heel* of Christ be meant his person, in which he endured suffering, by the *head* of Satan must also be meant his person, on which these sufferings of Christ reflexively inflicted destruction. No such fact, however, as the destruction, or even injury of Satan's *person*, through the crucifixion of our Lord, is in the most distant manner intimated in Scripture. On the contrary, we are assured, that still as much as ever he retains his malignant activity, and " goeth

about seeking whom he may devour." To what, then, can the wounding of his head refer, but to the utter overthrow of his empire in this world, and his final expulsion from the region he has invaded to that which is his appointed place, at once of triumph and of torture? But, if this be the meaning of the prediction regarding *him*, the laws of speech require that an analogous interpretation be put upon the prediction regarding the seed of the woman. It follows that by the wounding of the heel of the latter, we must understand the injury done by Satan to the cause of Christianity, in impairing the dignity and retarding the progress of its triumphs. In support of this interpretation, it may be added, *further*, that to suppose the propitiatory sufferings of Christ referred to here, is to imagine that these were of so slight and transitory a kind as to amount to nothing more, comparatively, than a slight wound upon the heel. But did not the exalted sufferer himself exclaim, "My soul is exceedingly sorrowful, even unto death?"—and was there not a moment when the agony seemed too intense even for him to endure, and the prayer, "Father, if it be possible, let this cup pass from me," was wrung from his burdened spirit? Was suffering such as this of a kind to be described as a mere wounding of his heel? or can we imagine, for an instant, that He who "made the soul of his Son a sacrifice for sin," would have referred by such a metaphor to so fearful a scene? As descriptive of the efforts of Satan in clogging the energies and retarding the triumphs of the Church, the metaphor is appropriate; but surely it cannot, without grievous impropriety, be regarded as descriptive of that dreadful and mysterious agony at which all nature stood aghast, and which poured into the soul of the Redeemer the cup of trembling and of wrath.

We have here, then, the announcement of man's deliverance from the thralldom of Satan, and the utter destruction of Satan's power by a virgin-born Redeemer. After

the humiliating interview between our first parents and their Creator, which had immediately preceded this announcement, it would, doubtless, be listened to by them with feelings of peculiar interest. It was the first ray of mercy which had broken across the gloom of their fall. It spoke to them of hope,—it told them of restoration,—it uncovered the prospect of returning felicity and purity,—and it thus touched, as with the warmth of summer, the icy impenitence which had bound up the current of their better feelings, and made them reply against God. Jehovah thus prepared them for the announcement of those temporal penalties which their transgression had brought upon them, as well as for that new course of discipline through which they were about to pass, in their journey to a better inheritance than that which they had lost. And, in the contrast which the subsequent notices regarding Adam and his wife present to the haughty and hardened pride displayed in their replies to the Divine accusations during the preceding interview, we have a specimen of that transforming influence which the message of redeeming love exerts upon the mind, in “casting down imaginations and every high thing that exalteth itself against the knowledge of God.”

On the assumption that this declaration was understood by our first parents as conveying the promise of a deliverer from the spiritual thralldom under which Satan had succeeded in bringing them, we might expect to find indications in the subsequent history of such a hope being entertained by them and their descendants. Were it expedient in the present inquiry to depart beyond the records of the sacred volume, it would be easy to show, from the traditionary records of many ancient nations, traces of the extensive prevalence of such an expectation among the earlier races of the human family.* Waiving, however,

* The well-known passages in Virgil, Tacitus, and Suetonius, will at once occur to the classical scholar; those to whom they are not familiar will find

for the present such researches, let us confine our attention to such evidences of the existence of this expectation as the Mosaic narrative supplies.

To many able scholars it has appeared that one such evidence is furnished at the very threshold of the succeeding history in the exclamation of Eve on the birth of her first-born. To this opinion I cannot help attaching a very high degree of probability. The passage in question may be rendered thus:—"And Adam knew Eve his wife; and she conceived and bare Cain, (*i. e.* gotten,) and said, I have gotten a man, even Jehovah," Gen. iv. 1. Here there appear to me three things worthy of notice. In the first

them quoted and illustrated by Dr. Redford, in the Congregational Lecture for 1837, p. 481. The traditions of the Greeks, which were more vague, may be gathered from Hesiod, *Opp. et Dies*, v. 17—180. In one of the Dialogues of Plato (*Alcibiad.* II.) there is a very singular declaration ascribed to Socrates, who, in discoursing with Alcibiades respecting the proper manner of approaching the gods, concludes by saying:—"It is necessary, then, to wait until we can learn how it behoves us to conduct ourselves towards the gods and towards men." After which the dialogue proceeds as follows:—"Alc. When, pray, shall this time come, O Socrates? and who is to be the teacher? for it seems to me that it would be most delightful to see what sort of person he is. Soc. It is he who cares for thee. But, methinks, as Homer says that Minerva took away the mist from the eyes of Diomedes, 'so that he could discern well both God and man,' it is needful that he should first take away that mist from thy spirit which now happens to be on it, and then bring forward those things whereby thou shalt know what is evil and what is good; for now I do not think thou canst. Alc. Let him take away either the mist or anything else he pleases, for I am prepared to shun nothing which may be appointed by that person, whoever he may be, if I may only become better. Soc. Nay, truly, he also has a certain wonderful regard for thee. Alc. Till that time, then, I think it will be better to defer my sacrifice," &c. *Platon. Opp.* ed. Stallbaum, Vol. V. Sect. i. pp. 359, 360. This passage is curious and interesting, as indicating a consciousness of want and ignorance on the one hand, and on the other a cleaving to the hope that a great religious teacher would some time or other appear. It is a pity the critics will not allow us to continue in the faith that these were the sentiments of Socrates; but the evidence, it must be admitted, is very strong of the spuriousness of this dialogue. Stallbaum, however, does not place it much later than the age of Alexander the Great, whose death followed that of Plato, at an interval of only twenty-five years,—an interval too brief, surely, to admit of the probability that a Pseudo-Plato would presume to palm his forgeries on the public.

place, the term אָב as applied by Eve to her babe is peculiar and singular. This word occupies the same place in the Hebrew which belongs to ἀνὴρ and *vir* in the Greek and Latin; it denotes not only the male sex, but also, along with that, those adjuncts of power and dignity which are commonly supposed to be characteristic of that sex. I believe I am correct in asserting that the passage before us is the only instance in which it is applied to a babe; the usual term for a male child in Scripture being בֶּן . Considering the circumstances of the case, there is something in this peculiarity which appears not unworthy of notice.—Secondly, it must be allowed to be somewhat remarkable that Eve should make use of the term *Jehovah* here. This is not the designation of Deity simply as such; it is the appropriate and peculiar *name* (or revealed symbol) of God as sustaining relations of reconciliation and friendship to his own people. The knowledge of this name, therefore, on the part of Eve, involves an acquaintance with the revealed character and designs of God in connexion with the work of redemption, through which alone it is that He comes into any relations of amity with guilty creatures. Hence the exclamation which she is recorded to have uttered on the birth of her child, may be fairly interpreted as meaning, “I have gotten a great one, even that Jehovah who has been revealed to us.”*—Thirdly, the significant name which Eve bestowed upon her son is worthy of notice. That name means *gotten*, and when taken in connexion with the exclamation from which it originated, it clearly indicates that the bearer of it was the object of earnest desire and expectation on the part of his parents. We can easily conceive of a multitude of other designations which it would seem vastly more natural that

* The English Version renders אֵת יְהוָה , “*from the Lord*,” as if אֵת stood for מֵאֵת , but the legitimacy of this is more than doubtful. By some אֵת is taken in the sense of *with*, i. e. *with the help of*; but of such a usage of the particle no instance has been produced.

a mother should have bestowed upon her first-born under *ordinary* circumstances; and the fact that this was the one to which in the first moment of her joy Eve gave utterance, can be attributed, I think, only to the intense desire she had to obtain the blessing which she believed to be realized in the birth of her child.

What that blessing was, these considerations will help us to determine. Let it be remembered that our first parents had already received an assurance that a great deliverer, sprung from the woman, would sometime appear to rescue them from the power of Satan; and let it be considered that along with this, there was, in all probability, an intimation conveyed to them of the mysterious character of that deliverer as Jehovah the Saviour, incarnate Deity, (for there is surely no reason to suppose that God would withhold from them that information which he freely conveyed to their descendants: there being the same necessity for conveying *accurate* information that there was for conveying information to them at all;) let these things be considered, and it will not appear very extravagant to suppose either that this formed the object of their most earnest expectations, or that, when their first-born appeared, the happy mother should have deemed that already had the great one, even Jehovah, come. It is quite impossible for us to form any adequate conception of the feelings of Adam and Eve, either in the anticipation or on the occurrence of this event. With what mingled emotions of curiosity, delight, and dread, must they have looked forward to it! Something was about to happen which had never happened before—a new being, they knew not exactly what, was to be given to their affections and their society—the pangs of the threatened sorrow were to be endured by Eve, and for aught they could tell, the blessings of the first gospel realized in the birth of a child; and, under all these circumstances, can we wonder that the enraptured mother—feeling that she had survived her agony,

and, borne along by that gush of unutterable tenderness with which she could not but survey the lovely being that she folded in her bosom—should have thought that her babe was none other than the promised seed—the expected Jehovah—at once her sovereign and her son? Instead of deeming such an interpretation of her words harsh and strained, I cannot but regard it as putting into her mouth language the most natural for one in her peculiar circumstances to employ. Expectant as she and her husband were of one in human form who was to destroy the serpent, it seems almost as if nothing short of an express revelation to the contrary could have prevented their falling into the opinion which we regard Eve's words as expressing.

The fact that that opinion was a mistake, does not detract from its importance in relation to the position it is now adduced to support. On the contrary, this rather shows how strong and lively was the expectation in the minds of our first parents of the advent of their deliverer, inasmuch as it led them to lay hold, without any authority from God, of the very first circumstance that seemed to bear any resemblance to that event.

When we come down to the times of the postdiluvian patriarchs, frequent instances occur of passages which can be interpreted satisfactorily only on the supposition that they involve a reference to the promised Saviour. Of these, the first I shall notice is the prophetic benediction pronounced by Noah on his sons Shem and Japheth:—“Blessed be Jehovah the God of Shem God shall enlarge Japheth, and he shall dwell in the tents of Shem,” Gen. ix. 26, 27. The language employed by the patriarch in blessing Shem is strongly expressive of the *religious* superiority of that branch of his descendants. This is evident, partly from the use of the term *Jehovah*, which, as already remarked, designates God, not in his general relation to the world, but in his special relation, as the revealed

object of worship and author of salvation, to his people; and partly from the declaration itself, that God, in this character, would be the God of Shem and of his descendants. Of this the patriarch was so certain, that he praises Jehovah for it as if the anticipated blessing were already enjoyed.*

In the blessing pronounced upon Japheth we recognise, in the first place, an assurance of a vast and wide-spreading progeny; and, in the second, a prediction that the religious privileges enjoyed by Shem should ultimately be imparted in a peculiar manner to Japheth. This latter I take to be the meaning of the expression, "He shall dwell in the tents of Shem."† In Scripture a *tent* or *tabernacle* is often used to denote the peculiar and most valued possession of an individual or nation. Thus, in Ps. lxxxiii. 6, "the tabernacles of Edom and the Ishmaelites" are evidently put for what constituted the chief glory and resources of that people. In like manner, the tents of Jacob and of Judah are used to designate that which was the peculiar privilege, honour, and defence, of the chosen nation, viz. their religious advantages and relation to Jehovah; comp. Numb. xxiv. 5; Isa. iv. 6; xxxiii. 20; Zech. xii. 7; Mal. ii. 12; where not only the blessings of the Theocracy, but also the enlarged blessings of the Mes-

* The thrice-learned Bochart has a remark on this verse which I think it worth while to quote:—"Cum Chamo vel Chanaani nominatim maledixisset, cum ad benedictiones ventum est, Semo non benedixit, sed Deo Semi: *Benedictus sit*, inquit, *Dominus Deus Semi*. Absit tamen ut putemus hoc illi temere excidisse; quin latet mysterium in hac personarum enallage. Reo enim in propria persona maledixerat, propter admissum scelus, quia mali fomes et scaturigo est in ipso homine. At Semi pietate delectatus Deo maluit benedicere, quia Deum noverat esse auctorem hujus boni. Nam ex nobis nihil possumus, nec cogitare quidem, sed ex Deo est ἡ ἰκανότης ἡμῶν."—*Geogr. Sac.* l. ii. c. l.

† Michaelis and Gesenius have strangely proposed to take דָּוָם as a common noun, and render "He shall dwell in tents of name," *i. e.* of fame and honour. For such a change of meaning from a proper name to a common, there is no reason whatever.

siah's reign, are alluded to under this figure. Hence, to *dwell* in the tents of any one, may be understood to signify a participation in the peculiar advantages which that one considers himself to possess. Thus, "to dwell in the tents of wickedness," is to enjoy the pleasures and favourite pursuits of the ungodly. In like manner, restoration to the privileges of their nation is promised to the Jews by the expression, "I will yet make thee to dwell in tabernacles as in the day of the solemn feast," *i. e.* as Jerome paraphrases it, "As at that time I delivered thee out of Egypt, and thou didst dwell in tabernacles hastening to go to the Holy Land and to the place of the temple; so, also, now will I bring thee out of tribulation, and straits, and impending captivity, if thou wilt do what I have enjoined."* In accordance with this the extension of spiritual blessings to the Gentiles is symbolized by such language as the following: "Enlarge the plan of thy tent, and do thou stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."† With both the sentiment and the language of this verse accords the interpretation above proposed of the words of Noah concerning Japheth. The peculiar distinction and privilege of Shem was that Jehovah was to be his God. In this, however, Japheth was ultimately to share; he was to "dwell in the tents of Shem;" he was to be a partaker of those inestimable religious advantages by which the family of his younger brother was to be peculiarly favoured. In point of fact, this has been the case. The family of Shem has been that from which religious blessing has flowed to all the nations of the earth, and especially to the descendants of Japheth.

* Hieronymi *Comment. in Hos.* xii. 10, *apud Rosenmülleri Scholia.*

† *Isa.* liv. 2, 3.

For many ages these two races were widely separated, by nothing so much as by religious differences, but on the advent of the promised Deliverer this separation came to an end; the sons of the wanderer have obtained "inheritance among them that were sanctified;" the "middle wall of partition" has been broken down, and He who is our peace hath made both one.

This opinion, which is that espoused by the Chaldee Paraphrast, by Augustine, Jerome, and Chrysostom, as well as by Calvin, Bochart, Horsley, Sherlock, Hengstenberg, Tuch, and several other modern interpreters, is favoured by the consideration that to explain Japheth's dwelling in the tents of Shem, of the conquests which the descendants of the former should achieve over those of the latter, would be to make Noah announce both blessing and cursing upon Shem in the same breath. The curse upon Ham was the subjugation of his posterity to Shem and Japheth; but if the posterity of Shem was also to be overcome by Japheth, then on him also would light a portion of that disaster, than which to men of their habits of thinking there could be few greater. It forms no part, however, of Noah's object to damp the hopes of Shem; on the contrary, the whole narrative impresses us with the conviction that upon him the largest and the fullest blessing came—an impression which at once forbids the idea that his father would, to gratify Japheth, announce a fact that could not but grieve and mortify his more favoured brother.

The grand truth thus indirectly intimated to the sons of Noah, that the promised deliverer was to come in the line of the descendants of Shem, was more fully announced by God himself to the most highly favoured member of that family, Abraham. On three different occasions the assurance was given to that patriarch that through his seed a blessing was to come on all the nations of the earth: "And all races of the earth shall be blessed in thee (Gen. xii. 3,

and xviii. 18); and in thy seed shall all nations of the earth bless themselves" (Gen. xxii. 18).* Assuming the accuracy of this translation, there are two questions respecting the purport of the promise to which we must advert. In the first place, does the blessing here spoken of refer to the enjoyment of temporal or of spiritual advantages? In reply, I would say, that it refers to both, but to the former only as included in and flowing from the latter. That it relates primarily or exclusively to temporal blessings, as some affirm, appears inadmissible, on the following grounds: 1st. All the blessings enjoyed by, or promised to, the patriarchs, were connected with the maintenance of the true religion, and were dependent upon their continuing to love and serve Jehovah as he had revealed himself to them (see Gen. xvii. 1; xviii. 17—19; xxii. 16—18; xxvi. 5). This being the case, they could not suppose that either they or their posterity could bless the nations in any other way than by extending to them the knowledge of those religious truths by which alone they themselves were blessed.†

* *Bless themselves.* הִתְבָּרַךְוּ. The Hithpael of בָּרַךְ with בְּ always signifies to *bless one's self*. There is no ground, however, for the explanation proposed here by Le Clerc, Jurieu, Gesenius, &c., viz., "All nations shall invoke upon themselves the blessing of thy seed." In the other passages where this formula occurs (Ps. lxxii. 16; Is. lxxv. 16; Jer. iv. 2) the preposition marks the person *from* whom the parties bless (or seek blessing for) themselves. We should therefore infer, that here the phrase signifies, "From thy seed shall all nations seek for themselves blessing;" *i. e.* they shall seek to obtain for themselves a share in the blessings that shall come on thy seed. This exegesis, as Tuch remarks, alone is in keeping with the context, "which speaks of blessings that were to spread from Abraham over all the peoples of the earth. It is only," he adds, "as the Patriarch comes forth in his whole importance as the head of a great, a blessed, and a God-fearing, and thereby a prosperous people, as the founder of temporal and eternal welfare through piety and obedience, only thus that the thoughts standing in the words appear; and one feels at once how vapid the whole would be were nothing meant but that he should serve to the nations for a formula of benediction, because he had kept God's commandments." *Commentar, z. d. s.* See also Jahn, *Append. Hermeneutica*, Fasc. II. *Vaticinia de Messia*, p. 199, sq.

† See this copiously illustrated by Jahn, *Appendix Hermeneutica*, Fasc. II. p. 102.

2ndly. How could Abraham expect that all the nations of the earth could be blessed in his seed, only or chiefly in a temporal point of view, when he had been already assured that over many of them his posterity were to achieve conquest, and by reducing them to bondage, to confer upon them the very opposite of worldly advantage? 3rdly. Abraham would at once understand how, in a spiritual point of view, he had the means of blessing the world, inasmuch as he possessed the knowledge of those truths which all needed, and without which none could be happy; but in what sense, or by what means, he or his family might be the communicants of direct outward advantages to the race, he would be utterly unable to perceive; the thing itself would have been physically impossible without a miracle, and therefore we may conclude was as little expected by Abraham as it appears to have been promised by God.

The other question which may be raised upon this promise to Abraham, respects the degree of knowledge which he may be supposed to have possessed as to the particular manner in which it was to be fulfilled. His general conviction that it was by the dispersion of religious knowledge through the world that his seed was to become a blessing to all nations, did not necessarily involve an acquaintance with the fact that it was by the descent from him of the Messiah that this was to be accomplished. That Abraham, however, was ignorant of this fact, cannot, I apprehend, be without the greatest improbability supposed. In the *first* place, the very religion which his descendants were to diffuse, rested upon this as its foundation. It was in the promised Saviour that Abraham himself was blessed; it was in him that he knew that his posterity could alone be blessed, and hence he could not form any idea of their becoming the means of blessing others without conveying to them the knowledge of this Saviour. We may, therefore, legitimately infer that he had an intelligent

perception of the manner in which this promise was to be fulfilled. 2ndly. Our Lord himself expressly states, that "Abraham saw his day afar off, and was glad."* Whatever meaning, in other respects, we attach to this declaration, we must regard it as affirming Abraham's acquaintance with the leading truths concerning Christ. But if he was acquainted with these, then must he have known in what way it was that blessing was to flow through him to all nations of the earth. 3rdly. The Apostle Peter intimates that the promise to Abraham took effect in "the sending of Jesus Christ to bless men by turning them away from their iniquities."† But if this be the purport of the promise, can we suppose that God, who had entered into a relation of the most gracious intimacy with Abraham (comp. Gen. xviii. 17), would conceal from the patriarch this glorious truth? 4thly. The Apostle Paul expressly states that the faith which Abraham exercised in this promise was the faith of the gospel—saving faith (Rom. iv.). The same thing is affirmed by him, if possible, still more clearly in writing to the Galatians (ch. iii. 8—16), where we are told that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham: In thee shall all nations be blessed;" and again, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Whatever difficulties may attach to the strict verbal interpretation of this latter quotation, there can be no mistaking its general purport, viz. that the promise to Abraham respected not his posterity as a whole, but that illustrious individual among them, for whose sake they had been chosen and blessed of God, and by whom alone real blessings could be conveyed to the guilty race of man. This, the Apostle tells us, was the form in which "the gospel" was announced

* John viii. 56.

† Acts iii. 25, 26.

to Abraham. But in what way could this be an announcement of the *gospel* to Abraham, save as he was given to understand that from him was to descend, according to the flesh, the great Deliverer who had been promised to the race after the Fall, and upon whom the hopes of all the people of God had from that time forward been placed?

In this promise made to Abraham, then, we must recognise another of those gracious announcements of the coming Redeemer, with which the faith and hopes of the saints in these early times were refreshed and strengthened.

With what degree of frequency these announcements were given, we have no means of precisely ascertaining. In so far as they are recorded, however, it is worthy of notice that a firm and emphatic repetition of the truth they contained, seems to have accompanied each of those successive stages by which the human ancestry of our Lord was gradually contracted, until it became concentrated in a particular tribe and family. In this matter, no regard seems to have been paid to the rights of primogeniture—on other occasions so sacredly observed; on the contrary, these appear to have been almost systematically set aside, as if to impress upon the minds of those concerned, the great truth, that the whole arrangement was a matter of pure sovereignty on the part of the Almighty—that it was “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Thus Shem was a younger son, so was Abraham, so was Isaac, as respected Ishmael, so was Jacob, so was Judah, and so, at a later period, was David. Now, as the privileges which these favoured individuals were chosen to enjoy had respect to the advent of Messiah, there was a propriety in their receiving peculiar assurance of their own relation to that event. Hence we find, that to each of them an especial announcement of the descent from him of the promised Redeemer was vouchsafed.

Of these inaugural revelations, if I may be allowed the expression, we have already considered those appertaining

to Shem and Abraham. Those enjoyed by Isaac and Jacob it is unnecessary particularly to examine, as they are little more than confirmatory repetitions to them of the promise which God gave to Abraham. In both these cases the departure, from hereditary prescription was as small as possible, and, perhaps, this rendered it the less necessary to introduce any new element into the family blessing. But when a selection came to be made among the twelve sons of Jacob, and the lot fell upon the fourth in order of descent; as a greater departure was, in this case, made from the rule of primogeniture, so was it signalized by a fuller and more minute announcement of the honour that was in store for him.

As in the case of Shem, the fame of Judah was announced in the form of a paternal benediction. Surrounded by his children, the fates of whose descendants he in turn foretold, the aged and expiring patriarch thus celebrated the fortunes of his most favoured son :—

Thou Judah! (i. e. *praise*) thee shall thy brethren praise ;
 Thy hand (shall be) upon the neck of thy foes ;
 To thee shall the sons of thy father do homage.
 A lion's whelp is Judah ;
 From the prey, my son, thou shalt go up.
 He shall lie down as a lion,
 And as a lioness—who shall rouse him ?
 A sceptre (empire) shall not depart from Judah ;
 Nor a ruler (lawgiver) from between his feet.
 Until Shiloh (i. e. peace, or the peaceful one) shall come,
 And Him shall the nations obey.
 To the vine he shall bind his ass ;
 To the vine-shoot the foal of his she-ass.
 He shall wash his garments in wine,
 And his robe in the blood of grapes.
 His eyes he shall darken with wine,
 And whiten his teeth with milk.*

* Gen. xlix. 8—12. Ver. 8. *Thy hand, &c.* i. e. over all thine enemies thou shalt be victorious.—*To thee shall the sons, &c.*—The same language is used $\frac{1}{2}$ ch. xxvii. 29, by Isaac in blessing his son Jacob, and as there it is obviously intended to intimate the possession by Jacob of the birthright, it is

This exquisite fragment of one of the most perfect poems of its kind which the records of antiquity have preserved

probable that the same is intended here by its application to Judah. The figures in ver. 9 indicate the warlike character and power of the tribe of Judah. There is a gradation and rise in the comparison; first, it is compared to a lion's whelp, then to a full-grown lion, then to a lioness, which exceeds all in fierceness when roused.—Ver. 10. שִׁבְטָא, a *rod* or *sceptre*, the emblem of supreme authority. The older versions drop the metaphor, and give the rendering of *power*, or *empire*, or *ruler*. מוֹדֵק, a *legislator*, a *decider*, a *judge*, a *ruler*. As parallel to שִׁבְטָא, the last is the preferable signification.—מִבֵּין רַגְלָיו, from *between his feet*. Many interpreters understand this as a *euphemismus generationis*, but to this the idiom of the language is repugnant. A better interpretation is that proposed by Ernesti (*Opusc. Phil. et Crit.* pp. 173, sq.), and which is followed by Hengstenberg (*Christol.* I. s. 70), viz. that this phrase is equivalent to the simple מִיְמֵנו. Ernesti compares such phrases as τούτων ἐκ παδῶν ἡμεν, *ex hic aberamus*, Xenoph. *Cyrop.* v. pp. 52. 16. ed. Steph. (V. iv. 34, ed. Schmeider); *Servus Dejotari a pedibus legatorum*, h. e. a legatis, *abductus*. Cic. *pro Dejot.* c. 1; and οἱ πόδες τῶν θαψάντων, *ii qui sepelivere*, &c. Acts v. 9. Herder borrows an illustration of the phrase from the ancient Greek and Persian monuments, where, between the feet of a person seated on a throne, a long staff of rule is placed. But there is no evidence that such a representation existed among the Jews; and, besides, the theme here is not the existence of *royalty* in the tribe of Judah, but the *supremacy* of that tribe over the others. Perhaps the best way is to take רַגְלָיו here, as in Jer. xii. 5, as the plural of רַגְלִי, and translate, “Nor from his footmen a ruler,” or “one bearing rule.” So Seiler, Ewald, and Tuch.—עַד כִּי, the object of these particles is not to convey the idea that supremacy should continue to the tribe of Judah up to the time of the Shiloh's appearing, and then pass away, but simply that up to that time it should not pass away. The idea is, that Judah should keep the supremacy till the time when the sceptre should be put into the Shiloh's hands. So the same particles are used, ch. xxviii. 15, comp. also Matt. v. 18.—שָׁלוֹה. No opinion seems so probable as that which regards this as a proper name of the Messiah—the peace-bringer, from שָׁלוֹה, *quievit*. The form of the word determines it to be a proper name; שָׁלוֹה was originally שָׁלוּו, as is evident from 1 Kings ii. 2, 9; xii. 15. But “it is only in proper names that *ōn* is shortened to *ō*,” as Ewald affirms (*Heb. Gr.* § 341; comp. Gesenius, § 83, n. 15). Shiloh, therefore, is either the name of a *place*, or of a *person*. Those who adopt the former here translate thus:—“until he (or they) shall come to Shiloh,” or, “so long as they shall come to (assemble at) Shiloh.” That the words *may* be so translated must be admitted; but nothing can be more evident than that such a translation brings out a meaning alike feeble and improbable. At the time these words were uttered, the Shiloh of the later books (Jos. xviii. 1, 8, 10; Jud. xviii. 31) probably had no existence, certainly had no *religious* pre-eminence over other places; so that Jacob's announcement would be utterly meaningless to his sons. Besides, as Israel came to

to us, has ever been regarded by a large majority of interpreters, both Jewish and Christian, as containing an explicit description of the Messiah. Commencing with a general announcement of the estimation in which the tribe of Judah should be held by the others, and of the power and authority which that tribe should possess, the patriarch passes on to declare that of that supremacy there should be no end, until one to whom was appropriate the appellation of Shiloh, or the peace-bringer, should come, into whose hands it would then pass, and whose sway not only Judah and his brethren, but all mankind, should ultimately acknowledge. Of whom else than of Him who is in another part of Scripture spoken of as "the desire of all nations" can such language be used?*

When we look at the course of subsequent events, we find this prediction literally fulfilled. The tribe of Judah retained its pre-eminence among the other tribes to the last. In the journeying of the Israelites through the wil-

Shiloh *as soon* as they had subdued Canaan, and ceased to assemble there when the ark of the covenant was placed elsewhere, Judah's supremacy would on either translation have been very short-lived, and not worthy of being so grandly predicted; to say nothing of the fact that it was not till *after* the people had ceased to go to Shiloh that the supremacy of Judah became manifest. The twofold contrast here between Judah as a tribe and the Shiloh, is worthy of notice. Both were to rule; but the rule of the former was to be limited, that of the latter was to be universal. Both, also, were to subdue their enemies; but the one was to conquer as a lion, by force of arms, the other as the peace-bringer, by that very peace which he brought.—The concluding verses describe, in highly poetical terms, the peace and plenty of the Messiah's reign.

* The ancient Jewish Church is unanimous in referring this prediction to the Messiah. The Targum of Onkelos, the Jerusalem Targum, and that of Jonathan, agree in interpreting Shiloh of "the King Messiah, whose is the kingdom," "*Sanhedrin*, fol. xcvi. 2: What is the name of the Messiah? Those of the school of R. Shila say, He is called Shiloh, as it is said, *until*, &c. *Rasche*: That is the King Messiah, whose is the kingdom; as, also, Onkelos explains it. *Bechai*, fol. lix. 2: In this blessing two anointed ones are intended, the King David and the King Messiah; and hence these words treat of the Messiah, the last Goel or Redeemer." Ap. Schöttgen, s. 269
—270.

derness this tribe took the precedence; under the theocracy, in the promised land, the only metropolis both civil and religious recognised by Jehovah, the great sovereign of Israel, was Jerusalem, the chief city of Judah;* and after the return from Babylon, this tribe gave name to the whole inhabitants of the ancient Canaan, and, even under the dominion of the Romans, retained a certain authority.† But on the appearance of Christ, this outward and limited supremacy passed into a spiritual and universal reign. “The Prince of Peace” had then ascended the throne of David, and established that government of which there shall be no end. “The Lion of the tribe of Judah, the Root of David,” had appeared to vindicate for himself the right of opening the mystic book of prophecy, and by his death to redeem to God a multitude out of every kindred, and tongue, and people, and nation, who as kings and priests unto God were to reign on the earth.

Before leaving the patriarchal age, it will be proper to notice those passages in the book of Job which bear upon the present object of investigation. That patriarch’s joyful and confident hope of a bodily resurrection, as expressed ch. xix. 25—27, we have already had occasion to consider; and I refer to it at present simply for the purpose of remarking, that in that hope there was of necessity involved a knowledge and expectation of the second coming of the Messiah in human flesh. There is nothing, indeed, in Job’s words which directly expresses such a confidence on

* A reviewer (*United Secession Magazine, for Nov. 1841*) has charged me with a “blunder,” in calling Jerusalem “the chief city of Judah,” and asserts that it belonged to Benjamin. I am not sure, however, that the blunder is not with him rather than with me. The Jerusalem taken from the Jebusites belonged partly to Judah and partly to Benjamin (comp. Josh. xv. 8, 63, and xviii. 28); the Jerusalem of the Theocracy appears to have been wholly Judah’s, being rescued from the Jebusites by David, who occupied it as his own city; and in the period after the exile, it was, undoubtedly, the metropolis of Judah.

† Hengstenberg, *Christologie*, I. 74.

his part. The Vindicator whom he expected to appear on his behalf, is not so described as to identify him with the promised Saviour. But, if we admit that there is in the language used on this occasion by the patriarch a sufficient evidence of his belief in the resurrection, we can hardly refuse to admit that he must also have possessed an equally distinct belief in the existence and future manifestation of Him who is himself "the Resurrection and the Life," and at whose voice it is that "they which are in their graves are to come forth."

It would be preposterous to doubt that the terms of the first gospel, as well as the facts of the Fall, would occupy a very prominent place in the traditionary theology of the patriarchal ages; more especially amongst such tribes and families as still adhered to the worship of the one true God. This should lead us to admit with less hesitation the fact of allusions to these in the notices we have of the life, manners, and opinions of the patriarchs and their associates, even when these are comparatively obscure, or of a very incidental kind. One such allusion, at least, may be with a considerable degree of confidence referred to, as occurring in Job xxvi. 13. In the common version, this passage is rendered thus:—"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." Now, it naturally strikes one as somewhat strange that the formation of a mere reptile, however dangerous, should be adduced in such a connexion as an evidence of the Divine power and majesty, which is the theme of the speaker in this chapter. When one reads the glowing and elevated language of the preceding verses, one cannot help feeling as if there was a complete departure, not only from the proper dignity and majesty of the theme, but even from the ordinary rules of good writing, in so sudden and unbroken a descent from allusions the most elevated to one of so very common-place, and even disagreeable a character. What connexion, it may be asked, is

there between the garnishing of the heavens and the formation of the serpent? or what additional evidence of the glory of the Creator—of Him “at whose reproof the pillars of heaven tremble and are astonished, and who divideth the sea by his power,” as the speaker has just declared—is afforded by this sudden transition to one of the least striking, least lovely, and least useful of his works? The difficulty here all the critics have felt, and various conjectures have been resorted to for the sake of removing it. The most popular is that adopted by Rosenmüller, Hirzel, and others, who suppose that Job refers to the constellation Draco. I am not convinced that Job was altogether so much of an astronomer as some of his commentators would make him; but, waiving this, I would observe on this interpretation, that I cannot perceive that it very much removes the difficulty. The question still arises, Why refer to the constellation Draco, and not to others, which must, to one in the latitude of Job’s residence, have presented a greatly more imposing aspect? And besides, is there not still, upon this hypothesis, an evident *sinking* in the sentiment, entirely out of keeping with the elevated and sustained poetry of the context? What good writer, for instance, in an eulogium upon an architect, would say, “He conceived and framed this mighty edifice; he also made the windows and doors?” We should feel at once, in such a case, the incongruity and needlessness of the addition in the latter clause, and condemn the writer for something worse than bad taste. On what principle, then, can we admit an interpretation which would fix upon the inspired author of this book exactly such an error, and expose him to exactly such a charge?

It is further to be observed on this verse, that the word rendered “*formed*” appears with this signification in this solitary instance in Scripture; and that its ordinary meaning is not only different from, but directly opposed to, that which it is here made to bear. The original meaning of

the verb פָּרַח is *he perforated*; hence, in Piel, *he opened by wounding, he wounded, subverted, destroyed* (Ez. xxviii. 9; Is. xxiii. 9, &c.); ideas as far removed from that of *creating* or *forming* as can be well conceived. The rendering of our translators, therefore, in this case, must be regarded as entirely unauthorized, and, consequently, for their "formed" we must substitute "wounded," or "destroyed," as the proper rendering of the verb. When this is done the meaning of the passage becomes no longer obscure; it contains a reference to that which, in the estimation of the patriarchs, would doubtless be regarded as one of the greatest and most memorable instances of the Divine majesty—the overthrow of that malignant and crooked spirit by whose designs man had been betrayed into sin.

The correctness of this view will be still further apparent, when we compare the following literal version of this and the preceding verse with the language of some of the Jewish prophets in reference, apparently, to this very subject:—

"By his power he raiseth the sea,
And by his wisdom he hath destroyed Rahab.
By his Spirit he hath garnished the heavens,
And his hand hath wounded the crooked serpent."*

* Ewald renders thus—"Bright makes his breath the heavens; His hand pierced the fleeing Dragon," and understands the passage of the clearing of the heavens by a wind from clouds and tempests. Heiligstedt takes the same view, with the additional information, that the Dragon here is the same as Leviathan, and that both denote the constellation Draco, which "all antiquity believed to obscure the sun and moon." All this is mere gratuitous assertion; and the whole exegesis is eminently rationalistic—bald and baseless, sceptical without reason, and credulous without evidence. Grotius suggested this astronomical interpretation; but he had too much sense to adopt it: "Posset hoc ad Draconem, qui inter Arctos est, referri, *si tam veteres essent ii quibus nunc utimur ἀσσερισμοί.*" There is a vast deal in this "*si*;" modern rationalism finds it inconvenient to limit its range by such conditions.

Compare this with Ps. lxxxix. 9, 10:—

“Thou rulest over the pride of the sea :
When its waves rise, thou stillest them.
Thou didst crush Rahab like one wounded ;
Thou hast scattered by thy hand of might thy foes.”

Compare, also, Is. xxvii. 1 :—

“In that day [i. e. *under the Messiah's reign*, comp. xxvi.
1 ; xxv. 9, 6—7] shall Jehovah punish
With his sword,—the heavy, the great, the strong [sword,]
Leviathan, that crooked serpent,
Even Leviathan, that tortuous serpent ;
And he shall kill the dragon which is in the sea.”

And li. 9 :—

“Awake, awake, put on strength, O arm of Jehovah !
Awake, as in the days of old, in the generations of the past !
Art thou not He that did cut Rahab ?
That did wound the dragon ?”

All these passages, apparently, refer to the same momentous event ; and there is none in the previous history on which we can fix so probably as that great display of the Divine power which was announced to Adam immediately after his fall, and for the consummation of which he and his descendants were taught to look forward to the great day when the promised Deliverer should appear. It is true that Rahab (the strong or proud one) often occurs as a poetical appellation of Egypt in the sacred volume ; and there are some of the passages above cited in which we might, without any great violence, suppose a reference made to the triumph of Jehovah over the power of that ancient enemy of his people ; but, as there are others in which no such reference can be supposed, and as the phraseology would lead us to conclude that they all refer to one and the same great exhibition of Divine power in “the days of old,” it seems preferable, on several accounts, to

understand the whole as referring to that impressive and ever memorable instance of the Divine majesty and mercy, when he came forth to cast down that proud and strong one, elsewhere called "the old serpent," who had so fearfully triumphed over the weakness of humanity, but over whom, under the auspices of the woman's seed, man was ere long to achieve a complete and perpetual victory.* If this interpretation be correct, we may justly regard the passage we have been considering as a striking evidence of the hope and comfort which the first promise of a Saviour afforded to the pious in the early ages of the world. In the lips of Job such a mode of magnifying Jehovah may be viewed as expressing much the same feelings as Dr. Watts has embodied in the following verses intended for the use of Christians:—

"Terrible God, that reign'st on high,
How awful is thy thund'ring hand!
Thy fiery bolts, how fierce they fly!
Nor can all earth or hell withstand.

This the old rebel angels knew,
And Satan fell beneath thy frown:
Thine arrows struck the traitor through,
And weighty vengeance sunk him down."

B. II. Hy. 22.

A passage indicating, with still greater minuteness and precision, the knowledge possessed by Job and his friends regarding the way of a sinner's acceptance with God, occurs in ch. xxxiii. 23—28. "The main purport of this chapter," says Professor Hirzel, whose general opposition to evangelical doctrine renders his opinion in such a case

* The older versions greatly favour the interpretation contended for in the text. The LXX. gives the passage thus:—*προστάγματι δὲ ἐθανάτωσε δράκοντα ἀποστάτην*, *By an edict he slew the apostate dragon*. The Syr. and Arab. of the Polyglott give the meaning of "And his hand killed the serpent which fled;" and the Chald. Targ. that of "His hand devoured, or destroyed, Leviathan, which may be likened to the biting serpent." Walton renders the verb here by *creavit*; but he has evidently confounded ברע with ברא.

more worthy of attention, "is directed to show that afflictions are often in the hand of God means of discipline, by which the individual is led to a sense of his guilt, and delivered from the corruption of sin, in order that Job might view his trials in this light, and learn to use them for his salvation."* For this purpose Elihu tells Job (ver. 14) that there are two ways in which chiefly God seeks to deter men from sin, and keep their souls from perishing: the one is by warning visions, the other by painful afflictions (ver. 15—19). To these, however, he does not ascribe any saving virtue of themselves; nor does he suppose that they will do more than lead the individual into a state in which, cured of his pride and self-confidence, he shall be disposed to avail himself of suitable means for securing the Divine favour. What these are he thus announces:—

"Since there is on his behalf a commissioned Intercessor,
 One of a thousand, to announce to man his uprightness,
 And He [God] is propitious towards him [man], and hath said,
 Redeem from going down to destruction;
 I have found a ransom [expiation]:
 His flesh shall become fresher than a child's,
 And he shall return to the days of his youth.
 He shall pray to God, and He shall be gracious to him;
 He shall behold His face with exultation;
 And to man shall he render his righteousness.
 Then shall he sing to men, and say,—
 I have sinned, and perverted the right;
 But it has not been recompensed to me:
 He hath redeemed my soul from passing into destruction,
 And my life shall see light."†

* Hiob. erklärt von Ludwig Hirzel, s. 201, 8vo. Leipz. 1839.

† Ver. 23. אֲנִי implies here not *possible* but *actual* condition; as in many other places, it is a particle of affirmation. Comp. ch. xiv. 5; xvii. 2 ("since there is not duplicity with me, mine eyes can endure their provocation"), 13; Prov. iii. 34, &c.—עליו, *super eum, pro eo*. Comp. Dan. xii. 1—מלאך מליץ. I take the former of these words in its proper sense, of *one who is sent or commissioned*; and (according to a very common idiom of the language) as qualifying מליץ. The latter signifies an *interpreter* (Gen. xlii. 23), an *ambassador*

Now, supposing Elihu to have possessed a knowledge of the great doctrine of propitiatory acceptance with God,

(2 Chron. xxxii. 31), and an *intercessor or mediator* (Isa. xliii. 27); the last appears the preferable meaning here, as the case is not one in which the offices of interpreter or ambassador are so much required as those of an intercessor. Rationalist and Papist interpreters concur in finding here an interceding angel; but for this there is no ground.—*One of a thousand*, “i.e. a sort of person very rarely to be met with, and in this sense, perhaps, אֵל א. wonder, Isa. ix. 5.” Lee, *in loc.* Compare ch. ix. 3; Eccles. vii. 28. The rendering “one of the thousands,” which is followed by Hirzel, is inadmissible on several grounds, אֵל being in the singular and inarticulated, and the allusion thereby introduced being foreign to this part of the sacred writings. —וַיִּשָׂא, that whereby man might stand as just before God.

Ver. 24. I follow Rosenmüller, Ewald, &c., in regarding this verse as part of the protasis, and in finding the apodosis in ver. 25. In accordance with this, I have rendered the verbs in the past tense; which, indeed, the converse Vau prefixed to them renders grammatically necessary.—שָׂדָה, from the verb שָׂדָה: *he destroyed*, means primarily *perdition* or *destruction*; and so it is used Ps. lv. 24, where the LXX. render by διαφθορά, in Job xvii. 14, &c. The rendering in the common version, *pit*, gives what is obviously a secondary and derivative meaning of the word (*fovea*, qu. *locus v. instrumentum perditionis*), —כֶּסֶף, the word commonly used in the Old Testament in the sense in which λύτρον is used in the New, to denote a *redemption-price*, that which affords an equivalent to the divine law for the liberation of the transgressor. Comp. Ex. xxi. 30; Job xxxvi. 18; Ps. xlix. 7, &c.

Ver. 26. *He shall behold*, &c. The verb here וַיִּרְא may be either the imp. of Kal or of Hiphil. In the former case the subject is the man—“he shall see or behold;” in the latter it is God—“he shall cause him to see, &c.” Perhaps the latter is preferable; though elsewhere the phrase is always used as indicative of man’s finding favour with the Almighty.—*And to man*, &c. I have followed here the rendering given by all the interpreters to the verb וַיִּשָׂא, though I have some doubts of its accuracy. According to it the verb is the fut. in Hiph. of יָשַׁב, *redire*, Hiph. *redire facere, reddere*. Is it not, rather, the pret. in Kal of יָשַׁב, *sedere, permanere*? and ought not the passage to be translated: “And to man shall his righteousness abide, or be established?” In this case we give the *Vau convers.* its proper force; in the other not; besides getting what seems to me a better meaning. If any object that the points forbid this rendering, all I can say is, it is easy to alter them, for surely what was fixed at first very much by conjecture, may be changed afterwards for any sufficient reason. The exegesis of the clause by Grotius is excellent, “*Emendatum eum eo loco habebit quasi nunquam peccasset. Idem jus sanati quod forti.*”

Ver. 27. וַיִּשָׂא is by all the critics of note rendered as part of the verb שָׂוָה, *cantare*, which is much better in every way than the common version.—*It hath not been recompensed*, &c. Litt. *And it was not equalised to me*. The ren-

it is impossible to conceive of a more natural and appropriate occasion for introducing it than is afforded by the train of his previous observations. After reminding Job that afflictions were designed by God to be useful in awakening in man a sense of guilt, what more natural than that he should proceed to remind his friend that the advantage of such an awakening arose from the circumstance that there was a way of acceptance with God provided for the penitent, through the meritorious intercession of one whom God himself had commissioned for that purpose? If, on the other hand, this interpretation be rejected, I know not how to evoke any consistent or intelligible meaning out of the words. If the whole intend nothing more than that, if a sick man, rendered conscious of his guilt, pray to God to remove his sickness, there is a probability of his being cured, it would appear to me as if a very simple matter were expressed with a very unnecessary degree of grandiloquence and verbosity; nor upon this hypothesis can I form any conception of what Elihu referred to when he spoke of the necessity of a commissioned intercessor, one of a thousand, to declare to man his uprightness, or of God's being rendered propitious towards the man because he himself had found an expiation, or of the song of thanksgiving which he puts into the mouth of the individual whose righteousness had been established. Language such as that just referred to, so strongly savours of evangelical sentiment, that I wonder how any enlightened and pious interpreter can hesitate to understand it of the great doctrine of salvation by an atonement. It is in vain to say that this doctrine

dering in the Com. Vers. is taken from a secondary meaning of the verb, that which is not *equalised* to us being not *adapted*, and consequently not *profitable* to us.

Ver. 28. Our translators have followed the Masoretic K'ri in reading נַשְׁמָתוֹ and דְּוִיָּו *his soul, his life*; but the reading in the received text is every way preferable.

was unknown in the days of Job, for not only is this a mere begging of the question, but it is directly opposed to all the evidence which we possess upon the subject, and of which we have already considered the leading points.—The only objection of any weight to this interpretation has been drawn from the declaration in ver. 25: “His flesh shall become fresher than a child’s; he shall return to the days of his youth;” which has been urged as an evidence that it is of the cure of mere bodily ailments that Elihu is speaking in this passage. There is some plausibility, it must be confessed, in this; but a very few remarks will serve, I hope, to show that there is nothing more. It must be admitted, on all hands, that the words in question are highly figurative, whatever we suppose to be their reference, whether to the body or to the soul. If understood of the body, the words contain an *hyperbole*; if understood of the soul, they contain a *metaphor*; and between these two figures our choice lies in interpreting the passage. Now, in the *first* place, I need hardly say, that a metaphor, in all grave and serious writings, is a much more becoming and suitable figure than an hyperbole; and, on this account, the presumption is greatly in favour of the supposition that we have an instance of the former in the passage before us. To every reader of taste it must, I think, be at once apparent how much more of dignity and interest it gives to the passage to understand it of a spiritual renovation than of a mere bodily cure.—But, in the *second* place, this presumption rises to moral certainty when we find indubitable instances in Scripture in which the same or similar phraseology is employed to denote the renewal in the soul of divine and spiritual life. Thus, in Ps. ciii. 3, we read, “Who forgiveth all thine iniquities, who healeth all thy diseases;” and again in ver. 5, “Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle’s;” and in Is. xl. 31, “They that wait upon the Lord, shall renew their

strength," &c. These passages have ever been understood as implying spiritual renovation ; and if this be the proper meaning of the figurative language employed in them, it is difficult to see why the same interpretation should not be allowable and necessary in the passage we are considering. I conclude, therefore, that the words of Elihu are to be understood as announcing the great and glorious moral change produced upon the man who avails himself of the gracious provision of an intercessor through whom he may have access unto God ; and with this the whole passage in letter and in spirit agrees.

I know not why there should be any unwillingness on the part of those who believe the gospel to admit that in this passage we have an utterance of the common faith in the doctrine of salvation by an atonement, professed by the worshippers of the true God in that early age. That there had been a revelation of that doctrine, the passages already considered clearly show, as well as that it formed the subject of faith, and hope, and joy, to the pious contemporaries of Job, in the family of Abraham. Why should we not gladly hail the intelligence, that beyond that family there were some, perhaps many, who were "partakers of like precious faith," and sharers of the same blessed results from the truths which they believed ? To an opinion so pleasing, and at the same time so probable, it seems to me we should be justified in clinging, even were the meaning of the passages adduced less obvious than it is ; but when as a mere matter of exegesis the evangelical interpretation of these passages is so obviously the only one which the words will bear, it is to be feared that it is some lurking prejudice alone which can make any hesitate cheerfully to acknowledge them as evidence of the extent and clearness with which the truths of the "first gospel" were known and believed in the patriarchal age.

The transition from this age to that which followed, the levitical, is made through Moses, who in certain respects

stands connected with both. By birth and education he belonged to the former, while to the latter he stands in the relation of founder and legislator. From this latter circumstance he was brought into a peculiar relationship to the Messiah ; for, as the economy which he established among the Israelites was designed, as we shall see more fully afterwards, to typify the kingdom of the Messiah, the office with which Moses was invested became typical of that which the great founder and legislator of the church sustains. Hence Moses was commissioned to announce the advent of Christ in a peculiar and much more definite form than had previously been employed. "The Lord thy God," said he to the Israelites, in his valedictory address to them before his death, "will raise up a prophet from the midst of thee like unto me ; unto him shall ye hearken " (Deut. xviii. 15). The truth thus communicated to the people of Israel had been long before announced to Moses himself, when he appeared on Mount Sinai as the mediator between them and Jehovah (compare Exod. xx. 19 ; Deut. v. 27, and xviii. 17, 18) ; and, indeed, from the manner in which he refers to it here, it is probable that it had been also previously communicated to them ; for he announces it not as something new, so much as something which they already knew, but of which his approaching departure rendered it important that they should be impressively reminded.

That by "the prophet" here spoken of is intended a particular individual, and not the body of Jewish prophets, as Origen and many of the modern German critics suppose, appears obvious, partly from the use of the singular noun, coupled as it is with singular suffixes ; partly from the total want of any instance of the word נביא (*Prophet*) being used as a collective, or of the body of prophets being spoken of collectively ; and partly from the expression "like unto me," which not only is incompatible with the supposition that a collective body is referred to (which

in no sense could be like one individual), but which directly precludes all reference in the passage to the ordinary Jewish prophets, of whom it is said, that "there arose not a prophet in Israel like unto Moses" (Deut. xxxiv. 10; compare Numb. xii. 6, 7). That reference is made in verse 20—22 to the existence of a succession of prophets is very true; but it does not necessarily follow from this, that the verses immediately preceding relate to the same. Moses had previously told the Israelites that they were to have the benefit of divinely-appointed teachers or prophets (ch. xiii). This, therefore, was a settled point with them, and did not need to be formally announced anew; so that we may easily enough conceive how Moses, after directing their attention to the Great Prophet who was to appear, and to whose words they were devoutly to submit, might pass on to remind them of some things regarding those persons who in the meantime were to act as prophets over them. Had he been speaking of Christ as a priest instead of a prophet, would there have been any impropriety in his saying, "A great High Priest shall God raise up unto you, who shall atone for your sins. But the priest who shall profane his office shall be cut off?"—or should we have felt any difficulty in understanding the former sentence of some particular individual, and the latter of any of the ordinary priests who held that office among the Jews? In the passage before us, the transition does not appear either more violent or more obscure than that in the case which I have supposed.

If by "the prophet like unto Moses," be intended an individual, there can be no hesitation in fixing upon the Messiah as the individual referred to. Such was, unquestionably, the judgment of the Jewish Church in the days of our Lord, as may be gathered from several passages in the New Testament;* and not of the Jews only, but also

* See John i. 46; vi. 14; Acts iii. 21—26; vii. 37.

of the Samaritans, as appears from the language of the woman of Samaria, recorded John iv. 25. We have also the express authority of our Lord himself for believing that "Moses wrote of him"*—a declaration which can be referred to no passage in the Pentateuch with so much probability as to the one before us; whilst the manner in which both Peter and Stephen, in the passages already noted, introduce the prediction, clearly indicates that the fulfilment of it in Jesus Christ formed part of the truth which they had been commissioned to announce to men. With all this accords the important fact, that our Saviour is the only one of the prophets sent by God who could with any propriety be said to be like unto Moses. The points of resemblance between the two have been curiously multiplied by ingenious writers. The Apostle, however, in writing to the Hebrews (ch. iii.), limits his consideration of the alleged likeness to the analogy which subsisted between the official relations which they respectively sustained to the house or Church of God; and perhaps we shall follow the wiser, certainly the safer course, if we content ourselves within the same limits. In this respect the analogy is striking, singular, and unquestionable. The relation in which Moses stood to the Jewish Church was altogether peculiar; it was one in which he had no predecessor, and in which he had no successor until Christ came. He was the accepted mediator between Jehovah and his chosen people,† and in this capacity acted as their legislator, governor, and teacher, not merely in matters social and political, but also in matters affecting conscience and religious belief. Power such as this no other prophet under the Old Testament economy was permitted to assume. The duties of the Jewish seers were those of mere expositors and enforcers of the law which Moses had appointed; and to this their predictions of the Messiah

* See John v. 46, and Luke xxiv. 44.

† Deut. v. 23—28.

had reference, no less than their ordinary hortatory admonitions. To Moses alone was conceded the honour of being a religious lawgiver to the people of God. "He commanded them a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun when the heads of the people and the tribes of Israel were gathered together."*

And yet Moses was only a servant in the house which he thus arranged and regulated; faithful, indeed, in all things that were entrusted to him, yet neither possessing nor aspiring to any other than a servant's place. He came but to prepare the house for the reception of its Lord; and hence, though acting for a season in his master's place, and thereby sustaining an official likeness to him, he knew that it was only as his representative that he enjoyed these dignities, and that, as soon as he appeared, the servant must resume his proper station. The true Lord of the house was the Son. For him it had been erected, by him it had been established, and of him the whole family by which it is occupied have been named. It is his peculiar and inalienable prerogative to legislate and rule in his church, as it is by his blood alone that the church has been purchased. Of him, in this respect, Moses was officially a living and memorable type; and of his appearance in due time to fulfil the work of human redemption, the prediction of Moses, that "a prophet like unto him" should God raise up, was a firm and comforting assurance to the pious Israelites, when called to mourn the departure of their great lawgiver and leader.

From the death of Moses to the close of the first of those ages into which we have divided the course of Messianic prophecy, we meet with no decided references to the advent of the expected Saviour. In the song of Hannah, indeed (1 Sam. ii. 1—10), Jehovah is praised,

* Deut. xxxiii. 4, 5.

because "he shall give strength unto his king, and exalt the horn of his anointed" (Messiah),—a passage which, uttered before there was any king in Israel, may with no small probability be understood of the promised Messiah. This interpretation, however, has been disputed, and the reference here has been supposed to be to the chosen people as the "anointed" of Jehovah. The parallelism is not in favour of this; and, by the great mass of Christian interpreters, the Messianic reference has been embraced; but where there is so much that is incontrovertible to build upon, it seems better not to urge too strenuously what has even the appearance of being of more doubtful import. Suffice it that we have every reason, from what precedes and from what follows in the history, to believe that during this interval the faith and hope of the pious were supported by the same blessed truths which gladdened the heart of Abraham, and turned the sufferings of Job into instruments of spiritual exaltation and life.

LECTURE VI.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS—SURVEY OF MESSIANIC PROPHECY DURING THE REIGNS OF DAVID AND SOLOMON.

“The Spirit of Christ, which was in them [the prophets] testified beforehand the sufferings of Christ and the glory that should follow.”—1 PET. i. 11.

AFTER a silence of more than four hundred years from the death of Moses, the voice of prophecy was again raised, with even more than its former force and clearness, at the commencement of the period on which we are now entering. This period embraces what may be called the golden age of the Jewish Theocracy. The two sovereigns by whom, in succession, the throne was occupied, were rulers who knew their proper place, as the mere representatives and vicegerents of the Great King of Israel. Of the one it was said, that he was the “man after God’s own heart” (1 Sam. xiii. 14); and to the other we are told that God “gave a wise and an understanding heart, so that there was none like him before him, neither after him should any arise like unto him.” (1 Kings iii. 12.) The reign of David was disturbed in the earlier part of it by many struggles with external enemies, as well as by occasional internal tumults, but it closed in victory, prosperity, and peace. Into the enjoyment of these inestimable advantages his son Solomon entered, and by his wisdom and sagacity realised the promise of God to his father concerning him, that “peace and quietness should

be given to Israel in his days." (1 Chron. xxii. 9.) By both these princes the greatest benefits were conferred upon the nation in a religious point of view. Idolatry was discountenanced (with the melancholy exception of Solomon's temporary seduction to its side through the influence of his heathen wives); provision was made for the proper instruction of the people; the centre of the Mosaic ritual was fixed in the chief city of Judah; and a splendid edifice was ultimately erected, which afforded a suitable sphere for the display of that imposing ceremonial in all its completeness. Concurrent with this was a flow of great temporal prosperity; and, as consequent upon both, the diffusion of unequalled happiness, morality, and piety, throughout the body of the people.

The prophecies regarding the Messiah which belong to this period partake of a character in some degree corresponding to the circumstances of the nation. In all of them there is a degree of confidence and assurance—a sort of familiarity with the subject, which one may naturally trace to the influence exercised upon the public mind by the full development of the Theocratical system and of the Mosaic ceremonial. No longer confined to particular and striking emergencies, the announcements of the Messiah are incorporated with the every-day religious worship of the people, in sacred songs of various kinds. In these, in place of mere general intimations of a deliverer, the Messiah himself is often introduced as describing his own character and work, announcing the claims which he has upon the reverence and confidence of his people, and predicting the ultimate glories of his kingdom in the world; whilst, in other cases, these form the subject of triumphant thanksgiving on the part of those who were anxiously anticipating his promised coming. The varying fortunes of the nation, producing corresponding changes of feeling on the minds of the inspired authors of these compositions, may be also traced in their

effects upon the form and tone of the compositions themselves; which are sometimes plaintive, sometimes jubilant, and sometimes calmly and serenely joyful.

Of the Messianic predictions which belong to this period, by far the greater part were conveyed through David and Solomon themselves, especially the former. That there were other prophets living and teaching during their reigns, and these men of no ordinary distinction, the history explicitly testifies; nor does it seem at all improbable that they were commissioned to announce to those whom they taught the great facts concerning the Messiah, or that many of the more striking of their predictions might be preserved in the traditionary records of the Jews. It has not, however, pleased the Divine Spirit to insert any of these in the sacred volume, with one exception,—that of the prophecy of Nathan to David, recorded in 2 Sam. vii. 11—16. On this interesting passage I shall, in the first instance, offer a few remarks, premising that I follow the rendering in the common version, which, save in one or two minute particulars, does not appear to me susceptible of improvement.

In this prophecy we have the promise to David of a descendant who should erect a house to the name of Jehovah, thereby carrying into accomplishment the pious designs of David himself, which it was not consistent with the Divine purpose that he should execute. The first and chief question to be determined is: Of what descendant of David is this spoken? At first sight, the most natural answer is, that it is to Solomon that Nathan here refers, by whom we know that the design of David to build a house unto God was carried into effect in the erection of the temple at Jerusalem. To this interpretation many distinguished scholars have given their adherence; but, as it appears to me, upon insufficient grounds. Not only is it opposed to the use which the Apostle (Heb. i. 5) makes of a part of this prophecy which he applies to Christ, but it is exposed

to a weighty objection in the passage itself, arising from the unqualified and unconditional assurance of the *perpetual* continuance of the undiminished royal authority in the promised seed (ver. 13, 16). We know that in regard to the natural descendants of David such a promise was not fulfilled; and in all those passages, in which language similar to that here employed is clearly to be understood of Solomon and his descendants, the promise is not unqualified as here, but is clogged with the condition that they continue obedient to the laws, and devoted to the worship of Jehovah.* Besides, it is not easy on this interpretation to account for the exulting strain in which David expresses his gratitude to God, as recorded in the verses which immediately follow (18—29). If the language there ascribed to him be expressive of feelings inspired by the mere prospect of the continuance in his family of the throne of Israel, it is difficult to suppress an emotion of surprise that so good a man should be so much under the influence of personal vanity as the use of such extravagant expressions upon such a subject would indicate. If we be reminded of the extraordinary desire of the Jews for the continuance of their families, it is obvious to reply that this arose from no natural cause, but from the hope which the promise of the Messiah led each to indulge, that in his family, if continued, the expected Deliverer might appear. If this hope be attributed to David, as the source of the language used by him on this occasion, it would indicate that he had before his mind something of far greater moment to him and to his race than the mere continuance of his descendants upon the Jewish throne.

Influenced by these considerations, a very large body of interpreters have explained this prophecy of the Messiah; understanding by “the house” which was to be erected, the spiritual temple into which believers “are builded to-

* Comp. 1 Chron. xxviii. 7; 2 Chron. vi. 16; Ps. cxxxii. 12.

gether for an habitation of God through the Spirit," (Eph. ii. 22); and by the kingdom which was to be established, that "everlasting kingdom" which "is not of this world." (John xviii. 36.) In support of this interpretation not a little may be said; but it appears liable also to the assault of several very strong objections. In the *first* place, it is doing obvious violence to the passage to understand Nathan as referring in his response to David to a *spiritual* house, when the point on which that monarch consulted him respected the erection of a *literal temple*. *Secondly*, Both David and Solomon appear to have understood this promise of the literal temple; for the former, in his valedictory exhortation to the leaders of Israel, says, "And He [God] said unto me, Solomon thy son, he shall build my house and my courts," &c. (1 Chron. xxviii. 6); and the latter, in his prayer at the dedication of the temple, blesses Jehovah because he had granted the fulfilment in him of the promise given unto his father, that "a son who should come forth of his loins should build the house for God's name." (2 Chron. vi. 9.) *Thirdly*, When God says, as recorded in the 15th verse, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee," it is natural to conclude, that, as it is undeniably of Saul's occupancy of the literal throne of Israel that he speaks in the one clause of the contrast, it must be to the occupancy of the same throne by the natural posterity of David that he refers in the other. *Lastly*, The statement in ver. 14, "If he commit iniquity I will chasten him with the rod of men," &c., is utterly irreconcilable with the exclusive reference of this passage to the Messiah, who did always that which was pleasing in his Father's sight, and of whom his faithful witnesses have recorded, that he was "holy, harmless, undefiled, and separate from sinners." (Heb. vii. 26.)*

* In order to evade the force of this objection, Dr. Kennicott (*Remarks on Select Passages of the Old Testament*, p. 109) has proposed to render the verb

From these remarks, supposing them just, it appears that, whilst some portions of this passage may be understood of the natural seed of David, but cannot be understood of the Messiah, others may be understood of the Messiah, but not of the natural posterity of David. This suggests the probability, that the proper interpretation of the prophecy will be found if we regard it as announcing to David that the throne of Israel was to be possessed by his descendants so long as they continued obedient to the commandments of God; and that, whatever befel them in this respect, their line should not be cut off as Saul's had been, but should continue in regular succession until it ended in the Messiah, the sovereign of that everlasting kingdom into which Judaism was destined to be merged. In favour of this interpretation I would observe, 1st. That it

בְּהַצְטָרוֹ "in his suffering for iniquity;" alleging, that a verb which in Kal signifies "to do iniquity," may in Niphal (for he regards the verb as in this conjugation here) signify "to suffer for iniquity." As the learned writer does not favour us with any instances in support of this assertion, it must go for nothing, even were it more probable than it is; for, if we were at liberty to affix to words any meaning which we think they may or ought to bear, it would be easy for us to prove any thing from Scripture for which we have a mind. A much more solid attempt to furnish such a translation of this word as shall obviate the objection in the text has been recently made by Dr. Forbes, of Aberdeen, in a note appended to the second volume of his translation of Pareau's "Principles of Interpretation of the Old Testament." Adopting Kennicott's opinion, that the verb is in the Niphal and not in the Hiphil, as the Masoretes have pointed it, he translates thus:—"Whom in his being bent down," &c. I have little to object to this rendering, except that I cannot attach any definite idea in connexion with it to what follows:—"I will chasten him with the rod of men," &c. If by this we understand a mild and merciful punishment, it connects naturally with the former clause, as it stands in the common version; but, if we make that clause refer to the humiliation of Christ, I am at a loss what meaning to give to these words, for in no sense could that chastisement which was laid upon him be regarded as partaking of a *gentle* character. It seems to me, upon the whole, better to adhere to the traditionary interpretation as indicated by the Masoretic punctuation, according to which the verb is regarded as in the Hiphil, and, consequently, as meaning, "in his transgressing, or sinning." Comp. ch. xix. 20, and xxiv. 17, where the verb occurs in the same conjugation, and with this sense.

has the merit of harmonizing the different parts of this prophecy. On carefully reviewing the passage, the following things appear to be promised in it to David:—1. A successor who should build the house of the Lord; 2. A line of descendants through him, who were to possess the throne of Israel conditionally upon their obedience to the Divine law; 3. An assurance, that in case of their violating that condition, and so forfeiting the throne, they should not be treated as the posterity of Saul had been, which God had utterly cut off, but should be gently punished; and *lastly*, that out of them should arise one in whom the kingdom of David should be established for ever. If these things be really contained in this section of inspired prophecy, there is no possible way of harmonizing the passage but by means of the interpretation I have proposed. 2ndly. This interpretation fully accords with the language of David in his acknowledgment of the Divine condescension and grace in the promise he had received. It is remarkable, that in this he makes no allusion whatever to the promised continuance in his family of the throne of Israel, regarding that, apparently, as a matter of incidental and second-rate importance. What he chiefly dwells upon is the goodness of God in having promised to build him an house and to establish it for ever; language which, whilst it may be understood as including his natural posterity, cannot, with any propriety, be confined in its application to them. The thoughts of the pious monarch were evidently turned at this moment on that which was to be the chief glory of his house, the birth in it of the promised Messiah. This was the hope which gladdened his heart, and turned any feeling of disappointment he might have experienced at being forbidden to carry out his cherished design of building a temple for the Lord into emotions of exulting anticipation and triumphant thanksgiving. Nor must we omit to notice, how much this view is corroborated by the very remarkable language contained in ver. 19, where

David, after commemorating the Divine goodness, says, "And is this the order of the man, O Jehovah God?" In the parallel passage in 1 Chron. xvii. 17, for these words we have substituted the following:—"And thou hast looked upon me according to the order of the man that is to come, O Jehovah God."* All attempts to explain these passages, without admitting into them a reference to the Messiah—the man, the second Adam—appear to me extremely futile. The opinion of Dathe and others, that the former should be rendered, "And this is the law of men," *i. e.* a law to be observed by men, seems to me to put upon the words no meaning at all; for I can form no conception of what could be meant by God's promise to David being a law to men. As little can I admit the interpretation of Buxtorf,† in which he is followed by Grotius, Gesenius, Maurer, and others, that David here praises God for treating him after the manner of men; for, if ever there was a departure from the ordinary course of conduct which one man usually follows towards another, it was in the case before us, where the mere good intentions of David were not only praised, but rewarded by a promise of blessings so great, that he seems unable to find language adequately to express his sense of them. If we admit into these passages a Messianic reference, the whole becomes natural and simple. David knew that the great Deliverer was to come in human nature, and on that advent all his hopes as a guilty sinner in the sight of God rested; but he did not know before this that he was to be the progenitor of the illustrious seed. How natural for him, then, when such an unexpected honour was announced to him, to exclaim, "And is this the order of the man, O Jehovah God?"

* The words rendered "order" in these passages are not the same in both. In the former, we have תורה and in the latter תור; but most interpreters and lexicographers are agreed in understanding these as synonymous here. Cf. Gesenii *Lex. in voc.*

† Lexicon Heb. et Chald. *in voc.* תורה.

Is it, indeed, in my family that that great Saviour is to appear? Hast thou condescended to look upon me as forming a link in that succession which is to end in the appearance of the Man who is to come?"

If any object against the proposed interpretation of the words of Nathan to David, that it presents a mingling of things temporal and things spiritual, of events near at hand with those more remote, I remark, that this is not an unusual feature in the prophetic style. It has been observed in a former Lecture, that the prophets often project, as it were, a proximate event upon one more remote; and that, not merely for the sake of heightening the effect of the picture, but, in many cases, to afford, by the accomplishment of the earlier and less important event predicted, an assurance of the accomplishment of the later and more momentous. We have an instance of this in our Lord's discourse concerning the destruction of Jerusalem and the last judgment, both of which events are mingled up in the same prediction; and the former of which, in its speedy occurrence, furnished a solemn assurance of the ultimate occurrence of the latter. As respects the alleged mingling of things sacred with things secular in this prophecy; it is to be observed, that the prophets frequently speak of the kingdom of Israel as something continuous and perpetual, which is not to be dissolved at the advent of the Messiah, but rather to be absorbed in that kingdom which he should establish. In this way, as we have already seen, the prediction of Jacob concerning the Shiloh is to be understood; and several passages might be adduced from the later prophets, in which the eternal duration of the throne of Israel, and of the family of David as its occupants, is announced in terms which clearly indicate a reference to the reign of the Messiah, as that into which the literal empire of Israel was to pass.*

* Comp. Isa. ii. 7; Jer. xxxiii. 15—26; Amos ix. 11, &c.

What appear to me to place the Messianic reference of this prophecy beyond any doubt, are the allusions made to it in other parts of Scripture. One of these has just been noticed, that, viz. in Jer. xxxiii. 15—26, where, in a passage obviously predictive of the Messiah, this promise of God to David is adduced as affording certainty of his advent. It is also spoken of as God's "covenant" with David; a term which directs us to another allusion to it in the prophetic Scriptures, viz. Isa. lv. 3, where God by the prophet assures those who will accept the offered salvation, that he "will make with them an everlasting covenant, even the sure mercies of David." By these "sure mercies of David" are intended the blessings promised to David by God, and especially the blessing promised in the verses we have been considering, as appears from the use of the same phrase by Solomon, in his prayer at the dedication of the temple, with obvious reference to this promise.* Now, these "sure mercies of David" are adduced by the Apostle (Acts xiii. 34) as relating to our Saviour's resurrection from the dead; in other words, to that great event by which he was declared to be the appointed occupant of the everlasting throne.† Unless, then, we would make the entire argument of the Apostle inconsequent, we must admit that the promise made to David, of a seed in whose possession his throne should be established, referred chiefly to the descent from him of the Messiah.

How much this promise occupied the thoughts and gladdened the heart of David may be seen from many of his inspired writings, of which the glory of the Messiah's reign forms the subject. It appears, also, from that exquisite burst of inspired song, with which "the sweet singer of Israel" took leave of his harp, and which, uttered,

* Comp. 2 Chron. vi. 42, with 1 Chron. xxviii. 5.

† Rom. i. 3, 4; Acts ii. 30, 31.

perhaps, amid the infirmities of age, it was left to some other pen than his own to commit to writing :

The Spirit of Jehovah speaketh by me,
 And his words are upon my tongue ;
 The God of Israel hath said to me,
 The Rock of Israel hath spoken:—
 [There shall be] a just Ruler over man,
 A Ruler fearing God.
 And he shall arise like the light of morning ;
 Like the morning sun [when there are] no clouds ;
 Like grass from the earth, through sunshine after rain.
 For, shall not my house be so with [the help of] God?
 For he hath made with me an everlasting covenant,
 Well-ordered in all things and sure ;
 For, all my salvation, and all my desire,
 Shall he not make to grow ?*

The ruler here spoken of is evidently the Messiah ; and so the ancient Jewish church understood the passage.† The language of David is that of joyful confidence in the veracity of the Divine promise, and happy assurance that the hopes which that promise had inspired should in due season be fulfilled. His words afford abundant evidence that something more than mere vague and general expectations were awakened in the bosoms of the Old Testament saints by the prophetic announcements of the Messiah with which they were favoured.

It is now time that we should proceed to the considera-

* 2 Sam. xxiii. 2--5. The chief departures in this translation from the common version are in ver. 3, and ver. 5. In the former I have followed all the best interpreters in rendering the words as a prediction, and not as a general apophthegm, which would seem to be very much out of place here. In the latter, I have made the first and the last clause interrogative, which gives a much better meaning to David's words, and for which, also, I have the sanction of the best authorities. Cf. Maureri *Comment. Crit. in V. T. in loc.*

† The Targum of Jonathan upon the passage is as follows: "David said in the spirit of prophecy of the Lord, I speak these things, and order the words of his holiness in my mouth. David said, The God of Israel hath spoken by me, the strong one of Israel ruling among the sons of men, the true judge hath said that he would appoint me a king, even the Messiah, who is to appear that he may arise and rule in the fear of the Lord."

tion of the sacred songs which have been already alluded to as the most striking characteristics of the second age of Messianic prophecy. In the number of such, there are some persons who would include the whole Book of Psalms; but this is an opinion to which the external evidence is irreconcilably opposed, and for which a mere shadow of support from the internal evidence has been obtained only by the most forced and violent efforts of misinterpretation. In the present inquiry, I shall not go beyond those Psalms the Messianic character of which is generally acknowledged by all Christian interpreters, and can be maintained upon solid grounds against the most vigorous assaults of those who have adopted an opposite opinion. These are the 2nd, the 16th, the 22nd, the 40th, the 45th, the 72nd, and the 110th.

Of these, the 2nd, the 16th, and the 110th, are certainly the production of David. For this we have the authority, not only of the inscriptions which two of them bear, but also of the inspired writings of the New Testament. (Compare Acts iv. 25; ii. 25; xiii. 35; Matt. xxii. 43.) Of the others, the 22nd, the 40th, and the 45th are, from internal evidence, with great probability, ascribed to the same source; whilst the 72nd is adjudged to Solomon, partly on the strength of the inscription which it bears, partly from the tone of its contents, and the character of its allusions.*

The Messianic character of these sacred poems is esta-

* The inscription is *לְשׁוֹמֵן*, which some would render *concerning Solomon*, and others *to Solomon*; the former viewing this prince as the subject of the poem, the latter supposing that it was dedicated to him by its author. Neither of these hypotheses, however, accords very accurately with the contents of the Psalm: and it may, on philological grounds, be questioned whether either of these be admissible, as they give a meaning to the preposition *לְ*, which the usage of the language does not fully support; see Hengstenberg on Psa. xlii. and on Psa. lxxii. The translation *by Solomon* is in every respect preferable; and with this accords the Chaldee Paraphrast, who says it was uttered by Solomon prophetically.

blished upon the most satisfactory grounds. This will appear from an examination of the evidence which may be brought to support the claims of each, and which I shall now endeavour briefly to adduce, following the order in which they stand in the sacred volume.

PSALM II.—This Psalm, which celebrates the triumph of a divinely-appointed king, is concluded to relate to the person of the Messiah, on the following grounds:—

1. This is the prevailing tradition of the ancient Jewish Church.*
2. This Psalm is *four* times cited in the New Testament as prophetic of our Lord.† The argumentative character of the passages in context with which all these quotations occur, forbids our supposing that they are introduced with any other view than that of showing their actual reference to Christ.
3. The hypothesis that the “king” here introduced was David himself, which is that of the anti-Messianists, is inconsistent with the historical fact that David was crowned in Hebron, whereas the subject of this Psalm is said to have been inaugurated or anointed in Mount Sion (verse 6).
4. The language employed in verse 7 is incompatible with the supposition that this Psalm refers to any mere earthly monarch. The Apostle, citing this verse, urges it as a proof that he to whom it applies was greater, not only than any of the sons of men, but than any of the angels; “for unto which of the angels said God at any time, Thou art my Son, this day have I begotten thee?” (Heb. i. 5.) The appellation, “Son of God,” which we know that our Saviour claimed for himself as his appropriate title, is one which in the absolute and unqualified sense in which it is here used, cannot, without gross impropriety, be

* “*Rasche*: Our Rabbins have explained this whole Psalm of the Messiah. —*Kimchi*: Some explain this Psalm of Gog and Magog, and the anointed here referred to is the King Messiah. And so also have many of our Rabbins interpreted it.”—Ap. Schoettgen, s. 418.

† See Acts iv. 25; xiii. 33; Heb. i. 5; v. 5.

applied to any mere creature. The term "Son" is not, of course, to be understood, in such a connection, in its *proper* acceptation. In attempting, however, to unfold the metaphor, we must beware of losing sight of any of the ideas essentially involved in it. Now, with the relation here alluded to—that of a son to his father,—we inseparably associate the three ideas of an *identity of nature* between the parties, of the *derivation* of the former from the latter, and of the *subordination* of the former to the latter. Without these, the idea of sonship disappears, and the absence of any of these causes a material alteration in our conception of the term. As God, however, uses the term, in this his eternal decree, without any qualification—as his design in using such terms at all is to convey to our minds by analogy what we never can learn by direct revelation,—and, as it is only by our carrying out the analogy in its essential points, abstracting from all that is merely secondary or accidental, that we can grasp the idea it is designed to convey,—we must, in our inquiry regarding the subject of this decree, keep fast hold of these three conditions of sonship, and accord the title to Him alone by whom they are all satisfied. Pursuing this course, we at once cut off all creatures, even the most exalted, from any claim to this appellation; for, however such may exhibit the conditions of derivation from and subordination to God, they can lay no claim to that of identity of essence with him. There is but one in whom these conditions of sonship meet,—the mysterious Θεάνθρωπος, the Word that was God and became flesh. By him this title was claimed, and by him alone was any right to it possessed. Himself divine, the equal and fellow of the Father, yet born by the power of the Holy Ghost of a human mother, made under the law, and the servant of God, he united in an unexampled, and to us incomprehensible, manner the three conditions already specified, of sonship to God. Of him, and of him alone, then,

does Jehovah here speak, when he says, "I will declare the decree, Thou art my Son, this day have I begotten thee."* 5. With this agree all the other sentiments of the Psalm. It is only of the Messiah that we can understand with any propriety such language as that in the 2nd, and in the 8th, and following verses. Against none other of God's servants have "the kings of the earth set themselves, and the rulers taken counsel together;" to him alone has Jehovah given "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and regarding him alone, could it, without the grossest extravagance, be said to the kings and rulers of the world, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him."

On these grounds, it is justly concluded that this Psalm is prophetic of the Messiah. Viewed in this light, it

* The concluding words of this verse have given occasion to considerable discussion, as to the doctrine which they involve. Some interpreters find in them a declaration of "the eternal generation of the Son," as it has been called; and in order to support this, they contend that "this day" signifies "from all eternity." It would be as reasonable to contend that "all eternity" means "the present moment;" as no instance can be adduced in which the phrase has such a meaning, as is thus put upon it. The apostle Paul suggests a much more rational interpretation of the passage, and by his inspired authority sanctions it as the only true one, when he quotes it as fulfilled by the resurrection of Christ (Acts xiii. 33). That event was God's public acknowledgment to the whole world of our Saviour as his Son, and the Lord of his house (Rom. i. 4.) It was in effect, therefore, equivalent to his saying to him, "Thou art my Son, this day have I begotten thee;" for though our Lord did not at that time begin to be the Son of God, he was then by irrefragable proof *shown* to be so; and in Scripture we know that it is no unusual thing for the public declaration of a fact to be spoken of as the actual doing of it. (See Horne's *Introduction*, Vol. II. p. 459.) Calvin observes admirably on this passage: "Scio locum hunc de æternâ Christi generatione, a multis fuisse expositum, qui et in adv. *hodie* argute philosophati sunt, acsi perpetuum actum extra tempus notaret. Sed hujus vaticinii fidelior ac magis idoneus interpres est Paulus, qui Act. xiii. 33, ad cœlestis Christi gloriæ demonstrationem nos revocat. Genitus ergo fuisse dicitur non ut Filius Dei esse, quoad se, inciperet, sed ut talis patefieret mundo."

announces the Divine dignity of his person, the extent and stability of his reign, and the folly of opposing his authority, or refusing to acknowledge his rightful supremacy, as King of Sion.

PSALM XVI.—The reference of this Psalm to the Messiah is placed beyond a doubt by the testimony of Peter and Paul, both of whom quote it as announcing the sufferings of our Lord, his unshaken confidence in the Divine power and favour, and his triumphant resurrection from the grave (Acts ii. 25, ff. ; xiii. 35, ff.). The application of this Psalm to David, even in a secondary sense, these inspired teachers directly discountenance. The idea which some have entertained, that many of the expressions used by the subject of this Psalm are incompatible with the character and pretensions of Christ, seems to derive no support from the history of our Lord's life. The unshaken trust in God, which amid the changing and trying scenes of his earthly career he displayed, and the triumphant exultation with which he contemplated his resurrection and ascension, as these are recorded in the narrative of the Evangelists, are entirely in keeping with the sentiments attributed to the subject of this Psalm. On the other hand, the assumption by the speaker here of the title, "the Holy One of God," * and the tone of confident

* The textual reading here is in the plural, "Holy ones;" but our translators have followed the K'ri reading, and apparently with great propriety. This is demanded by the consent of all the ancient versions, by the authority of many of the best MSS., by the testimony of Peter and Paul, and by the parallelism of the verse itself. Hengstenberg in his recent work on the Psalms has declared for the textual lection, but on what appear to me very weak grounds. 1. "It has in its favour the predominant weight of internal evidence." This may be disputed; 150 codices of Kennicott and 80 of De Rossi give the singular; and though some of these are of inferior weight, the deficiency arising from this source is more than counterbalanced by the testimony of *all* the ancient versions, and by the fact that so the Jews must have read the passage in the Jerusalem codices in the age of Peter and Paul, who quote it thus with the consent of the Jews whom they address. 2. "The plural as the more difficult lection could easily be commuted into the easier singular

sanctity, coupled with pious dependence on Jehovah, and unhesitating assurance of the Divine power and intention to raise him from the dead, and show him the path of life, which he employs, seem clearly to indicate that a greater than David, or any of the mere sons of men, is here. This appears to have been perceived and felt by the ancient Jews; for in the Midrash Tehillim, on verse 9, it is said, "This treats of the King Messiah, who also must descend from David."*

In this sacred song, then, the Jews were taught to view their Messiah as one who should be subject to the will of God, and exposed to sources of sorrow and of suffering from men; but who, nevertheless, should retain unbroken joy, arising from confidence in the Divine power and love. They must, also, have learned from it the fact that he was to undergo a real death, from which he was, after a brief season, to be restored, and exalted to the enjoyment of those pleasures which are at God's right hand.

PSALM XXII.—The exclusive application of this Psalm to the Messiah rests upon the most satisfactory grounds. 1. It has in its favour a considerable weight of Jewish testimony, in this case the more valuable, that it is from this part of the Old Testament that the Evangelists have drawn some of their most striking proofs of the Messiahship of their Master.† 2. It is supported by the testimony

by those who did not know what to make of it; as elsewhere through the Ps. an individual always appears as the speaker." This is true, and would *account* for the change *if* made; but it by no means *proves* that it *was* made. As a general rule, the more difficult reading, undoubtedly, is to be preferred; but when, as in the present instance, a dogmatical interest is to be served by the introduction of the more difficult, this canon of criticism wholly loses its weight. "To the Jews," as Hengstenberg himself reasons in his *Christologie*, I. 168, where he defends the K'ri, "it must have been especially welcome as it furnished the best occasion for representing the Messianic interpretation as groundless." And he shows that for this purpose it *was* used by the Jews. See Aurivillii *Dissertationes*. p. 123.

* Fol. xi. 3. Ap. Schoettgen, s. 738.

† "Whilst the Messiah was bound in prison, they daily gnashed on him

of our Lord himself, and of the historians of his life. When hanging on the cross, the first words of this Psalm were those which Jesus appropriated to himself, as expressive of that horror and darkness which oppressed his soul, when, bearing the imputed guilt of man, he was called to the endurance of his Father's frown.* And in the bodily sufferings which he experienced, in the kind of death which was inflicted upon him, and in the conduct of the soldiers who had the charge of crucifying him, his beloved disciple was taught to see the fulfilment of certain predictions concerning him, which are contained in this Psalm, and to record it, that his countrymen might believe that Jesus was the Christ.† In the Epistle to the Hebrews, also (ii. 11—13), part of this Psalm is quoted as uttered by Christ, and as expressive of that fraternal relation to his people which he sustains and avows; so that, unless we are prepared to set aside the authority of the Divine Author of our religion, and the standards of our own faith, we must view this Psalm as uttered prophetically in the person of the Messiah. 3. This is strongly supported by the internal evidence from the Psalm itself. As the speaker is the same from beginning to end, the whole Psalm must be referred to him. Now, as on the one hand, there is no person of whom we have any notice in Jewish history to whom all the expressions here used will apply,—and as, on the other, there is no affirmation which may not be shown to be strictly true of our Lord Jesus Christ,—the necessary conclusion is, that he is prophetically the speaker in this part of Scripture. Those who oppose this view of the Psalm, for the most part suppose that the speaker is David; but with this the cha-

with their teeth, winked with the eye, shook their heads, and shot out their lips, according as it is written in the Psalm, *All who see me, &c. Pesikta Rabbathi in Jalkut Simeoni II. fol. 56, 4. ap. Schöttgen, s. 428.*

* Matt. xxvii. 46. Mark xv. 34.

† John xix. 24.

racter of many of the expressions employed is decidedly incompatible. At no season of his life could David have used language expressive of such deep and overwhelming sorrow as is here employed, without exaggeration amounting to extravagance. No fact in his history bears the remotest resemblance to the statement in verse 16, "They pierced my hands and my feet,"* or that in verse 18, "They parted my garments among them, and cast lots upon my vesture." Nor would David, we may rest well assured, have so egregiously overrated his own importance as to imagine, far less to say, that as a consequence of his deliverance "all ends of the earth should remember and turn unto the Lord, and all kindreds of the nations should worship before him." In the lips of the Messiah, however, such declarations are fully appropriate; as in the person, and sufferings, and work of Him who appeared in this character, they have been literally fulfilled. The evidence of this is obvious to every one who will compare the account given by the Evangelists of our

* Some of the Neologian interpreters have laid hold of the circumstance that the word כָּאֵרִי here does not belong to any of the regular forms of the Hebrew verb, for the purpose of doing away with the force of this argument. Instead of a verb they take it as a noun, and render it "like a lion." That the word may bear this meaning cannot be doubted, any more than that, if this meaning be given to it here, the sense of the whole verse will be destroyed. Such a combination of words as "The assembly of the wicked have enclosed me like a lion, my hands and my feet," is such as to produce simple nonsense. What, we are ready to ask, of the hands and the feet? Are they enclosed? then what of the *me*? If, to solve this, we slip in a *viz.*, and understand the hands and the feet as explanatory of the part of the *me* which was enclosed, then what is meant by an assembly enclosing a man by his hands and feet? And what of the *lion*? Is it the assembly that is like the lion, or the hands and the feet? But enough of this; too much, indeed, were not this ridiculous interpretation that of Ewald, Paulus, and Maurer. The true explanation of the word has been given by Gesenius (who, however, does not himself adopt it, but follows the *lion* theory) and others, who make it an irregular plural participle for כָּאֵרִים from the verb כָּוַר, *to bore or pierce*. This is supported by the rendering of the LXX, ὠρυξάν, and that of the Syriac version. The reader will find a very able essay on this passage, in the *American Bibliotheca Sacra*, vol. viii. p. 803.

Lord's last hours with the mournful complaints and plaintive lamentations uttered by the speaker in this Psalm. So close is the resemblance of the two, that the one seems the very echo and symphony of the other. Our Lord's exclamation on the cross,—the taunts and insults heaped upon him by his enemies, even to the very words in which they uttered their cruel sarcasms,—the conduct of the soldiers in dividing his garments, and casting lots upon his tunic,—and the deep mental dejection under which he laboured when “his soul was exceeding sorrowful, even unto death,”—are announced in the history with hardly greater directness, certainly not more expressly, than in the earlier part of this Psalm. And if this part be thus shown to be applicable only to the Messiah, no less may that which follows from verse 22nd to the end, where the speaker, exulting in the anticipation of his final triumph over all his foes, praises Jehovah for the glorious result of the pains he had endured. All the ideas introduced, and the figures in which they are clothed, are eminently Messianic. The feeding of the meek,—the conversion of all the world to God,—the subjugation of the proud to his rule,—the preservation of a chosen seed, who shall serve him and declare his righteousness,—are all in perfect keeping with the language of Scripture respecting Christ. Nor can we, without absurdity, suppose such descriptions as intended to apply to any other. “Of these things,” says Theodoret, upon this passage, “we see none realized in the history of David or of any of his descendants. Christ alone is the Governor, the son of David according to the flesh, God the Word in human nature, but who received from David the form of a servant. He hath filled all earth and sea with Divine knowledge, and hath persuaded those who formerly were wandering and offering worship to idols, to worship the God that is, in place of those that are not.” *

* Quoted by Hengstenberg, *Christologie*, I. s. 195.

In this Psalm, then, we have a prophetic announcement of the sufferings the Messiah was to endure in the season of his humiliation, which passes, in the concluding portion of it, into a grateful and triumphant anticipation of the happy consequences which should result from that humiliation and endurance.

PSALM XL.—In the Epistle to the Hebrews (x. 7—9), part of this Psalm is quoted as containing the words of Christ. This supplies us with inspired authority for assigning to it a Messianic character; a conclusion which the passage quoted itself clearly demands. After celebrating the Divine beneficence, and declaring that to enumerate the separate acts of the Divine bounty is impossible, the speaker, as if passing at once to that which was the highest instance of God's grace to man, says, "Sacrifice and offering thou didst not desire; mine ears thou hast bored; burnt-offering and sacrifice for sin hast thou not required. Then said I, Lo, I come (in the roll of the book it is written of me), I delight to do thy will, O my God," &c. (verse 6—8). The purpose for which the Apostle quotes this passage is to show that the abolition of the Mosaic ritual by the Messiah had been foretold in the Old Testament. In making the quotation, he follows the LXX., which, in some respects, differs considerably from the Hebrew; and this has been urged as an evidence that he adduces the passage only by way of accommodation. The difference, however, between the version and the original is one merely in phraseology, not in meaning;* and it requires only a glance at the Apostle's reasoning to see that its whole force rests upon the supposition that in this passage there is a *designed* intimation of the ultimate abolition of the Mosaic sacrifices by the substitution for them of an act of personal obedience on the part of the Messiah. If this be not the meaning of the

* See Appendix, Note D.

passage, the reasoning of the Apostle from it is plainly sophistical or inconsequent.

It is impossible, without disregarding all proper sentiment, to understand the language used in this passage of any other than the Messiah. By "the roll of the book" (בְּסֵפֶר סֵפֶר), all are agreed in understanding the Pentateuch, copies of which were written upon skins, which were folded round a cylinder or roller; a fashion still retained by the Jews in the copies of the law used in their public worship. In this book the speaker affirms, that it was written of him, that, without any of the sacrifices and offerings appointed by the law, he should come before God, delighting to do his will. There seems no way of understanding such a declaration but by referring it to Christ, of whom the Mosaic institute spoke in all its parts; but of whom, at the same time, as the substance of its symbols, it virtually predicted that, in fulfilling, he should also supersede and abolish them all. To avoid the force of this conclusion, Rosenmüller and some others have rendered the passage, "In the roll of the book it is prescribed to me," *i.e.*, I am commanded, &c.; by which they understand the speaker as affirming that, in coming without sacrifice and offering, but with entire devotedness of mind, he was coming as the law enjoined him to come. It may be doubted how far such a translation of the words is admissible;* but, waiving this, let us ask, What, upon such a rendering, does this passage mean? It cannot mean, obviously, that, in coming before God without sacrifice and offering, the speaker, supposing him a pious Israelite, came as the law of Moses enjoined; for the reverse of this was the case. Nor can it mean that the law prescribed spiritual worship rather than ritual; for, on the one hand, there is nothing in the Mosaic institute which teaches that any worship was accepted apart from

* See Stuart on Heb. x. 7.

the offering of sacrifice ; and, on the other, it is not so much the *superiority* of spiritual to ritual worship which is here announced, as the entire rejection of the latter in favour of some act of personal obedience to be performed by the speaker. Even, then, if we adopt this translation, we must regard the speaker as one for whom the law of Moses had prescribed a mode of approaching God *entirely peculiar to himself* ;—as one who, without any of those sacrifices and offerings which were *indispensable* in the case of every other worshipper, could come before God with acceptance on the simple ground of his own personal devotedness to the Divine will. But by whom could this be said of himself but the Messiah ? For him alone of the partakers of human nature was there a peculiar way of access unto God prepared ; and of him alone could it be affirmed, that such success was attainable independently of the sacrifices of the Mosaic ritual. The proposed alteration in the translation does not, therefore, destroy the Messianic reference of this passage ; it only, as compared with the common rendering, brings it out in a less satisfactory manner, both as respects the philology and the exegesis. On this account, and from regard, also, to the use made of the passage by the Apostle, the propriety of which is materially diminished by such a translation as that proposed, the rendering in the received version is unquestionably to be preferred.

Assuming that the speaker in this Psalm is the Messiah, it must be regarded as announcing his complete subjection to the Divine will,—his gratitude to God for mercies experienced amidst his humiliation,—the sufficiency of his personal sacrifice for the great purposes for which it was made in accomplishment of the Divine will,—the abolition, through him, of the Levitical sacrifices and offerings,—and the consequences which should flow to his enemies and friends respectively because of him.

PSALM XLV.—This sacred poem consists of two parts,

in the former of which the glory, perfection, and triumph of Messiah the king, and, in the latter, the beauty and blessedness of his bride the Church, are celebrated in strains of very animated and elegant poetry. The reference of this Psalm to Christ is assumed, and its statements made the basis of an argument in favour of our Lord's divinity and supremacy over the angels, by the Apostle in the Epistle to the Hebrews (i. 8, 9). The tradition of the Jewish Church is also strongly in favour of its being understood of the Messiah.* With this the internal evidence most fully agrees. 1. The Psalm bears the title of *Maskil*, which, as Hengstenberg has shown at large,† signifies something *pious* or *sacred*; and so the word is used (Ps. xiv. 2) to denote a person who "understands and seeks after God," as opposed to the נָבִיז or fool, who "says in his heart, No God." With this explanation of the word accords the character of all the psalms to which it is prefixed. 2. This song, we are told, was set to music by the sons of Korah.‡ These were persons who had to do with the management of the music used in the religious

* The Targum renders ver. 3 thus:—"Thy beauty, O King Messiah, is greater," &c. *Kimchi*:—"This song treats of the King Messiah, and is called a song of loves, for God hath so loved him that he hath anointed him." *Sohar* on ver. 7:—"This must be understood of the King Messiah, who is called a sceptre, because he brings the sinners throughout the world under subjection, as in Gen. xlix. 10 it is written," &c. Ap. Schöttgen, 431, s. 433.

† *Christologie*, I. 112, ff. The author has since relinquished this explanation, and adopted that of "teaching" or "a didactic poem." *Comment. on Psalms, Introduction to Ps. xxxii.* His reasons seem to me of no weight; but even supposing him right, the argument in the text would stand unimpaired. If this is a didactic poem it cannot be the Epithalamium of some mere earthly prince.

‡ So I understand the words in the inscription לְמִנְצָה עַל־שֹׁשָׁנִים לְבָנֵי־קֹרַח which may be translated, "A prevailer (*i. e.* a regular, stated song, suited for all occasions of public worship) upon Shoshannim, (*i. e.* some musical term denoting either an instrument or a kind of music,) by the sons of Korah." The meaning given to לְמִנְצָה here is supported by the translation of the LXX. εἰς τὸ τέλος, and of the Vulgate *in finem*. (Comp. Ps. lxxiv. 10; ciii. 9, &c. and Rosenmülleri *Prolegomena in Psalmos*, p. 19.)

worship of the Jews.* Hence it would appear that this Psalm was designed to be used in the regular public worship of the sanctuary, 3. The form of this Psalm being that of an Epithalamium, we must regard it either as celebrating the mystical union of Christ and his church, or as literally referring to the marriage of some earthly monarch. But we cannot understand it of the latter; for, in the first place, such a mere carnal song as this would make it would never have been inserted by the Jews among the songs appropriated to their most sacred services; and, in the second place, flattery so extravagant and blasphemous, as the language of this Psalm would be if addressed to any mere creature however dignified, would not have been received by the very worst prince that ever occupied the throne of David, even supposing a Jew could have been found wicked enough to present it. The hypothesis of De Wette, that it was not to a Jewish, but to a Persian monarch, that this piece of unbecoming adulation was presented, is not only purely gratuitous, but to the last degree improbable, not to say absurd; for, even admitting his further hypothesis, that the collection of Psalms was formed at a late period, when the Jewish nation were sunk in religious degeneracy, (an hypothesis as gratuitous as the former,) there never was any period in their history when their degeneracy was so deep as to allow of the supposition that they would have inserted among their sacred songs a profane and blasphemous poem, designed to humour the unhallowed pride of an idolatrous and hostile prince. Even if all fear of God had departed from them,—if all remembrance of the faith and hopes of their fathers had been lost,—if the thickest shades of spiritual gloom had descended around them, and concealed from them whatever was Divine and heavenly in their religion,—there would still have been something in

* 1 Chron. vi. 33, 37; xxvi. 1; 2 Chron. xx. 19.

their enthusiastic patriotism, no less than in their well-known superstition, (if we must deny them the influence of any higher religious feeling,) which would have made them indignantly recoil from the mere attempt to pollute their sacred melodies by such an incongruous addition. But, if neither to a heathen nor to a Jewish monarch could this song "concerning the king" be addressed, what remains but that we should recognize in it a prophetic announcement of the glory and excellence of Him who is emphatically *the King*, and of the beauty and honour of his bride the church? 4. With this view of the Psalm all its statements fully accord. The subject of the former part of it—the king—is addressed as possessing unparalleled beauty of person and gracefulness of speech (ver. 2),—as an invincible warrior in the cause of truth, meekness, and righteousness (ver. 4),—and as God, whose throne is eternal, whose sceptre is right, and whose glory and dignity are superior to that of all who are called kings. In all this we have what frequently occurs in the language of prophecy concerning the Messiah, and on which the writings of the New Testament furnish an expository comment in what they teach concerning the person and kingdom of Jesus Christ. Of no other king but of him could such things be affirmed as are affirmed of the subject of this Psalm. He alone of all who have appeared in human nature can be addressed as God;* his is the only throne that is eternal; on him alone as a king hath the blessing of God descended for evermore. As the sovereign of his church, the sceptre which he wields is "a right sceptre;" he is no usurper; Jehovah "hath set him upon his holy hill of Sion," and "on his shoulder has the government been laid." To him, in this capacity, all perfection, moral, intellectual, and official belongs; symbolized here, as in other places of Scripture, by beauty of person,

* See Appendix, Note O.

grace of speech, and success in enterprise. The cause to which he devoted himself was that of truth, justice, and mercy. "He dwelt among us," says his beloved disciple, "full of grace and truth; and we beheld his glory, the glory as of the only begotten of the Father."* "I am a king," said he himself to Pilate; "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."† In this cause he wages an incessant warfare with the enemies of His church, employing no weapons but the arrows of truth, yet with these performing terrible things, and causing the people to fall under him. And for that obedience which he displayed to the Divine will, when, that he might destroy the iniquity which he hated, and establish for ever the righteousness which he loved, he came into our world, and gave himself as a sacrifice and an offering on our behalf, "God 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 in earth, and things under the earth."‡ It thus appears that in Christ every part of this poetical prophecy finds its fulfilment. What in relation to any one else would have been extravagant, nay, blasphemous flattery, is in regard to him the language of true description and sober piety. To whom, then, but to him, can we regard the Psalmist as here referring?

In the latter part of this Psalm the general symbol employed is one than which none occurs more frequently as descriptive of the relation of Jehovah to his people, or of Christ to his church.§ In this light it was viewed by the Jews, as may be gathered from the Chaldee Targum and the Commentaries of Kimchi, many of whose explanations throw considerable light upon the meaning of the writer. By the "King's daughter," in verse 9, they under-

* John i. 14.

+ John xviii. 37.

† Phil. ii. 9, 10.

§ Comp. Isa. liv. 5; lxii. 5; Jer. iii.; Ezek. xvi.; Hos. i.—iii.; Matt. ix. 15; John iii. 29; Rom. vii. 4; Eph. v. 27, &c.

stand the nations who are to do homage to the Messiah ; and by the queen at his right hand, the congregation or church of Israel. The exhortation in the 10th verse is paraphrased in the Targum thus :* “ Hear, O congregation of Israel, the law of his mouth, and incline thine ears to the words of the law. Forget the evil doings of the wicked among thy people, and the house of the idols thou hast served in the house of thy father ;” *i. e.* as Jarchi remarks, “ Forget the worship of the idols which thy fathers worshipped in the lands on the other side of the river ”—the Euphrates. In place of these she is exhorted to worship the king, “ for he,” says the Psalmist, “ is thy Lord ;” and then, as consequent upon this, are promised to her abundant joy, prosperity, and fame. To her shall the nations of the earth offer gifts ; with gladness and rejoicing shall her virgin companions—the Gentile converts—be brought unto her ; instead of those she had forsaken, shall children of her own be given her, who shall be made princes in the earth, invested with spiritual dominion as “ kings and priests unto God ;” and, for the blessings which shall flow from her to the world, her name shall be remembered in all generations, and the people shall praise her for ever and ever. On this interpretation a meaning is brought out of the passage, in full accordance with the descriptions of the New Testament concerning the church of Christ, and in perfect keeping with the best ascertained principles of symbolical interpretation.

* The use of the term “ daughter ” in this verse, as applied by the poet to the queen whose praise he celebrates, affords another evidence that this Psalm does not concern a mere earthly monarch and his bride. No writer, we may rest assured, would have taken it upon him to address by such a familiar appellation the consort of one at whose feet he had just been laying such fulsome adulation. Understood, however, as the Targumist has explained it, or (as it might be still more correctly explained when freed from the particularism of Judaism) of the ransomed church of God, the expression is entirely in keeping with the phraseology of the prophets, who perpetually personify countries, cities, and bodies of people, as virgins or women. (Comp. Isa. iii. 16 ; iv. 4 ; lii. 2 ; Lam. ii. 10, &c.)

When the pious Jew, then, read this sacred poem, or heard it chanted in the temple service, his mind would be directed to the glorious advent of the king of Israel, and the blessings which should then be brought to his expectant church. He would learn to admire the perfection, to adore the majesty, and to anticipate the triumphs, of his Saviour-God; while the conceptions he already entertained of the relation of Jehovah to his church, as that of a husband to his wife, would be rendered more definite and precise by being appropriated to the Messiah, the God who was to appear and dwell with men.

PSALM LXXII.—The ancient Jewish Church has borne very decided testimony in favour of the Messianic application of this Psalm;* and to this almost all Christian interpreters have given their assent, if we except those whose determined opposition to every thing that is peculiar to Christianity renders it doubtful whether it be not a blinding abuse of language to apply to them the term Christian at all. With such an application, the sentiments of the Psalm itself eminently agree; they are such as, when correctly explained, fully accord with the representations of other parts of Scripture respecting the Messiah; but cannot be, without great violence, understood of any other. The exclamation in verse 1, "Give the king thy judgments, O God, and thy righteousness to the king's son," is, as the following context shows, rather an announcement of what shall be, than a prayer that the

* The Targum on ver. 1 is:—"O God, give the sentence (הלכה) of thy judgments to the King Messiah, and thy righteousness to the son of king David." *Midrash Tehillim*:—"It is to be understood of the King Messiah, of whom Isaiah says (xi. 1), 'And there shall come a rod out of the stem of Jesse,' &c.—Of the King Messiah it is written, Give thy judgment, O God, to the king." On ver. 8, *Sohar*:—"This shall be fulfilled of the Messiah, He shall reign," &c. *Midrash*:—"The last Goel is the King Messiah, of whom it is written, He shall reign," &c. Ap. Schöttgen, s. 440, ubi plura. On ver. 16, Jarchi remarks that "the ancient rabbins explained these words of the times of the Messiah, and indeed understood the whole Psalm of the King Messiah." Ap. Rosenmüller, *in loc.*

blessing named may be ; it is, moreover, an announcement of the communication to the king spoken of, not of those common principles of equity which regulate the affairs of well-governed earthly monarchies, but of those sublime and vast principles upon which God himself administers his moral dominion. The appellation “king,” and “king’s son,” are appropriate to the Messiah as the Sovereign of his church, and as the descendant of David according to the flesh ; if, indeed, the latter be not a mere orientalism for “the king himself,” adopted, for the sake of variety, in the second member of the verse.* The moral characteristics of his reign ; as delineated in the following verses,—righteousness united with peace, and regard for the welfare of the poor and oppressed,—are those which most prominently appear in the prophecies, as distinguishing the kingdom of the Messiah.† To this, also, belong that permanency and extent of dominion which are ascribed to the empire celebrated in this Psalm ; of Christ alone can it be said, that men “shall fear him as long as the sun and moon endure”—through all generations, (ver. 5 ;) and that he “shall have dominion from sea to sea, and from the river unto the ends of the earth,” (ver. 8 ;) subjecting to his gentle sway nations the most remote from each other, and the most dissimilar in manners, habits, and circumstances ; not by warlike power, but by the melting benignity of his government, and the resistless eloquence of his doctrine, which “distils as the dew, and drops as the rain.” The consequence of his dominion will be the utmost abundance of provisions even where before there was only a scanty and precarious supply ; and that notwithstanding such an increase of population, that “the men of the city,” *i. e.* his subjects, “shall

* So Rosenmüller and Walford, (*Translation of the Psalms, with Notes, &c.* Lond. 1837,) *in loc.* The former compares the inscription, at the present day, on the Turkish coins, “The Sultan, son of the Sultan.”

† Comp. Isa. ix. 6, 7 ; xi. 1—9, &c.

flourish as the grass of the earth." (ver. 16.) The idea here is entirely Messianic, and is repeated in different forms in other prophecies.* When spiritually interpreted, it intimates the numerous converts who shall submit to the Redeemer, and find in him the supply of all their spiritual wants. In verse 17, the Psalmist makes an evident reference to the promise which God gave unto Abraham concerning Christ:—"Men shall be blessed in him, all nations shall call him blessed;" thereby identifying the subject of this Psalm with the subject of that ancient promise. The Psalm concludes with a sublime doxology to the God of Israel, by whose grace and power these wondrous things are to be brought to pass. In the opinion of nearly all interpreters, this doxology is the addition of a later hand.

The evidence thus supplied by the Psalm itself of its reference to the Messiah is so forcible, that even Rosenmüller, unwilling as he generally is to admit anything which favours this view of the question, is constrained to say, that the qualities here celebrated can belong "only to that king, greater than any human, whom the Hebrews in every age expected as sometime to arise from the family of David—the Messiah."† Viewed in this light, the Psalm supplies a deeply interesting, and to us in the present day, no less than to the pious Jews in former times, highly encouraging prospect of the universal diffusion and permanent glory of the Saviour's spiritual reign. In so far as that has been extended in our world, the elevated description of the inspired poet has been fully realized; and, though we see not yet the full accomplishment of his predictions, enough has transpired to certify us, that in due season the prophecy shall reach the culminating point of its fulfilment, and "the whole earth be filled with the glory of God."

* Comp. Isa. xlix. 20; Zech. ii. 8, &c.

† Scholia in Psalmos, *in loc.*

PSALM CX.—This sacred song consists of two parts or strophes, (1—3, 4—7,) each of which is introduced by a reference to a Divine decree regarding the individual who is the subject of it. That this is the Messiah, is placed beyond any doubt by an overwhelming body of evidence, both external and internal. In addition to Jewish testimonies,* we have that of our Lord himself, who says, that David uttered this Psalm ἐν πνεύματι ἀγίῳ, that is, whilst under the prophetic afflatus; of Peter, and of Paul.† No less decisive is the evidence furnished by the Psalm itself, of its exclusive reference to the Messiah. Besides the general allusions which it contains to his victories as a warlike sovereign, and to the number and felicity of his adherents, who at the very commencement of his reign were to spring up around him, as numerous, glorious, and beneficent, and by a process of preparation as imperceptible to human eye, as the drops of dew in the womb of the morning,‡—allusions which we have frequently

* *Midrash Tehillim* on ver. 1 :—“ God speaks thus to the Messiah ; ” and on Ps. xviii. 39, Rabbi Judan says, in the name of R. Channa, the son of Chanina, “ In the future time the holy ever-blessed God will set the Messiah on his right hand,” &c. *Sohar* on ver. 6 :—“ The holy and ever-blessed God hath determined to clothe the Messiah in purple, that he may judge the people, as is here said.” Ap. Schöttgen, s. 453.

† Comp. Matt. xxii. 4 ; Mark xii. 36 ; Luke xx. 42 ; Acts ii. 35, 36 ; 1 Cor. xv. 25 ff. ; Heb. vii. 17 ff., besides frequent allusions to it, as in Eph. i. 20.

‡ In the words “ in the beauties of holiness from the womb of the morning thou hast the dew of thy youth,” we have a statement which has much puzzled interpreters. It appears to me, that no solution is more satisfactory than that which regards it as containing a condensed and imperfectly expressed comparison, which is to be resolved thus :—“ As at the dawn of the day we see innumerable bright and refreshing dew-drops glancing on every blade and leaf,—the splendid ornaments which earth puts on to welcome her celestial lord, when he cometh out of his chamber, and beginneth to run his race,—and as these brilliant gems of nature have been created by a process so invisible to us, that it would seem as if they had been really formed in the womb of the morning ; so shalt thou, O victorious Prince, in the very dawn and opening of thy reign, draw to thy standard a vast host of vigorous and dauntless warriors, collected with miraculous speed, beautiful in their holiness, and beneficent in their influence as the dew which adorns and fructifies the

encountered in the Psalms already considered,—there are in this Psalm certain statements of a nature so peculiar that no ingenuity can avail to show their applicability to any but Christ. 1st. The subject of this Psalm is spoken of by the author of it as *his Lord*. But, as we have already seen, the author of this Psalm was David, and to whom could *he* refer by such a title, but to Him who was at once his Lord and his son? 2d. It is affirmed of the subject of this Psalm, that *Jehovah hath placed him at his right hand*. This phraseology is expressive not only of enjoyment of the Divine approbation, but of participation in the dignity, authority and glory of the Divine administration.* It implies, that the Being so honoured is received as the associate and companion of Jehovah in the government of the universe; and, consequently, it cannot be, and never is in Scripture used of any mere creature. Of our Lord Jesus Christ, however, it is freely used in the New Testament; and the dignity which it predicates it is part of our religious creed to regard as enjoyed by him.† Upon the principle, then, that a *peculiar* quality or attribute indicates the presence of the subject in which it inheres, we conclude, that the person here celebrated is the Messiah, to whom alone it belongs “to sit at the right hand of the Majesty in the heavens.” 3d. The subject of this Psalm is represented as uniting in himself the sacerdotal with the regal dignity, having been constituted by the oath of God a Priest for ever after the order of Melchizedek (ver. 4). Now

earth.” If this be the meaning of the passage, it was fulfilled with wonderful completeness. Hardly had Christ arisen to his throne, when “the Lord gave the word, and great was the company of those that published it.” Ere men had recovered from their first surprise, the word of the Lord had gone into all the world (Col. i. 6;) and wherever it went, its influence was blessed as that of the dew on the tender herb.

* See this shown with admirable success in the *Scripta Varii Argumenti*, p. 39. Ed. sec. Hal. 1823, of the late venerable and pious George Christian Knapp.

† Mark xvi. 19; Acts vii. 55; Rom. viii. 34; Eph. i. 20, &c.

such a combination of offices as this was never exemplified in the case of any individual living under the Mosaic economy. On the contrary, the royal and the priestly dignities were expressly separated; and it is more than probable, from the sacredness attached to the office of priest, from its exclusive residence in the family of Levi, and from the punishments inflicted upon those who rashly interfered with its functions,* that any attempt to unite them would have brought down upon the individual making it the summary vengeance of Heaven. It is true, as De Wette and others of his school have suggested, that the kings of Judah had power in religious matters, though it may be doubted whether this ever amounted to anything more than, to use the phraseology of modern ecclesiastical jurisprudence, a *jus circa sacra sed non in sacris*. Allowing, however, that they possessed the higher power, this no more invested them with the honours or office of the priesthood, than the possession of a similar power by the sovereign of England over the Established Church of that country is regarded as constituting him or her, as the case may be, a partaker of the sacerdotal dignity. Under the theocracy, the king was no more, and in no other sense, a priest than as every member of the community was; for Israel was unto Jehovah "a kingdom of priests, a holy nation"† so that to apply to any individual sovereign this as a *peculiar* designation, still more to declare solemnly that the Lord had confirmed to him this title by oath for ever, would have been to utter language which every intelligent Jew would have felt at once to be bombastic and absurd. To the Messiah, however, the language used was strictly and literally appropriate. When he ascended up to heaven it was not merely as a victorious King, but also as an atoning High Priest. "Now of the things which we have spoken," says the apostle, "this is the sum: We have

* See Lev. xvii. 3, 4; 2 Sam. vi. 6, 7.

+ Exod. xix. 6.

such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.* Hence, by one of the prophets† he was described as one who “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;” *i. e.* by the union of these two offices in him shall the Divine purpose of peace and redemption to men be effected.‡ It is obviously, therefore, of none other than of him that David here speaks by Divine inspiration. 4th. To the subject of this Psalm the writer applies the title *Adonai*, rendered in our version *Lord* (ver. 5), a title which, as peculiar to the Deity, indicates that none other than the Divine Messiah is here referred to. To obviate the force of this argument, some expositors contend that it is to Jehovah, and not to the subject of the Psalm, that this title is applied; alleging, that as in the preceding verses Jehovah is spoken of in the *third* person, and the subject of this Psalm is addressed in the *second*, it would be making too violent a transition to suppose that in this verse the person *addressed* is Jehovah, and the person *spoken* of is the king who is the subject of the Psalm. This appears at first sight plausible; but a little consideration will show, that neither the objection to the Messianic interpretation thus adduced, nor the interpretation proposed in its place, is worthy of regard. For in the first place, there is not on the Messianic hypothesis, in reality, such a sudden transition as is alleged. It has been already observed, that the Psalm consists of two parts, each of which is introduced by the citation of a Divine decree addressed to the subject of the Psalm. Now, in both of these introductory verses two parties are mentioned—Jehovah, the author of the decree, and the person

* Heb. viii. 1, 2.

+ Zech. vi. 13.

‡ Cf. Henderson, *Minor Prophets*, *in loc.*

to whom it is by him addressed. In proceeding, therefore, with his song of praise, the Psalmist was at equal liberty to choose *either* of these parties as the object of his address; and this liberty he appears to have exercised in taking the one in the first strophe, and the other in the second. Had the Psalm begun with ver. 4, no one would have felt that there was any violence in supposing that ver. 5 was addressed to Jehovah, who had spoken the decree cited immediately before. But ver. 4 is really the commencement of a new subject, just as much as ver. 1 is; and, consequently, what would have been lawful had it stood at the beginning of the Psalm, is equally lawful where it stands, at the beginning of a new division of the Psalm. The alleged violent transition, therefore, resolves itself simply into this, that in a Psalm composed of two distinct parts, each of which is introduced by a statement concerning two parties, the writer has in the former part addressed the one party, and in the latter the other. Secondly. Whilst the alleged violence of the Messianic interpretation is thus shown not to exist, that which it is proposed to substitute in its place is itself exposed to the charge which its advocates urge against the other. It is admitted by all, that in vers. 6 and 7 the person spoken of is not Jehovah, but the subject of the Psalm. But if in ver. 5 Jehovah be spoken *of*, and the subject of the Psalm spoken *to*, how can the advocates of this interpretation account for such a "violent transition" as we must suppose, if in ver. 6 Jehovah is the party spoken to, and the subject of the Psalm the party spoken of? It thus clearly appears that the defect which the opponents of the Messianic interpretation of this part of the psalm erroneously allege against it really and fatally inheres in their own. Thirdly. To understand the Adonai of ver. 5 of Jehovah the announcer of the decree, is to make the Psalmist flatly contradict himself. In ver. 1 he presents to us the subject of the Psalm as placed at the *right* hand

of Jehovah. But if ver. 5 be spoken of Jehovah, then we must regard the subject of the Psalm as placed at his *left* hand; for this necessarily follows from the assertion that Jehovah is at *his* right hand. It is useless to say that this is the language of metaphor, and must not be too strictly interpreted; there is a propriety in metaphors as in everything else, and such a blunder as must be ascribed to David upon this interpretation of his words is inconsistent, I cannot but think, with all pretension to correct and careful composition. On these grounds, the title *Adonai* is vindicated for the subject of this Psalm, and the important argument thence drawn in favour of the Messianic character of the composition established in its unweakened strength.

From this Psalm, then, we have evidence of the knowledge possessed by the ancient Jews, not only of the Divine dignity, but also of the royal and priestly offices of the promised Messiah. By such utterances of the prophetic voice they were doubtless taught to view in him the substance of their splendid ceremonial, and joyfully to anticipate the time when, not only as an all-powerful Prince he should vanquish his foes, but as an all-sufficient High Priest he should make atonement for the sins of his people.

The value of these Messianic Psalms in relation to our present object of inquiry (and not of these only, but of many others whose claims to be regarded as possessing this character rest upon no slight basis of evidence, though for the sake of brevity they are in the present discussion omitted) is to be estimated not only by the number and clearness of their references to Christ, but also by the fact that they convey to us what was the commonly received and popular feeling and belief upon the subject in the best days of the theocracy. A nation's tastes, opinions, and feelings, at any given period in its history, are no where more clearly depicted, or more

faithfully preserved, than in its favourite songs, whether social or sacred; and as, to use the words of Bishop Taylor, "the Psalms of David were the great office of the Jews, and the treasury of devotion to their nation," we can turn to no more authentic source for information as to their prevailing religious faith and desires, especially at the time when these were composed. It is delightful to find the abundant evidence thereby afforded of their having found an object for both, in the testimony of God concerning Him "who verily was preordained before the foundation of the world, but was manifested in these last times for them who do by him believe in God."

LECTURE VII.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS—SURVEY OF MESSIANIC PROPHECY FROM THE DEATH OF SOLOMON TO THE TIME OF MALACHI.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.—LUKE XXIV. 44.

WE now come to cast our eyes over that age of Messianic Prophecy which stretches through the long period that elapsed between the death of Solomon and the appearance of Malachi, the last of the prophets. This is the closing, and, in many respects, the most remarkable age of Old Testament Prophecy.

The unhappy events which transpired on the accession of Rehoboam to the throne of Solomon completely put an end to that state of peace and prosperity which the kingdom had enjoyed during the greater part of the two preceding reigns. The secession of the ten tribes from their allegiance to the family of David, and their formation into a separate and independent kingdom under Jeroboam, led to national antipathies, and to frequent and bloody wars between the two great divisions thus formed of the once united race of Israel. The weakening influence of mutual contention exposed them to the successful assaults of the powerful and warlike nations in their vicinity. Under these the kingdom of the ten tribes was the first to fall. After a fierce and protracted struggle with the Assyrians,

the power of that kingdom was completely broken, the land dispeopled of its inhabitants, who were carried into exile, and the name of Israel, as a separate nation, "utterly taken away." All this had been foretold by the prophets of God in the oracles which they uttered against the apostate tribes. (Comp. Amos v. 1, and Hos. i. 4, 6.) Of the kingdom of Judah the prophets were instructed to speak more favourably. Upon it the Lord would have mercy for the sake of David, and of that oath which respected a greater than David. Hence the tide of Assyrian conquest was rolled back from the gates of Jerusalem, and the legions of the invader swept away by a miraculous interposition on the part of the Almighty. But the doom of Judah had also been predicted. Hardly had the Assyrian host left their territory, when an act of vanity and folly on the part of the Jewish monarch, in displaying his resources, wealth, and glory, to the ambassadors of the king of Babylon, led to the utterance of the divine oracle against his kingdom through the agency of Isaiah. In this was announced to Hezekiah the utter spoliation of the treasures he had so boastfully exhibited, the overthrow of his empire, and the exile of his people under the reign of one of his descendants, by that very power to the emissaries of which he had made the vain and unseemly exhibition.* The fulfilment of this prediction took place when the Chaldeans, under the direction of Nebuchadnezzar, captured and sacked Jerusalem, slaughtered a vast multitude of its inhabitants, and carried the rest captives, with all the treasures, both of the temple and the palace, into Babylon. Jehovah, however, had threatened only to punish, not utterly to destroy the Jewish nation. Long before their exile commenced, its duration had been, by divine prediction, limited to seventy years; and, accordingly, about the expiry of this period, the captivity of Judah "was brought

* Is. xxxix. 2; 2 Chron. xxxii. 27.

back like the streams in the south," and the land which had, according to the prophecy of Jeremiah, "lain desolate and kept sabbath to fulfil threescore and ten years" (2 Chron. xxxvi. 21), was once more occupied by those to whom Jehovah had given it for an inheritance. After the first troubles and difficulties attendant upon their return from exile were surmounted, the nation settled down into a state of quiet regularity, which, compared with their condition in the days of David and Solomon, may be justly termed one of political insignificance. In this state inspired history leaves them until the appearance of Christ, when we find them reduced to the condition of a Roman province.

The calamities which befel the kingdoms of Israel and Judah are traced in Scripture to the prevailing tendency of the people to idolatry, and the flagrant as well as frequent instances in which that tendency was followed. The kingdom of Israel, indeed, was founded in idolatry. In his anxiety to prevent any return of the people to their allegiance to Rehoboam, which might arise from their continuing to regard Jerusalem as their religious metropolis, Jeroboam erected in Samaria a system of idolatry which he incorporated with the constitution of his kingdom. When he placed the golden calves in Bethel and in Dan, and proclaimed, "These are thy gods, O Israel, who brought thee up out of the land of Egypt," he struck a fatal blow at the worship of Jehovah among his subjects. The people, too readily following his counsel and example, soon became wholly joined to their idols; and so strong was the evil influence of his conduct, that in the long line of his successors there does not appear one who did that which was right in the sight of the Lord, and but one in whom the passion for idolatry displayed itself even in a mitigated form.* Hence the dark and abiding stigma,

* Jehu; 2 Kings x. 18, ff.

which, in Scripture, is continually affixed to the name of Jeroboam, that it was he who "made Israel to sin." In the kingdom of Judah idolatry made less open and rapid progress; but the pernicious leaven was nevertheless powerfully at work. Unwarned by the example of God's judgments upon Israel, the Jews were continually exhibiting a strong disposition to follow in the same ruinous course; nor was it until their return from Babylon that their tendency to idolatry was radically cured. The first fervid outburst, however, of pious zeal, occasioned by that happy event, having passed away, they soon sunk into a state of mere formal and self-complacent orthodoxy—the fruitful source of that pride, bigotry, and ungodliness, which, nursed for centuries, at last displayed its malignant fury in the rejection of Jesus as the Messiah, and in his crucifixion as a deceiver of the people.

Of the prophets who appeared during this age, sixteen have been privileged to obtain, for a portion at least, of their oracles, a place in the sacred canon. Differing, as these writers do, in a great variety of particulars, they agree in this, that they all take notice of the events which were transpiring around them, especially in regard to their own countrymen, and make these the theme of their exhortations, encouragements, or rebukes. Hence arises a peculiarity in the style of those who have delivered predictions regarding the Messiah. All of these appear to have been *occasional*; that is, suggested to the mind of the prophet (under divine influence, of course,) by the varying character of the scenes which he was called to witness, and sometimes of the temporal events he was appointed to predict. The moral and political condition of the nations of Israel and Judah becomes thus the shaded back-ground on which the inspired painter lays the brighter colours of his Messianic anticipations. These are always brought out *in relief*. Whether it be that the prophet describes the invasion of the Assyrian and Babylonian armies or

laments the coming desolation of the daughter of his people, or inveighs against the delinquencies and idolatries of his countrymen, or comforts them amid the sorrows of their exile, or encourages them, on their return, in the work of restoring their city and temple to their former beauty;—whatever be the starting point of his discourse, the goal to which he almost invariably turns is the new order of things which is ere long to arise under the Messiah's reign. The triumphs of the invading powers are contrasted with those of the Messiah over his foes; the iniquities of the people, and their consequent punishment, give occasion to celebrate the glories of that reign under which "the people shall be all righteous," and when the fallen tabernacle of David shall be raised and readorned; the superstitious abuse of the Mosaic ritual is laid hold of as an occasion for announcing the ultimate cessation of its ceremonies, and the substitution of a purely spiritual religion in their place; the sorrowful lamentations of the prophets over the sufferings of their nation often pass into a still deeper wail over the humiliation and woes of Him whom they foresaw as "the man of sorrows and acquainted with griefs;" the return of the Jews from Babylon calls forth many a jubilant anticipation of that still more glad-some scene, when "the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" the inferior glory of the second temple to that of the first is made the occasion of announcing that amidst the shaking of the nations around, Judah and her temple should stand until "the Desire of all nations" should come and fill it with Jehovah's glory; and when once more, with respect to the greater part of the nation, the zeal of the restoration had evaporated, leaving only a residuum of dry formality and careless infidelity, the voice of the last prophet was heard amidst the vehement rebukes which he uttered against the treacherous and deceitful crowd, announcing to the pious few who still "feared the

Lord, and thought upon his name," that "the Messenger of the Covenant" was on his way at once to burn up the wicked as stubble, and to rise upon the pious as "the Sun of righteousness with healing in his wings." Every thing in the temporal history of their nation was thus, if I may so speak, turned to account by the prophets, in relation to their great office as witnesses for Christ. The light in which all events were viewed by them was reflected from the truth concerning him, and this enabled them to see for themselves and enforce upon others the lessons with which these dispensations were fraught. As in certain chemical experiments we see that which was formerly only a dull and fluid mass, suddenly converted into a beautiful and regular piece of crystallization by the slight touch of some homogeneous solid; so, in the minds of the prophets, the floating and often gloomy thoughts, feelings, and forebodings which passing events awakened, were, by ever-recurring visions of the Messiah, touched into instantaneous order, and arranged in those forms of majesty and loveliness which their writings exhibit, and which have drawn to them the admiration and delight of the greatest minds of succeeding generations.

In that brief and hasty survey which alone it is in our power at present to make of the Messianic predictions, it will not be expected that I should attempt to notice minutely all the passages which may be fairly referred to this class in the writings of the larger and lesser prophets. The most I can presume to attempt, is to notice a few of the more important, especially such as concern the Messiah personally, and announce the establishment of his kingdom on a more enlarged basis than that of Judaism. In pursuing this course, I shall take up the books in chronological order, as that best adapted to the end of showing the course and progress of Messianic announcement.*

* The order followed is that of the Chronological Table given in Horne's *Introduction*, vol. iv. p. 155. The accuracy of some parts of that table may, I

AMOS. (B. C. 810—785.) The greater part of this prophet's book is occupied in denouncing the divine vengeance upon Israel, and it is not till the last chapter that we meet with what can be justly regarded as an allusion to the times of the Messiah. After announcing the entire rejection of the people of the ancient covenant as a people, (symbolized by the overthrow of the temple, and the crushing of the people under its ruins, ix. 1),—and the transference of Jehovah's favour from the nation, as such, to the pious handful among them, who were to be sifted from the ungodly heap by the troubles that were coming upon them,—the prophet announces, as consequent upon this, the introduction of that state of abiding excellence and felicity which is characteristic of the Messiah's reign. That the closing verses of this chapter relate to the advent of the Messiah was not only the opinion of the ancient Jews,* but is confirmed to us by the authority of an inspired apostle. In a passage already cited in a former lecture, (Acts xv. 14—17,) the apostle James announces that this prophecy had its fulfilment in the establishment of the Christian Church, and the reception within its pale of Gentile converts upon equal terms with Jewish. That such a fulfilment was previously expected by the Jews, or could have been anticipated merely from what is stated by Amos, it would, perhaps, be rash to affirm. The passage, however, is one which no intelligent Jew could understand in any other way than as referring, generally, at least, to the Messiah; for the hopes and destinies of that people were so interwoven with the promise of his appear-

think, be questioned; but as this is not the place for chronological disquisition, and as the table is sufficiently accurate for all the purposes of my present use of it, I have contented myself with implicitly following it.

* *Sohar*: It stands written concerning the times of the Messiah by Amos, "At that time I will raise, &c." "When the ever-blessed God hath determined, in the time of the Messiah, to stretch his right hand, with this excellent oil, over all, what stands written of that time? What Amos says, &c." Ap. Schöttgen, s. 189, 389.

ance, that in answer to the question of the prophet, "By whom shall Jacob arise? for he is small," (vii. 5,) no hesitation would have been felt in saying, "By the King Messiah." The prophecy, moreover, appears to be introduced with allusion to the promise of God to David by Nathan already considered. With the fulfilment of that promise the awful judgments denounced in the early part of the book, and in the commencement of the ninth chapter, might appear at first sight incompatible. If Israel was to be no better than Ethiopia,—if the chosen people were to be rejected, and all but utterly destroyed,—how, it might be asked, was God's promise to David, that in his seed should the throne of his kingdom be established for ever, to be fulfilled? In reply to this, the prophet, as it were, assures his readers that, amid all the agitation and disasters which he had predicted, the word and the truth of God would stand secure. If not in the way which they had expected, yet certainly in a way consistent with his own words, and with the best interests of his church, that promise should be fulfilled. Nay, by the very agitation and suffering through which the sinful nation of Israel was to pass, and which was to end in their being rejected by God as his people, the way was to be prepared for the final and glorious accomplishment of this promise. "In *that day*," says Jehovah,—the day of vengeance to the sinners among his people, and of separation between the bad and the good,—"in that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as the days of eternity." The judgments of God upon his people, therefore, so far from being adverse to the fulfilment of his promise to David, were, by their rebellion and ungodliness, rendered necessary as preparatory of that state of things in which alone such a fulfilment could take place, in the sense in which it was intended by God. Nor was this all that an intelligent Jew might have gathered from

this passage. From the announcement of Jehovah's determination to preserve, in that new order of things which was to succeed the ruin of the Theocracy, those only who were true worshippers, it might be inferred that the kingdom of the Messiah was to be a *spiritual* kingdom, from which the ungodly, whether Jew or Gentile, were to be forever excluded. From what follows in ver. 12, "That they [the restored family and state of David, the Messiah and his church] may possess the remnant of Edom, and of all the nations upon whom my name is called, saith Jehovah, who doth this," the Jews might further have learned, that this spiritual sway was not to be limited to persons of their nation, but was to embrace all those, even of the former enemies of God and his cause, upon whom his name was called, that is, who should acknowledge him as their God. Who shall say that these spiritual views of this prophecy were altogether hid from the minds of those ancient students of God's word, who "inquired and searched diligently" concerning that salvation which was to come?

HOSEA. (B. C. 810—725.) Like his contemporary Amos, this [prophet directs his denunciations principally against the house of Israel, whose iniquities he depicts in the darkest colours, and whose condign punishment and final rejection he emphatically predicts. As in contrast to this, he introduces his Messianic intimations. Notwithstanding the utter rejection of the natural seed of Abraham, he, nevertheless, declares that God's promise to that patriarch should be fulfilled. "Yet," says he, with evident allusion to Gen. xxii. 17, "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, it shall be said to them, Ye are the sons of the living God." (i. 10.) The latter part of this verse is quoted by Peter, (1 Ep. ii. 10,) and by Paul, (Rom. ix. 25, 26,) as referring to the introduction of converts into the Christian Church;

and by the latter especially, as predicting the calling of the Gentiles in consequence of the rejection of the Jews. That the prophet directly, and in so many words, announces these things, the apostles do not necessarily affirm; but that his announcements refer to some such event as the fulfilling of the promise to Abraham from some other source than by the simple increase of his natural descendants, must have been plain to the mind of every attentive and unprejudiced reader of his words. If, notwithstanding the utter rejection of Israel as a people, the promise to Abraham was to stand firm, and the number of Israel was to be as that of the sand of the sea,—and if in that very place where the sentence of rejection had been uttered, the language of welcome and of acceptance was to be heard,—to what can it be supposed that the prophet refers, if not to the fact that the church of God,—the true seed of Abraham,—which, by the apostasy of the Israelites, was threatened with overthrow, was to be established in the midst of their nation in a new and permanent form, by the reception into it of such only, whether Jews or Gentiles, as possessed that character, the want of which had led to the rejection of the former possessors of its privileges? From this it is no difficult matter to infer, as the apostle does, the calling of the Gentiles into a common participation with the pious Jews of the promised blessings; for after the national rejection of the latter, it was from among the former alone that the ranks of the sacred host could be recruited. Nor is such an idea so repugnant to Jewish notions and habits as we are apt to suspect. At no time were the privileges of the Theocracy perfectly exclusive. By the circumcision of slaves, procured from foreign nations, (Exod. xii. 44,)—by the admission of circumcised strangers to participate in the passover, (ibid. 48,)—by the command that they were to allow the child of an Edomite or Egyptian to enter the congregation of the Lord, (Deut. xxiii. 8,)—and by their continual practice in the reception

of proselytes,—the ancient Jews were habituated to the idea that the number of the chosen people might be augmented by other means than that of natural descent.

ISAAH. (B. C. 810—698.) The writings of this prophet excel all the rest in the number and interest of the Messianic predictions which they contain. So prominently is this feature characteristic of them, that their inspired author has from a very early period in the history of the Christian Church, been regarded rather in the light of an evangelist than in that of a prophet.* Besides many glowing delineations of the peace, prosperity, and felicity, of the Messiah's dispensation,—introduced, generally, by way of contrast to the disasters caused by the invasion of Israel and Judah by the Assyrian and Babylonian powers,—we find in his writings many minute predictions of the Messiah himself, which have been fulfilled in the person and work of Jesus Christ. His descent from the family of David, (xi. 1,)—his birth by a virgin, at a time when that family was in a low and almost expiring condition, (vii. 14; xi. 8,)—his union in his own person of the Divine nature with the human, (ix. 6,)—the outpouring upon him of the Holy Spirit in all his fulness, (xi. 2; xlii. 1,)—the blessing which, through him, was to come upon the district of Galilee, (viii. 23,)—the announcement of his advent by a forerunner, (xl. 3,)—the indifference and opposition with which he should be received by the Jews, (liii. 1—3,)—the miracles by which he should confirm his pretensions, (xxxv. 5, 6,)—his substitutionary and propitiatory sufferings for mankind, (liii. 4—6,)—his unjust and cruel death, (liii. 7, 8,)—his burial with the rich, (liii. 9,)—and his

* “[Esaias] non prophetiam mihi videtur texere, sed evangelium.” Hieronymi *de Lect. Script.* § 5. “Non tam propheta dicendus est quam evangelista; ita enim universa Christi, Ecclesiæque mysteria ad liquidum persecutus est, ut non putes eum de futuro vaticinari, sed de præteritis historiam texere.” *Ejusd. Prol. in Es. Proph.* “Isaias . . . de Christo et Ecclesia multo plura quam cæteri prophetavit: ita ut a quibusdam evangelista quam propheta potius diceretur.” Augustin. *De Civ. Dei.* xviii. 29.

triumphant reward in the success of his efforts for the salvation of sinners, (liii. 10—12, &c.)—are all presented with a clearness of statement which is more like that of a historian recounting events which are past, than that of a prophet announcing transactions which are yet to be realized in a far distant futurity.

Of these predictions, perhaps the most striking and interesting are those contained in chap. vii. 14—16; in chap. ix. 6, 7; and in chap. lii. 13—liii. 12. These, at any rate, have been more violently assailed than any of the rest by the perverse criticism of the Anti-Messianists; and on this account, as well as on account of their own intrinsic importance, demand a more careful consideration ere we pass on to other parts of the prophetic volume.

The first of these passages contains the announcement of the fact that the Messiah was to be born of a virgin. It is as follows:—

Behold the virgin conceives and bears a son,
And she shall call his name Immanuel.
Milk and honey shall he eat,
Until he know to refuse evil and choose good.
For before the child shall know
To refuse evil and choose good,
The land shall be desolate
Because of whose kings thou art troubled.*

* Ver. 14. Some have laboured to show that עַלְמָה may mean a *young married woman*, as well as a virgin; but this neither the etymology of the word, (from עָלַם to *hide*, *be concealed*, *unknown*,) nor the common usage of it, nor the translation of it by *παρθένος* in the LXX., will admit. Another etymology, indeed, has been proposed, viz., from the Arabic غَلام (*Ghalem*) to *be ripe, mature, &c.*, from which it is argued that עַלְמָה means a young woman, one arrived at puberty. But even if this be adopted, it proves nothing more than that *Almah* does not denote a very young girl; it does not prove that it means a *married woman*. Usage is conclusive argument against *this* meaning. In no case is the word applied to one actually married, and it may be doubted if it is ever used save of a *virgo illibata*. Dr. Davidson adduces Prov. xxx. 19, as proving that “the idea of purity is not necessarily involved

Part of this passage is cited by Matthew (i. 22, 23) as fulfilled in the birth of our Saviour by the Virgin Mary. The citation is made in such a way as to forbid the idea of a mere accommodation of the passage to that event, for the Evangelist expressly says, "*All this was done that it might be fulfilled* which was spoken of the Lord by the prophet, &c." Reverencing the Divine authority, then, by which Matthew wrote, we are shut up to the opinion that this passage contains a direct prophecy of the birth of Christ; and in this light we must interpret it, whatever difficulties may be thereby thrown in our way. These difficulties, it must be acknowledged, are considerable, but surely they are not insuperable; and, perhaps, if interpreters had viewed the passage more in connexion with some of those

in the term." (*Sac. Herm.* p. 495); but this is by no means clear. On the contrary, as "the way of a man with a maid" is there classed with things which the writer could not understand, the passage would rather require us to give its usual sense to *Almah*. The reasoning seems to be:—"To me it is wonderful how the eagle can soar through the air, how the serpent can move over the face of the cliff, how the ship can sail over the ocean, how a man can debauch a pure virgin; but the most marvellous of all is how an adulteress can commit her impurity, and treat it as if it were a matter of no more criminality than eating or drinking." To regard *Almah* here as meaning a harlot, would clearly mar the whole force of the reference. The use of the article ה prefixed, shows that some particular virgin, well known to the Jews, is referred to.—The verb לָדַת is in the Benoni part., and is expressive of a present action. Dr. Henderson says, that this part. with הַנְּהָ always indicates the futurity of the action specified; but this remark is surely too unqualified. In Gen. i. 5, and Exod. xxxiv. 10, we have instances to the contrary; and, in general, where the future is indicated by this construction, it is strictly such a future as is near at hand, a present or paulo post future.

Ver. 15. The prep. ל here is used in its temporal meaning of up to the time of, until, as in Lev. xxiv. 12.

Ver. 16. *The land shall be desolate, &c.* This seems to be the best rendering of this passage, both because it is incorrect to say that Ahaz and his people abhorred the land, and because no instance occurs of מַשְׁחֵי following מְנוֹב. Henderson adduces xvii. 9, as a case in point, but in his own note he finds it necessary to suppose a *constructio pragnans*, and make מַשְׁחֵי depend from some verb understood. The construction of this adverbial form with the verb קָצַב is frequent. It may be doubted also whether מַשְׁחֵי ever means *by*. See Rosenmüller and Maurer *in loc.*

peculiarities of the prophetic style, to which attention was called in a former Lecture, they would have arrived ere now at a more harmonious and satisfactory conclusion regarding it. After a careful consideration of what has been written upon it by the most eminent expositors, I feel convinced that no one has more nearly approached to a simple and tenable interpretation of it than Calvin and Vitranga; the latter of whom has devoted to it a Dissertation, no less modest than learned and acute, in his *Observationes Sacrae*;* and has also followed it in his Commentary on this Prophet. The leading outline of this interpretation I shall, therefore, endeavour to place before the reader.

It will, I suppose, be admitted on all sides that no objection can be found to the direct application of this passage to the Messiah, except what arises from the context in which it stands. In itself, the passage is strikingly appropriate to our Lord Jesus Christ; and so far as this goes, I believe, no one will object to its application. But when it is compared with the context, two questions arise:—1st. How could the birth of Jesus Christ be a *sign* to those whom Isaiah then addressed? and 2dly. What connexion could there be between the birth and growth of Christ, and the overthrow of the nations by whose kings Ahaz was then vexed?

In order to answer these questions, let us look at the course of events in the chapter before us. We are told at the commencement of it, that Ahaz and his people were under great alarm because of the threatened invasion of the kings of Israel and Syria; and that Isaiah was sent to meet them with an assurance that their fears were groundless, for that the Lord had said of the design of their enemies, "It shall not stand, neither shall it come to pass." To the impious and incredulous monarch this message brought no comfort; and hence, the prophet, to convince

* Lib. v. cap. 1.

him of his sincerity, desires him to ask a sign of the Lord his God, either in the depth or in the height above. Ahaz replies to this by saying, with a tone of mock humility or ironical sneering, "I will not ask, neither will I tempt the Lord,"—a piece of ungodliness which draws down upon him the denunciation of the prophet, who assures him, that though he should escape the threatened danger, yet the Lord would bring upon him a more fearful calamity from the king of Assyria. From this exhibition of royal folly and wickedness the excited spirit of the prophet, rapt into one of those sudden ecstasies which have already been described as incident to the Jewish seers,—and beholding in apocalyptic vision, as already happening, the occurrence of that mighty event which was the pledge and foundation of all God's promises and blessings to the Jews,—announces, for his own comfort, and that of all the pious of his day, a sign which no caprice or iniquity of the monarch could hinder, and which carried with it an assurance that, whatever Jehovah promised, that would he perform. "Behold," says he, "the new thing is come to pass. The Virgin conceives and bears her son. That son is Immanuel, our delivering God. The land around him is in plenty and peace. Is anything too hard for God? I assure you, that before that child, whom I now see in prophetic vision entering the world, shall have passed the years of infancy, (*i. e.* within a period long enough for such a thing actually to happen,) your enemies shall be vanquished and their empire overthrown."

We are now in circumstances to say what answer should be given to the questions above proposed. If it be asked *now* in what sense the birth of the Messiah could be a sign to the Jews of the truth of the prophet's message, the answer is, In the highest of all senses, inasmuch as upon the certainty of that event depended the certainty of every promise which God gave to his people. The word here rendered *sign* (אִמָּן) denotes anything the certain existence

of which affords a pledge and assurance of the certainty of something else, which is either not an object of sense, or for which there is not the same independent security as for the former. Now, it was in Christ Jesus, and in him alone, that all the promises made to the Jewish people stood certain. Every blessing they had to expect rested upon the fact that they were the people among whom the Messiah was to appear. Hence, as Calvin observes,* “It is usual with the prophets, in order to confirm special promises, to lay this as the foundation—that God would send a Redeemer. On this general prop God every where rests whatever he specially promises to his people. Hence, as often as mention is made of famine, pestilence, or war, it is by placing the Messiah before their eyes that he seeks to inspire in them the hope of relief.” The words of the prophet on the occasion before us, then, would convey a *sign* by an argument *à fortiori*. It is as if he had said:—“I see the fulfilment of that great promise which we all believe: and if God will fulfil that, can you doubt his ability or willingness to fulfil such a promise as that I have come to give?” Isaiah, in short, uses here much the same sort of argument as the apostle employs when he says, “If God withheld not his own Son, but freely gave him up to the death for us all, how shall he not with him also freely give us all things?” If we are sure of the greater, how can we doubt concerning the less?

If it be said that this, after all, is making an event as yet unrealized the sign of another event also future, I reply, that this is an objection which will apply as well to any other interpretation of the passage as to that which I have proposed. Upon no hypothesis is the sign referred to supposed to have had any actual existence, save in the conception of the prophet; and the only difference in this respect between this interpretation and those which sup-

* Comment. *in loco*.

pose the prophet to refer to some female then alive, or then actually before him, is that in the latter case the sign would be something which was to occur soon, whilst in the other, it must be viewed as something which would not happen for some centuries. In both cases, the only pledge which the people had *at the time* for the accomplishment of the promised deliverance lay in their *conviction*, that what Isaiah saw in prophetic vision concerning this sign would actually come to pass. Now, on which hypothesis, let me ask, would this be stronger? Let us suppose the prophet's words to announce merely the birth of a child in the ordinary course of nature; and what conviction would the belief that the prophet foresaw *that* afford of his also foreseeing their deliverance from the impending attack of the hostile kings? As Luther pithily remarks, a bystander might in such a case have said, "That truly is no sign; for the prophet may have his own reasons for knowing that what he predicts will come about in the ordinary course of nature."* If, on the other hand, we suppose that the sign here referred to was the birth of the Messiah, how much more dignified, forcible, and rational do the prophet's words become! That was an event which human agency could not accomplish. It was one, moreover, of the occurrence of which no Jew could have any doubts. It was the most *certain* thing within the whole region of Jewish anticipation. It was that on which their very existence as a nation rested. To doubt it, would have been to become sceptics in regard to the most fixed principles of their national and religious creed. If *it* were uncertain, their entire system of polity and worship was a delusion and a falsehood. To what, then, could a prophet have appealed with more effect, than to a fact which all who heard him knew was as certain to occur as that they were Jews, and

* "Der Jüde spricht: O nein! das ist kein zeichen weil der Prophet die Alma geschwängert hat." Ap. Calovii *Bib. Illust. in loc.*

their nation the chosen people of God? To them his declaration would become thus of the nature of an *oath*, in which the certainty of the one event was asseverated by an appeal to the certainty of another of infinitely greater moment, and of which they had full assurance from the word and promise of God.

The answer to the second question above proposed, *viz.*, What connexion could there be between the birth and growth of Christ and the deliverance of the land of Judea from the assaults of those who were then vexing it? is to be found, I apprehend, in that peculiarity of the prophetic style which arose from the *present* and *actual* character of the prophet's visions. The whole scene here described must be thought of as passing in vision before Isaiah's mental eye. He *saw* the child born, not as what should occur ages afterwards, but as an event actually realized at the moment when he spoke. Hence, when passing from the vision of prophecy to the realities around him, with his soul full of what he had seen, he still continues to speak of it as something which had actually there and then transpired. In short, the birth of the child in the prophet's vision becomes to him a *real event*, and supplies him with a date from which to calculate the time of the accomplishment of his prediction concerning Israel and Syria. The meaning of his words, then, seems to be, that before the close of a period long enough for a child, born at that moment, to become capable of exercising moral discrimination, the land, on account of whose kings Ahaz and his people were distressed, should be desolated, and the deliverance of Judea secured.*

* In the very able review of the former edition of this volume, which appeared in the "Scottish Congregational Magazine" for August and September, 1841, it is objected to the above explanation, that no instance can be adduced of אָרַח being "applied to an event which did not actually occur in the experience of those to whom the sign was promised;" and the writer says, "We will yield the point at once, if any [such] instance can be produced," p. 359. I acknowledge at once that I can adduce no such instance

If these remarks be correct, it appears that this passage admits of a direct and immediate reference to the Messiah.

and if the question is made to hinge on this, I have no hope of maintaining the exegesis I have adopted of the passage. But though, as the nature of the case required, a sign was usually some event that was to occur in the experience of those to whom it was given, does it follow that an event, which, though not actually to happen during the lifetime of those addressed, was yet, in the judgment of all, as certain as any event in the whole range of their experience, might not be appealed to as a pledge or assurance of the happening of something else in which they were immediately interested? Let it be borne in mind, that the sign in this case was not merely that *an* event should happen, it was *the* great event, on which the very existence of the Jewish state rested. This became a sign of the deliverance of the Jews from their present danger, not by happening *before* that deliverance, but because it rendered it certain that such a deliverance must take place. As the Jewish state existed *for* the Messiah, his birth was a pledge and assurance that it should not be overwhelmed by external assaults until he appeared. And this was a *present* pledge, because the Prophet saw it, as it were, actually taking place whilst he stood before Ahaz and the people.

The reviewer gets over the difficulty mentioned in the text, and so pithily put by Luther, by saying, that the sign "did not consist in the fact that a person, who was a virgin when the prophet spoke, did afterwards bring forth a son. It lay in the fact, that before the infant had attained the age of discrimination, the land was forsaken of both her kings." But is not this making a thing the sign of *itself*? Of what did Ahaz and his people need to have a sign? Was it not of the deliverance of Judea, predicted by the prophet, from the threatened invasion by the kings of Israel and Syria? How, then, could that deliverance itself, within a specified time, be a *sign* that the deliverance would come?

I cannot offer these remarks, without adding an expression of affectionate remembrance of the talented and learned friend, on whose review of my book they are made. That review was furnished by the late John Morell Mackenzie, and whilst it bears many tokens of being written by a friend of the author, it at the same time contains strictures worthy of the learning and genius of its writer, and to which I have felt it my duty to pay the most careful attention. Would that he had been spared to see what deference I have rendered to his suggestions! Learning, abilities, piety, amiableness such as his, are but too rare amongst us for us to be able to witness the premature extinction of such a life without poignant regret. He was taken away in the very prime of his days, and in the midst of his usefulness.

"Purpureus veluti cum flos succisus aratro."

But in his lovely life, and his heroic death, amid scenes calculated to appal the bravest, we have the animating assurance that he has only been transferred to a higher sphere, where his fine intellect and his sublime piety shine amidst congenial splendour.

Of all the hypotheses which have been framed in order to give it another application—such as, that the “virgin” here spoken of was a young woman standing near the prophet at the time, or that it is of the queen of Ahaz that the prophet spoke under that term, or that it is of his own wife that he utters this prediction—it may be safely affirmed that they are contrivances which it is difficult to reconcile with either philology or reason. This has been made abundantly clear by the scrutiny to which they have been subjected by the friends of the Messianic application of this passage; so that it is now very generally allowed, that it is only on the hypothesis of the latter that any satisfactory explanation of this prophecy can be hoped for. To such the interpretation above given is submitted, as upholding the Messianic reference of this passage, and at the same time freeing it from those unscrupulous assumptions by which it has been too often clogged.

The next passage in the prophecies of Isaiah to which I would particularly call attention, is that remarkable announcement in chap. ix. ver. 5, 6:—

For to us a child is born, to us a son is given ;
 And the government shall be upon his shoulder ;
 And his name shall be called Wonder, Counsellor,
 Mighty God, Father of Eternity, Prince of Peace.
 Of the increase of his government and its peace there shall be no end,
 On the throne of David, and over his kingdom
 To establish it and strengthen it with justice and equity,
 Henceforth and for ever :
 The zeal of Jehovah of Hosts shall do this.*

* Ver. 5. The names here given to the subject of this prophecy are not appellations by which he should be called, but annunciations of the qualities by which he should be distinguished. פלא is anything that is *strange, wonderful, or mysterious*; and seems here to denote the supernatural and miraculous character of the person spoken of. The abstract is used for the concrete for the sake of emphasis.—יִרְעָץ *Counsellor*, an epithet descriptive of the *wisdom* belonging to the subject of this prophecy.—אֵל גִּבּוֹר *Mighty God*. (Comp. x. 21.) The adjective here denotes one who excels in power and strength;

This passage is introduced by a highly poetical description of the change which at some future period was to be effected upon the troubled affairs of the people of Palestine. The darkness which was to visit them was not to be perpetual; deliverance was ere long to arrive, and that from a quarter least expected—"the region beyond Jordan, Galilee of the nations" (viii. 23). Joy and peace should be the happy result of that light which was to arise upon them; the burdensome yoke, with the staff of the exactor, should be broken as in the day of Midian; and all the accoutrements of the warrior should be "given for a burning and for fuel to the fire." This happy state of things the prophet traces to the birth of the great Deliverer, whom he had already announced as Immanuel, the child of the virgin, and whom he now, in accordance with that, describes by epithets indicative of the mysterious and glorious character which he should sustain. That this passage refers to the Messiah is placed beyond any reasonable doubt, not only by the reference to it in the New Testament,* but also by the terms of the passage itself. Of whom but of Christ could it be said that he was a "child born," and yet the "mighty God,"—partaker of the attributes at once of humanity and deity? To whom but to him could the title "Father of Eternity," or Eternal One, be applied? Who but he was the "Prince of Peace?" And though there

it is used of Jehovah, in Deut. x. 17, and of the Messiah, in Ps. xxiv. 8; Zeph. iii. 17. The attempt of Gesenius and others to render this, "mighty hero," is altogether untenable. There is no instance of אֵל occurring as an adjective, and besides, were it so used here, the phrase must have been *Gibbor El*, not *El Gibbor*—אֵל אֲבִי עוֹלָם *Father of Eternity*, i. e. the absolutely eternal one. According to an Oriental idiom, a person is said to be the father of anything of which he is absolutely possessed; comp. אֲבִירֵי the *father of knowledge* = the absolutely wise, &c. The Arabs carry this idiom so far as to apply it to animals; thus, they call the camel, Abu-Ajjub—the *father of patience* = the supremely patient.—נִרְ עֵלֹם *Prince of peace*. There is, perhaps, an allusion here to the Shiloh of Jacob's prophecy.

* Luke i. 32, 33.

were many besides him of whom it could be said that they occupied the throne of David, of none of them could it, without the grossest extravagance and absurdity, be added that his dominion was boundless, his reign uninterrupted, and his throne established and settled for ever. The notion that Isaiah here refers to Hezekiah, king of Judah, which is the favourite hypothesis of the anti-Messianists, is really not worth a refutation. Not only is such a notion incompatible with the terms in which the prophet speaks of the subject of his oracle,—not only does it involve a chronological blunder, for at the time this prophecy was uttered Hezekiah must have been nearly thirteen years of age, but it renders unmeaning the prophet's direct allusion to Galilee as the district which was to enjoy, in a remarkable manner, the blessings which he predicts; for Hezekiah was in no way connected with this district, and in no sense conferred blessings upon it. The only consistent and admissible view of this noble passage is that which understands it of Him who came out of Galilee, and fully realized in his own person the elevated description of the inspired seer.

We now come to what may be justly considered the most remarkable passage in all the Old Testament regarding the Messiah—that which is contained in Is. lii. 13—liii. 12.

Lo! my servant shall act prudently;*
 He shall be lofty, and exalted, and greatly raised.
 Inasmuch as many were astounded at thee—
 So disfigured from [being that of] man was his countenance,
 And his aspect from [being that of] the sons of man—
 Even so shall he besprinkle many nations :
 Kings shall close their mouths because of him ;
 For, what had not been announced to them have they seen,
 And what they had not heard have they perceived.
 Who hath believed our message ?
 And Jehovah's arm, on whom hath it been made manifest ?
 For he was growing up as a sucker before them,

* Chap. lii. 13. *Act prudently.* The verb here signifies both *to act prudently* and *to act prosperously.* The older versions generally follow the former in this

And as a shoot out of a dry ground :
 There was no form and no grace in him that we should gaze on him,
 And no aspect that we should desire him.
 Contemned [was he] and the feeblest of men,
 A man of sorrows, and familiar with affliction,
 And as one hiding his face from us—
 Contemned, so that we esteemed him not.
 Verily our griefs he bore, and as for our sorrows he carried them ;
 And we deemed him [judgment-]stricken, smitten of God and afflicted :
 But he was wounded for our transgressions ;
 He was bruised for our iniquities ;
 The chastisement of our peace was upon him,
 And by means of his scourging there came healing to us.
 All we, like sheep, had wandered,
 We had turned each to his [own] way ;
 But Jehovah caused the guilt of us all to fall upon him.
 He was distressed, yea he was sorely vexed ;
 But he opened not his mouth.
 As a lamb [which] is led to the slaughter,
 And as a sheep before her shearers is dumb,
 So he opened not his mouth.
 By violence and by a sentence was he taken off,
 And of his generation who shall consider
 That he was cut off from the land of the living,
 That for the transgressions of my people was there smiting to him ?
 And they appointed his grave with the wicked
 (But with a rich man [was he] after his death).
 Though he had done no violence,
 And [there was] no guile in his mouth.
 But Jehovah was pleased to mortally wound [him].
 When he shall have offered his soul an offering for sin,
 He shall see seed, he shall prolong days,
 And the pleasure of Jehovah in his hand shall prosper.
 On account of the travail of his soul he shall see [and] be satisfied.
 By his knowledge my righteous servant shall make many righteous,
 And their sins he shall bear.
 Wherefore I will share to him among the many,
 And with the mighty shall he share the spoil,
 Because he poured out his soul unto death,
 And was numbered with transgressors.
 He bore the sins of many, and for the guilty will he make intercession.

In the commencement of this section of his writings the prophet introduces Jehovah as speaking of some one

place, and this, on the whole, seems the preferable. Hengstenberg would combine the two ideas, and render " shall reign well," *i. e.* wisely and success-

whom he designates his "servant," and of whom he announces, that though he was to suffer the utmost indigni-

fully. This, however, seems hardly the prophet's idea here. He rather intends to represent the servant of Jehovah as in all respects acting as he *ought*, whether suffering or teaching, and, *in consequence of this*, as exalted by God to glory and honour. This idea seems to be the key-note of the whole passage. Of the latter hemistich of this verse, Kimchi says, that all the words used in Hebrew to denote *loftiness*, are employed in it to indicate the *pre-eminent* exaltation of the subject of this prophecy. Ver. 14. *So disfigured, &c.* Litt. "So disfigured from man," &c. The effect of the preposition here is to be explained from such passages as 1 Sam. xv. 23: "Jehovah hath rejected thee from [the state of] king;" Jer. ii. 25: "Withhold thy foot from [being] unshod;" Is. vii. 8: "from [the state of being] a people," &c. The common version takes the preposition in its comparative meaning; but this requires something to be *added* to make sense. We cannot say, "His countenance was disfigured more than a man." We must insert words, so as to read the passage thus: "disfigured more than *that of any man*." It is better to keep closer to the original, and understand the prophet as meaning, that his countenance was so disfigured, that it was changed from that of man, and hence the stupor, the appalled amazement of those who beheld him.—Ver. 15. *Besprinkle.* The verb here used denotes elsewhere the act of a priest, who sprinkles that he may cleanse from sin; comp. Ex. xxix. 21; Lev. v. 9, &c. The only weighty objection to its being so understood here, is that elsewhere it is used with the prep. על or אל, to denote the object sprinkled; whereas here there is no preposition; and hence Rosenmüller, Gesenius, and others propose to render it here, "shall cause to exult." But if no instance can be adduced of the verb without the preposition being used to signify "to sprinkle," as little can any instance be adduced of its anywhere signifying "to exult, or cause to exult." I would suggest that the verb *with* the preposition answers to our English word "sprinkle," and *without* it, to our word "besprinkle." We say, "I sprinkle *on* an object," or "I besprinkle an object;" and perhaps the Hebrew usage of על בזה and בזה was analogous. Taken thus, the passage may be viewed as intimating that the Messiah would act the part of a priest to the nations.

Ch. liii. 1. *Message.*—The original word signifies either something heard by the speaker which he relates, or something to be heard by those to whom he speaks. Here both ideas are combined, and therefore the fitting synonyme in our language is "message"—something the prophet had heard from Jehovah, and which he conveys to be heard by men. Ver. 2. *Before them.*—לפניו may mean either "before him" (Jehovah), or "before them" (the people, taken collectively). The latter seems better, as in the eye of Jehovah the Messiah was always 'well pleasing.' (See Henderson *in loc.*) Ver. 3. *Feeblest of men,* חרל אישים. These words have been variously explained. חרל is a verbal adjective, signifying primarily "ceasing, failing, frail," as in Psalm xxxix. 5, "how frail I am." Some add the meaning, "deserted by," and they

ties, yet should he rise to unequalled power and eminence, and become the priest of many nations. The prophet then

adduce Job xix. 14, as an instance. But there it is the verb which is used; and it cannot be concluded from this that the adjective may be so used also, even granting that "failed" is not the proper rendering of the word in that passage. In Ezek. iii. 27, it is used in the sense of "forbearing," or "omitting to do something." Its only authorised meaning is one which involves the idea of *failing*, or *coming short of*, and therefore it may well be rendered "feeble, or "frail." Coupled as here with the constructive genitive, it has the force of the superlative degree. Compare 2 Chron. xxi. 17; Ezek. vii. 24, &c. See Ewald Heb. Gr. § 501. "The frail of men," is equivalent to the "frailest or feeblest of men." Symmachus: ἐλαχιστος ἀνδρῶν; Vulg. "novissimus hominum;" Syriac: "humblest of men," &c.—*Familiar with affliction*. Some render this, "known by affliction" (Symm. Martini, &c.), and understand by it that affliction was the characteristic mark of the servant of Jehovah. But it is better to take the participle here in its ordinary acceptation of "known of," or "an acquaintance of," as indicating the Messiah's *familiarity* with sorrow. So the LXX. Vulg. Syr. &c. *As one hiding his face from us*.—The original here is difficult. Literally it means, "as hiding faces from us," or "him." Some take the word rendered *hiding* (מִסְתַּר) as a substantive, and translate, "As the concealment of the face from him," *i. e.* as one whose aspect was so unpleasant, that people turned their faces from him. But for this there is no authority, and the meaning is very forced. The word is a participle, and as such must be dealt with. Rosenmüller and others take it in a causative sense: "As one causing to hide faces from him;" but this is destitute of authority from usage. Gesenius translates, "As one from whom there was hiding of faces;" but this requires us to suppose an ellipsis of כֹּסֵף, and a different arrangement of the words. The rendering I have given is quite literal, and it affords a very good sense. He was so despised, &c., that he was like one who, under a sense of affront and obloquy, shrinks from observation—hides his face from the public. So the LXX., Aquila Chald. Jahn, Dereser, &c. *So that*: The ך here is taken in its causal sense, as in ch. xiii. 2, and often. Ver. 4. *Verily*, אֱמִי. This word properly conveys the idea of *certainty* or *sureness*. Symmachus renders it here ὀντως; and it is often used in the sense of *perfecto, sane, verily*. Comp. Gen. xxviii. 16; Ex. ii. 14, &c. The adversative meaning "but," which many would give it here, belongs to it, just as it does to the Latin *verum*; but in both cases this is a *secondary* meaning.—*Judgment-stricken*, נִגְזַע. This word does not designate *any* kind of striking; it refers specifically to the stroke of divine judgments. Comp. Gen. xii. 17; 1 Sam. vi. 9; Ps. xxxix. 11, &c. Ver. 5. *Healing to us*. Litt., "It was healed to us." The rendering, "we were healed," hardly preserves the force of the original. Ver. 6. *Sheep*. Prop., the sheep or flock. The word is articulated, because the reference is to the *well-known* tendency of a flock to scatter and wander. Comp. Ps. cxix. 176; 1 Pet. ii. 25.—*Caused to meet*, הִפְגִּיעַ הַפְגִּיעַ Hiph. of פָּגַע, which with ב signifies *to impinge upon, to rush upon, assail*. Rosenmüller follows Kimchi in

speaks in his own person, and, still continuing to refer to "the servant of Jehovah," gives a fuller exposition of what

adopting the last of these meanings: "*Et Jova incursare feræ instar, sive hostiliter in cum irruere jussit crimina nostrum omnium.*" Most, however, prefer the generic sense, and render as above. The rendering of the Vulg. "posuit in eo," is literal; but like the English version, "laid on him," is too feeble as a rendering of the original.—*Guilt*, גַּוִּיל, prop. *sin, crime, guilt*; and it seems better to retain this, than to render *penalty*, or *punishment*. What came upon Christ was neither our *sin*, strictly speaking, nor our *punishment*, but our *guilt*, *i. e.* our liability to be treated as condemned.—Ver. 7. The first clause here has been very variously translated. Kimchi, following a primary sense of the verb גָּזַח, as relating to the exaction of debts, renders "He was exacted," or "It was exacted of him," and this several have followed. Henderson renders, "He was sorely afflicted, yet he submitted himself;" Gesenius, "He was harassed, although he was afflicted," taking דָּוָה, according to an Arabic idiom, as equivalent to *cum tamen*; and Knobel, who follows substantially the same rendering, gives the sense thus: "He endured even murderous assaults; although, poor and despised, his condition was already pitiable." Dereser and others, "The debt was exacted of him, and he humbled himself." But there seems no need to depart from the simple meaning of the words. גָּזַח is used to denote any kind of severe and distressing pressure; and דָּוָה means to sorely vex, to mishandle cruelly. Comp., for the former, Ex. iii. 7; Is. iii. 12; ix. 8; 1 Sam. xiii. 6; xiv. 24; and for the latter, Ps. cxvi. 10; cxix. 107; lxxxviii. 7, &c. The two expressions convey the idea that the servant of Jehovah was to endure deep, intense, and harassing afflictions.—Ver. 8. The first clause here also has been variously rendered. Most of the German critics understand it as meaning, that death liberated him from suffering; but this sense is jejune, and it has to be forced out of the words. Henderson gives it, "Without restraint and without a sentence he was taken away;" Hengstenberg, "He was taken [to execution] by an oppressive judgment." Knobel seems to me to have come nearest the exact idea of the prophet: "By violence and by judgment (*i. e.* of God) was he cut off," though I am inclined rather to understand the judgment of man, than of God. לָקַח means to take away, to take forcibly, to take from life, to cut off. See, for the last meaning, Ps. xxxi. 13; Jer. xv. 15; Ezek. xxxiii. 4, 6. עָצַר (from the verb עָצַר, *clausit, cohibuit*, &c.) means restraint, constraint, oppression, violence. Comp. Ps. cvii. 39, where there is also an instance in point of the prep. מִן being used with a causative or instrumental force. מִשְׁפַּט is properly a judicial sentence. Cf. Jer. vii. 16; iv. 12; xxxix. 5, &c. These two words may be taken as a hendiadys = a violent sentence; but I would rather suggest that the statement is, that the servant of Jehovah was to be at once the victim of violence and of a judicial sentence. His was to be an unjust and cruel death, and yet the *forms* of public justice were to be preserved, and he was to be cut off by a judicial sentence as well as of violence. This brings out an *additional* point of agreement between this prophetic description and the actual expe-

had been more briefly announced by God himself concerning him, enlarging upon the unmerited sufferings of the subject of his prophecy, on the mild and benevolent patience with which he endured his sufferings, and on the glory and honour which were to accrue to him as the result of these sufferings in the salvation of those for whom they had been undergone. The question mainly to be determined in regard to the reference of this passage obviously is, Whom does the prophet here designate as "the servant of God?"

rifice of our Lord in his closing sufferings. As to the second clause of this verse, I have followed Umbreit in the reading I have given. The guesses of interpreters at the meaning, are endless. Most agree that דר is here to be taken in the sense of contemporaries, the generation to which he belonged. It is not as Storr, Gesenius, &c. take it, a nominative absolute here, but governed by the preposition אה (Ewald), "as to his generation," &c. ישדחה is the Pilel of שדח—to stretch forth. It signifies to stretch forth one's thoughts, to meditate, to consider reflectively. Cf. Ps. cxliii. 5. The כי here is demonstrative, not causal. It indicates that which was not the object of due consideration to the contemporaries of the Messiah, viz. that it was for (כן, *propter, ob*; Deut. vii. 7; Ps. lxxviii. 30) the transgressions of God's people that he was cut off—a prediction strikingly verified in the case of our Lord.—Ver. 9. *And they appointed,* יתן. Litt., "there was given;" but this verb often signifies to appoint, decree, intend, and such seems to be its force here. It was intended that the servant of Jehovah should have his sepulchre with the wicked; but he was with a rich man in or after his death. The contrast between the plural, רשעים, *wicked men*, and the singular, עשיר, *rich man*, is noticeable here.—Ver. 40. *Mortally to wound him,* דדולי. Cf. Mic. vi. 3; Nah. iii. 19; Jer. xiv. 17.—Ver. 11. *On account of the travail, &c.* The common version, "He shall see of the travail of his soul," cannot be retained. If we take "travail" literally, this would mean that the Messiah should see toil and suffering after he had finished his work, and as part of his reward, which would be absurd. If we take it tropically for the fruits or rewards of toil, the meaning would be that he should receive only part of these, which cannot be supposed. The preposition כן here has the sense of *propter, ob*, as in verse 9; and the meaning is, that on account of his travail he should see and be satisfied—i. e. shall realize a fully satisfying result. Ver. 12.—*I will share, &c.* Some render this, "I will allot him many;" but the ו before רבים forbids this construction. The verb relates to the sharing of spoil, or the division of property. Hitzig and others take רבים here in the sense of *mag-nates, mächtigen*; Knobel, *grossen, great*; Gesenius, *potentes*. This is probably the meaning here, though it is somewhat doubtful.

Very numerous have been the theories which have been formed in order to answer this question in a way unfavourable to the Messianic claims of the passage. To recount and examine all of these would be not only wearisome, but a needless waste of time and space, as most of them are only modifications of certain leading hypotheses which have had their origin in the school of the Jews, and the refutation of which involves the overturn of all the subordinate hypotheses which have been erected upon them.* Those which appear most worthy of consideration, and that, chiefly, because of the number and eminence of those who have maintained them, are two:—the one, that by the servant of God is designated collectively the more pious portion of the Jewish nation; and the other, that by this term is intended the whole body of the Jews. On these two hypotheses it may be of service to offer a few remarks for the purpose of showing their utter unsoundness.

Those who maintain the former hypothesis, suppose that the speakers in the fifty-third chapter are the wicked portion of the Jews, who, on their return from Babylon, and having witnessed the superior excellence and greater triumph of their more pious countrymen, are introduced as lamenting their own folly and sin, and expressing their obligations to the righteous. Against this theory there lie the most weighty objections. In the first place, it is purely gratuitous in its assumption. No evidence can be adduced to show that the two parties here are portions of the same nation, or that the phrase “servant of God” was

* The reader who wishes to see this subject treated on the exhaustive system, may consult Hengstenberg's *Christologie*, i. 168—396. Part of this valuable and profoundly learned dissertation has appeared in English in the *American Biblical Repository*, from which it has been reprinted in the *Edinburgh Biblical Cabinet*, vol. ix. p. 183. Valuable also is the work of Reinke, *Exegesis Critica in Jesaiæ cap. lii. 13—liii. 12; seu de Messia expiatore passuro et morituro Commentatio*. Monast. Westphal. 1836. Reinke is a Roman Catholic of the school of Jahn and Hug, and is at present Professor of Theology at Munster.

ever used to designate the righteous part of the people as distinguished from the wicked. All this is mere assumption, neither very probable in itself, nor supported by a single instance in which that phrase is used. But 2ndly. This hypothesis is palpably opposed to the statements of the passage itself. The prophet, for instance, distinctly intimates that the speakers in the fifty-third chapter felt themselves indebted to the servant of God for the exemption from deserved suffering which they enjoyed through what he had endured (ver. 5, 6). Now, on the hypothesis under consideration, this must mean, that in Babylon the righteous portion of the Jews alone had suffered, whilst the wicked enjoyed an exemption from suffering on account of their vicarious endurance. But is such a statement consonant with fact? Is there the slightest hint in history that such a distinction was made in Babylon between the pious Jews and the wicked? Is not the very opposite more in accordance with all we know of the state of the Jews during their exile, when many of the pious were promoted for the services they rendered to their masters, while the ungodly and insubordinate were frequently severely punished? It is preposterous, then, to suppose for a moment that such is the meaning of the prophet in this passage. Besides, in what sense could it have been said that the pious portion of the Jews had suffered a violent death, (ver. 8,)—had been buried with the wicked and the rich, (ver. 9,)—had offered themselves voluntarily as a sacrifice for the sins of their countrymen, (ver. 6, 7,)—and yet had been exalted to enjoy happiness, to make many righteous, and to make intercession for the transgressors? (Ver. 10—12.) On such an hypothesis these expressions have obviously no meaning, or one which is self-contradictory;—a reason amply sufficient for rejecting the hypothesis, as altogether inapplicable to the explanation of this passage.

The second hypothesis appears in a double form. By

all who have adopted it, the servant of God is regarded as the body of the Jews; but some understand thereby, only that generation of the Jews which died during the Babylonish captivity; whilst others understand by it the nation, as such, without any such limitation. By the former, the speakers in the fifty-third chapter are held to be the generation of the Jews which returned from exile; by the latter, the speakers are supposed to be the surrounding heathen.

I shall briefly consider these opinions successively. Let us suppose, then, in the first place, that the servant of God is the whole of that generation of the Jews which had died in exile; and that the speakers are the collective body of Jews who were alive at the close of the exile, and whom the prophet introduces as expressing the joy which they felt, that, in consequence of what their fathers had suffered, they had been delivered from bondage, and brought out of the grave of exile, into the life of restoration to their native land; and, let us inquire how far this hypothesis agrees with the train of thought and expression in the passage itself. Now, in the first place, What, upon this theory, are we to understand by the statements in verses 4 and 5? According to it, these must mean that the former generation of the Jews which had died in exile, had done no sin, but had suffered solely for the sins of their children. But is this the doctrine of Scripture? Is it even common sense? How, upon any intelligible principle, can sin be punished in one generation which is to be committed in that which follows it? We read in Scripture of children suffering for the sins of their fathers; but it is certainly a novel doctrine to find it asserted, that fathers are punished for the sins of their unborn posterity. It is plain, that the hypothesis which fixes on this passage such an idea must be false. 2ndly. How, upon this hypothesis, are we to account for the closing verses of the passage under consideration, in which is contained a description of the *living* glory of the servant of God? By the supposition, that

servant is the generation of Jews who had died in Babylon; how, then, I ask, come they to be spoken of as still alive, and in the enjoyment of great honour and felicity? If it be said, that the latter part of the chapter refers to the generation then alive, this will introduce great confusion into the prophecy; for we shall then have the speakers applying the same term alternately to themselves, and to the generation of their fathers. At lii. 13, the servant of God who was to be exalted, must, on this interpretation, mean the *living* generation; then in the next verse, the servant of God whose visage was to be marred, must mean the *former* generation. But to any reader, it will be obvious that all this is mere gratuitous assumption, for the language of the prophet plainly intimates, that it is of *one* and the *same* person that he speaks in all these verses. Had he written in such a style as would thus be ascribed to him, no confidence could have been entertained by his readers in the possibility of ascertaining with any degree of precision his meaning. 3rdly. In chapter liii. 7, it is said, "He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." According to this theory, these words describe the meekness, patience, and unresisting submission with which the former generation of the Jews had gone into exile and submitted to its penalties. But was this the case? Did they really exhibit this meek and willing acquiescence in the claims of the king of Babylon? On the contrary, did they not resist to the last, and by every means in their power endeavour to avert the calamity with which they were threatened? How, then, can we suppose that the prophet would make use of such language in reference to them?

Here comes in that modification of the hypothesis under notice, which consists in making the speakers in this 53d chapter the surrounding heathen. By those who adduce

this view, it is supposed that the praises bestowed upon the servant of God, the Jewish people, are to be regarded merely in the light of a piece of flattery, uttered for the purpose of gaining the favour of the Jews, and here dramatically put into the mouths of the heathen by the prophet. On this supposition, it is hardly worth while to offer many remarks; its entire gratuitousness, and direct opposition to the real character of Isaiah's writings, must awaken an insuperable objection to it in every pious and reflective mind. When, we may ask, does Isaiah or any other of the prophets, introduce the heathen as uttering their erroneous and false opinions, without giving due warning of the fact, of which there is here no trace? Besides, what writer who had any regard to consistency—any dramatical talent, if the passage is to be viewed as dramatical—would introduce a body of persons professedly acting the part of religious penitents, and, at the same time, giving utterance to the language of false and fulsome flattery? And, finally, even were such an idea admitted, as serving to account for the language in the 53d chapter, it will not account for the language used by Jehovah himself in the 52d, where the innocence of his suffering servant is as clearly, though not as fully, set forth as in the context which follows. On these grounds, we must reject the idea that the speakers here are the heathen.—Against the whole hypothesis, that the servant of God in this context is the Jewish people, it may be further remarked, that it assumes a doctrine to which the Old Testament, as well as the New, gives no place, viz., that the sufferings of one man, or body of men, may form a meritorious satisfaction for the sins of another. Even De Wette admits, that “in the Old Testament, the doctrine of human substitution is not found, and, according to the prevailing doctrinal idea, cannot be found. (Mic. vi. 6—8.)”^{*} Nothing, then, can be more violent

^{*} *De morte Christi expiatoria*, p. 22, ap. Hengstenberg, *Christ. i. s.* 382.

than to suppose that Isaiah would so prominently introduce it into this part of his writings.

The refutation of these two hypotheses removes the only interpretations which have ever come into real rivalry with that which finds in this passage a direct and formal prediction of the Messiah. How feebly that rivalry is maintained by them, the remarks already made will enable us to judge. Let us turn, then, gladly and thankfully, to that interpretation which was the first ever put upon the passage,* which was the prevailing interpretation in the early Christian Church, and which has come down to us sanctioned by the infallible authority of our Lord and his apostles.† To this interpretation, there is nothing in the passage itself which offers the slightest difficulty; on the contrary, all its statements receive upon it a due and harmonious explanation. The sinlessness of the suffering servant of God,—his vicarious substitution for others,—his meekness and unrepining gentleness under the cruelties of his enemies,—his triumph in the salvation of those for whom he suffered,—and even the historical allusion to the circumstances of his burial and resurrection,—all find their counterpart and fulfilment in the life and work of Jesus of Nazareth, the Christ of God. In vain has the perverse ingenuity of his enemies sought to find these criterial qualities exemplified in any other. The improved philology and hermeneutics of modern times, have only served more clearly to show that the earliest interpre-

* A great collection of Jewish testimonies in favour of the Messianic interpretation, is furnished by Hulsius, Schöttgen, and others. As a specimen, the following may be given. *Targum Jonathan*: "Behold, my servant the Messiah shall prosper, &c." *Tanchuma*: "Behold, &c. This is the King Messiah, who shall be extolled, and exalted, and be high. He shall be extolled above Abraham, exalted above Moses, and be high above the ministering angels." *R. Alshech*: "The Rabbins of blessed memory, with one mouth, according to the received traditions, declare that this discourse is concerning the King Messiah." Ap. Hulsii, *Theol. Jud.* p. 321, 322.

+ See Luke xxii. 37; John xii. 38; Acts viii. 28; 1 Pet. ii. 21—25, &c.

tation of this memorable passage is not only the best, but the only one that can stand the test of a searching and scientific scrutiny.*

JOEL. (B. C. 660.) This prophet does not introduce into his writings any allusion to the Messiah personally, but he announces as characteristic of the latter dispensation, the outpouring of the Holy Spirit upon individuals * of all ranks and ages, without respect of sex or any of those official distinctions which were peculiar to Judaism, (ii. 28—32,)—a prophecy which Peter announced as fulfilled on the day of Pentecost, when he and his fellow-disciples assumed the office of teachers under the guidance Divine influence. (Acts ii. 16—21.)

MICAH. (B. C. 758—669.) This prophet furnishes several delineations of the glories of the Messiah's reign, some of which are identical with those found in Isaiah.† He also announces the union of the divine and human natures in the Messiah,—refers to his mysterious birth, as a matter with which the Jews in his day were familiar,—and especially names Bethlehem as the place where he was to be born:—

And thou, Bethlehem Ephratah,
Too small art thou to be among the communes of Judah.—
Out of thee shall He come forth unto me
Who is to be ruler in Israel.
But his forthgoings are from old, from the days of eternity.

* See Hengstenberg, *l. c.* Henderson *in loc.* Alexander *do.* Jahn, *Append. in Her. Sac. Fas.* ii. p. 3—66. Knobel, in his Comment. on Isaiah, has with his usual perspicuity stated the reasons *pro* and *contra* each of the views adopted as to the reference of this passage. He decides against the Messianic application, but his only plausible reasons rest on the tacit assumption, that the "servant of Jehovah" in this passage must be exactly the same as in chapter xlii. 1—7, and xlix. 1—9, an assumption which is by no means to be conceded.

+ Comp. chap. iv. 1—3, with Is. ii. 2—4; chap. vi. 6—9, with Is. l. 11—17, &c.

Wherefore He [Jehovah] shall deliver them up until the time when she who is to bear shall bear, and the residue of his brethren shall return unto the sons of Israel.*

JEREMIAH. (B. C. 628—586.) As this prophet delivered his oracles very near the time of the Babylonish captivity, not only are his writings filled with sorrowful meditations upon the crimes and ruin of his nation; but his Messianic predictions partake of a hue borrowed from the prevailing colour of his feelings. They consist chiefly of announcements of the abolition of the Levitical system of worship, (iii. 16—18,) and the making of a new and spiritual covenant with the chosen people (xxxi. 31—34.) With these are coupled several announcements of the personal Messiah, under the name of “the Righteous Branch” whom God was to raise up to David, and with evident allusion to the promise of God to David by Nathan the prophet,

* Mic. v. 1, 2. Newcome reads the second member of the first parallelism interrogatively, as the best mode, in the present state of the text, of bringing out the sense; but this does not appear necessary, and the arrangement is against it; צַעִיר לְהֵיחָד is literally “small to be,” *i. e.* too small to be.—אֶל־פִּי prop. *communis* from אָחַף to *consociate*. לִי is not *meo bono* (Rosenmüller) nor *for me*, so as to fulfil my designs (Hitzig); but “*me volente, ego illum prodire jubebo.*” (Maurer.) *And his forthgoings*, &c. The word thus rendered, וְיֹצֵאתָיו, usually means the *place*, and not the *act* of going forth. (See Hengstenberg, *Christ.* iii. 298 ff.) The clause in which it occurs here is in evident contrast to the preceding, and intimates, that though, as a man, the Messiah was to come forth from Bethlehem, yet, his birth-place was eternity. “The true sense of the words, ‘his forthgoings are from antiquity, from the days of eternity,’ is doubtless, *He has been from eternity*; so that they teach the eternal existence of the Messiah, and of course his existence before his birth, his pre-existence, his divinity, and in union with the former hemistich, his incarnation. As in hem. *a.*, an actual forthgoing or origin of the Messiah from Bethlehem is spoken of, so for the sake of antithesis his being from eternity is designated as a going forth of the same, and that from eternity; properly, in the case of an eternal existence, one cannot speak of a going forth, for the foretime cannot bring forth eternity.” Caspari *ueb. Micha den Morasthitea und seine proph. schrift*, &c. s. 217.—This accords with Isaiah’s application to him of the title, “The Father of Eternity.” For evidence of the Messianic reference of this passage, see Matt. ii. 5; John vii. 41, 42.

(xxiii. 5—8; xxxiii. 15—22.) The most remarkable feature in these announcements, is the title “Jehovah our righteousness” which the prophet applies to the Messiah. Understanding by the term “Righteousness” here, what is its leading biblical meaning, *justification*, or *acquittal in the sight of God*, the prophet must be viewed as announcing the grand fundamental doctrine of Christianity, viz.; the justification of sinners through the merits of incarnate Deity. To avoid this conclusion, many have proposed to render the passage by “Jehovah *is* our righteousness;” and in support of this, they adduce the practice which prevailed among the Jews, and which had been received by them from the patriarchs, of giving significant names to objects, not so much for the sake of describing the objects themselves, as indicative of the feelings of the person by whom they were bestowed. Thus Moses called an altar which he built, “Jehovah-nissi,” *Jehovah my Banner*, as a memorial of the Lord’s gracious interposition on behalf of his people when fighting against the Amalekites, (Exod. xvii. 15;) and so in like manner, it is contended, that the prophet here simply affirms, that the people who shall live under the Messiah’s sway, shall, in gratitude to God for sending him, give him the memorial-name of “Jehovah-tsidkenu,” *Jehovah our Righteousness*. It must be allowed, that in this objection there is considerable force; the more especially, that in chapter xxxiii. 16, the same name is apparently bestowed by the prophet on Jerusalem. Let it be observed, however, in the *first* place, that there are certain palpable differences between such announcements as that concerning Moses in the case referred to, and that made by the prophet here concerning the Messiah. (1.) The *fact* affirmed is not the same in both. In the one case, we are told that a particular individual gave a significant name to a certain object connected with a specified transaction; in the other, we have only a general declaration that an individual about to appear shall bear a particular

name, descriptive of his character and office. (2.) The *ends* to be answered by the two statements are not the same for both. The purpose of the one is, that the reader may know the simple fact, that a certain person took the specified way of showing the importance he attached to a certain transaction; the purpose of the other is, that we may obtain a more correct idea of the character and office of the individual announced. Under these circumstances, it seems hardly competent to compare the two cases for the purpose of putting upon the latter the same interpretation that we put upon the former. 2ndly. The Scriptural usage of the phrase "his (or its) name shall be called," is in favour of the meaning which Christians generally have put upon this passage. It may be asserted confidently, that where that phrase is used for the purpose of announcing a significative name as pertaining to any object, it intimates *the actual realization*, at some future period, in that object of the fact or quality, as the case may be, which the significative name denotes. Comp. Gen. xvii. 5; xxxii. 28; Isa. iv. 3; lxii. 4, &c. Upon this principle, the statement under consideration must mean, that the Messiah was actually to be Jehovah the Righteousness of his people. 3rdly. It is not unusual with the prophets to announce the truth concerning the Messiah, by giving him significative names. Comp. Isa. vii. 14; ix. 6. So also in the New Testament, he is called "the True light," "our Peace," "our Hope," and is said to have been "made of God unto us, Wisdom, and Righteousness, and Sanctification, and Redemption."* *Finally*, with regard to chap. xxxiii. 16, it is to be observed, *firstly*, that it is not exactly parallel to chap. xxiii. 6, but is strictly rendered "This (is he) who shall proclaim to her," &c. or, taking the verb קָרָא as in the Niphal conjugation, "This (is he) who shall be called by her," &c.; and *secondly*, that the readings here fluctuate between that in the

* John i. 5; Eph. ii. 14; 1 Tim. i. 1; 1 Cor. i. 3).

received text, and one the same as in chap. xxiii. 5. From this passage, therefore, no solid support is obtained in favour of the objection to the ordinary interpretation of the passage under consideration. The removal of this objection on these grounds, leaves us in indisputable possession of the valuable testimony which this passage affords, of the knowledge dispersed among the Jews concerning the Divine dignity and justifying work of the promised Messiah.*

DANIEL. (B. C. 606—534.) The Messianic announcements of this prophet, though not numerous, are very remarkable. Besides intimating in general terms the felicity and perpetual duration of the Messiah's reign, (ii. 44,) he expressly announces the coming of the Messiah as the Son of Man, attended by the clouds of heaven, to the Ancient of Days, to receive this kingdom, (vii. 13, 14,) —a statement which must be understood, I apprehend, of our Lord's triumphal ascension into heaven after his resurrection, when he carried his human nature into the upper sanctuary, and, surrounded by a cloud of angels, took his seat as the God-man on the eternal throne.† Daniel also announces his violent and propitiatory death; nay, fixes a time when that shall take place, and when, as consequent thereupon, the city of Jerusalem and the holy place shall

* It is remarkable that, even where the Jews did not recognise in this passage any ascription of Divine honour to the Messiah, they nevertheless regarded it as setting forth his mediatorial righteousness. "Scripture calls the name of the Messiah *The Lord our righteousness*, because he is the mediator of God, and even obtains righteousness through his agency." *Sepher Ekrim*, quoted by Le Moyne in his Dissertation on this passage.

† Comp. Acts i. 9; Psalm lxxviii. 17, 18. In the New Testament, *cloud* or *clouds*, is a term used to designate a body of persons, as in Heb. xii. 1. The same is its meaning, obviously, in 1 Thess. iv. 17, where it is said of the resurrection and ascension of the blessed, that they shall ascend "in clouds" to meet their Lord. On the same principle, we ought, I submit, to interpret the frequent assertion, that our Lord is to "come in the clouds" to judge the world. Are not these clouds the attending myriads of "His own and his Father's angels"?

be destroyed (ix. 24—27). Whatever difficulties may attach to the determination of the time announced by Daniel for these events, two things seem to be placed beyond any doubt in regard to the meaning of this passage. The *one* is, that in it there is a real and direct announcement of the Messiah's death, as a sacrificial substitute for the sins of man, and of the sufficiency of his propitiation, "to shut up transgression;—to seal the sin-offerings;—to expiate iniquity;—to bring in an everlasting righteousness;—to seal vision and prophet;—and to anoint [with the oil of gladness and triumph] an All-holy one."* The *other* is, that from whatever point we begin to calculate the specified time, provided only that we fix upon some point not far diverging from the æra of the return of the Jews from exile, to which we are bound by the general language of the prophet, we shall find its close at or near to the period of our Saviour's death. These two points being ascertained, it is unnecessary for us to inquire further at present into the meaning of the passage, as they sufficiently fix its application to our Lord, to justify us in classing this pas-

* A few slight departures have been made here from the common version, for which it may be necessary to account. לָלֶכֶת is from the verb כָּלָא *to shut up, to restrain*. A various reading would make it part of the verb כָּלָא *to finish, or complete*, and this our translators have followed. The textual reading, however, is unimpeachable, and gives a meaning more in accordance with what follows. To restrain transgression is the great end of the gospel of Jesus Christ.—לְהַחֲתֹם *to seal*. As a seal renders the letter to which it is affixed *private*, so the phrase *to seal*, is used tropically in Scripture to denote the placing of a thing in concealment. Comp. Deut. xxxii. 34; Job ix. 7; xiv. 17; Isa. xxix. 11, &c. From this, the transition to the idea of *abolition* is very easy, the concealment of certain things being, *ipso facto*, their annihilation. The meaning here, then, I take to be, that the Messiah should put an end to the sin-offerings of the Mosaic economy; comp. ver. 27. הַחֲבִיאתוֹ is the word used by Moses to designate the *sin-offerings* under the law.—כָּפַר is the verb properly used to designate the offering of a ransom, or expiation for sin. The sealing of vision and of prophet, seems to refer to the removal of the prophetic office from the place it was to occupy till the coming of the Messiah. The verb is the same as in the preceding clause, where it is predicated of the sin-offerings. Comp. Matt. xi. 13.

sage among the most remarkable and instructive of the Messianic predictions of the Old Testament.

EZEKIEL. (B. C. 595—536). As this prophet delivered his oracles during the time of the Babylonish exile, his references to the Messiah are generally introduced in immediate connexion with predictions concerning the return of the Jews to their own land; the one blessing being as it were suggested to his mind by the other. Hence, he speaks of the Messiah by the name of "David," (xxxiv. 23, &c.) and of his kingdom, as if it were to consist in a complete re-establishment of the theocracy as it was in the happiest days of that prince (xxxvii. 1—28). At the same time, he gives us a key to the spiritual interpretation of these prophecies, by continually introducing into his Messianic pictures, images and descriptions indicative of the fact, that it was no literal empire whose fortunes he predicted, but the rise and establishment of that invisible and eternal kingdom "which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Thus, in chap. xxxiv. 25—27, we have an animated announcement of the purifying operation of the Holy Spirit under the new economy, and of the entire spiritual renovation of the people of God in consequence. So also in chap. xxxvii. 26, 27, God announces, concerning the new state of things under the Messiah's reign, that he will make with his people a covenant of peace; that he will set his sanctuary among them; that his tabernacle shall be with them, and that he will be their God, and they shall be his people. The terms of these passages are such, that it would be doing violence to them to understand them in any other sense, than as predicting the realization, in the kingdom of the Messiah, of those scenes of holy beauty and spiritual excellence of which the Theocracy, even in its most perfect state, contained only the outward type. In the eight concluding chapters of his book, the prophet

carries out his theocratical adumbration of the latter dispensation to an extent which has rendered this portion of his writings amongst the obscurest parts of the Old Testament.

Hävernick, who has expounded the writings of this prophet with great learning and ability, gives the following summary of this part of his book:—"I. In the new Messianic Age there ensues a new and solemn occupation by Jehovah of his sanctuary, in which the whole fulness of the Divine glory shall dwell and be manifested. To this end a new temple is built, different from the ancient one, altogether in keeping with that elevated design, and worthy of it, especially of mighty dimensions to contain the new communities, while a sanctity extends over the whole compass of the temple, so that in this respect there no longer obtains any distinction of one part from another. To this end also everything is subjected to the most careful and minute destination, every individual part, and especially what had formerly remained indefinite, receives henceforward a higher Divine sanction; so that every thought of there being anything arbitrary about this temple is completely excluded. This sanctuary accordingly is the wholly adequate and perfect revelation of God for the salvation of his church. (xl.—xliii. 12.) II. From this Sanctuary, as the new centre-point of all religious life, there flows forth a measureless fulness of blessing upon the people, which is thereby itself made new. A new and more glorious worship comes into existence; a priesthood, and a theocratic magistracy, truly pleasing to God, arise, and right and justice reign in the community, which, cleansed from all defilement, is now truly one that lives in God. (xliii. 17—xlvi. 12.) III. The community thus renovated by these blessings, receives from the Lord the land of promise; Canaan is a second time divided among them, where, in perfect harmony and glorious fellowship, they serve the

living God, who witnesses himself in them. (xlvi. 13—xlvi. 14)*

HAGGAI. (B. C. 520—518.) This prophet furnishes only one decidedly Messianic passage. Living at the period of the building of the second temple, and commissioned to encourage and direct the people in their work, he comforts those who were grieved at the inferiority of that edifice to its predecessor, by assuring them that an honour was in store for it far beyond any that had been conferred upon the former temple; for whilst it was standing the Messiah should come and fill it with the Divine glory:—"And I will shake all the nations, and the Desire of all nations shall come; and I will fill this house with glory, saith Jehovah of Hosts," (ii. 7.) That by "the Desire of all nations" in this passage is meant the Messiah, has been the prevailing opinion among Christian interpreters from the earliest times. Those who oppose it, adopt the rendering suggested by the LXX. version of the passage, ($\eta\acute{\gamma}\epsilon\acute{\iota}\tau\alpha\ \epsilon\kappa\lambda\epsilon\kappa\tau\acute{\alpha}\ \pi\acute{\alpha}\nu\tau\omega\nu\ \tau\acute{\omega}\nu\ \epsilon\theta\nu\acute{\omega}\nu$), viz.: "The desirable (precious) things of all nations shall come," *i. e.* the heathen shall bring many rich and valuable offerings into this house. But, in the *first* place, even admitting the superior excellence of this rendering, it does not necessarily exclude the reference of the passage to the Messiah. Plural terms are not always expressive of a plurality of objects; but are frequently used to indicate, merely, the intensity with which any quality inheres in the subject of which they are predicated;† and the same may be said of collectives. In this view, therefore, even if we adopt the plural rendering

* *Commentar. ueb. den Proph. Ezechiel*, s. 623. See also his *Vorlesungen ueb. die Theologie des A. T.* s. 164. Fairbairn's *Ezekiel and the Book of his Prophecy*, p. 385, ff. Duncan's *Law of Moses; its Character and Design*, p. 368, ff. Douglas of Cavers, *On the Structure of Prophecy*, p. 68, ff.

† So in the case of the very word here used, we have Daniel denominated איש המור *a man of desires*, *i. e.* greatly beloved; and in 1 Sam. ix. 28, where the sing. occurs in the Heb. we have it rendered as a pl. by the LXX. Comp. Catull. Carm. i. 1. "Passer, *deliciæ* meæ puellæ."

of the passage, we may still understand it of the person of the Messiah. 2ndly. It is by no means certain that the rendering in the received version is not the correct one. The only objection to it arises from the want of concord between the noun *הַקְּדוֹת* and the verb *יבא*, the former of which is in the feminine singular, and the latter in the plural masculine. This certainly presents a difficulty; but not, I think, an insuperable one. For, however strange such a construction may appear to us, there can be no doubt that the Hebrews made use of such anomalies. An instance in point occurs in Is. lx. 5, a passage all but identical with the one now under consideration: "The power of the nations shall come to thee" (*הֵלֵל גוֹיִם יבא יְךָ*). It is true that this comes under the usage of *collectives*, and so may the instance before us; but that is no reason for denying that the latter may refer to the Messiah; on the contrary, the use of the masculine predicate, rather necessitates our accepting *הַקְּדוֹת* as referring to a *person*.* If, however, this be rejected as philologically inadmissible, there still remains the construction proposed by Cocceius, who takes *הַקְּדוֹת* here as an accusative, and renders "And they shall come to the desire of all nations, viz., to Christ." Against this construction no objection can be offered; and the meaning brought out is in perfect harmony with the prophet's train of thought. 3rdly. The reference of this to the Messiah, is the only one that accords with the dignity of the passage. From ver. 6, it appears, that the realization of the blessing promised was to be preceded by great political convulsions and revolutions. The apostle understands this of the providential occurrences in the political world, by which the establishment of the Messiah's reign is to be secured, (Heb. xii. 26, 27,) a meaning which accords well with the solemnity of the language employed. But, if we suppose the end to be attained to be nothing

* See Gesenius, *Heb. Gr.* § 143, note 1.

more than the constraining the heathen nations to beautify the temple at Jerusalem, we are ready to ask, was the end worthy of the means? Must nations be overturned, that a frail and perishable fabric may be adorned with a few additional ornaments? Shall God resort to such an expedient to gain an end which was neither useful in itself, nor dependent on such means for its attainment? 4thly. When Jehovah announces that "the glory of the latter house should be greater than of the former," (ver. 9,) he, of course, speaks of "glory" as it was reckoned by Him. Now, it was not in the outward beauty of the temple that he delighted, nor was it in this that, in the view of any real servant of His, its true glory consisted. The glory of the temple lay in the manifestation there of Jehovah's presence; and it was the fuller display of this, by the appearance of the Messiah, which was to give the second temple its superiority to the first. This is confirmed by what God says in ver. 8, a passage which, when compared with one closely resembling it in Ps. l. 9—12, must be understood as equivalent to an assertion, that such honour as silver and gold could confer Jehovah did not covet, and would not care for. Lastly. Such an appellation as "the Desire of all nations," closely harmonises with the prophetic promises concerning the Messiah, in whom all nations of the earth were to be blessed, and to whom the gathering of the nations was to be. Of him, therefore, we conclude that this prophecy is to be understood.

ZACHARIAH. (B. C. 520—518.) In the writings of this prophet, we have many remarkable intimations of the Messiah and his kingdom, delivered in a style which combines the symbolical imagery of Ezekiel with the animated diction and sublime conception of Isaiah. As to the proper interpretation of some of the symbols which Zechariah employs, there is considerable uncertainty and dissension among expositors; but, leaving these parts of his

writings out of view for the present, there is enough of clear and precise announcement to render it matter of unquestionable certainty, that this prophet also gave witness concerning Christ. The character of our Saviour, as a sovereign who should reign by peaceful and gentle means, and even the personal act by which he symbolized this when he entered Jerusalem sitting upon an ass,—an emblem not, as is often stated, of his humility, but of his peacefulness; his betrayal for a bribe of thirty pieces of silver; his cruel murder by the Jews, and the rejection of that people for their continued rebellion and infidelity, as well as their final restoration, and the remorse for their former impenitency with which this should be accompanied, are all announced with more or less of clearness in different parts of his prophecies.* He refers also, with great distinctness, to the close union subsisting between the Messiah and Jehovah, to the sufferings of the former as the shepherd of the sheep, and to the combination in his person of the royal and priestly dignities.† The name by which the Messiah is emphatically designated by this prophet, is “The Branch,” in which there is an allusion to the lowly, and apparently feeble commencement of his ministrations as “the servant of God.”‡

MALACHI. (B. C. 436—420.) The oracles of this prophet were delivered to the people of a degenerate age. Carnality had usurped the place of devotion, and even in many cases the mere form of religion had been laid aside. Under these circumstances the prophet comes forth as a severe rebuker of his countrymen, and an emphatic preacher of the necessity of a real spiritual worship on the part of all who would approach with acceptance before God. In accordance with this, his predictions of the Messiah assume chiefly the form of threatenings denounced against

* See chap. ix. 9, 10; xi. 12; xi. 1—14; xii. 10; xiii. 1 and 9; xiv. 20, 21.

† See chap. xiii. 7; vi. 9—15.

‡ See chap. iii. 8; vi. 12; and comp. Jer. xxiii. 5; Isa. liii. 2.

the ungodly, and of blessings promised to the pious portion of the people. Instead of appearing, as the body of the nation were expecting, in the character of a mighty Prince who was to vanquish their enemies, and raise them to great earthly glory, the Messiah, according to Malachi, was to come as "the Messenger of the Covenant," to sit in judgment upon them as the people of the Covenant, and to separate, by a searching analysis, the ore from the dross. Not to the nation at large, fallen as it was from its high religious dignity, but to the few within it who still preserved among them the fear of the Lord, was the Messiah to appear as the bringer of salvation. By the former, the privilege of being God's especial treasure had been forfeited, and in the day of the Messiah, that should be found to be possessed only by the latter. The day of his advent was to be one of burning decision between the righteous and the wicked; a day in which the proudest of the wicked should fall and perish as stubble; but when to those who feared the Lord "the Sun of Righteousness should arise with healing in his wings."* With these glimpses into the spiritual character of the Messiah's reign, and with the announcement, that the forerunner already promised by Isaiah, who was to prepare the way of the Lord, should in spirit and power be a second Elijah, the prophet closes his oracle, and with it the volume of Old Testament inspiration.

In the survey of Messianic Prophecy which has now been brought to a close, many things, doubtless, have been omitted which, with a less specific object in view, and a larger space at my disposal, it would have been interesting and instructive to have noticed. Partial, however, and cursory as that survey has in many respects been, enough, I trust, has been said to satisfy you in regard to the position, for the sake of supporting which, I invited you to

* See chap. iii. 1—3, 16—18; iv. 1—3.

enter upon it. It has shown us how continuous a stream of gospel radiance pervaded the whole of that spiritual atmosphere in which the saints of the former dispensations lived and breathed. We have beheld the luminary of Divine revelation, emerging from the midnight gloom which covered the destiny of man after his fall, and have followed its course as it shone brighter and brighter unto the perfect day. Its rays, we have found, were able to reach as far on its first appearance above the horizon, as when it had attained to the full zenith of its splendour, and poured upon the object of its illumination its directest beams.

The promise given to Adam was that of the salvation of his race through a virgin-born Redeemer. "This," as an able writer has justly remarked, "was the primitive promise; and the last of the prophets cannot go beyond it."* It was left for them only to fill up the minuter parts of the picture, and bring out in more prominent relief the grand features of the scene. With matchless skill and consummate fidelity they fulfilled their trust. On one after another of the truths concerning the promised Seed they cast the revealing light of which they were the ministers, until, at length, the picture in every lineament stood displayed, and the mighty scheme of redemption drew to it the admiring gaze, alike of the prophet who had unfolded it, and of the anxious multitudes who waited upon his instructions, and to whom his words were as the bread of life.

At this point, the whole church of God meets as at a common centre. Into these things the angels desire to look. To the sufferings of Christ, and the glory that should follow, are drawn the regards of all the unfallen, and all the ransomed creation of God. On Him, as the key-stone of the arch, the entire superstructure of the Divine government rests. And when the grand result of all his propitiatory and mediatorial work shall be secured

* Davison's *Discourses on Prophecy*, p. 75, third ed.

in the final redemption of his people, to Him shall the according voices of angels and of saints sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

LECTURE VIII.

INTERNAL OR DOCTRINAL CONNEXION OF THE OLD AND NEW TESTAMENTS—NATURE, CRITERIA, AND INTERPRETATION OF TYPES—EXAMINATION OF SOME OF THE LEADING TYPES OF CHRIST IN THE OLD TESTAMENT.

“Which are a shadow of things to come; but the body is of Christ.”
COL. II. 17.

PART I.

HAVING, in the immediately preceding Lectures, considered the information conveyed to the ancient church by means of prophecy, I now proceed to the investigation of the truths taught by the other instrument of instruction already mentioned as employed by Jehovah towards his ancient people, viz. TYPES.

A type, in the sense in which that word is used in such discussions as the present, is a representation of spiritual truth by means of actions or objects placed before the senses, and calculated to convey through them to the mind a lively conception of the truth which they are designed to represent.* A type is not, as is too often imagined, any-

* The word *Type* (τύπος) signifies a model. Now, a model may be used for two purposes, according as it presents to us a copy to be followed by us, or as it simply enables us to conceive of the character and qualities of that of which it is a transcript. In the former sense, the word occurs in the New Testament frequently (cf. Acts vii. 44; Phil. iii. 17, &c.); in the latter, it is used in such inquiries as the present. The New Testament terms for the ancient types are, σκιά ὑπόδειγμα, and παραβολή.

thing in the Old Testament, between which and certain doctrines of the New a lively imagination may succeed in tracing some analogy or resemblance; it is something which the Divine Author of Scripture announces to us as having been specifically contrived and appointed for the one purpose of adumbrating certain religious truths, and foreshadowing certain future transactions with which these truths were connected. Viewed simply in itself, it is a hieroglyph or symbolical representation of divine truth; viewed in its relation to Christianity, it served the purpose of a pre-intimation or memorial, to those who lived before the advent of Christ, of the great facts connected with him on which Christianity, as a religious system, rests. Its parallel is prophecy. Like it, it teaches a present truth, and announces a future fulfilment of it; like it also, it has in its capacity of a type one definite meaning and one definite fulfilment, to both of which it was intended and designed to point. The difference between a prophecy and a type lies only in this,—that the former teaches by words, the latter by things: the former, that is, by an artificial combination of signs; the latter, by a scenical representation of the whole truth at once. A word is the symbol of an idea; a type is the symbol of some principle, or law, and the prediction of some great general fact in the economy of redemption.

This mode of instruction bears a considerable resemblance to what we may conceive an *acted parable* would be. Let us suppose, for instance, that our Lord, instead of describing in words the conduct and circumstances of the prodigal son, had, by the help of suitable actors and scenes, made the whole to pass before the eyes and ears of his auditors, the lesson would have been conveyed to them much in the same way as the truth concerning himself was conveyed to the ancient Jews by the typical rites of the Mosaic economy. In neither case is the lesson *new*, nor fully to be understood without an elucidatory

comment; the object of both being to impress vividly a truth, otherwise reasonable or familiar, upon the minds of those to whom it is presented. There is this difference, however, between such a representation and a type,—that the former being merely doctrinal would be exhausted in inculcating a present truth, whilst the latter would, with the doctrine, incorporate a prophetic reference to some great event yet to happen, on which the doctrine was based.

The peculiar adaptation of this mode of conveying truth to the mind, rendered it at once a fitting vehicle for the instruction of those who lived under a preparatory economy like those of the Jews, and a favourite instrument of tuition with them and most ancient nations. We are so constituted, that ideas suggested by impressions upon the senses are generally much more vivid and permanent than those which come in consequence of previous trains of thought; and among the senses themselves, that of *sight* is the one whose suggestions are the most impressive, a fact of which Horace reminds us in the well-known lines,—

“Segnius irritant animos demissa per aurem,
 Quam quæ sunt oculis subjecta fidelibus, et quæ
 Ipse sibi tradit spectator.”—*Ep. ad Pisones*, 180—182.*

Hence, nothing suggests an idea so forcibly to the mind as the *appearance* of some object with which that idea has been wont to be associated. It matters not what the *principle* of association may have been—whether resemblance, contrast, or contiguity; provided only the sensible object has been strictly associated with the absent idea, the perception of the one immediately recalls the conception of the other, and that with immensely greater vivid-

* Things only told, though of the same degree,
 Do raise our passions less than what we see:
 For the spectator takes in every part;
 The eye's the faithfull'st servant to the heart.—*Creech*.

ness than any process of reasoning or reflection could have done. We may sit down and think, for instance, of some dear departed friend; we may recall his gait, his look, his smile; we may muse over scenes of ever-memorable delight which we have witnessed in his society; and the time may glide away in a sweet dream of days that have passed for ever, and joys that, but for memory, would have long since perished. But how vague after all and evanescent are the conceptions which such a process excites, compared with those which rush into the bosom, when our eye gazes upon a faithful portraiture of our friend, or even upon some trifling relic which we have seen him use, and with which his person and conduct may be associated in our minds! The eye then most powerfully affects the heart. Our friend seems, once more, to stand before us, in form, and lineament, and look, exactly as he used to be when we enjoyed his society in days that are past; and we almost fear to move lest we should break the spell which has so vividly restored to us the much-loved form.*

It is upon this principle, I apprehend, that the Lord's Supper, as an institute of Christianity, receives its rationale, and is shown to be, like all the other provisions of that system, based upon a profound acquaintance with, and adapted to the peculiar necessities of, our mental and moral constitution. That ordinance teaches us no doctrine or fact with which the written records of our religion do not make us acquainted: it only aims at making use of that law of our nature above referred to for the purpose of impressively commemorating to us the grand fundamental fact of the Christian system. It is true we could have remembered Christ and his propitiatory death without such an ordinance, just as we must believe is done by many excellent persons who either entirely neglect this ordinance, or observe it at such distant periods of time,

* See Appendix, Note P.

that the disciplinary effect of it must be very much lost upon them; but had no such ordinance existed—had no similar provision been made for bringing the grand truths concerning our Saviour sensibly before our minds—who can tell to how low and lifeless a state the average piety of the Christian Church might have sunk under the depreciating and degrading influences to which in this world it is continually exposed?

Upon the same principle, we may account for the frequent use of symbolical actions amongst all nations, even in regard to matters not at all, or only indirectly, connected with religious ideas. Thus, in the time of Abraham, the binding nature of an oath was symbolized by the putting of the hand of the person sworn under the thigh of him by whom the oath was administered. So also, in later times, the practice of boring the ear of those slaves who refused to avail themselves of the liberty which the year of Jubilee brought,—the striking of hands and the dividing of an animal into halves in making of covenants,—the exchanging of garments as a token of amity, and the rending of garments as a sign of grief, and many other customs among the Jews, partook of this symbolical character, and are referable to the same source. Nor was this confined to the Jews. Among the Egyptians, the Greeks, the Romans, and even in many cases in our own country at our own day, we find important transactions solemnized by certain symbolical acts which, but for their symbolical character, would often appear ludicrous or childish.

In the Scriptures there occur many instances in which symbolical actions were performed for purposes of instruction and impression, even in regard to matters not immediately relating to the Christian revelation. This was especially the case when the matter in question was something future, in which case the symbolical action became a type or predictive sign of what was to come. Thus Abijah, when commissioned to announce to Jeroboam the seces-

sion of the ten tribes from the house of Solomon, and their adherence to him, met the king in the way, and caught the new garment that was on him, and rent it into twelve pieces, of which he gave ten to Jeroboam, thereby signifying to him what was to happen. A still more remarkable instance is that recorded in 2 Kings xiii. 14—19, where we are informed of the means which Elisha took, upon his death-bed, to indicate to the King of Israel the victories which he should obtain over the Syrians. “Now Elisha,” we are told, “was fallen sick, of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horseman thereof. And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it: and Elisha put his hands upon the king’s hands. And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord’s deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.” Here the apparently unmeaning action became, when accompanied with the prophet’s explanation, a highly impressive and memorable type of the events which were to happen, as well as of the agency by which they were to be brought about,—the hand of Elisha upon the king’s hand evidently betokening the union of divine and human agency in the matter.*

* We may compare with this the Latin usage in the declaration of war,

In the writings of the prophets, we have numerous instances recorded, in which they were enjoined to perform certain transactions for the purpose of thereby becoming signs or types of what was to come to pass. Thus, Jeremiah was directed to break a potter's earthen bottle in the valley of Hinnom, for the purpose of indicating to the Jews that, even so, would God break the people and their city.* On several occasions also Ezekiel was a sign unto the people; as in one instance he was especially instructed to tell them, when, having prepared his stuff for removing, and dug through the wall of his house, and carried it out thereby, he, in answer to the question, "What doest thou?" replied, "I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity."† An instance of the same kind is furnished in the New Testament, when Agabus took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle."‡

Without unnecessarily multiplying instances, the above are surely sufficient to show that the mode of instructing by types was one with which the patriarchs and Jews were familiar, and of which they made frequent use.§ This

as described by Livy, Lib. I. c. 32, who tells us that it was usual for the Fœtal to carry a spear, burnt at the end and dipped in blood, to the confines of the enemy, and, in the presence of not fewer than three youths, having declared war, to cast it into the country of the enemy. This burning of the end of the spear, and dipping it in blood, bears a strong analogy to the custom of the Gaelic Celts in sending round the fiery cross. See Scott's *Lady of the Lake*.

* Jer. xix. 1—11.

† Ezek. xii. 3—16.

‡ Acts xxi. 11.

§ Somewhat analogous with the above is what Herodotus tells us of the mode which Thrasybulus employed to convey an answer to Periander, through the messenger he had sent to ask, How a state might be best kept in order? The tyrant of Miletum took the messenger through a field of corn, and, whilst repeatedly asking him what his master had sent him for, kept cropping the heads from all the taller stalks, and throwing them away. In this way he went through the entire field, and then dismissed the messenger without

being the case, can it surprise us that this mode should have been adopted, and employed upon a large scale and in a systematic form, for the purpose of keeping before the minds of the people of God those grand truths, upon which their hopes for eternity could alone be founded? On the contrary, is it not natural to suppose that an instrument, which both philosophy and experience show to be remarkably adapted to the purposes of religious instruction, should be adopted by Him, who, in condescending to be the Teacher of our race, has, in all the means employed for that purpose, displayed at once his unerring wisdom and unbounded grace?

Before proceeding to the examination of the different Messianic types of the Old Testament, it will be necessary to offer a few preliminary remarks, for the purpose of placing before you certain principles, by the application of which we shall be enabled to proceed with greater security, both to the determination of what is a type of Christ, and to the explanation of the truths which each type sets forth.

These principles appear to me to be involved in the definition and description already given of a type; and will therefore be best exhibited in the form of deductions or inferences from our previous remarks.

I. It follows, from the above description of a type, that its essence does not lie in *mere resemblance* between it and its fulfilment, or antitype. The end which it serves in relation to the antitype is that of vividly suggesting it to the mind. Now it is obvious that for this *mere resemblance* will be of no use; for whatever may be the accuracy with which that resemblance is framed, it will never suggest to us, *of itself*, anything beyond itself. A picture may be

uttering a word. The messenger thought that he had been sent to a madman, but Periander, on learning what Thrasybulus had done, understood his symbolical counsel, and commenced to seek stability for his tyranny by putting to death all the more eminent of the citizens. *Histor. lib. v. c. 92, § 6.*

minutely accurate in all its delineations ; but if we have nothing beyond the picture to instruct us, it will, of course, suggest nothing but what has a reference to itself as an object of art. The most accurate likeness of an individual will never, of itself, suggest that individual to the mind, unless we have known him by some other means.

The fact is, as it appears to me, that resemblance does not enter *necessarily* into the idea of a type at all. The essential element of a type is, *associative or suggestive capacity, i. e.* the power of calling vividly before the mind something which is itself absent. Now this may exist either with or without resemblance, just as in the case of *words*, where a particular sound, or combination of sounds, may become the invariable symbol of certain ideas, between which and the sound the liveliest fancy can trace no vestige of a resemblance. The main point in all such cases is, that the mind have acquired a *habit* of connecting the two together, so that on the perception of the one may invariably follow the conception of the other. Of course, where resemblance exists, so much the better, both as regards the certainty and the vividness of the consequent conception ; and the general presence of this in a type conspires to give that mode of teaching one great advantage over mere verbal instructions ; still, it seems essential to a right view of this matter, and to its deliverance from the mass of absurdities under which it has been crushed, that we should bear in mind, that it is as possible for a type to exist without any natural resemblance to its antitype, as it is for a word to be the sign of an idea to which it bears no analogy, real or supposed.

But it may be asked, if the essence of a type consists in its power of calling before the mind a vivid conception of its antitype, by what is this power itself determined ? In other words, how comes the type to possess this faculty ? I answer, by *the express appointment* of Him by whom the type was ordained, According to the definition, it is an

institution, created for the express purpose of foreshadowing the great truths of the Christian revelation. Its adaptation for this purpose, then, is derived primarily from the fact of its appointment. There may be, and in general there is, besides this, a natural adaptation for this purpose, arising from the intended similarity between the type and the antitype; but this seems rather to serve the purpose of *keeping up* the habit of connecting the two together, than to have originally created that habit. In the course of time, perhaps, the habit becomes so confirmed, that, as is the case with words, people yield to it without any thought or inquiry as to its origin; but, in the first instance, it could only have been by their being expressly told that such and such acts and objects were designed by God to picture to them such and such truths of Christianity, that any associative connexion came to be established between the one and the other.

The truth upon this head has been briefly, but very clearly and forcibly expressed by the late Bishop Marsh, in the following terms:—"To constitute one thing the type of another, as the term is generally understood in reference to Scripture, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed *in its original institution*. It must have been designed as something *preparatory* to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design*, and this pre-ordained connexion, which constitute the relation of type and antitype."*

The importance of the principle here announced, must be allowed by all who have paid any attention to the his-

* Lectures on the Criticism and Interpretation of the Bible, p. 374.

tory of typical theology. To the neglect of it, are in a great manner to be traced those exegetical monstrosities which have brought a stigma, not only upon the doctrine of the types, but upon all spiritual interpretation of Scripture together. Proceeding upon the assumption, that everything in the Old Testament was typical of something in the New, and that the only criterion of a type was resemblance between it and its antitype, men of lively imaginations have revelled in the exercise afforded to their ingenuity by the multiplication of such resemblances, until they have left nothing that can be regarded as simply historical in the whole of the Old Testament.* Error has thus found a cheap method of defence; for, what more easy than to find some person, or action, or ordinance, which might be shown to bear a resemblance to the opinion in question, and, consequently, to confer upon that opinion a Divine sanction? Truth has, by the same means, received many an injury; for what can be more detrimental to a good cause, than to rest its defence upon baseless analogies and fanciful comparisons? And worst, perhaps, of all, the friends of Christianity, by treating the histories of Scripture as if they were mere contrivances for the adumbration of spiritual truths—in other words, mere parables—have taught its enemies first to doubt, and then boldly to deny the truth of those histories, and thereby to sap the very foundation upon which our religion rests.

The safeguard against such extravagances is, to keep fast hold of the principle, that nothing is to be viewed as a type which cannot be shown to have been expressly appointed to be such by God.

* Of this the early Greek Fathers were especially guilty. Thus Clemens Romanus makes Rahab's red thread a type of faith in the blood of Christ; and Barnabas teaches, that Moses's stretching out his hands, when Israel fought with Amalek, was typical of our Lord's crucifixion, with many other *bizarreries* of the same sort. *Patrum Apostol. Opp.* p. 37, and p. 19. ed. Hefele Tub. 1806.

II. A second principle involved in the view above given of the Scripture types is, that nothing can be regarded as *typical* which is not also *symbolical*. This follows immediately from the position, that a type is a sensible emblem or prefigurative token of some spiritual truth, which itself rests upon certain events yet future, but of which events a certain degree of knowledge is possessed by those to whom the type is exhibited. In all such cases, a *twofold* impression is conveyed to the mind; in the first place, that a particular truth already known is symbolically indicated; and in the second place, that those events on which that truth depends shall certainly take place.

It may aid in the apprehension of the principle I am now enforcing, if I remind the reader that, in the testimony of God concerning his Son, there are two points; one of fact, and one of doctrine, on both of which we must be instructed before we can really believe that testimony in all its fulness. What God calls us in the Bible to believe, is, first, "the truth;" and, secondly, that "truth, as it is in Christ Jesus." With regard, for instance, to the doctrine of salvation by the atonement, there is, first, the general principle, that such a mode of salvation is reasonable, practicable, and intended by God; and, secondly, the matter of fact, that such an atonement has really been presented by our Lord Jesus Christ, and accepted by the Sovereign and Judge of all. Now it was, of course, the same under the Old Testament dispensation: there were both the *doctrine* to be announced, and the *fact* to be predicted, before a *complete* statement of saving truth could be laid before the mind; and it was only as *both* of these were apprehended, that the belief of a Jew in the truth became full and intelligent.

How, then, was this exigency met by the typical system of instruction? In this way,—that every type contained at once a symbol of the truth, and a prediction of the fact. It presented to the senses of the beholder, an outward sign

of a great spiritual truth, and a memorial that, in due season, the event on which that truth rested would take place. Thus, for instance, in the case of *sacrifice*, there was both a symbol and a type. The slaying of the animal, and the burning of its flesh, were emblems of the great truth, that the sinner whose substitute that animal had become, deserved death and subsequent agony, as well as of the general truth, that God's plan of saving men from that desert, was by the substitutionary sufferings of another. All this, however, would have been of no avail to the sin-burdened Israelite, who knew well, that no mere animal could make atonement for the sins of man, had not that act prefigured and predicted the great sacrifice for sin on the part of the Lamb of God. But, pointed forward to this, his faith obtained an object on which to rest, and he was enabled to rejoice in the salvation of God. So also with regard to the immediate consequences of sacrifice. When a Jew had committed a trespass against the Mosaic law, he had to offer certain sacrifices before he could enjoy his civil and political rights. Immediately, however, on presenting these, he stood *rectus in curia*; he was acquitted of the sin he had committed, and restored to his civil privileges. With this, a mere carnal and worldly Jew was content. But to the pious believer, all this was only the symbol and type of something spiritual. It reminded him, that his sins against God had made him guilty, and excluded him from the Divine favour; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it assured him, that just as by sacrifice he had been restored to his place in the Jewish state, so by the great sacrifice might he be restored to the Divine favour, and to a place in that spiritual kingdom, of which the Jewish nation was the type.*

* The reader who wishes to understand accurately the relation of Judaism, as a polity, to the spiritual religion taught in the Bible, will find much advantage from the study of the following books: *Israel after the Flesh*; *The*

The principle here laid down, has been little attended to by typologists. Hence, they have created a multitude of types which have no existence, and could have none, in reality. They have forgotten in their interpretations to ask, What did this *figure*? and have confined themselves to the question, What did this *prefigure*? The consequence has been, not only that their explanations have been arbitrary and fanciful; but that they have made types of what could not, in the nature of things, have possessed any such character. How many *persons*, for instance, have been made types of Christ! as if an individual in his *personal* character could be a type or model of anything but himself! And how greatly have the minds of many been perplexed at the idea of *wicked* men, as many of the Jewish kings and priests were, being types of the pure and sinless Saviour! For my own part, I could as soon conceive of God making an individual lamb or goat, simply as such, a type of Christ, as his making an individual man a type of Christ; nay, the latter supposition is more monstrous than the former: for it is easier to conceive of an innocent animal being the type of the holy Jesus, than of a wicked and depraved man being so. The truth is, that neither the one nor the other, as an *individual*, was the type; and if typologists had but kept fast hold of the principle, that nothing is typical which is not also symbolical, such errors would not have been propagated. A person, as such, can never be a symbol. He may do a symbolical act, or sustain a symbolical office, or be the subject of a symbolical transaction; but, in all these instances, it is the act, or office, that is symbolical, and not the man. Thus, under the Mosaic economy, it was not the priest, whether good or bad, that was the type of Christ: it was the symbolical

Judaism of the Bible separated from its Spiritual Religion, by William Henry Johnstone, M.A., Chaplain of Addiscombe: London, 1850. *On the Old and New Covenants*, by David Russell, D.D., 2nd edit., 1843; and *The Law of Moses, its Character and Designs*, by David Duncan, Howgate: Edinb., 1851.

office with which that priest was invested. It was not the animal, whether lamb, or bull, or goat, that was the type ; but the symbolical act of sacrifice of which that animal was the object. And so of other things. It was not David, or Manasseh, or Ahab, that was the type of Christ, as King of Zion : it was the *royal office* with which these were invested, symbolical as that was of the theocracy, which was typical of the kingly dignity of the Redeemer. It was not the mingled mass of Israelites, good and bad, pure and vile, which was the type of the Christian Church : it was the national institution—the symbol of the chosen and special community of which God, the Father of spirits, is head and ruler. In interpreting types, we must lay mere persons out of view entirely, and confine our attention to such things as can possess, and can be shown to possess, a *symbolical* character. Such must be things divinely *instituted*, and invested with the peculiar character they bear ; not mere individuals entering the world in the ordinary course of nature, and carrying throughout their whole life a personal, individual responsibility, as moral agents acting for themselves, and accountable to God for all that they purpose or perform. Hence, it is only to *offices, places, times, and actions*, that a typical character can be really imputed. All these admit of receiving a symbolical character, and of being the subject of Divine institution ; and it is to such, therefore, as they are presented to us in the Old Testament, that we ought to confine our attention in attempting to ascertain what and how much of instruction was conveyed by means of typical adumbrations to those who lived under the ancient economies.

The way for the scientific and successful interpretation of the Mosaic symbols has been greatly facilitated by the inquiries which many eminent scholars have of late pursued into the ancient symbolology generally. It had long been a favourite opinion, that the mythological tales with which the ancient heathen religions are replete, were, in

their origin, only so many parables in which certain fundamental truths were taught, and certain great facts commemorated in a popular and memorable style; and that the secret mysteries which belonged more or less to all these religious systems, were only more recondite adumbrations of still higher truths than the vulgar mythology embraced.* Proceeding upon this assumption, recent inquirers have succeeded in unfolding a profound system of symbolical nature-worship which pervades all the ancient mythologies, and the exposition of which has cast no small light upon the spiritual history of antiquity, and explained much that seemed strange and capricious in the religious systems both of the east and of the west.† In making use, however, of such inquiries for the explanation of the Mosaic symbols, it is necessary continually to bear in mind the radical distinction between the objects for which these were used, and that which the symbols of heathen mythology were designed to serve. The object of the latter was to represent the fundamental principles of a philosophical nature-worship: the object of the former was to keep up the remembrance of the truths of a purely spiritual religion conveyed by Divine revelation to mankind. To this belong, therefore, the symbols, not of powers, influences, and tendencies, but of spiritual truths—of grand facts, or laws in the administration of the

* "The followers of Orpheus sought by means of symbols, and those of Pythagoras by means of similitudes, (εἰκόνας) to indicate the truths concerning God." Proclus in *Theol. Plat.* i. 4. "Every discourse concerning the gods is an investigation into old opinions and myths: for the ancients were wont to wrap up in figures the conceptions which they had concerning the nature of things, and always to add a myth to their discourses. To solve accurately all their enigmas, therefore, is not easy." Strabo, lib. x. p. 474.

† See R. P. Knight's *Enquiry into the Symbolical Language of ancient Art and Mythology*, 8vo. 1818. F. Creuzer's *Symbolik und Mythologie der Alten Völker besonders der Griechen*, 6 bde. 8vo. 1821—4. Baur's *Symbolik und Mythologie oder die Natur-religion des Alterthums*, 8vo. 1824. The most successful expounder of the Mosaic symbols is Prof. Baehr, of Heidelberg, whose work is entitled, *Symbolik des Mosaischen Cultus*, 2 bde. 8vo. 1837—1839.

Divine government, and especially in relation to the plan of redemption through Christ. To forthshadow these was the specific object of the ancient Jewish ritual; and it is for these we are to look amidst "the mysterious meanings," as Milton terms them, of its splendid ceremonial.

For the safe interpretation of the Mosaic symbols, the following principles, taken, with a few alterations, from the work of Professor Baehr, may be found of advantage.

1. The symbolical ritual, as a whole and in its individual parts, can set forth only such ideas and truths as accord with the known, and elsewhere clearly announced, principles of Old Testament theology.
2. An accurate knowledge of the outward constitution of each symbol, is an indispensable condition of its interpretation; for, as the sole object of the symbol is to convey spiritual truth by sensible representations, to attempt to discover the former before we understand the latter, is to endeavour to reach an end without using the means.
3. The first step in the interpretation of a symbol is the explanation of its *name*; for, as this is generally given with a direct reference to the idea symbolized, it forms of itself a sort of exponent of the symbol to which it is affixed.
4. Each symbol expresses, in general, only *one* grand idea; at the same time, of course, including all subordinate ideas that may be involved in it. Thus, in the case of sacrifices, a variety of truths are presented to the mind, but all going to make up the one grand truth which that rite symbolized.
5. Each symbol has always the same fundamental meaning, however different may be the objects with which it is combined. Thus, for instance, the act of purification has the same symbolical meaning, whether it is performed upon a person or an animal, or upon a material object.
6. In interpreting a symbol, we must throw out of view all that is merely necessitated by the laws of its physical condition, and that does not serve to help out the symbolical representation. Symbols have often accessories of two kinds:

the one consisting of such as are in themselves symbolical, and which go to make up the sum total of the representation; the other, of such as are, from the nature of things, required by the material objects composing the symbol for their continued existence. Thus, in the case of the candlestick in the sanctuary, it was provided that it should have branches, and knops, and flowers, and also that it should be supplied with snuffers and snuff dishes. Now, of those accessories, the former were not indispensable to its serving the purpose for which it was designed—that of giving light; but they, having each a symbolical meaning, added to the symbolical effect of the whole; whereas, the latter were merely required in order to prevent the lights from dying out for want of cleansing. Keeping this distinction in view, we need not be afraid of going too minutely into the explanation of the Mosaic ritual. Everything, in fact, of which it was composed was a symbol, with the single exception of such things as the earthly, physical condition of the substance or persons employed rendered indispensable.*

III. These observations will enable us to distinguish *Types* from two things with which they have often been confounded, viz. *Comparisons* and *Allegories*.

The New Testament teachers, occasionally, for the sake of illustrating their meaning, introduce a *comparison*, drawn from some well-known fact in the history of the Jewish people, between which and the point they are discussing there exists some obvious analogy. In this way, our Lord makes use of the fact of Moses's erecting the brazen serpent in the wilderness, for the purpose of illustrating his own character as a deliverer, who was to be "lifted up, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 14, 15.) On another occasion, he instituted a comparison between his own

* Bahr, *lib. cit.* bd. i. s. 46—52.

case, as about to be consigned for a season to the tomb, and that of Jonah, who had been "three days and three nights in the belly of the fish." (Matt. xii. 40.) From this, it has been hastily concluded, that these events, and others alluded to in the New Testament in a similar manner, were real types and prefigurations of the facts they are brought to illustrate. It is obvious, however, that there is a great difference between an historical event,—whether occurring in the natural course of things or by the special interposition of the Divine power, and which a subsequent writer or speaker may make use of to illustrate, by comparison, some fact or doctrine of which he is treating,—and a symbolical institute expressly appointed by God to prefigure, to those among whom it was set up, certain great transactions in connexion with that plan of redemption, which, in the fulness of time, he was to unfold to mankind. In the two cases above referred to, there is the total absence of any evidence that the events recorded possess any other than a simple historical character. In the case of the brazen serpent, indeed, we have Divine appointment; but along with the appointment, we have the specific mention of the *purpose* for which it was set up, which was not to teach any religious truths at all, or form any part of religious worship, but simply that it might act as an instrument of cure to the Israelites who were bitten by the fiery flying serpents. It is also possible that such a thing as the brazen serpent *might* possess a symbolical character; but if any will, from this, argue that it really had such a character, and that it was a symbol of Christ, it will be incumbent upon him, in the first place, to show some evidence in favour of his inference, and, in the next, to explain how it should come to pass that the express symbolical antithesis of the Messiah, the *serpent*, could form part of an institute intended to prefigure his work as the Saviour of Men. As to the case of Jonah, we do not find in it so much as the appearance of anything typical;

and, indeed, it would have been very strange, had God caused the prophet to perform an action, typical of the burial and resurrection of Christ, under circumstances in which there was no human being to receive any instruction by it except himself. A type is an acted lesson—a visible representation of invisible truths. To its utility, therefore, spectators are as indispensable as actors; and where the former are not present, to say that God appoints the latter to go through their performance, is to charge Him with doing something in vain.*

Besides *comparisons* borrowed from the Old Testament histories, the New Testament writers occasionally *allegorize* events recorded in these histories, *i.e.* put a spiritual interpretation upon the historical occurrences. Thus, Paul, in order to explain the doctrine of the covenants, allegorizes the anecdote of Sarai and Hagar recorded by Moses, making Sarai represent the Abrahamic or new or everlasting covenant, and Hagar the Sinaitic or old covenant. (Gal. iv. 24, 25.) In the same way, he allegorizes the fact of the water from the rock following the Israelites through the wilderness, speaking of it as representing Christ in the blessings he confers upon his Church. (1 Cor. x. 4.) These allegorizings (*ἀλληγοροῦμενα*) are only comparisons without the form; and their use is obviously merely to

* Some may say, in reply to this, that though no person *saw* the transaction, many *read* the record of it, and so learned by it. But to argue thus is virtually to give up the typical character of Jonah's deliverance altogether: for the record that a type was enacted, is no more the enacting of a type than the history of a battle is a battle. If types were worth anything as instruments of instruction, it was by the *actual exhibition*, and not by the mere *description*, of them that they served their purpose.—Others insinuate that the type was performed for *our* instruction, who have our Saviour's explanation of it. This is doubly wrong: 1st, by, as in the former case, confounding a type with the mere record of it; and 2nd, by maintaining that a transaction was performed many centuries before, for the instruction of persons who must possess the knowledge it embodies before they can find out that it was intended to convey it! *A* was done to teach us *B*; but it is only after we have thoroughly mastered *B*, that we can find out that such was the design of *A*! In such a case, of what use to us is *A*?

explain one thing by another. To regard the objects thus allegorized as designed types of the things they are brought to illustrate, is to confound things which essentially differ. Between a type and such objects there are, at least, two very palpable distinctions. The *one* is, that the latter are historical events, whilst the former is a divine institution; and the *other* is, that the allegorical sense is a *fictitious* meaning put upon a narrative for the sake of illustrating something else; whereas, the explanation of a type is its *true* and *only* meaning, and is adduced solely for the sake of unfolding that meaning.* The radical difference between the exposition of a type and an allegorical interpretation of history, is apparent from the use which the Apostle makes of them respectively. His allegorizings are mere illustrations on which, by themselves, nothing is built; whereas, his typical explanations are all brought forward as forming the basis of arguments addressed to those who, admitting the type, were thereby pledged to the admission of the truths it embodied.

IV. It follows, from the principles above laid down, that we should always expect in the antitype something more glorious and excellent than we find in the type. This is so obvious as hardly to require illustration. If the design of a type be, by outward symbols, to foreshadow spiritual truths, it follows that, in proportion as the thing signified is more valuable than the mere sign, and as things spiritual and eternal are more glorious than things material and transitory, the type must be inferior in value and in majesty to that which it is designed to prefigure. A remark so obvious as this it would hardly have been worth while to make, had not a disposition been shown by many to find the antitypes of some of the ancient types in objects

* Creuzer has briefly, but adequately, expressed the difference between an allegory and a symbol thus:—"An allegory expresses simply a general concept, an idea diverse from itself; the symbol, on the contrary, is the incorporated idea itself."—*Symbolik und Mythologie im auszuge von Moser*. s. 28.

even less glorious and imposing than were the shadows of which they are adduced as the substance.

PART II.

HAVING made these preliminary observations on the Nature, Criteria, and Interpretation of Types, we shall be the better prepared to enter upon the consideration of those symbolical Institutes by which God sought to keep alive, in the minds of his people, the memory of the truth concerning the way of redemption which he had provided through the propitiatory sufferings of his Son. Of these, we have a full account in the Old Testament, and especially of those of them which were organized by Moses, under the Divine direction, among the Israelites. That the entire system, not only of rites and ceremonies, but also of social and political relations, which this great legislator established, was designed to bear a typical character, can hardly admit of a question with any who receive as authoritative the declarations of our Lord and his Apostles. If the Law was only one great prophecy of Christ, as our Lord himself seems repeatedly to teach;* if it was a mere shadow of good things to come, of which the body was Christ; if it only served to the example and shadow of those heavenly things which are realized under the Christian dispensation; if it contained only the patterns of things in the heavens; if its most solemn rites were only figures for the time then present, by which the Holy Spirit signified that the way to heaven, which Christ opened, was not yet made fully manifest; if, in short, the dispensation which Christ introduced was not only one of *grace* as opposed to the rigid severity of the law, but one also of *truth* or *reality* as opposed to the shadows of the law;†

* Matt. v. 17; xi. xiii.; Luke xxiv. 44, &c.

† Col. ii. 17; Heb. x. 1; viii. 5; ix. 9; John i. 17.

what room can there be for any reasonable doubt as to the fact, that the Institutes of the Mosaic economy were designed and adapted adumbrations of that better economy under which Christians are privileged to live? Nor, upon any other hypothesis, does there appear a satisfactory mode of accounting for the minute directions given by Jehovah to Moses in regard to every part of the complicated system which he was appointed to establish. "Doth God take care for oxen?" is the question of the Apostle in relation to one of the Mosaic enactments concerning the treatment of animals;* and the *principle* of this inquiry may be extended to all the other provisions of that code. If these provisions served no other purpose than the outward one which they immediately respected, we cannot refrain from the question, Was the end really worthy of the means employed, and of the anxious care manifested by Jehovah for its attainment?

Keeping in view the main purpose of our present investigation, viz., the ascertainment of what kind and degree of information the Israelites possessed regarding the way of a sinner's acceptance with God through an atonement, I shall confine myself, in my subsequent remarks, to the *sacred ritual* of the Mosaic code, leaving out of view all those parts of it which concern the domestic, social, and political relations of the Jews.

For the full development of a system of religious rites, as distinguished from a system of purely spiritual worship, four elements are necessary. 1. A sacred *place* to which the worshipper may turn as the centre-point of his religion—the peculiar habitation of his Deity. 2. Fixed and appropriate *seasons* at which worship may be offered in this place to its great inhabitant. 3. Certain appointed *acts*, by which the worshipper may approach acceptably to the object of his devotion. 4. A set of properly qualified *func-*

* 1 Cor. ix. 9.

tionaries who may act the part of mediators between the sinful worshipper and the great Being whose favour he implores. In all systems of symbolical and ritual worship, these four elements may be traced with more or less of distinctness and prominency. In that of Moses, they are all very clearly recognised and minutely prescribed.

Before proceeding, however, to the consideration of these four elements of the Levitical ritual, I must offer a few brief remarks of a general nature, upon that system as a whole.

1. Whilst all the parts of that ritual were expressly appointed by the Divine instructions to Moses, the germ, and sometimes more than the germ, of them is to be found in the ceremonial worship of the patriarchal ages. As the latter was itself, doubtless, of divine origin, it was already suited to become a part of any system, of a more extended and formal kind, which it might please the Almighty to appoint; and hence we find it not superseded by, but rather incorporated with, the ritual of Moses.

2. Many things in the Mosaic system, not in themselves typical, have become so from the simple fact of their connexion with that system. As many words, from being placed in combination with other words, acquire a meaning which by themselves they do not bear, so we find many things which, apart from the Mosaic institutes, possessed no typical character, invested with that character from the simple circumstance of their being brought into contact with a system the prevailing character of which was typical. Thus, for instance, from the circumstance that the nation of Israel, as such, was typical of the spiritual kingdom, or church of Christ, arose the typical character of the royal and prophetic offices among the Jews. Considered in themselves, these offices were merely of a political and disciplinary character. But, viewed in their relation to the national institute—the type of the Church, they became emblematical of that which, in rela-

tion to the Church itself, occupies the same place which belonged to them in relation to the type of the Church, viz., the royal and prophetic offices of Christ. Such may be called *secondary*, or *relative* types.

3. From this typical character of the nation of Israel, a twofold character came to belong to many of the sacred institutes of the Mosaic ritual; the one arising from their relation to the nation as a visible community; the other, from their being symbolical of certain spiritual truths, and typical of the facts of the Christian revelation. Thus, sacrifice, for instance, came to possess a twofold character, as a propitiation for sin. Every sin committed by a subject of the theocracy, was a political, no less than a moral offence; an act of insubordination to Jehovah, at once as the King of Israel, and as the Moral Governor of the universe. Hence it was provided, that the offerings made for sin should meet this twofold character of the transgression, by procuring really a pardon for the political offence, and typifying that sacrifice by which the guilt of the moral offence was to be carried away. Attention to this fact will throw no small light upon the whole Mosaic institute. It will enable us also to understand how the Jews should have continued to offer sacrifices, even where there seemed to be the total absence of all faith in the sacrifice of the Messiah; and what is meant in Scripture by a man's being righteous, and "touching the righteousness which is in the law blameless," whilst he is still a stranger to true piety and spiritual obedience.*

4. Each separate part of the Mosaic ritual typified only one fact in the Christian dispensation. This follows,

* Comp. Ezek. xxiii. 45; Philip. iii. 6. I would recommend to the reader a work, now I fear seldom read, but full of most valuable material, bearing upon the subject of the Atonement, and containing much that strikingly elucidates Old Testament theology and worship, viz., *The peculiar doctrines of revelation relating to particular sacrifices, redemption by Christ, faith in him, &c., exhibited as they are taught in Holy Scripture, and the rationale of them illustrated.* By James Richie, M.D., 2 vols. 4to. Warrington, 1766.

necessarily, from the peculiar character of the rites of which that system was composed. They were not only symbolical of certain spiritual truths, but prophetic of certain great events with which these truths stood connected; and their value as indices depended entirely upon the steadiness with which they pointed each to its own peculiar object. As a dial would be worthless if the gnomon cast more than one shadow, so a type, as a type, would have been worthless had it pointed to more than one given fulfilment. It is the more necessary to insist upon attention to this in interpreting types, because nothing is more common in this department than for writers to assign different references to the same type. Thus the tabernacle in the Jewish ritual has, by very able writers, been made to typify at once the human body of Christ, the Christian Church, and the heavenly world. This appears to me much the same as if one were to affirm, that three separate bodies subtending different angles from the eye of the observer could cast towards him a common shadow, which is physically impossible.

Having made these preliminary observations, I would now proceed to the explanation of some of the leading features of the Mosaic ritual, considered as typical of the Christian dispensation.

I. Following the division already indicated, the first thing which falls to be considered is, the PLACE in which it was appointed that this ritual should be observed. Of this, we have an account in Exod. xxv.—xxvii., and xxxv.—xxxviii. The edifice described in these passages was a large oblong erection, consisting of two parts separated from each other by a vail; the outer part being denominated the Holy Place, the inner the Holy of Holies, or Most Holy Place. There was also an open space before the entrance, called the Court of the Tabernacle.

The building, as a whole, was symbolical of Jehovah's residence among his people: "Let them make me," said

he to Moses, "a sanctuary; that I may dwell among them."* As Judaism was monotheistic, it knew but *one* holy place where God was to be found. The Holy of Holies, which the apostle calls "the second tabernacle," was the appropriate residence of Jehovah as the God of Israel. Hence the tabernacle was called אֹהֶל מוֹעֵד, *the tabernacle of congregation*, i.e., where God and his people came together. In the Sanctuary the principal thing was the ark, in which was placed "the testimony" (עֵדוּת), and which was covered by "the mercy-seat" (כַּפֹּרֶת). The testimony was the book of the law, and it was put into the ark as a witness against the people because of their sinfulness. (Deut. xxxi. 26, 27.) This symbolized the great truth, that the first relation into which Jehovah comes with the sinner, is that of a ruler whose law testifies against the transgressor. But this testimony was *hid* by the mercy-seat, on which the blood of atonement was sprinkled by the high-priest when he entered within the veil, and on which the visible emblem of the Divine presence—the shechinah between the cherubim of glory, was enthroned; and in this there was an emblem of the fact, that the condemning and accusing power of the law was taken away by the propitiatory covering which God had appointed. By all this was indicated the grand truth, that the character in which Jehovah dwelt among his people, was that of a justly offended but merciful and propitiated sovereign, who having received atonement for their sins, had put these out of his sight, and would remember them no more at all against them.†

In the first, or outer tabernacle, were the altar of incense, the table with the shew-bread, and the golden

* Exod. xxv. 8; see also xxix. 45.

† Philo says, regarding the capporeth, that "it was a cover (ἐπίθεμα) like a lid (πῶμα), and is called in the sacred books, a propitiatory (ἱλαστήριον). It seems," he adds, "to have been a symbol, when viewed physically, of the propitiated power of God." *De Vitâ Mosis*, lib. iii. *sub init.*

candlestick. The first was symbolical of the necessity and the acceptableness of prayer, of which the smoke of sweet incense which was to ascend from it morning and evening appears to be the appointed biblical symbol.* The second was emblematical of the necessity of good works to accompany our devotions; the bread being the offering of the children of Israel to their Divine King, (Lev. xxiv. 8,) and consecrated to him by the offering of incense along with it as emblematical of prayer. The third was the symbol of the Church, or people of God; the gold of which it was formed denoting the excellence of the church, the seven lamps its completeness, and the oil by which they were fed being the appropriate symbol of the Divine Spirit dwelling in his people, and causing them to shine.†

In the fore-court of the tabernacle stood the altar of burnt-offering, on which were offered the sacrifices of the people; and the laver, in which the priests cleansed their hands and feet before entering the holy place. The meaning of these acts will be considered in a subsequent part of this Lecture.

Whilst the tabernacle was thus, in its different parts, *symbolical* of several important truths, there are certain things in Christianity of which it, by itself, contained the *types*.

There are two aspects under which the tabernacle might be viewed; 1, as a whole, or 2, as comprising two compartments, *viz.*, the first tabernacle and the sanctuary. Now, viewed under the former aspect, it was supremely Jehovah's dwelling, and in this respect it typified the human nature of our Lord. He was "God manifest in the flesh"—"Immanuel, God with us"—and in Him "dwelleth all the fulness of the Godhead bodily."‡ Hence John, in

* Comp. Ps. cxli. 2; Luke i. 10; Rev. v. 8; viii. 3, 4.

† Comp. Zech. iv. 2, 3; Matt. v. 14, 16; Rev. i. 12, 20.

‡ 1 Tim. iii. 16; Matt. i. 23; Col. ii. 9.

speaking of his incarnation, says, "The Word became flesh and *tabernacled* (ἐσκήνωσεν) among us,"* where the language evidently points to the ancient tabernacle as the symbolical residence of Jehovah; and in the book of revelation, the same apostle, in announcing the final presence of Christ in his glorified humanity with his church, uses the expression, "the *tabernacle* of God is with men."† From these statements of the New Testament we may hold ourselves justified in concluding that the ancient tabernacle, viewed in its general aspect as the dwelling of Jehovah, found its anti-type in the human nature of Christ, in whom God really dwelt. Viewed more particularly in its two great divisions, the tabernacle symbolised in its inner department the reign of Jehovah in his own majesty and glory, and in its outer department the service of God by propitiation and prayer. In keeping with this, the writer of the Epistle to the Hebrews teaches us to regard the outer part of the tabernacle as more strictly typical of the person of Jesus Christ, and the inner of heaven, into which he has now entered. Thus he speaks of him (viii. 2) as now, in the heavenly state, "a minister of the true [i. e., *real*, as distinguished from *symbolical*‡] tabernacle which the Lord pitched, and not man," where the allusion seems to be partly to the fact that Christ is in heaven, and partly to the fact that he ministers there in human nature. Still more explicit is the language used in ch. ix. 11, where the writer, after speaking of the sacerdotal services of the ancient economy as merely figurative and outward, adds, "But Christ having appeared as High Priest of the good things to come, by means of the greater and more perfect tabernacle not made with hands, (that is, not of this creation,) nor by means of blood of goats and calves, but by means of his own blood, entered once [for all] into the holy place, having obtained eternal redemption for us."

* John i. 14.

+ Rev. xxi. 3.

‡ τῆς σκηνῆς τῆς ἀληθινῆς.

In interpreting this passage, I would take the whole, as far as the words "his own blood," as the subject of the sentence, and consequently join the clauses depending from *διὰ* with *παραγενόμενος*, and not with *ἔισηλθεν*; for it strikes me as more natural to suppose that the writer should say that it was by means of a more perfect tabernacle and a holier sacrifice that Christ became the High Priest of spiritual blessings, than that it was by these means that he entered into the holy place. Assuming this to be the proper construction of the passage, it seems clearly to represent the human nature of our Lord—that in which he made his soul an offering for sin—as the anti-type of the ancient tabernacle in which the High Priest offered sacrifice, whilst the heavenly world into which he has entered as a High Priest was typified by the holy place into which the Jewish High Priest entered, to appear in the symbolical Presence of Jehovah. In further confirmation of this may be adduced chap. x. 20, where the writer, speaking of the privilege enjoyed by believers under the new dispensation of approaching God through Christ, says, we can do it "by a new and living way which he hath inaugurated (*ἐνεκαίτισεν*) for us through the veil (that is, his own flesh)." The allusion here is undoubtedly to the ancient tabernacle service, and the truth set forth is, that as the High Priest of old went with sacrificial blood through the veil into the Holy of Holies, so we, as made priests unto God by Jesus Christ, may approach the immediate presence of Jehovah through that path which the Saviour has inaugurated for us by his death in human nature—that path by which he himself has preceded us as our great intercessor, and which is ever fresh and living for us. There may be some rhetorical confusion in this passage, but the general idea seems plainly this, that the body of Christ, slain for us, affords us a passage by means of sacrifice into the presence of God, just as the first taber-

nacle with its services afforded an entrance to the High Priest of old into the Holy of Holies.

We have also New Testament authority for putting a typical significancy on the capporeth or mercy-seat. Regarding this, we have the testimony of the apostle, when he says, that God hath set forth Christ "to be a propitiatory, (or mercy-seat,) through the faith in his blood."* The word here used is *ἱλαστήριον*, which is the term employed by the LXX., by Philo, and by Paul himself (Heb. ix. 5), to designate the covering of the ark in the Holy of Holies. The application of it to our Lord, therefore, in this passage, is doubtless intended to intimate the analogy between him, as the true medium of propitiation between God and the sinner, and the mercy-seat, or symbolical covering of sin under the law.†

II. In the Mosaic ritual, provision was made for the observance of certain SACRED SEASONS, which were to be devoted exclusively to the performance of certain appointed religious observances. These were the weekly, monthly, and yearly Sabbaths; the year of jubilee; the three annual festivals, viz., the Passover, the Pentecost, and the Feast of Tabernacles; and the great day of Atonement. On these I have to submit to you two general remarks.

1. Of all these sacred seasons, the fundamental idea is substantially the same—that of a *Sabbath*. This term is

* Rom. iii. 25.

† By some, the word *ἱλαστήριον* in this passage is rendered "propitiatory sacrifice;" but this appears inadmissible, on the ground, that the *usus loquendi* having already assigned to *ἱλαστήριον* a proper technical signification, no writer would have used it in another without the addition of something to point out such a change. *Τὸ ἱερόν* signifies only "the Holy," and might therefore be used of any thing which is holy; but having by usage become fixed to the meaning of "the holy place," i. e., the temple, no writer would venture to use it of anything else, without expressly mentioning the thing of which he used it. So in the case before us, had the apostle intended to use the word *ἱλαστήριον* of a sacrifice, he must have added *θῦμα*, or some such word.

used in Scripture to denote the solemn festivals of the Jews generally;* and in that part of the law which refers to them, we find prescribed concerning them all, that the same abstinence from labour which marked the Sabbath, strictly so called, was also to mark them.† Now, the idea of a Sabbath is generally supposed to be solely that of rest, or cessation from toil, anxiety, and sorrow. In this, however, we have only, strictly speaking, the negative idea; mere abstinence from labour carrying with it the conception of nothing positive, and, moreover, possessing no character, religious or moral. Hence, it is plain that something more must be involved in the idea of a Sabbath than mere rest; and this, some have supposed, must lie in the dedication of the appointed time to the Divine service. That such a mode of employing the hours of their sacred seasons was followed by the pious Jews, there can be little doubt; but that this entered essentially into the *idea* of a Sabbath, neither that word itself, nor any part of the law regarding the Sabbath, supplies the slightest evidence. We must, therefore, endeavour to find some other idea than that of religious service, as that which formed the positive side of this conception. Here our first step is, to have recourse to the meaning and usages of the word itself and its cognates; for, as has been already observed, there is no more faithful mirror of such ideas as that of which we are in search, than the words which by especial appointment were used to designate them. Now the word שָׁבֹת comes from the root שָׁב, which signifies *to return*, and, in some of its parts, *to be restored to a state of former excellence*. (1 Sam. vii. 14; Ez. xxxv. 9, &c.) With this the idea of rest is closely connected; for, as we invariably conceive of a state of repose as preceding one of motion, we naturally think of rest from activity as a returning to the ante-

* See Lam. i. 7; Ez. xxii. 8, 26, &c.

† Comp. Lev. xxiii. and xxv. 10, ff.

cedent condition of repose. Carrying this meaning of the root, then, into the derivative, we get, as the complete idea of a Sabbath, a return from the toil and confusion of our present state, into one resembling that condition of rest and excellence in which man's primordial felicity consisted. As corroborating this, it may be observed, that on the weekly Sabbath the Shew-bread was renewed in the Sanctuary as emblematical of the renovation of the people, their return to new and fresh obedience. If this be correct, we shall be justified in concluding that the Jewish Sabbaths were the symbols, not merely of *rest*, but of *restitution*, and became, consequently, the appropriate types of that state of blessedness which is to form the consummation and perfection of the Messiah's reign, and which is described in the New Testament by terms answering to both of these.* This state is also called a Sabbatism, (Heb. iv. 9,) which supplies us with another evidence of the relation to it of the Jewish Sabbaths.†

2. All these festivals were appointed to be observed at and for definite periods of time, each of which is determined, in one way or another, by the number *seven*. Thus, the seventh day of the week, the seventh month, the

* *Κατάπαυσις*, Heb. iv. 1; *ἀποκατάστασις*, Acts iii. 21. Among the Rabbins, the Sabbath is set forth as the type of eternity. *Sohar*. Gen. fol. 32, 125:—"R. Simeon hath said, wherefore they have taught that the Sabbath is a type (דורבא) of the world to come." *Jalkut Rubeni*, fol. 95. 4:—"The Israelites retorted, saying, O God of the whole earth, show us a type of the world to come. To them the ever-blessed God replied, Such a type is the Sabbath." Ap. Bähr. Bd. II. p. 535.

† The opinion, that the idea of the Sabbath embraced the notion of spiritual restitution as well as of rest, is greatly confirmed by the terms of the law concerning the Sabbatic year of jubilee, which was the culminating point, so to speak, of the Sabbatic system. "And ye shall *return* (שׁוּבוּ) every man unto his possession, and every man shall *return* unto his family." Lev. xxv. 10. "In the year of the jubilee, the field shall *return* to him of whom it was bought, even to him to whom the possession of the land did belong." Lev. xxvii. 24. This institution was designed to effect, as much as possible, an entire restitution of property and personal condition to what it was at the beginning; and in this lay its supremely Sabbatical character.

seventh year, and the year after seven times seven years, were the Sabbaths; in the seventh month, were the Day of Atonement and the Feast of Tabernacles; and with this month the Sabbatic year and the year of Jubilee commenced; the Passover and the Feast of Tabernacles lasted seven days; the Feast of Pentecost was determined by counting seven times seven days from the first day of the Passover; and the Holy Convocations of the people, in each year, were seven. For this marked predominance of the number *seven* in relation to these festivals, there must have been some special reason; and this is suggested at once by the consideration, that among the Hebrews, as among the Egyptians and others, that number was the symbol of perfection and holiness. Of this readers of the Scriptures are so well aware, that I need not adduce examples. It may be worth while, however, to mention, as illustrative of the complete hold which this idea, as involved in the number seven, had acquired over the minds of the Hebrews, that according to an idiom of their language, *to swear an oath* was designated by the word for seven (שִׁבְעָה) used as a verb (שָׁבַע). Thus, Ezek. xxi. 28 (28), the words rendered in the common version by "to them that have sworn oaths," literally mean "to them that have sevened sevens." Compare also Gen. xxi. 28; Deut. iv. 31, &c. In the minds of the Jews, consequently, the idea of sacredness—of solemnity of consecration, was always associated with the number seven; and it was doubtless on this account that that number was made to predominate so much in the arrangement of the festivals of the Jews. These were not only seasons of rest and renovation, but of holy consecration, when the whole people were refreshed, and appeared in their character as holy unto the Lord. There can be little doubt, I think,¹ but that in this there was a type of that scene of glory and rest when the true Israel, the church of God, shall be presented

to its great Head, holy and without blemish, to enter upon the rest and joy of heaven.

III. The Symbolical Actions in the Mosaic ritual were of two kinds, *Purifications* and *Sacrifices*.

Upon all occasions of ceremonial uncleanness, the individual by whom it was incurred had to undergo a lustration before he could occupy his former place in the congregation. The most grievous case of ceremonial uncleanness was that occasioned by leprosy, and for this the fullest purification was prescribed. Two birds were to be taken, one of which was to be killed over a stream of running water, and the other, after having been dipped in the blood of the slain bird, was to be set at liberty. The leper was then to be sprinkled seven times with the blood, and after that was to shave his head, and wash his body and his clothes in water. By this process of purification he was rendered fit to appear among the people, but he was not yet qualified to approach the tabernacle. For this another process of cleansing must be gone through on the seventh day after his return to the camp, and on the eighth he was to offer certain sacrifices. On this occasion, the officiating priest was to touch, first with the blood of the trespass-offering, and then with oil brought for the purpose, the person offering it, on the tip of the right ear, on the thumb of the right hand, and on the great toe of the right foot; after which, he was to pour the remainder of the oil upon the individual's head. The latter was then declared to be thoroughly cleansed from his leprosy.

Unless all this was a mere empty and unmeaning form, it must have had a symbolical reference. Nor is it very difficult to see to what great spiritual truths it pointed. As leprosy was a loathsome, an infectious, and a fatal disease, it became necessary to separate the person afflicted by it from among the people, and to take care that before he was permitted to return he was thoroughly cleansed.

But, as leprosy separated a man from the people of Israel, so does the practice of sin—the leprosy of the soul—separate a man from the church of God ; and as that church must be kept pure, no one who has been so separated ought to be permitted to return until he is thoroughly cleansed. For the cleansing of the leper, both blood and water were requisite ; for with his disease, both guilt and impurity were connected ; and it is only by “having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,” that we can “draw near to God with the full assurance of faith,” after we have sinned.* And as we need, not only the pardon of our sins and the removal of impurity, but also the bestowal upon us of positive holiness, we must receive “an unction from the Holy One,” even as the leper was anointed with oil above the blood of atonement, before he could stand and worship with acceptance before God.

Besides the purification of the unclean, it was required that the priests should undergo a lustration every time that they entered the sanctuary to perform any of their official functions ; and for this purpose the laver stood ready in the outer court of the tabernacle. The meaning and purport of this we shall consider when we come to speak of the office of the Priesthood.

Into a full consideration of the important subject of *animal sacrifice*, my limits forbid any attempt to enter. I shall therefore confine myself to a few remarks in support of the opinion that such sacrifices were piacular, and were intended to shadow forth the great atonement of the Son of God.

By some it has been contended, that the ancient sacrifices were not of a piacular character, but were either mere eucharistic or mere federal rites ; that is, were offered either as expressions of homage to the Deity, or, from being par-

* Heb. x. 22.

taken of by the offerer in the presence of God, as emblems of fellowship with him. For these opinions, however, there is no good ground in any of the facts, with which we are acquainted, connected with this subject.

1. The most general term for all kinds of offering in Hebrew is *זָבַח* *oblation*. Now this comes from a root which signifies to *approach*, so that the genuine idea of sacrifice, according to Hebrew modes of thought, is something by which we draw nigh or approach to God. Hence the priests, whose business it was to attend upon the altar, are called by Ezekiel, by way of distinction from the other sons of Levi *הַקְרֹבִים אֶל־יְהוָה*, *the approachers unto Jehovah*. All this involves the propitiatory character of sacrifice. It presupposes the fact of separation between man and God; and it intimates that it is by means of a piacular offering that this is to be overcome, and man is to draw nigh unto God.

2. The notion that sacrifice was intended to propitiate the gods has prevailed universally among all heathen nations by whom the rite is practised. For this the evidence is so copious, that I suppose no one will call the assertion in question.* Now this universal consent of all nations, however remote from or strange to each other, carries with it a very strong proof of the justness of the opinion which they, in common, have entertained regarding sacrifice. For either they must have derived that view of the rite from a revelation enjoyed by the ancestors of the whole race from heaven; or it must lie so essentially in the very nature of the thing itself, that no one, however degraded, can fail to discover it. Which side of this alternative is to be preferred, I do not at present inquire; it is enough, that, take which we will, it shuts us up to the admission that the true and original idea of sacrifice is, that it propitiates the Deity towards the sinner.

* See Magee's *Disc. on Atonement and Sacrifice*. No. v. xxxiii. lvi.

3. The most ancient form of sacrifice was the *holocaust*, or *whole burnt-offering*, in which the victim, after being slain, was entirely consumed by fire upon the altar. This fact, also, is too well supported to admit of question or doubt; and it must ever form a fatal objection to the theory, that sacrifice was originally a mere federal rite. That theory rests exclusively on the supposition, that the offerer ate parts of the sacrifice which he had presented to the Deity. But in the case of the holocaust this was impossible, for the *whole* sacrifice was consumed by fire; so that the idea of its being shared between the Deity and the worshipper was necessarily excluded. This shows incontestably, that in the most ancient form of sacrifice, the notion of its being a federal rite was unrecognised, and consequently, that this cannot have been the primary and fundamental meaning of that observance. The same objection does not arise from the fact now under notice to the theory, that sacrifice was a mere act of homage to the Deity, for it is perfectly consistent with the gross conceptions which prevailed in the heathen world as to the personal gratification derived by the gods from the offerings which were consumed upon their altars. He must be a bold theorist, however, who will venture to affirm that such notions were at any time entertained by the worshippers of Jehovah, or sanctioned by Him.

4. The existence from an early period of *human sacrifices*, proves the originally piacular character of all sacrifices. For this revolting practice nothing will account, but the reason which Cæsar assigns for its existence among the Gallic tribes. "Those," says he, "who are afflicted with severe diseases, or who are much exposed to danger and conflict, either immolate, or vow that they will immolate, men in place of victims, (in which sacrifices they use the aid of the Druids,) because, *unless the life of man be given for the life of man, they imagine that the majesty of the immortal*

gods will not be propitiated."* This passage shows clearly the principle upon which these sacrifices were offered; and, when we find them prevailing from the earliest periods, we are justified in drawing the conclusion, that the ideas of substitution and propitiation were essentially connected with the offering of sacrifice from the time of its first adoption by the human race.†

5. The instances recorded in Scripture of sacrifice during the ages preceding the giving of the law by Moses, show that from the first this rite possessed a peculiar meaning. The first of these was that of Abel, who, besides, or in place of, such a thank-offering as his brother Cain brought, presented a sacrifice "of the firstlings of his flock, and of the fat thereof."‡ Regarding this, we have the remarkable fact stated, that "Jehovah had respect unto Abel and his offering; but unto Cain and to his offering, he had not respect," (ver. 4, 5.) Now it is natural to ask, whence this difference in the manner in which these offerings were received by Him to whom they were presented? Viewing them merely in the light of eucharistic gifts to the Supreme, the one was as appropriate to the circumstances of the giver, and consequently, as justly expressive of homage and gratitude, as the other; and if we regard them as pledges of a covenant union with God, indicated by the offerer's partaking of what he had laid upon the altar, the offering of Cain must be regarded, not only as

* De Bell. Gall. lib. vi.—The prophet Micah (vi. 7) gives the same account of the design of such sacrifices.—In further illustration of the notion attached to them by the ancients, we may compare what Suidas says under the word *περίψημα*: "Thus, they said to that one of the criminals who was annually detained, Be our *περίψημα*, (Purgation,) that is our salvation and redemption; and so they cast him into the sea as a sacrifice to Neptune."

† Moses speaks of human sacrifice as a thing already, at the time of the giving of the law, *common* among the Canaanites. (Lev. xviii. 21, 24; xx. 1—5.)

‡ Gen. iv. 4.

equally suitable for the purpose for which it was presented with that of Abel, but greatly more so, inasmuch as it could be eaten, whilst the other, at a time when animal food was not permitted, could not. Excluding these two hypotheses, there only remains that which places the reason of the Divine preference in the fact, that Abel's offering was a propitiatory sacrifice, and therefore better, because more suitable to him as a sinner, than that of Cain, which was a mere expression of his reverence as a creature to his Creator. This seems to be placed beyond doubt, by the statement of the apostle, that it was "through faith" that Abel was led to offer his "more excellent sacrifice."* If this have any meaning at all, it must mean, that Abel acted under the influence of the belief of some Divine revelation which had been made to the human family at that early period. But the only revelation of which we read as having been given at that time, was the assurance to our first parents of the birth of a Deliverer—the seed of the woman. Was it the faith of this, then, that led Abel to offer animal sacrifice, whilst Cain, from want of faith in it, only presented a thank-offering? If it was not, then what was it that he believed? If it was, then what could his offering have been but a piacular sacrifice? Further; let us look for a moment at the reason assigned by Jehovah himself to Cain for the rejection of his offering, and we shall find a striking confirmation of this opinion. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin-offering coucheth at the door."† In these words Jehovah appears

* Heb. xi. 4.

† Gen. iv. 6, 7. For a satisfactory defence of the rendering here given to the latter clause of this verse, see Faber's *Treatise on the Origin of Expiatory Sacrifice*, p. 85, ff. The main difficulty lies in the construing of *הַזֵּבַח*, a noun feminine, with *רָבַץ*, a masculine participle. Gesenius, Ewald, Tuch, &c., get over the difficulty by treating *רָבַץ* as a substantive = *insidiator lurker, licr in*

to me to lay before Cain the grand alternative in his moral administration of our world—sinless obedience meriting the Divine favour on the one hand, or acceptance for the transgressor, through a sin-offering, as an act of grace, upon the other. These are fixed principles in the Divine government as it respects us. If we do well, we shall be accepted; if we obey the law without failure, we shall live by the law; but if we do not—if we fail in any point of obedience and well-doing, then it is only by means of an atonement, or sin-offering, that we can be accepted by the just Governor of the universe. If this be the meaning of the passage, it places in a very clear light at once the true meaning of sacrifice as an offering for sin, and the fact, that the way of salvation through an atonement was revealed to man from the earliest period of his existence as a fallen and guilty creature.* Finally, it may be added in

wait; and they take the meaning to be, that sin lies in wait at the door of the transgressor, comparing as a sense-parallel Ps. xxxvii. 8. Mr. Faber solves the difficulty by supposing a *constructio ad sensum*; the sacrificial victim being a *male* animal. This seems to be in every respect the superior exegesis.

* I have not thought it proper to make any alteration in the argument of this passage, as it appeared in the former edition. I must, confess, however, that I have now some doubts as to whether the view therein adopted of the meaning of God's words to Cain be the correct one. In the first place, I am not satisfied that אָנָה ever means *acceptance*; its proper sense is *elevation, dignity, majesty*; and as it is used Gen. xlix. 3, with reference to the privileges of primogeniture, I am inclined to regard it as so used here. Then, secondly, it is not easy to know what we are to make of the concluding clause of the verse, "and unto thee shall be his desire, and thou shalt rule over him," on the above view of the passage. Faber translates this, "and unto thee *its* desire, and thou shalt rule over *it*," and understands it of the sin-offering being subject to the will of Cain. Tuch adopts a similar translation, but understands the statement of sin thus: "Sin shall desire thee, but do thou master it." All this seems to me very forced and improbable. I adhere to the rendering in the received version, and follow the common understanding of the passage as referring to Abel. Is not the meaning of the whole this? "If thou doest well, the dignity is thine [thou hast it by birthright, and by good doing shalt keep it]; but if thou doest not well, a sin-offering coucheth at the door [it is at hand. Offer that, and all shall again be well; thou shalt still preserve thy pre-eminence over thy brother.] His desire shall be to

corroboration of what has just been said, that the apostle in one part of his writings compares the blood of Abel's offering with that of Christ, and thereby clearly establishes the propitiatory character of the former. "Ye are come," says he, "to the blood of sprinkling, which speaketh better things than that of Abel."* It seems a very mistaken view of this passage which understands by "the blood of Abel," the blood of Abel's person shed by Cain. For, in the first place, it appears impossible to see what connexion the blood of Abel's person had with the subject of which the apostle is here speaking, viz., the superiority of the Christian to the preceding dispensations. Of these dispensations, blood shed in murder formed no part, nor was the occurrence of such a thing peculiar to them; so that, to allude to this in such an argument as that which the apostle is pursuing, would be to introduce something quite foreign from the point in hand. It is otherwise, however, with the blood of Abel's sacrifice. The shedding of that was the first instance of what formed the grand peculiarity of the ancient dispensations; and to refer to it, therefore, lay altogether in the way of the apostle in such a course as that which he was pursuing. Besides, secondly; the terms of the apostle's expression require us to understand him as referring to something which in itself spoke *good* things, though not so good as those spoken by the blood of Christ. The proper contrast to *better* is not *bad*, but an inferior degree of *good*. Now the blood of Abel's person spoke nothing good, for its voice was a cry for vengeance; but the blood of Abel's sacrifice did speak good, for it was "a shadow of *good* things to come," and, as such, brought peace to the troubled conscience of the sinner. For these reasons, I follow the opinion of those interpreters who un-

thee, thou shalt rule over him." This seems to me to bring out a good meaning, without offering any violence to the construction of the passage.

* Heb. xii. 24.

derstand the apostle in this passage as referring to the blood of the sacrifice which Abel presented unto God, and consequently, as giving us direct authority for the assertion, that that sacrifice was of a propitiatory character.

The other instances of animal sacrifice mentioned as performed by the patriarchs, need not detain us long. The first is that of Noah after he came out of the ark. This was a holocaust, and accordingly, as we have seen, must have had a propitiatory character; of which we are still further assured by our being informed that when it was offered, "Jehovah smelled a savour of rest or propitiation." This phrase is frequently employed in Scripture for the purpose of indicating the acceptance of the sacrifice, and the granting of the prayer of those by whom it is offered.* It plainly, therefore, implies that the offering of Noah was presented with a view of procuring the Divine favour, and that in this he succeeded. Of the sacrifices offered by Abraham and his sons, nothing is recorded that can help us to determine their character, excepting that they were holocausts. But in the book of Job we have two instances of sacrifice, in which the piacular nature of the rite is very clearly announced. The former of these is the sacrifice which Job offered for his children; the latter, those which Job's three friends offered by Divine injunction for themselves.† As to the propitiatory character of these there can be no doubt, from the reasons assigned in the narrative for their being presented. Job presented his, lest his children "might have sinned and cursed God in their hearts;" and his three friends were commanded to present theirs because God's wrath was kindled against them, and in order that on Job's praying for them they might be forgiven.‡

* Comp. Lev. xxvi. 31; Numb. xv. 3; Ez. xx. 41, &c.

† Job i. 5, xlii. 7, 8.

‡ See Faber's *Treatise on the Origin of Expiatory Sacrifice*, Sect. II. and III.

6. Under the Levitical economy animal sacrifice had a piacular character. On this head it will not be necessary to say much, as there are comparatively few by whom it is disputed, and as it follows by necessary consequence from what has been already proved regarding the patriarchal sacrifices; for if these were propitiatory, much more so were those which Moses instituted by adoption from the patriarchal practice. Perhaps it will be sufficient to quote in this place only one passage, and I confine myself to it the more willingly that it is not only very explicit in its statements, but has also the advantage of referring to all classes of animal sacrifice under the law. The passage alluded to is Lev. xvii. 11; where God, in forbidding the use of blood for food, says: "For the life of the flesh is in the blood, and I have given it unto you upon the altar, to make atonement for your lives, for the blood maketh atonement by means of the life."* From these words we learn, 1. That the blood of the animal was that on which the essential part of the observance depended; 2. That the object for which this appointment was made was to atone for sin; and, 3. That the blood of the victim atoned for sin on the principle of substitution,—it was *life for life*, for it was by means of the life that was in it that the blood came to possess any suitableness as a medium of atonement. I submit this plain declaration of Scripture as sufficient, even in the absence of all other arguments, to prove the propitiatory character of the Levitical sacrifices.

The establishment of the piacular character of the ancient sacrifices carries with it two important conclusions. The former of these is, that the rite must have been of Divine origin and appointment; the latter, that as

* In the common version, and generally by interpreters, the last clause of this verse is rendered by "the blood maketh atonement *for* the soul," or life. But in all other cases where כַּפַּר is followed by ב, this proposition denotes the *means by which* the action of the verb takes place. Comp. Lev. v. 16, vii. 7; Numb. v. 8, &c. Bähr Bd. II. s. 297.

ordained of God it was symbolical of the doctrine of atonement, and typical of Christ, the great sacrifice for the sins of men. The argument in support of the former of these is very brief, but it appears conclusive. It is this: Piacular sacrifice must have been of Divine origin, because there is nothing in the nature of the thing that would *necessarily* suggest it to the mind of man, and a mere accidental and arbitrary origin is placed out of the question by the *universality* of the practice. The natural unreasonableness of propitiatory sacrifice presented itself to the minds of many of the thinking heathens,* and Eusebius tells us that the general opinion among the Greeks was, that animal sacrifice "was unhallowed, and unjust, and by no means acceptable to God; for that there was no difference between the rational soul of man and that of brutes, and consequently, that those were guilty of murder who sacrificed animals."† From this, and the fact, that "the lovers of God" in the earliest ages observed this rite, he argues that the reason of sacrifice lies in "nothing merely accidental, nor is of human discovery, but was suggested by Divine counsel."‡ In support of this conclusion, it has been urged with much probability that the ordinance was instituted when Jéhovah first conveyed to Adam and Eve the promise of a Redeemer, and that the animals from whose skins garments were made for our first parents, were animals which had been slain to furnish the offerings presented on that occasion. If this supposition be rejected, we must conclude that as animal food was not then required, the animals were killed merely for the sake of procuring their skins; a conclusion which appears hardly compatible with the dignity and resources of Him who was the agent in this matter.

The same natural unfitness of animal sacrifices for the purpose of atonement, which necessitates the conclusion

* See Faber's *Origin of Expiatory Sacrifice*, p. 24.

† Demonst. Evang. lib. i. c. 10.

‡ Ibid.

that they were of Divine origin, seems also to lead to the conclusion that they must have been intended as symbols of the great doctrine of salvation by atonement, and typical of Christ as the great propitiation for the sins of men. Apart from this, they can be viewed in no other light than as mere unmeaning and useless formalities, from which no lesson could be learned, and no practical result could flow. But as it would be absurd, on the one hand, to attribute such a character to any institute of the Divine wisdom; so, on the other, we have the clearest evidence of Scripture, that in all the ancient sacrifices there was the shadow, and the prefiguration of that which found its substance in the death of Christ, as the Saviour of the world. Of this the reasonings of the Apostle in the 9th and 10th chapters of the Epistle to the Hebrews may be taken as a specimen. It is impossible to attach any meaning to the train of observation therein pursued, unless we regard it as designed to show that the legal sacrifices were types of the sacrifice of Christ; and that the ceremonial purification which an Israelite, as a member of the holy nation, obtained by means of sacrifice, was a symbol of that real spiritual purification which alone could fit him, or any, for a place in the true church of God, and which was obtained solely through faith in the merits of the promised Redeemer.

IV. I have passed the more rapidly over the three divisions of the Mosaic ritual already noticed, that I might be enabled to enter the more fully into the consideration of the **PRIESTLY OFFICE** under the ancient dispensation. This was not only the most illustrious type of Christ in the Levitical ceremonial, but in explaining it I shall have occasion to offer some additional illustration of those parts of the ancient ritual which I have just been considering.

Among the patriarchs the priestly office appears to have been vested in the head of each family, every patriarch being the priest as well as the sovereign of his household. It would appear, however, that individuals, from greater

excellence of character, or the circumstances in which they were placed, occasionally acted as priests beyond the circle of their own tribe. Thus Job not only offered sacrifices for his children, but, it would appear, acted as a priest for his three friends also; for Jehovah says to them, "Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept," (chap. xlii. 8.) Abraham also not only acted as the priest of his tribe, but on one occasion, at least, seems to have been applied to as an intercessor for a stranger (Gen. xx. 8—18). The most remarkable instance, however, in the patriarchal age of this kind, is that of Melchizedek, whom Moses describes as "the priest of the most high God" (Gen. xiv. 18—20). From all that is recorded of this remarkable and somewhat mysterious person, it would appear that his official character was intended to exhibit to those amongst whom he lived a figure of the official character of Him who sits as a priest upon his throne in the heavenly Jerusalem, the Lord our Righteousness, the Prince of Peace. For such an opinion, indeed, we have the express sanction of the apostle in Heb. vii. 2, 3.*

Among the Jews, the priestly office was shared by a numerous body of persons, belonging to the tribe of Levi, and comprising the family of Aaron in that tribe. To these belonged exclusively the public discharge of the strictly religious parts of the ritual, such as the offering of sacrifices; while to the rest of the tribe of Levi was entrusted the duty of watching over the private religious interests of the people, such as the keeping of the sacred books pure, the making known of their contents, and the exposition of their meaning to the nation at large. To this tribe, no portion of the land of Canaan was assigned,

* See Appendix, Note Q.

because the Lord God was to be their inheritance,—an arrangement obviously intended to keep up an impression of the heavenly and religious character of their position in the community. At the head of this priestly family stood Aaron, who is sometimes simply denominated, *κατ' ἐξοχὴν*, “the Priest,” and sometimes “the Anointed Priest,” and whose successors came, in later times, to be denominated “High Priests,”—a term which does not occur in the Pentateuch, and is found for the first time in 2 Kings xii. 10. To this officer alone belonged the privilege of entering into the immediate presence of Jehovah within the veil, and appearing there as the Intercessor for the people. To his office, then, as the most important, I shall at present confine myself.

Connected with this, there are three things which principally require to be noticed. These are, *the official dress* of the High Priest—*his official consecration*—and *the official duties* he had to discharge.

1. There were two official dresses with which the High Priest was invested; the one, his ordinary dress,—the other, that which he put on, on the great day of Atonement.

The ordinary official raiment of the High Priest is fully described in Exodus xxviii. 1—40, and xxxix. 1—26. From these two passages, we learn that it consisted of *eight* different articles. There was, first, the *כִּתְיֹוֹתָא*, or *coat*, which was to be made of fine linen, the work of the weaver, and which covered the whole body from the neck to the heels. Secondly, the *כִּנְיֹוֹתָא*, or *mitre*, which was also to be of fine linen, and which, from the etymology of the word (from *כַּנֵּי*, the calyx, or cup of a flower), seems to have been some covering for the head, of a flower-like shape. Thirdly, the *כִּפְיֹוֹתָא*,* or *covering for the loins and legs*, which was also

* This word occurs only in the plural and in the constructive state in the Bible. In the Targum it appears in the dual form *כִּפְיֹוֹתָא*.

to be of fine linen. Fourthly, the *אָפֶסֶת*, or *girdle*, which was to be of gold, and blue, and purple, and scarlet, and fine-twined linen, and which was used to encircle the waist, and confine, in that part of the body, the loose garments of the priest. These four articles of dress were common to all the priests, and seem especially to have been significative of the *integrity* and *purity* that appertained to their office. They were to be made, partly of fine linen—the emblem of that garment of light and holiness in which the Great Inhabitant of the Holy Place was enrobed, and partly of the most costly materials—the emblems of honour and dignity. It is to be observed, however, that no covering was provided for the *feet*; a fact which may be regarded as having reference to the holiness and purity of the place in which the priest officiated. As Moses, when he saw the burning bush, was commanded to approach it barefooted, for the place on which he stood was holy ground, so were the priests enjoined to enter the Holy Place barefooted. The rationale of the symbol appears sufficiently simple. The use of the shoe, in a warm climate, is chiefly to protect the feet from defilement. Hence, as the wearing of it would seem to indicate a fear of defilement, the priests were enjoined to appear with their feet uncovered, to indicate the perfect purity of the place in which they served, *i. e.*, the moral purity of the whole service itself.

Besides these articles of dress, which were common to all the priests, the High Priest had, fifthly, the *אֶפֶד*, or *robe of the ephod*, which was to be made entirely of blue, woven throughout, and on which neither knife nor needle was to be used. On the lower border of this, was a row of artificial pomegranates and golden bells, alternating with each other. Sixthly, the *ephod* (*אֶפֶד*), which was to be made of gold, and blue, and purple, and scarlet, and fine-twined linen (the work of an artist), and which seems to have consisted of two separate pieces, each somewhat

resembling a scarf, the one falling down before, and the other behind, and joined at the shoulder by the onyx-stone clasps on which were engraven the names of the children of Israel. Seventhly, the כִּפְתָּן , or *breastplate*, a large square, composed of the same materials as the ephod, and having upon it twelve precious stones inscribed with the names and signets of the tribes of Israel. And, eighthly, the קִרְטָן , or *crown*, which seems to have been something wrapped around the mitre of the ordinary priests to make it higher, and on the front of which was a plate of pure gold, with the inscription upon it, "Holiness to the Lord."

That all these portions of the High Priest's dress had a symbolical meaning has been shown by several learned inquiries, especially by Bähr, in his *Symbolik des Mosaischen Cultus*.* Into this, however, I must at present enter very cursorily, contenting myself with stating merely the general meaning of the whole. That the dress of the High Priest, thus appointed, was his *official* dress, and was designed to symbolize certain truths connected with his *office*, must be kept in view as a fundamental principle in this inquiry. Now, in appearing before God, he appeared as the representative of the people of Israel; and this seems to have been, in the first instance, symbolized by the different parts of his dress in their relation to each other. When Jehovah formed the covenant with Israel at Sinai, he said to them, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation."† We learn from this passage that the people of Israel, in their national capacity, sustained a *threefold* character. They were the people of the covenant, or the law; they were a royal people; and they were a priestly people,

* Bd. II. s. 70 ff. 115 ff.

† Exod. xix. 5, 6.

or nation of priests. Now, this threefold character of the people for whom he appeared, was denoted by the three divisions of the High Priest's dress. The first of these consists of those which he had in common with the other priests, and by which his *priestly* character, simply as such, was indicated. The second consists of the Ephod and the Hoshen, or breastplate, which evidently form *one* united portion of his dress, and by which was symbolized his *theocratic* character as judge and ruler in Israel. And the third consisted of the Meil, or robe, which belonged to neither of these two, but was put on between them,* and was the symbol of the *covenant* character which he sustained. I may remark in passing, that this seems to throw some light upon a passage already referred to in a former Lecture (Zech. vi. 13), "He shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace (elsewhere called God's covenant) *shall be between them both,*" *i. e.* between the royal and the priestly offices sustained by the exalted Saviour.

The symbolical character of the common priestly garments, as denoting purity and integrity, has been already hinted at. A less familiar, but no less certain, symbol lay in the Meil, or robe, which formed the first part of the High Priest's peculiar dress. It was prescribed that this should be throughout of a blue or hyacinth colour. Now *blue* was the Jehovah-colour, if I may so speak, in the Mosaic symbology,—the colour symbolically indicating the revealed God, or God in his relation to his people as their God. Hence it was used on all occasions when it was necessary particularly to remind the Israelites of that relation. Thus, *e. g.*, they were commanded, as a peculiar national distinction, to put fringes upon their garments, adorned with ribands of *blue*, in order, as it is said, that "when ye should look upon it, ye may remember all the commandments of Jehovah, and do them. . . . I am Jehovah your God, which brought you out of the land of

Egypt, to be your God: I am Jehovah your God."* Here it is plainly stated that the ribands of blue were to remind the Israelite of his relation to Jehovah, and the duties consequently devolving upon him. And so in the tabernacle *blue* formed a predominating colour, as well as in other departments of the Mosaic ritual. In all such cases, it was the symbol of the revealed Jehovah, and the memorial of the relation in which, in consequence of that revelation, Israel stood to him. The natural origin of such a symbol is easily traceable to the peculiar colour of the heavens, which the Jews regarded as manifesting or revealing God's glory to men.†

Connected with this is the perfect integrity of the Meil, denoted by its being of woven work throughout—an emblem of the unbroken perfection of that covenant relation of which it was the symbol. So also the pomegranates, and the bells around the border, were the symbols, the one of the *fulness* or *completeness* of the Divine law, the other, of its *clear* and *imperative announcement* to the people. Among the Jews, the pomegranate was the accredited symbol of the word of God, just as the apple was of words generally. Hence the Rabbinical writers continually compare the fulness of the Divine law to a pomegranate: "The fire of hell," says the Gemara, "shall have no power upon the children of Israel, who are full of the commandments [of God] as a pomegranate." So also the Chaldee Paraphrast on Cant. iv. 13, explains the words, "Thy plants are an orchard of pomegranates," by the Targum, "Thy children are filled with the commandments like a pomegranate." Hence, on the High Priest's robe these pomegranates became the symbol of the collected commands of God,—the law in all its integrity and perfection; and the alternation of these with the bells denoted that not only were these commands full and complete, but that

* Numb. xv. 37—41.

† Comp. Ps. xix. 1.

they were announced to the people. In relation to the priest himself, all this signifies his covenant character as the representative of the covenanted people. His robe of blue was the general symbol of this character, and its fringe pointed out the twofold duty of this relation; viz. his preservation of the Divine law in all its integrity, and his declaration of that law to the people: "The Priest's lips were to keep knowledge; and the people were to seek the law at his mouth, for he was the messenger of the Lord of Hosts."*

In the ephod and breastplate we have the symbols of *ruling* and *judging*. The former was a *shoulder-dress*, and as such appropriately denoted rule; for, in the Scriptures, and, indeed, throughout all antiquity, the shoulder is the seat of rule. Hence of the Messiah it is said, that "the government shall be upon his shoulder;" and in the classics instances of similar phraseology occur.† In accordance with this, that which was laid upon the shoulder of the High Priest symbolized the authority with which he was invested. So also the Hoshen, which he bore upon his *heart*, denoted the judicial wisdom with which he was endowed. The heart was with the Jews the seat of the judgment, or, as Gesenius tells us, "of the reflective faculties rather than the observing."‡ It became, accordingly, identified with the place of wisdom and sagacity, and from the necessary relation of these to *judging*, *determining*, and *discriminating*, the sign or verbal symbol of these. Thus Solomon prayed for an understanding *heart*, that he might judge the people and discriminate between good and evil. The laying of the Hoshen, then, on the High Priest's heart, signified the endowing him with the right and the capacity

* Mal. ii. 7.

† Thus Pliny:—"Cum abunde expertus esset [Pater] quam bene humeris tuis sederet imperium tibi terras te terris reliquit." *Paneg.* cap. x. § 6. Ed. Gierig.

‡ Handwörterbuch üb d. Schriften d. Alten Testaments s. v. זָבֵן.

for acting as a judge in Israel; and hence it is expressly called the Breastplate of Judgment.

In the head-dress of the High Priest, the same truths appear to have been symbolically repeated. It consisted of the *mitre*, which was common to all the priests, with this difference, that that of the High Priest was larger than that of the others,—of the *crown*, with its inscription, “Holiness to the Lord,”—and of the *fillet* of *blue*, with which the crown was bound to the mitre. All these pointed out the High Priest as the head of the priestly kingdom,—the representative of the chosen and consecrated people. The inscription on the crown indicated the entire consecration of the people to God, as well as the grand design of the whole priestly institute, viz., to produce holiness mediatorially throughout the nation. In connexion with this, it is worthy of notice that the law expressly enjoins this to be “on Aaron’s head, that he may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts, and it shall always be on his forehead, that they may be accepted before the Lord.”* There was thus evidently taught to the Israelites, on the one hand, that without holiness no man could see the Lord; and on the other, that without a holy and consecrating mediator, neither they nor their offerings could be hallowed before God.

Arrayed in these significant garments,—glorious in his apparel, and sparkling with jewels and gold,—the High Priest presented to the Israelites a vivid symbolical representation of the great truths which, in more direct because real exhibition, are set before us in the office of our great High Priest, Christ Jesus. *He* appeared as the representative of the chosen people, with their names upon his shoulder and his breast, and invested with all the honours, and discharging all the duties, of the priestly office. Per-

* Exod. xxviii. 38.

fect in holiness, unerring in wisdom, unlimited in power and authority,—the angel of the covenant,—the head of his people,—the King in Sion,—He appeared to redeem unto himself a peculiar people, purified from their iniquities, and made kings and priests unto God, even the Father. Of Him, in this capacity, the dignity of the High Priest, presented in symbolical representation by the three-fold arrangement of his dress, was prefigurative. Hence, the Jews expected the Messiah to unite in himself the three dignities with which the High Priest, as the representative of the people, was invested. Thus, on Psalm cxviii. 22, “The stone which the builders refused is become the head of the corner,” the Rabbinical book, Tikkune Sohar says, referring this to the Messiah, “He is the Crown of the Law, the Crown of the Priesthood, the Crown of the Kingdom.” The phraseology here will be best explained by a sentence in the Pirke Aboth: “Israel is crowned with three crowns—the Crown of the Law, the Crown of the Priesthood, and the Crown of the Kingdom.” These three dignities the High Priest’s dress set forth, and these three the Jews expect to find in the Messiah.

2. In close keeping with the truths symbolically shadowed forth by the High Priest’s garments, were the ceremonies attendant upon his consecration to office. In order *really* to qualify a descendant of Aaron for such an office, three things were essentially requisite:—1st, The removing from him all that was incompatible with, or prejudicial to, his official character; 2ndly, The laying upon the individual, thus negatively prepared for it, of the office, to which, by right of birth, he had succeeded; and 3rdly, The endowing him with those positive qualities by which he should be fitted for the proper discharge of its duties. In the case of the High Priest, these three steps were *symbolically* gone through at his inauguration to office. Already perfect in bodily form and feature, the only thing from which he required to be purged was ceremonial

defilement; and the only thing with which he required (officially) to be endowed was ceremonial holiness. Hence, he was first cleansed with water, to denote his ceremonial purification, and symbolically to teach, that he who appeared as a High Priest for men must be free from every stain.* Then, he was solemnly invested with the robes of his office, by which was indicated his elevation to the office itself, and his assumption of all that ceremonial dignity which we have already seen to have been symbolized by that dress. Lastly, he was anointed with fine oil, prepared for the purpose, and which was poured upon his head, that thereby he might be sanctified. This was the crowning step in the consecration—the most important part of the whole ceremony. Oil was the wonted symbol of the Divine Spirit. Hence, Isaiah says, (lxi. 1,) “The Spirit of the Lord is upon me, *because the Lord hath anointed me,*” &c. So also, when Samuel poured out the oil on the head of David, it is added, “And the Spirit of the Lord came upon David, from that day forward.” On the same principle, is to be explained the prophetic symbol, Zechariah iv. 1—10, where the picture of a lamp, fed from two olive trees, is said by the angel interpreter to indicate that, not by the might nor by the power of man, but by the Spirit of the Lord, should the fallen theocracy arise. The natural qualities of the oil of the olive rendered it a fitting emblem of the Divine Spirit. No fluid known to the Jews fed so purely or brightly the flame of the lamp as this;—it, in a great degree, ministered to the comfort and health of the people, in their dry and hot climate;—it was an important material in medicine as a restorative;—and it seems even to have been used as a means of embalming the dead, to preserve them from too speedy dissolution. All these qualities tended to associate it, in their minds, with the idea of the Divine Spirit—the quickener, the enlightener,

* Comp. Heb. x. 22.

the restorer, the preserver of men. Thus associated, it became the symbol of the Spirit; and hence, besides the usage of it already noticed in the case of the leper, and the sprinkling of it upon the altar seven times, the pouring of it upon the head of the High Priest at his consecration, denoted the outpouring, or, as it is called in the New Testament, the baptism of the Holy Ghost, by whom alone moral purity could be produced.

By this ceremony, then, the Israelites were taught, that without the entire absence of sin, and the positive possession of holiness, as well as the solemn investiture with office by the Divine sanction, that would be wanting which was essential to the proper discharge of the office of Mediator between God and man. As they could not, however, imagine for a moment that the High Priest, as an individual, was by this washing and anointing made personally holy and sinless,—of which, alas! they had innumerable and glaring instances to the contrary,—they would be naturally led to inquire, “What meaneth this service?” and the only answer that could be given is, that, just as these services made the High Priest among them ceremonially holy, so would the Great High Priest in his human nature,—though taken from among men, “bone of our bone, and flesh of our flesh,”—be, by the outpouring upon him of the Holy Spirit, rendered perfectly holy, and therefore, qualified to appear in the presence of God for his people. They would thus be directed to the true High Priest, and have their faith and their hope in him confirmed.

3. We now pass on to the especial *duties* of the High Priest. The duties of the priestly office generally consisted in the presenting of gifts and sacrifices to God for the people according to the law. Of the latter, by far the most interesting and important were those presented on the great day of Atonement, when the High Priest alone officiated, and the people appeared as offerers, not in their individual or family capacity, but as a nation in their sym-

bolical character, as the type of the Church of God. Proceeding on the principle of selection already pursued, it is to this part exclusively of the priestly service that I shall confine my attention at present.

The law regarding the service of the day of Atonement, occurs in Leviticus xvi. 1—34, with which may be compared Leviticus xxiii. 26—32, and Numbers xxix. 7—11. In these passages, it is enacted that this day shall be the tenth of the seventh month, and that it shall be *שַׁבְּתוֹן יוֹם*, “a high day of rest,” the only day in the year in which the whole people, as such, fasted and worshipped. On this day, the High Priest, having washed himself and laid aside his ordinary dress, put on one suited to the services of the day, consisting of the four garments which he had in common with the other priests, viz., the coat, the covering for the loins, the girdle, and the mitre. All these were of fine linen, clean and white. His service began by his taking a bullock and a ram, both from his own possessions; the latter for a burnt-offering, the former for a sin-offering for himself, and the rest of the priests. For the body of the people he took two goats and a ram, the latter for a burnt-offering, the former for a sin-offering. Of the goats only one was slain, and which of the two the High Priest had to determine by casting lots. The goat thus selected was appointed for sacrifice; the other was preserved alive before Jehovah, that sin might be laid upon it, and it might be sent “to Azazel into the wilderness.” A great difference of opinion exists among interpreters as to the meaning of the term “Azazel” in this passage; some supposing it to be the name of some place, which is a merely gratuitous supposition; others, to be a designation of the wilderness, which would produce a repetition and tautology in the words of the law; and others, that it is the appellation of the wicked spirit, the devil, which is altogether unsupported by evidence, and not in itself very probable. The meaning which appears most to commend itself is, that the

word expresses the idea of *entire and perfect removal*, a meaning which has been proposed by Professor Tholuck, and has been adopted by Winer and Bähr.*

These preliminaries being settled, the High Priest proceeded to make atonement first for himself and his order, by slaying the bullock of the sin-offering, with the blood of which he went into the Holy of Holies, having with him a censer full of burning coals from off the altar, and on which he had to cast two handfuls of sweet incense, that the mercy-seat before which he had to appear might be covered with the smoke of the incense. Having seven times sprinkled the mercy-seat with the blood of the victim, he returned to the outer court. Having then slain the goat on which the lot had fallen, he once more entered with the blood of atonement into the Holy of Holies, and sprinkled it upon the mercy-seat. On coming back to the people, he laid his hand upon the head of the other goat, confessed over it the sins of the nation, and laid these upon the head of the goat; after which he sent it off by the hand of a fit man into a perfect removal into the wilderness. With this ended the services peculiar to this important day, the remaining observances being merely such as belonged to the daily ritual.

And was all this a mere religious pageant, without meaning, without real advantage to the parties interested in it? Was not the whole designed to utter a language which only the deaf could fail to hear, and exhibit a picture which none but the blind would be unable to see? The very *name* of the day would remind the Israelite of the true character of the service. It was the day of expiation; the

* "As respects the form of the word, it is the Pealpal form, from *נול* *removit*, with the final letter of the penult omitted, and its place supplied by an immutable vowel, like *הוציא* for *הוציא*. This form is intensive, and in the present instance means *complete removal*." *Comment. zu d. Hebräerbriefe, Beilage ii.* s. 80. Winer's *Real-Wörterb.* bd. ii. s. 767, 2te Auff. Bähr's *Symbolik d. Mos. Cult.* ii. 668.

day whose grand end and object, as an institute of God, was the making atonement for the sins of the people. It was also the day of perfect rest—the Sabbath of Sabbaths—the day in which that rest and spiritual renovation which were symbolized by every Sabbath reached their most perfect development. How beautiful is the association of the ideas thus symbolically set forth! A day of entire atonement, and of perfect rest! A day when Israel appeared in the symbolical representation of the prime idea embodied in their national institution, as a whole people ceremonially sanctified, the emblem of that spiritual community which was among them, and the type of that glorious company which shall at last be gathered, as the fruit of the Messiah's sacrifice, into the rest of heaven,—all their iniquities forgiven, all their impurities cleansed, and all their sorrows cured!

With this, the general idea of the day, all the parts of the appointed service harmonize. It was to be a day of unbroken *fasting*; the people were to fast from evening to evening, *i.e.* during the entire twenty-four hours of the day. This was appointed, not as a symbol of grief, but as a token of humility and spiritual earnestness; they were to mortify the mere animal appetites of their nature, that, with emblems of a true and sincere penitence, they might enter upon the mighty service which symbolized the expiation of the sins of God's church. It was, further, a day of *universal* expiation. Not the people merely, but the priesthood and the very vessels of the sanctuary, had to be cleansed from iniquity; and the latter had to precede the former, to indicate, that, as without a purified and accepted priest the Israelites could not approach unto God, it is only through the medium of a holy and accepted Intercessor that sinners can find access unto Him.

The *acts* of the priest in making atonement for the people consisted,—*first*, in the slaying of the victim, by which, as in all cases of sacrifice, was denoted that that of

which death was the sign or emblem, namely, the endurance finally of the Divine displeasure, was the merited portion of those whose substitute the animal was;—*secondly*, in the carrying of the blood, amid the smoke of incense covering the mercy-seat, into the Holy of Holies, and there sprinkling it seven times before the Shechinah, by which was indicated the need of a Mediator to approach for the people unto God, and the fact that without blood that Mediator could not draw nigh or open his plea for the people;—and *thirdly*, after the atonement had been made, and the incense had ascended to heaven, in the laying of the sins of the congregation upon the live goat, and the sending it away, to bear these sins into perpetual removal into the wilderness, by which was betokened the full and final removal, from all true penitents, of their guilt, in virtue of an atonement. Such were the grand leading truths connected with the Divine plan of reconciling the world to Himself, which were presented to the Israelites by the services of the day of atonement.

Be it remembered, however, that all this was nothing more than a scenic representation—a symbolical forth-shadowing of the truth. We shall greatly err if we imagine, that the fasting of the Israelites *secured* their sincere humility and penitence, or that the service of the High Priest secured the forgiveness of sin, or that those who trusted to such mere outward observances received any spiritual benefit to their souls. No; all these were but the shadow; and without an exercise of mind in apprehending the *truths* adumbrated in them, the people walked in a vain show, and went down to the grave with a lie in their right hand. It was the doctrine, and not the symbol, that sanctified; the body, and not the shadow, that inspired peace and hope.

That body the apostle tells us is Christ. Apart from him, the doctrines themselves taught by these ceremonies were mere abstract truths—principles of the Divine govern-

ment, of which men could make no use—facts of the Divine administration, from which they could gather no direction or comfort. But when from the symbol they advanced to the type, and viewed these truths in connexion with the predicted sacrifice and intercession of the Messiah, their faith obtained an object, and their hope rested upon a secure and solid foundation. They then not only learned that substitution was a principle of the Divine procedure in human redemption; but they were reminded, at the same time, that a substitute sufficient for the purposes of human redemption had been provided of God, and would in due season appear. They not only perceived that a pure and accepted Mediator was necessary for them, who could go into God's presence and plead on their behalf; but they were carried forward by faith to that great Mediator whom God had already accepted and appointed for the purpose, and whose right it was to stand in the Divine presence. They not only saw, that without the shedding of blood there was no remission; but they were reminded beforehand of Him, who, not with the blood of bulls and of goats, but with his own precious blood, was to appear in the presence of God for his people. And they were not only taught that when an atonement was presented, God would put away the sins of all who truly repent from them into perpetual forgetfulness; but they were assured, that for the sake of that atonement, which already in the unchangeable counsels of God had been offered, there was free, full, and irrevocable pardon to all who should unfeignedly change their minds and forsake their sins. It was thus, that even then, while as yet the Church was under tutors and governors, the germ of her spiritual strength was nurtured by foretastes of that heavenly good, which in these latter days had been so abundantly provided to support her amid the increasing responsibilities and weightier duties of her maturer growth.

When these typical shadows are compared with the

actual history of our Lord, the strict correspondence between the two becomes very striking and instructive. On his head were laid the iniquities of the Church, and as a sacrifice for them he shed his blood. It is true that he did not, though uniting in his own person the priestly office and the sacrifice, actually inflict the blow by which his life was taken; but as the slaying the victim formed no part necessarily of the priest's office, and seems to have been performed on the day of atonement by the High Priest, not as such, but in his character of the representative of those by whom the victim was presented,—it was not essential to the perfect correspondence of the antitype to the type, that our Lord should perform such an act;—an act which would have been a violation of that very law which he had come to establish. The laying of the carcase of the animal on the altar, and the burning of the parts appointed for this purpose, were lively emblems of that agony which he endured, when his soul was exceedingly sorrowful, even unto death, and when, under the pressure of that more than mortal agony, his spirit passed away, whilst his body was still strong and unenfeebled. Further, as all these parts of the type were transacted in the outer court, and after that the High Priest entered within the vail, so did Jesus Christ endure his agonies on earth as the appointed sacrifice, and then passed as our Great High Priest into the heavens, there to appear in the presence of God for us. Finally, as the High Priest entered with blood into the Holy Place, so did Jesus Christ enter with his own blood into the heavenly sanctuary. But for the blood of the sacrifice in his hand, the High Priest would have been struck dead the moment he presumed to withdraw the vail that concealed from common vision the mystery of the secluded sanctuary; and, but for the blood of his atonement, our Saviour could not have entered the heavenly sanctuary with *acceptance* as our representative and priest. At this point, however, the strict correspond-

ence between the type and its fulfilment ends. Under the typical economy, the people had to rest content with a mere *representative* appearance in the presence of God; but when Christ ascended into heaven, it was not merely as the representative, but as forerunner of his people. He became "God-with-man," that they might become "Men-with-God." He suffered for them, not only that they might be saved through him, but that they might reign with him. When he entered heaven, therefore, it was as the first-fruits of a great and precious harvest that was ere long to be gathered in. By so much does the reality of salvation exceed the shadows by which an idea of it was conveyed to the minds of the ancient Israel.

The survey which we have thus taken of the instruction by means of types, enjoyed by the people of God under the former dispensation, may suffice to show how full and impressive was the representation thus set before them of the grand truths of the Gospel of Christ. Of all that is essential to salvation, nothing appears to have been omitted. The guilt of the sinner, the evil of sin, and the importance of holiness:—the necessity of a mediator between God and man, and of a sacrificial atonement for man's transgressions;—the freeness and sufficiency of that remission of sins which such an atonement procured, and the full realization of all these truths in the person and work of the Messiah; were continually held before the view of the Jews by the ceremonies of their symbolical ritual. That ritual thus secured the preservation of the true religion among them, fed the faith, and kindled the hopes of the truly pious, and paved the way for that fuller and more permanent development of the plan of mercy which has conferred its peculiar glory on the dispensation of the latter days.

PART III.

I HAVE now traversed, though with hasty steps, the wide field which I proposed to myself in undertaking this course of Lectures. Allow me, before bringing it to a conclusion, to recapitulate, in one or two sentences, what it has been my aim principally to establish in regard to the connexion and harmony of the Old and New Testaments. Assuming the Divine authority of both, I have endeavoured to show—

First:—That both belong to the same national literature; and, that on the composition of the latter, a great influence has been exerted by the familiarity of its human authors with the former.

Second:—That both teach the unity of the Divine existence; but at the same time, intimate the mysterious fact, of a plurality in that unity: the New Testament more fully and dogmatically; the Old, generally by hints and intimations, and, in one or two instances, by more express and explicit statement.

Third:—That both present the same view of the moral character of God, as holy, just, and good; and of the relation in which man stands to Him as one who has broken his law, insulted his government, and merited his displeasure.

Fourth:—That the penalty denounced against sin in both, and which both assure us man has incurred and deserves to receive, is, eternal death—exclusion during the whole course of his being from the love and favour of God.

Fifth:—That both, representing God as full of love, announce the glorious fact, that he has found a way for the display of that love in the salvation of sinners, whereby so great an act of mercy has been rendered consistent with the claims of his government and law.

Sixth :—That both announce the great truth, that by the incarnation of the Son of God, and his substitution on our behalf, this way of salvation has been opened up :—the Old Testament, by promises, predictions, and types : the New Testament, by the history of our Lord and the statement of his doctrines, in which all these promises have been fulfilled, and all these types substantiated.

Upon the whole, the aim of the Lecturer has been, to show that the religion of Jesus Christ, the only religion which, as our own experience amply testifies, can meet the case, and relieve the miseries of man, has been from first to last the *sole* religion of Divine revelation, and unfolds the *only* plan which God has ever announced to man, as that by which he saves the guilty.

Before concluding my work, there are one or two observations of an inferential kind, which I am desirous of briefly illustrating. Of these I mention,

I. That the researches to which this volume is devoted, tend to cast light upon the inquiry as to the kind and amount of religious knowledge which a pious and intelligent Jew, living under the former dispensation, might obtain. As tending to bring out this, I observe :—1. That the fact that the Old Testament presents to us no perfect, no unsinning character, has an important bearing on this investigation ; for it most clearly excludes the notion that it is by personal obedience and virtuous perfection that the favour of God is to be secured. When we find men like Abraham and David—undoubtedly among the pattern specimens of Old-Testament piety, falling into really gross sins, and when we find such very imperfect characters as many of the patriarchs and Jews were, marked as the objects of God's favour, the conclusion is irresistibly pressed upon us that the book which records such facts cannot possibly be designed to teach that it is by personal merit and realized perfection that men are to be accepted of the Almighty. And this, I may remark in passing, may be held to furnish sufficient

response to the cavils of those who find fault with the Old Testament because its model characters are so imperfect. Had the religion of the Old Testament been a religion of self-righteousness, this objection would have had some force; but when the recorded imperfections of these characters have the effect of guarding us against such a mistake, I hold it to be an excellence of the book for which we ought to be grateful as we would be for a beacon which, though perhaps offensive to the eye of a sentimental tourist, serves to warn of danger and save from destruction.

2. It must be very plain to every reader of the Old Testament, that it is from God himself, in the exercise of his free bounty, that all blessing—the pardon of sin and acceptance into his favour included—is represented as coming to mankind. This was the leading truth of that revelation of Himself which God gave to Israel through Moses: “The Lord passed before him and proclaimed the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.”* In the writings of the prophets this truth is much dwelt upon. Nothing can be more explicit than the following declaration of God by Isaiah: “I am, even I am he that blotteth out thy transgressions, *for mine own sake*, and will not remember thy sins.”† And the faith of the ancient Church found utterance in such language as this: “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their

* Exod. xxxiv. 6.

† Isa. xliii. 25. אֵיךְ? “i. e. ex solâ suâ naturâ benignâ atque ad clementiam pronâ nullis populi Hebraici in se meritis motum.” Rosenmüller in loc.

sins into the depths of the sea."* Nor had God merely revealed Himself as the author of salvation to mankind. He had also graciously condescended to bind himself by covenant engagement to be propitious to those who sought His mercy. In allusion to this, the prophet from whom we last quoted goes on to say—"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." God had pledged Himself to Abraham by a solemn oath, repeated to his descendants in the line of Isaac and Jacob, to confer spiritual blessings, as well as temporal favours, upon those who called upon his name. To this engagement all the pious looked with confidence for the salvation they felt they needed from guilt and sin; upon this they took their stand when they sought to plead with God for favour. It is emphatically called by God himself, "the covenant of my peace;" and He assured his people that it was an everlasting covenant that should never be removed. To discern this, and understand aright the privileges to be enjoyed through it, was esteemed by pious Jews a special attainment in religion: "The secret of the Lord is with them that fear Him, and He will show them his covenant."—It is only haste and prejudice which has led men to confound the covenant thus referred to with the covenant made with Israel as a nation, and under which only national blessings were promised.

3. All through the Old Testament the promise of a great spiritual deliverer to be sent from God is held up to the view of men. The history of man as a fallen being begins with his receiving this promise; and as revelation advances, its utterances become more clear, copious, and precise, both as to the advent of this deliverer, and as to the nature and extent of the deliverance he was to effect. Whilst, however, it is abundantly clear, that it is through

* Mic. vii. 18, 19.

this promised messenger that God will fulfil his engagements to be a Redeemer unto Israel, there is a remarkable diversity both in the manner he himself is described, and in the kind of work which is imputed to him. At times he simply appears as the servant of God, at others, he is described as anointed by God to sustain important offices in relation to men; now he is clothed in attributes of sorrow, humiliation, and suffering; and presently he assumes the port and majesty of a great world-king, under whom all nations are to be subdued. Sometimes we should expect him to act only as a teacher, at others he comes before us discharging the functions of a priest, at others as receiving the homage due to a sovereign. Nay, in some passages, attributes and acts are ascribed to him that can with propriety belong only to God; and as if in designed keeping with this, and for the sake of more fully substantiating it, God from time to time sends deliverance to his people through the apparent agency of one who, though called "the messenger of Jehovah," speaks and acts as if Jehovah and he were one, or at least both divine.—In all this there is what peremptorily forbids us to regard the Messiah of the Old Testament in no higher light than as a temporal deliverer for the Jewish state, and a restorer of the Jewish national glory.

4. Every reader of the Old Testament must perceive how important is the place assigned to expiatory sacrifice as a medium of acceptance for the sinner with God. Under the Jewish state this was carried out to its fullest extent; "almost all things," as Paul says, "are by the law purged with blood, and without shedding of blood there is no remission:" but it was not under the Jewish state alone that sacrifice was offered as the necessary medium of acceptance with God. We find it practised, if not by Adam himself, certainly in his family; we find it familiar to Noah and his sons; we find it the regular usage of Abraham and all who in his day were worshippers of the

true God. On the other hand, the teaching of the sacred books goes to show that it was not the *opus operatum* of sacrifice that constituted its value as a medium of moral purification; and so urgently was this truth sought to be impressed upon the Jews, that some of the strongest anthropomorphisms the Old Testament contains are used for the purpose of conveying an unmistakeable assurance of God's abhorrence of all sacrifice offered with such a view.* Here, then, is a point pretty clearly ascertained in Old Testament theology; without sacrifice there is no remission of sins, and yet it is not the sacrifice *per se* that secures that blessing.

Now, without pursuing this analysis further at present, let us collect the facts at which we have been cursorily glancing, and ask whether there be any principle common to them on which they can be classified together so as to form one connected theory. Man, unable to merit the divine favour by perfect obedience, and not required to attempt this;—God, the author of spiritual blessings, bestowing them of his spontaneous grace, yet bound by his own engagement not to withhold them from those who acceptably seek them;—a great deliverer promised to men, who is to turn away iniquity from the sinner, who is to teach the ignorant, so that all shall know God, and who is to reign as a spiritual sovereign over the whole world, one who is to appear as the servant of God to accomplish his purposes of grace, and who is yet the son of God, in some sense one with God, and in his manifestation “God with men;”—and piacular sacrifice as the appointed channel of acceptable approach unto God, yet not of itself adequate to secure for man the divine favour:—How are all these separate elements to be harmonized into one connected system of religious truth? At the first glance this might

* Comp. Isa. i. 11—14; 1 Sam. xv. 22, &c.

almost seem impossible, but on a closer survey the case will not appear so hopeless. Let us begin with the last of these elements—that of sacrifice. The prominent idea here is substitution of the innocent for the guilty—escape for the latter from the penalty he has merited, through the sufferings of the former. But if sacrifice was not in itself an act which purchased the divine favour, then it could be valuable only as setting forth this idea. But of what use was the *idea* except as it represented a *reality*? Why make remembrance continually of a vicarious satisfaction to the divine justice on the ground of which the sinner was to be pardoned, unless some such satisfaction was really provided? or how could the sinner *be* pardoned by God, by simply commemorating a satisfaction unless such had actually been rendered, or was certain to be rendered for sin? This seems fairly to indicate, that the mere fact that the Israelites were taught to approach God with sacrifice as indispensable to their acceptance, whilst yet it did not of itself procure for them favour, shuts us up to the conclusion that they were taught to regard these sacrifices as merely symbolical and typical rites, intended to commemorate, on the one hand, the *principle* that without a vicarious satisfaction to the divine justice there was no acceptance for the sinner, and on the other, the *fact* that God, the spontaneous author of all grace to men, had received such satisfaction, or at least knew when and by whom it would be rendered. Now it is worthy of notice, that to a people revolving daily such things in their mind, the prophets were commissioned to describe the promised deliverer as one who would do for them *the very thing* which in sacrifice was set forth as needful, and commemorated as actual. He was to bear their sins—to be wounded for their transgressions—to be bruised for their iniquities. Himself sinless, the iniquity of all was to be laid upon him, and his soul was to be made an offering for sin. He

was to bear the sin of many, and to make intercession [procure favour by his merits]* for the transgressors. He was to be cut off, but not for himself. He was to make an end of sins, to make reconciliation for iniquity, and to bring in an everlasting righteousness.† From such descriptions, it is hardly possible but that all whose minds were open to the teaching of the Scriptures, must have learned that it was the promised Messiah, who was to perform for sinners that real expiation, which in sacrifice was symbolically set forth; and, in point of fact, we know that the ancient Jews did learn this.‡ We thus connect in the closest manner the institution of sacrifice among the Jews with the promise of the Messiah. But, further, it appears from the Messianic passages of the Old Testament, that the glory and empire of the Messiah were to *follow upon his sufferings and to arise out of them* (comp. Isa. liii. 10—12; Ps. xxii., &c.); so that an attentive reader of these could hardly fail to perceive that the kingdom which the Messiah was to establish was one of a spiritual kind, in which the blessings procured by his sacrificial sufferings were to be distributed. We may now see how all the separate truths above mentioned fall into harmonious order. Man, as a helpless sinner, is dealt with by God on grounds of grace alone; but, as God is just no less than merciful, he requires an expiation of men's sin ere it can be forgiven; this, in the fulness of his grace, he has himself provided for man, having laid his sin upon a substitute, one "mighty to save"—one of such dignity and purity, that his sufferings for man form an adequate compensation to the Divine government for man's transgression. By means of this,

* See Lowth's note on the passage; also those of Henderson, Alexander, and the valuable monograph of Reinke, *Exegesis Crit. in Jes. cap. lii. 13; liii. 12*. The explanation of the latter part of the 12th verse, by Jarchi, which Rosenmüller cites, is admirable—"per castigationes quæ venerunt super eum obvenit bonum mundo."

† Isa. liii.; Dan. ix. 24, 26.

‡ See Hulsii *Theol. Jud.* p. 321, l. 1. Bredæ. 1653.

God's covenant is made with man by sacrifice, and the Messiah, as the messenger of the covenant, becomes also its surety. Of this man has to entertain a lively sense, and to make mention continually before God; and so his prayers are heard, and blessing comes to him through sacrifice, without any merit of his own, or any inherent value in his sacrifice, but in full accordance with the dignity of God's government and law.

Such I take to be the way of reconciliation with God taught in the Jewish Scriptures, and such, with more or less of clearness, all the pious Jews understood it to be. Multitudes, it is true, entertained very different notions, some believing that they would be accepted of God simply on the ground of their descent from Abraham, whilst others sought a righteousness by merely attending to the ceremonial observances of the Mosaic institute. But such were ever held by the more enlightened and spiritual of their countrymen as erring, because they knew not or wilfully neglected their own Scriptures. To those who studied these Scriptures with becoming diligence and docility, they taught no ambiguous doctrine, conveyed no superstitious beliefs, but clearly unfolded the way to eternal life.

II. From the data furnished by this investigation, it is easy to deduce a conclusion as to what it is which constitutes the superior glory and advantage of the Christian dispensation over those which preceded it. It is not because under it truths are revealed which were unknown before; nor, because the religious system which it unfolds is radically different from that displayed to the patriarchs and the Jews; nor, because under it any relaxation of moral discipline, or mitigation of the Divine claims upon the obedience and devotion of man has been conceded, that its glory is greater than that of its predecessors. On the contrary, its excellence lies in its being the fulfilment and substance of that of which the former dispensations contained only the germ and the shadow. It has no truth

of which the sons of God in the earlier ages were altogether ignorant; but it presents the truths which these saw through a glass darkly, in substance and reality before the mind. Where they had predictions, we have narratives; where they had types, we have realities. They were under the discipline of a schoolmaster; we are under the guidance of the Master of the house. Whilst they had clear views of the *principles* of Divine truth, but could have only vague and imperfect conceptions of the great *facts* on which these principles rested; to us, the facts are as certain and intelligible as the principles which they involve. Theirs, in short, was the season of the Church's nonage, when it was under tutors and governors; ours is that of its full maturity, when, having received the anointing of the Spirit of truth, it needs not that any man should be its teacher;* and when its unimpeded faculties are to be fully exercised in the service of its exalted Head.

This view of the relation of the Christian dispensation to those which preceded it is unfolded, not only in the New Testament, but also in the Old. In the writings of the prophets, nothing is more clearly foretold than the cessation of the old covenant, and the substitution in its room of a spiritual dispensation, under which neither priest nor prophet from among men should be required for the religious prosperity of the Church. The law of God was then to be written on the hearts of his people. All were to be taught of God, so that none should teach his neighbour, saying, Know the Lord, for all should know him, from the least unto the greatest. The people of God should then be called the priests and ministers of Jehovah. They should be all righteous and holy. And so entirely should the outward distinction between sacred and profane, which had subsisted under the Jewish economy, be superseded by the universal diffusion of true piety consecrating

* 1 John ii. 27.

all things unto God, that even on the bells of the horses should be inscribed "Holiness to the Lord:"—that inscription which once belonged peculiarly to the High Priest, as the representative of the holy people.* A carnal dispensation was adapted to the end which Jehovah had in view, in selecting the ancient Israel, and separating them from all nations as a living type of his Church. But when that end was gained, the means used for its accomplishment were laid aside. "There was a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but was the bringing in of a better hope, by which we draw nigh unto God."† When the darkness had passed, and the twilight had served its purpose, "the true light that lighteth every man" came into the world.

In setting out upon a journey, it often happens to us to start while the mists of night are still upon the ground, and the features of the landscape are to a great extent veiled from our inspection. On such occasions, the little we can discern serves oftener to perplex than to assist us in forming a true idea of the landscape; and though passing, it may be, through the richest scenery, we may imagine that it has little which would interest us, even could we distinctly behold it. But after a brief space the veil is lifted up, and the sun casts his revealing lustre over the whole extent of the scene, unfolding to us beauties that excite our warmest admiration, and teaching us how uncertain are our conjectures, when, from the little we may at any time behold of the works of God, we form to ourselves a conception of the whole. Even so it is with us in our journeyings through the scenes which mark the history of the ancient Church. So long as we have only the dim illumination of conjecture and theory, we mistake the character of the country, and are apt to pronounce it a mere

+ Jer. xxxi. 31 ff.; Isa. liv. 13; lxi. 6; lxvi. 22; Zech. xiv. 20.

+ Heb. vii. 19.

barren and fruitless waste; but when we so incline the horizon of our path, as to catch upon it the radiance of the Sun of righteousness, and gaze upon the scene under the light which it has thus received, we stand amazed at the rashness of our former estimate. A scene of vast extent and glorious attraction bursts upon our sight. Everywhere we behold traces of the Divine skill, and power, and grace, equalled only by that scene of still greater beauty, into which the former is beheld gradually to expand. The land which, in our ignorance, we despised as sterile, we now see to be a land whose "mountains drop wine, and all whose hills melt;" and, hastening to retract our former censure, we linger amidst its abounding beauties, and exclaim, "The land is Beulah, for the Lord delighteth in it."

III. Besides the greater interest which such researches as those in which we have been engaged throw around the Old Testament, as a part of Divine Scripture, they present to us abundant materials for pleasing contemplation, in the view which they suggest of the pervading oneness of the Church of God, from first to last. They have conducted us to the cheering conclusion, that the same faith, and hope, and joy, are the portion of all the people of God, however great the distance in time or in space by which they may be separated. It is unspeakably animating, thus to find a sufficient basis laid for the harmonious intercourse and elevated sympathy of the holy and the good of all ages, when they shall meet together in the heavenly world. There is something sublime in the thought, that, by a few principles of truth revealed by God to man, conquests have been achieved over the power of sin, and vice, and ignorance in our race, which have drawn to them the admiration of men in every age; which have been gradually filling heaven with the trophies of regenerating grace: and which shall ere long spread over the whole earth the reign of righteousness and of love. Of Christ, "the whole

family in heaven and in earth is named ;” he is “ Alpha and Omega, the beginning and the ending, the first and the last.” To him shall “ the desire of all nations ” turn, when the earth shall be full of people, as to him were the hopes of humanity directed when as yet there was but a solitary pair on its vast and uncultivated surface. Under the influence of such considerations, a scene of surpassing glory, rich with the wonders of redeeming love, opens to our view. Already we anticipate the time when the vast family of God shall be gathered into one, and by the hand of its exalted Head be “ moulded into an immortal feature of loveliness and perfection.” “ The goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs,” seem already assembled, with “ the holy Church throughout all the world,” to praise and acknowledge God. And as the elevating prospect floats before the view, it seems as if the jars and discords of a too long divided Church were at length composed ; as if the visions of prophecy were already realized, and all who had gotten the victory over the beast were already standing upon the sea of glass which is before the throne, and mingling their accordant voices in the song of Moses and of the Lamb.*

Ἄγιος εἶ ἐν πᾶσι καιροῖς
 Ὑμνεῖσθαι φωναῖς ὁσίοις,
 Ὑιὲ Θεοῦ, ζωὴν ὁ διδοῦς.
 Διὸ ὁ κόσμος σε δοξάζει.

Hymn. Vespertin. Eccles. Antiq.

* Rev. xv. 2, 3.



APPENDIX.

A. Page 3.

MEANING OF THE TERM διαθήκη AS APPLIED TO THE SACRED WRITINGS.

THE appellation usually given in the New Testament to the sacred writings is ἡ γραφή or αἱ γραφαί, sometimes τὰ ἱερά γράμματα. In the writings of Paul, however, frequent reference is made to the difference between what he calls ἡ παλαιὰ διαθήκη and ἡ καινὴ διαθήκη (2 Cor. iii., Heb. ix. &c.); and though in these passages the reference is obviously not so much to any written documents as to the covenant, the promise, the engagement of God with his people under the old and under the new dispensation, yet as that was the object of a *written* revelation, the term designating it may very legitimately be extended to designate the documents in which it is announced. The Apostle himself appears to have had this in his eye when, in writing to the Corinthians (2 Ep. iii. 14), he speaks of the ἀνάγνωσις τῆς π. δ. the *reading* of the old covenant, an expression which necessarily conveys the conception of a written document; so that if we have not direct inspired authority for this usage of the word, we have the nearest approximation to such authority.

The word διαθήκη having two meanings, that of a *testament* and that of a *covenant*, it has been a controversy of long standing, in which of these senses it must be taken when applied to designate the collected body of the Jewish or Christian Scriptures. The only proper mode of determining this controversy, appears to be to inquire in what sense the word is used by the sacred writers themselves, and especially by Paul, from whose use of it the appropriation of it to the purpose in question is derived. Now in regard to this point, it is admitted on all hands, that the almost unvarying sense attached to it in the Scriptures is that of *covenant*. By the LXX. it is used to express the Hebrew בְּרִית, and in the writings of the Evangelists and Apostles there is only one instance, respecting which the mass

of interpreters are not agreed in attaching to the word the same meaning. That occurs Heb. ix. 15—17, where the Apostle is speaking of the necessity of the death of the *διαθέμενος*, in order to the validity of the *διαθήκη*. In the common version, the former of these words is translated “Testator,” and the latter “Testament;” but as they may be also translated “the appointed victim” and “covenant,” the question is, which of these is to be preferred? Dr. Macknight (*in loc.*) has followed the latter rendering, and the reasons which he has assigned for this appear perfectly satisfactory. 1. In what sense could the law of Moses be called a testament, which is a disposition of benefits to a person, which he may either accept or refuse as he pleases, seeing its obligations were *imperative* upon all who lived under it? 2. How was the Mosaic law, if a testament, established by the death of the testator? 3. If the gospel dispensation, as Christ’s testament, was confirmed by his death, was it not as a testament or will rendered null and void by his resurrection? If a testator after being dead revive again, does his will continue of force? 4. What connexion have the office of a mediator and the sprinkling of blood here mentioned, with the making of a will? or what is meant by transgressions of the former will, to atone for which the maker of the new will died? Do not all these things relate to a covenant, and not to a testament? And, in fine, if Christ died merely that his will might have effect, his death cannot be regarded as having been the *procuring cause* of the blessings thus offered to his people; whereas, if we regard the Apostle as speaking here of *covenants*, we are taught to view our Lord as the great sacrifice by which the covenant was confirmed. On these grounds, Macknight appears to me to argue conclusively in favour of the rendering which he gives to this passage.

Among the early Greek fathers, the word *διαθήκη* is used in both of the senses above given, so that from their writings nothing certain can be determined as to the meaning attached by them to the term when employed to designate the sacred writings. By the Latin fathers, the word used is *Testamentum*, and that this usage must have prevailed from a very early period is obvious, not only from the occurrence of it in the writings of Tertullian, but from his express declaration that this was in his day the common designation of the two divisions of the sacred volume; “*alterius Instrumenti*,” says he, *adv. Marc.* lib. iv. c. 1. “*vel (quod magis usui est dicere) Testamenti*.” This would seem to show that among them, the idea of a *Testament* prevailed. The argument from this, however, in favour of our adopting the same rendering of *διαθήκη* may be met by the

suggestion that the usage of the Latin fathers in this respect is probably to be traced to their translating *διαθήκη* into what was its *primary* and *proper* equivalent in their tongue, without adverting to the fact that, as used to designate the books of Scriptures, it bore a secondary and derived meaning. It may be doubted, moreover, whether the word *Testamentum* was really used in its ordinary meaning of "a Will," when thus employed by the early Latin fathers. Thus the old translation of Irenæus (*adv. Hær.* lib. iii. c. 11) makes him speak of four *testamenta* which have been given by God to the human race, viz., the Adamic, the Noachic, the Mosaic, and the Christian, thus clearly using the word in the sense of *covenants*. Tertullian also in the passage cited, whilst he states that *Testamentum* was the usual word, seems inclined to substitute for it, at any rate uses as equivalent to it, the word *Instrumentum*, which means simply a confirmatory or authoritative document,* which would seem to indicate that whilst the word *Testamentum* was used as a literal version of *διαθήκη*, it was not felt to be a suitable designation of the Scriptures. We may gather also from the pains which certain of the later fathers, such as Lactantius (*Instit. Div.* lib. iv. c. 20) and Ambrose (*Lib. de Cain et Abel*) take to defend the appellation of *Testamentum* in the sense of *Will*, that its propriety was doubted by many in their day. The Romish Church has all along strenuously defended the rendering "Testament," as tending to favour her doctrine concerning the cup in the Eucharist being the pledge of Christ's legacy to his priests.

The conclusion to which these considerations lead is, that the proper meaning of *διαθήκη*, as applied to the collected books of Scripture, is that of *Covenant*.

B. Page 3.

OPINIONS OF THE CHRISTIAN FATHERS RESPECTING THE CLAIMS OF THE OLD TESTAMENT AND ITS HARMONY WITH THE NEW.

THE repeated and strong avowals of reverence for the Old Testament Scriptures on the part of the divine Author of Christianity and his inspired followers, and of the harmony of the doctrines therein revealed with those which they taught, must be familiar to every

* "Instrumentum est Scriptura ad rerum gestarum fidem faciendam confecta." Vitriarius, *Universum Jus Civile Privatum*, &c. lib. iv. tit. 17. p. 1004.—Comp. Quintil. *Inst. Orat.* lib. xii. c. 8.

reader of the New Testament. Of these, notice will be taken in due course in the body of this work ; but it may not be uninteresting in this place to adduce a few quotations to the same effect from the works of the earlier Christian fathers, for the sake of showing that the thesis maintained in this volume has, from the earliest ages of the Church, formed one of the things most constantly affirmed amongst Christians.

IGNATIUS. "But your prayer to God shall perfect me, that I may be successful in that lot with which I have been favoured, betaking myself to the gospel as to the flesh of Christ, and to the apostles as to the presbytery of the church [*i. e.* as to Christ still living, and to the apostles as to the permanent rulers of the church]. The prophets also let us love, because they also have preached, until the gospel, that men should hope in him and abide in him ; in whom they also having believed were saved by the unity of Jesus Christ, being saints worthy of love, worthy of admiration, attested by Jesus Christ, and counted together with (us) in the gospel of the common hope." *Ep. ad Philadelphenos*, cap. 5. *Patrum Apostoll. Opp.* Ed. Hefele, p. 104.

IRENÆUS. "Both Testaments hath one and the same Master of the household produced, even our Lord Jesus Christ, the Word of God, who spoke both to Abraham and Moses, and hath anew restored liberty to us, and multiplied that grace which is from himself." *Adv. Heres.* lib. iii. c. 21.

CLEMENS ALEXANDRINUS. "First there was to the ancient people an old covenant, and the law tutored the people with fear, and the Word was an angel ; but to the new and recent people a new and recent covenant hath been given, and the Word hath become (*γενένηται*), and the fear is changed into love, and He, the mystical angel Jesus, is born. For this the same tutor who then said, 'Thou shalt fear the Lord,' hath charged us, 'Ye shall love the Lord thy God,' &c." *Pædagog.* lib. i. c. 7. § 59. — "Now prophecy and the law both came by him [Christ], and have been uttered by him in parables. Nevertheless the Scripture says, 'All things were right to those who understood,'* that is, to those who, receiving the interpretation according to the ecclesiastical canon, which was made clear to them by him, preserve it. Now the ecclesiastical canon is the concert and

* Prov. viii. 9. Clement's mode of quoting this passage greatly resembles that in which the New Testament writers frequently quote the Old Testament. The original is πάντα ἐνώπιον τοῖς συνιούσι καὶ ὀρθὰ τοῖς εὐρίσκοσι γινώσιν, which is quoted thus by Clement, ἅπαντα ὀρθῶς ἐνώπιον τῶν συνιέντων. Here we have words transposed, grammatical changes introduced, and the whole aspect of the sentence altered, while its substance is retained ; as we shall have occasion to see in the course of this Lecture is frequently the case with the New Testament quotations from the LXX.

symphony of the law and the prophets with the covenant given at the coming of our Lord," *Stromat.* lib. vi. c. 15. § 125. *Opp.* Ed. Klotz. vol. i. p. 146, and vol. iii. p. 175.

TERTULLIAN in his *Apologetica* argues, in support of the claims of the Jewish Scriptures, first on the ground of their "high antiquity" (cap. 19), and then on that of their "majesty," as the products of divine wisdom (c. 20). In the same context he speaks of the Christians as "a sect underpropped (*suffultam*) by these very ancient documents of the Jews" (c. 21).

ORIGEN. "The same God and Father of our Lord Jesus Christ himself gave the law, the prophets, and the gospels; he also is the God of the apostles, of the Old Testament as well as of the New. . . . It is most clearly proclaimed in the churches that the same Spirit inspired each of the sacred (writers) whether prophets or apostles; and that it was not one Spirit in the old saints, and another in those who were inspired at the advent of Christ." *Præ. in Opus de Principiis*, § 4. *Apud Augusti Chrestomathiam Patrist.* vol. i. p. 25. "Wouldest thou see that Moses is ever with Jesus, the law with the gospel? Let the gospel itself teach thee; for when Jesus was gloriously transfigured, Moses also and Elias appeared with him in glory, that thou mightest know that the law, the prophets, and the gospel, always agree in one and abide in one glory. Moreover, when Peter would make three tabernacles for them, he is branded with ignorance, as one that knew not what he was saying; for the law, the prophets, and the gospel have not three tabernacles, but only one, which is the church of God." *Hom. VI. in Levit. Apud Rheinwaldi Homiliar. Patrist.* I. p. 49.—"By 'every good pasture,' and by 'the water appointed,' here (Ezek. xxxiv. 17—19) I think the whole of the sacred Scriptures is intended; and further, as there are some who select some parts of Scripture as useful, and reject others as not wholesome, these are they who, after they have fed upon the pleasant pasturage of such as they have chosen, and have drunk the water placed before them which they judged the best, trample down the rest of the pasture, and trouble the rest of the water with their feet. Of this sort are both such as choose the new covenant but reject the old, and such as affirm that of the ancient Scriptures, some parts are of a more divine and a higher power, others of a feebler. . . . But let us not trample down the prophetic pasturage, nor trouble the waters of the law. Moreover, as some sin against even the gospel pasturage, by trampling down some parts of the gospels, and feeding on other parts as on good pasture, and of the apostolic writings either reject the whole, or select some and reject others, be it ours to

feed upon the whole gospels, treading no part of them under foot, and to drink in all the apostolic doctrines, as much as we can, which is the water appointed for us ; these let us keep, and trouble nothing which is in them by that unbelief which confounds those who are unable to understand the things that are said."* *Philocal.* cap. xi. Ed. Spencer, p. 38.

LACTANTIUS. "All Scripture is divided into two Testaments. That which came before the advent and passion of the Lord, namely, the law and the prophets, is called the Old ; but those things which were written after his resurrection are called the New Testament. The Jews use the old, we the new ; yet are they not different, because the new is the filling up of the old, and the Testator in both is Christ." *Divin. Instit.* lib. iv. c. 20. p. 377. Ed. Spark. Oxon. 1684.

CHRYSOSTOM. "The old covenant anticipated the new, and the new interprets the old. And I have often said that two covenants, two handmaids, two sisters attend upon the one Master. In the Prophets, Christ is predicted ; in the new [covenant] he is preached. The new are not new, for the old anticipated them ; the old have not been extinguished, for by the new they have been explained." *Hom.* cxi. tom. v. p. 716. *Ap. Suiceri Thes. Eccles. sub voc. διαθήκη, ubi plura.*

CYRILL OF JERUSALEM. "These things are taught by the inspired writings of the old and new covenant. For of the two covenants the God is but one, who announced beforehand in the old the Christ who hath appeared in the new, and who by the law and the prophets tutored us unto Christ. If, then, thou shouldst hear any of the heretics blaspheming the law or the prophets, retort upon him with the words of the Saviour, 'I came not to destroy the law, but to fulfil it.'" *Cateches. Quarta. Ap. Augusti Chrest. Pat.* vol. i. p. 153.

The opinions thus entertained by the Fathers are retained in the confessions of all the orthodox Protestant Churches. The above extracts from their writings are not given as the best which their works contain upon the subject to which they relate ; but simply as those which my own readings and the *parva supellex* of my own library have enabled me to supply.

* In this extract, Origen seems to have had the Marcionites in his eye. In his Dialogue against that sect he frequently introduces the subject of their low views as to the authority of the Old Testament and the Apostolic Epistles. Compare p. 54, ff. 66, ff., &c. Ed. Wetstein. Basil. 1694.

C. Page 7.

WORKS TREATING OF THE SUBJECT OF THIS COURSE OF LECTURES.

WITHOUT pretending to furnish a full enumeration of the works bearing directly or indirectly upon the subject of this Lecture, it may not be uninteresting to the reader to give the titles of a few of the more valuable, especially of such as I have chiefly used in the preparation of this volume.

Eusebius Pamphilus Bp. of Cæsarea. *De Demonstratione Evangelica*, libri decem. Colonia, 1688. Folio.

Calvin, *Institutionis Christianæ Religionis*, lib. ii. cap. 7—11. Ed. Tholuck. 2 vols. 8vo. Berolini, 1834.

Witsius, *De Œconomia Fœderum Dei cum hominibus*, libri iv. Utrecht, 1693. 4to.

Huet, Bp. of Avranches, *Demonstratio Evangelica*. 2 vols. Amstel. 1680.

Sykes, A. A. *Essay upon the Truth of the Christian Religion, wherein its real Foundation on the Old Testament is shown*. Lond. 1725. 8vo.

Chandler, Ed. *Defence of Christianity from the Prophecies of the Old Testament*. Third ed. Lond. 1728. *With a Vindication of the Defence*. 3 vols. 8vo.

Berriman, W. *Gradual Revelation of the Gospel from the time of Man's Apostasy*. Lond. 1733. 2 vols. 8vo.

Becan, M. Prof. of Phil. at Vienna and Father-Confessor to the Emperor Ferdinand II. *Analogia Veteris ac Novi Testamenti in qua primum Status Veteris, deinde consensus proportio et conspiratio illius cum Novo explicatur*. Lovanii, 1754. 12mo.

Jahn, J., Canon of the Metropolitan Church in Vienna. *Appendix Hermeneuticæ seu Exercitationes Exegeticæ. Fasc. I. et II. Vaticinia de Messia*. Viennæ, 1813—15. 8vo.

Michaelis, J. D. *Entwurf der Typischen Gottesgelartheit*, 2te Aufl. Göttingen, 1763. 8vo.

Kanne, J. Arn., late Prof. of Orient. Literature at Erlangen. *Christus in A. T. Untersuchungen über d. Vorbilder und Messianischen Stellen*. Nürnberg, 1818. 2 thle. 8vo.

Faber, G. S. *Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations*. Lond. 1823. 2 vols. 8vo.

- Smith, J. P. *Scripture Testimony to the Messiah*. Vol. i. Second ed. London, 1823. 3 vols. 8vo.
- Hengstenberg, E. W., Prof. of Theology at Berlin. *Christologie des A. T. und Commentar üb. d. Messian. Weissagungen d. Propheten*. Berlin, 1829—35. 3 thle. 8vo.
- Hartmann, A. Th., late Prof. of Theol. at Rostock. *Enge Verbindung des A. T. mit dem N. aus rein biblischen standpunkte entwickelt*. Hamburg, 1381. 8vo.
- Knobel, Aug., Prof. of Theol. at Giessen. *Prophetismus der Hebräer vollständig dargestellt*. 2 thle. Breslau, 1837. 8vo.
- Bähr, K. Ch. W. F., Pastor at Karlsruhe. *Symbolik des Mosaischen Cultus*. 2 bde. Heidelberg, 1837—9.
- Hävernick, H. A. Chr., late Prof. of Theol. at Königsburg. *Vorlesungen ueb. die Theologie des Alten Testaments*. Erlangen, 1848.

Other works, to which I have been more partially indebted, or which bear less upon the general subject of this volume, the reader will find noticed in foot notes, as occasion demands.

D. Pages 35 and 235.

REMARKS ON SOME OF THE QUOTATIONS IN THE NEW TESTAMENT FROM THE OLD.

MR. HORNE has given, (in his Introduction, vol. ii. p. 282, ff. 8th edit.) a very useful Table of the quotations in the New Testament from the Old, with explanatory Notes from Dr. Randolph and others. A still more complete list, including not only passages directly quoted, but those also which are more obscurely hinted at, will be found appended to Knapp's edition of the Greek New Testament, Lond. 1824. On one or two of the quotations, which have been usually regarded as most difficult to trace to any source in the Old Testament, I have a few observations to submit to the reader in this place; taking them in the order in which they occur in the New Testament.

Matt. ii. 15. *Out of Egypt have I called my son*. This passage is generally said to be a quotation from Hosca xi. 1, but for no other reason than that the Hebrew of the prophet may be rendered by such Greek as we find in the Evangelist. Beyond this correspondence between the passages there is nothing to favour the idea that the one is a quotation of the other. The subject of the one is entirely

different from that of the other; the one being the deliverance of the Israelites from their *bondage* in Egypt, the other being the return of our Saviour from his place of *safety* in Egypt. Nor does the language of the prophet bear the remotest semblance of a prediction, but on the contrary is entirely expostulatory and historical. And, in fine, if his words are to be viewed as containing a prediction of Christ, they must mean, that though God loved him when a child and called him out of Egypt, yet when he grew up he ceased to please Jehovah and departed from him. This is plainly the statement of the prophet, but who would by any means apply this to Christ? Various attempts have been made to show that Matthew merely *accommodated* this passage to the case of our Saviour; but this appears to be forbidden by the obviously argumentative purpose for which he introduces it. Nearly akin to this is the opinion of those who argue that as Israel was a type of Christ, what was said of the one, might be applied to the other; for this after all just amounts to the assertion, that Matthew *accommodated* what Hosea said of the literal Israel to what is supposed to have been the antitype of that people. Had the evangelist quoted the supposed *type itself* as fulfilled in the antitype, his reasoning would have been direct and free from any accommodation; but to suppose him to affirm that Hosea foretold Christ's being carried into Egypt, because he referred to the fact of the deliverance of the type of Christ from Egypt, is only to affirm in a roundabout way that he accommodated the prophet's words to suit his own purpose. Besides, how absurd to talk of the deliverance of Israel from Egypt being a type of our Saviour's being carried down to Egypt and back again by his parents! One historical fact the type of another! and that, when hardly any analogy subsists between them.

The truth of the matter is, that the quotation is not to be found in the Old Testament, and Matthew does not say that it is to be found there. He simply affirms it to have been *spoken* by the prophet, and seems to have had in his eye not any of the written prophecies at all, but some one which had been handed down by tradition among the Jews. That there must have been many such, no one who remembers the names of Samuel, and Nathan, and Gad, and Elijah, and Elisha, and others who are mentioned in Scripture, all of whom doubtless prophesied concerning Christ, will see much reason to doubt.* That Matthew should refer to any of these it may be more

* "Non dubitandum est," says Surenhusius, "quin apud Judæos multa veterum prophetarum oracula memoria tantum conservata fuerint sine scriptis eaque inter du m ad memoriam juvandam a quibusdam annotata fuisse."—*Bib. Kat.* p. 25.

difficult to admit : but when it is considered, in the first place, that, supposing such to exist, it was as natural and as desirable to show their fulfilment in Christ as it was to show that of the written prophecies ; and secondly, that it is just as probable that the Evangelist should have referred to traditionary *prophecies*, as that the apostles should have referred to traditionary *facts*, as we have seen that they repeatedly do,—this difficulty may, perhaps, be surmounted. I would submit to my readers whether it be not better to resort to such an hypothesis, than to make volcanic efforts to remove a difficulty which, after all, remains just where it was.

I would propose to account upon the same principle for Matt. ii. 23 ; *That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene*. It is well known that no such prophecy exists in the Old Testament, though many have toiled hard to find or make one. The favourite hypothesis appears to be that, since many prophets foretold the mean and despised estate of the Messiah, and as “ Nazarene ” was a synonym with the Jews for a mean and despicable person, so the affixing of this name to our Lord was a fulfilment of these prophecies concerning him. But in the first place, it is by no means certain that “ Nazarene ” was *per se*, among the Jews, a term of reproach ; it is clearly not so used Mark xvi. 6 ; Acts ii. 22 ; iii. 6, &c. ; and I find no instance adduced that it ever was so, apart from its later applications to Jesus Christ. The *reverse*, in fact, of the position assumed appears to be the truth : Jesus was not called Nazarene as a term of reproach, but Nazarene became a term of reproach from its being applied to Jesus. Secondly, from the hypothesis in question, it would follow that the *only* way in which our Lord fulfilled these prophecies was by bearing the name of Nazarene ; for Matthew does not say that he thereby fulfilled *part* of what was spoken, but the *whole* : and it would also follow, that Joseph was divinely directed to take up his abode in Nazareth, in order that our Lord might acquire a nickname for the fulfilment of prophecies which make no allusion to his bearing such a name, and which would have been fulfilled, whether he had borne that name or not ! It is amazing that so absurd a supposition should have found any quarter with any friend of inspiration.

No less futile appears to be the hypothesis that Matthew here refers to Isa. xi. 1. If I understand the reasoning of those who support this opinion, it is this.—Nazareth was originally and properly called *Nezer* ; but Isaiah in that passage calls the Messiah *Nezer* ; therefore, when Jesus Christ was taken down to Nazareth, and was called a Nazarene, this prediction was fulfilled. I am not aware of

having misrepresented this theory, and yet when thus reduced to its elements, it is so very ridiculous that I almost fear I may have misunderstood its supporters. According to it we must conclude, that what Matthew calls a fulfilment of prophecy, was really nothing better than a sort of pun upon words. Isaiah said that the Messiah should be a Nezer, and in fulfilment of this, says Matthew, he was carried to Nezer, that he might be called a Nazarene. Can we really suppose such arrant trifling as this on the part of the sacred writer? Or can we wonder that infidels should laugh when, by such means as these, we seek to defend Scripture from their cavils?

On the hypothesis which I have submitted to the reader, these references are accounted for, without our having to resort to any violence of interpretation. The authority of the Evangelist is sufficient to satisfy us that such a prophecy had been delivered, and the fact which he has recorded is a sufficient proof that it was literally fulfilled.*

Matt. xxvii. 9. Two difficulties are found in connexion with this citation. In the *first place*, the passage cited occurs in the extant prophecies of Zechariah, whereas Matthew adduces it as from

* On the above, Dr. Davidson has observed (*Sac. Herm.*, p. 63), "Mr. Alexander has a novel mode of accounting for this and another citation. Resting, it would seem, on the expression of Matthew τὸ ῥηθὲν, he thinks that the Evangelist had none of the *written* prophecies in his eye, but *traditionary* prophecies alone. We greatly doubt the correctness of this solution. Τὸ ῥηθὲν as employed in other cases, alludes to predictions not merely uttered, but *written*; and there is no reason for departing from the ordinary usage of the formula in two instances." On this I remark:—1. That I entirely agree with Dr. Davidson in what he says concerning the ordinary force of τὸ ῥηθὲν, and have distinctly stated so in the text of my Lectures (see pp. 48, 49, of the former edition, or p. 37 of this). 2. That I do *not* rest on this expression as the support of the hypothesis I have embraced in reference to the citations in Matt. ii. 15, and ii. 23. I only adduce the fact that Matthew has in both cases referred to the prophecy as something "spoken," in support of the position that we are not *necessitated* to take it as something "written." My argument is not as Dr. D. takes it:—"Matthew says this was spoken, therefore it was not written;" but—"Matthew does not say this was written; therefore we are *free*, so far as this is concerned, to adopt the hypothesis that the prophecy he cites was preserved by tradition." 3. Dr. D. says—"There is no reason for departing from the ordinary usage of the formula in two instances." I think I have shown above that there is abundant reason for this, in the fact that on no other hypothesis can the language of Matthew be accounted for. If by any fair process Matthew's citations can be traced to any of the written prophecies, I shall most gladly relinquish the hypothesis I have embraced regarding them; but until this is done, I must hold by this hypothesis, inasmuch as it alone accounts for the facts. 4. Though Dr. D. ascribes this hypothesis to me as its author (and so does a reviewer of my work in the *Presbyterian Review*), I cannot conscientiously accept the compliment. My "*novel* mode of accounting for" the passage Matt. ii. 23, happens to be that advanced by Calovius in his *Biblia Illustrata*, *in loc.*; by Bengel in his *Guonon*, *in loc.*; and by others. I thought such books were so common in the hands of scholars, that it was needless to indicate the sources of the opinion I had advanced.

Jeremiah. Kuinoel and some others propose to get over this difficulty by supposing the quotations to be from some apocryphal Jeremiah ; but there is no need for our resorting to so violent an expedient. It is admitted that the ancient order of the prophetic books among the Hebrews was, that Jeremiah should stand first, so as to appear to *head* that section of the sacred volume which the prophets occupied. We have only, then, to suppose that Matthew, in giving a reference for his citation, contented himself with a general reference to the division, rather than a special reference to the book in which it occurred, and that in referring to the division, he did so by naming the writer who stood at the head of it, in order to remove all difficulty arising from the substitution of the one name for the other. Every reader of the New Testament must be aware how vaguely its writers quote the Old, and they must know also that the instance before us is not the only one in which a section of the Old Testament is quoted by the name of the book or author, at the head of it. To me there seems nothing more strange in Matthew's having referred to a passage in the Prophets by saying that it is found in Jeremiah, than there is in Paul's indicating that a passage is taken from the Psalms by referring to it as "said in David," (Heb. iv. 7,) or that a passage occurs in the Old Testament by simply affirming that "it is written in the Law," though actually found in Isaiah (1 Cor. xiv. 21.)—The other difficulty arises from the apparent discrepancy of the passage as quoted by Matthew, and the passage as it appears in the place whence it is taken. To some, this has appeared so great that they have not scrupled to charge upon the Evangelist a perverting of the sense of the original.* But though there be a considerable difference of *form* in the two passages, there does not appear to be such a difference of *substance* as to justify such a conclusion, or prevent our regarding the quotation as standing on a par with many others in the New Testament, where the writer quotes according to the sense rather than the words of the Old Testament. On comparing the two passages, we find—1. That the sum of money mentioned is the same in both—thirty pieces of silver. 2. That in both this is represented as a contemptible value to be set upon the object for which it is assumed to be the equivalent. 3. That that object in the Prophet is Jehovah ; in the Evangelist it is one whom he designates *ὁ τιμιμμένος*—the honoured, precious one, the prince or chief,† and the context shows that by this he means the Lord Jesus, the Jehovah

* On this ground, Mr. Norton (Evidence of the Genuineness of the Gospels, vol. i. p. 212), would reject the whole passage as spurious.

† Comp. the usage of the word in Xenophon's *Cyropæd.* 8, 3, 9. ed. Schneider.

of the New Testament. 4. That the tone of both passages is ironical. 5. That in both the money is represented as carried to the same place, viz., the house of the Lord, *i. e.*, the temple. (Comp. Matt. xxvii. 5.) 6. That in the Prophet the money is given to the potter; in the Evangelist it is given for the potter's field, a difference which is more formal than real, for if the money was given for the field of the potter, it must have been given to the potter for the field. 7. That in the Prophet it is the speaker himself who is represented as taking and giving the money to the potter, whilst in the Evangelist this is ascribed to another party, viz., the Jewish sanhedrim. Now, it is with reference to this last, that the only real discrepancy occurs. It is one, however, which it is very easy to dispose of, for it arises simply from the different point of view from which the two writers surveyed the same transaction—the one prospectively and in vision, the other as an actual historical occurrence. What more natural than that Matthew, finding such a prediction as that contained in Zechariah, and guided by inspiration to apply it to Christ, should, in making the application, drop the vague generality of the prophetic style, and give it more the form which it assumed in its fulfilment? The truth is, Matthew, as is often the case with the New Testament writers, unites two things which a modern author would probably have separated, viz., the citation of the prophecy, and the explanation of its fulfilment. Instead of first saying "it was predicted," &c., and then going on to show how this was historically fulfilled, he runs the two together, and *so* cites the prophecy as to indicate, in the very terms into which he transmutes the original words, *how* it has been fulfilled.

This argument has proceeded on the assumption that the discrepancies are as great as the common version makes them. I may now, however, suggest that the passages are susceptible of a rendering which brings them much nearer to each other than as they appear in that version. I subjoin the two in parallel columns.

Zech. xi. 12, 13.

And I said unto them, If it is good in your eyes, give my hire :* and if not, forbear. And they weighed my hire, thirty pieces of silver. And Jehovah said unto

Matt. xxvii. 9, 10.

Then [in the casting down of the thirty pieces in the temple, and the buying of the potter's field] was fulfilled that spoken by the prophet [Jeremiah] say-

This may mean either "hire *to* me" for work done, or "hire *for* me" so as to secure me—*i. e.* the price of betraying me.

me, Cast it into the pottery :* the magnificent price at which I was prized among them ! And I cast it into the house of the Lord into the pottery.

ing, And I took † the thirty pieces of silver, the price of the precious one whom they prized, from the sons of Israel (and they gave them for the field of the potter), as the Lord had commanded me.

When so read, the two passages are by no means further removed from each other than are multitudes of passages in the New Testament from passages in the Old, from which they are undoubted quotations.

John vii. 38. *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.* If the latter part of this is to be taken as a quotation from some part of the Old Testament Scripture, it will not be easy to determine satisfactorily what that part is. Perhaps the best solution of the difficulty is to regard our Lord as not making any direct quotation from any part of the Old Testament, but as only referring in metaphorical language, suited to the strain of his previous address, (comp. ver. 37,) to a fact which in plainer style is unquestionably announced in the ancient prophecies ; viz. the abundant possession of divine knowledge by those who should live under the Messiah's reign. That this is what our Saviour here refers to is abundantly clear, both from what goes before, and especially from what follows the passage in question. The "drink" with which he offers to quench the thirst of those who should come to him, can be nothing else than the truth concerning himself as the Saviour of the world, which fully satisfies the anxious mind ; and if, as John tells us in ver. 39, the declaration in ver. 38 had reference to the effects that should result from the gift of the Spirit, to what else can it refer than to the abundant possession by the individual in his own mind of that truth which it is the Spirit's office to teach ? Now that such a privilege should characterise the subjects of the Messiah was clearly foretold by the prophets who predicted his advent (comp.

* אֵל הַדְּבַר. This properly means "the potter," but the LXX. render it by *χουεντήριον*, which shows that it was understood of a *place* rather than of a *person* ; while the use of the article shows that it was not *any* pottery, but some one specifically distinguished that is referred to. Perhaps the phrase was proverbially expressive of the utter casting away of anything ; in which case the New Testament would here, as elsewhere, show that even in the *phraseology* of the Old, unexpected truths are involved.

† Ἐλάβον may be either the first person singular, or the third person plural, here. I prefer the former, as it seems required by the *μοι* at the close of the verse. The connecting of ἀπὸ σίτων Ἰσραήλ with ἔλαβον seems indispensable to the construction. The taking of the words καὶ ἔδωκαν κ. τ. λ. as a parenthesis cannot be objected to.

Isa. liv. 13 ; Jer. xxxi. 33, 34 ; Joel ii. 28, 29, &c.) ; so that we may easily regard our Lord as making a general allusion to such predictions, on the occasion and in the manner recorded by John.

2 Cor. vi. 18. *And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* There is no passage in the Old Testament to which this can with any degree of probability be referred. Mr. Scott conjectures that the apostle only intended to make a general allusion to such promises as those contained in Jer. xxxi. 1, 9, and Hosea i. 9, 10 ; an idea which is by no means unlikely. But perhaps there has in this case been supposed what really did not exist in the mind of the apostle, viz. an intention to refer to the Old Testament as the source from which these words are borrowed. To me it appears more likely that, having in the preceding verses quoted, as applicable to Christians, Jehovah's gracious promise to the Israelites that he would dwell with them and receive them, Paul goes on in ver. 18, to explain more fully *in his own words* the full import of that promise.

James iv. 5. *Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?* This passage is truly a *crux interpretum*, both as respects its exegesis and as respects the source of the quotation which it professedly contains. Without occupying space by attempting an examination of the different suggestions which have been offered in explanation of it, I shall, in a few words, lay before the reader what has appeared to my own mind the most satisfactory view of the subject.*

Rejecting the division of the sentence into two questions, which has been proposed by some critics, as quite unauthorised, and as making James ask a question too indefinite to be answered either one way or another, (for who could tell what was the purport of such an inquiry as "Think ye the Scripture speaketh in vain?") the first point to be determined is the object designated by the phrase, "The spirit that dwelleth in us." Is this the natural spirit of man, or the Divine Spirit in the believer? The translators of the received version have evidently followed the former of these opinions ; and in this they are countenanced by a great number of very excellent interpreters. It may be seriously doubted, however, how far they are correct in this. The phrase, "that dwelleth in us," is never used of the human spirit, which is regarded by the New Testament

* Theile, in his commentary on this epistle, notices no less than *eleven* different modes of punctuating this verse, and *eleven* corresponding modes of explaining it. In the second Number of the *Theologische Studien und Kritiken*, for 1840, there is an able paper on this and the following verse, by Prof. Xyro, of Bern.

writers rather as the man himself than as something merely belonging to him; while it, or something quite equivalent, is frequently used of the presence of the Divine Spirit in the heart of the believer; comp. John xiv. 23; Eph. ii. 22; 2 Tim. i. 14; 1 John iv. 12, &c. It is questionable, moreover, whether *πνεῦμα* is ever used in the New Testament to designate the seat of carnal lusts and propensities in man, which must be the meaning of it here in connexion with *ἐπιποθεῖ*, if it be used of the human spirit; the proper word in such a case is *ψυχὴ* or *καρδιά*.*

Understanding this phrase, then, of the Divine Spirit, the next question respects the meaning of *πρὸς φθόνον*. Strictly speaking, this should be rendered "towards envy," as expressive of the direction of the action of the verb *ἐπιποθεῖ*; but such a rendering is inadmissible here on two grounds: in the first place, because it would be absurd to say that the Divine Spirit could in any way tend towards envy; and secondly, because on this rendering it is impossible to make any sense of the passage, the whole of which would stand thus:—"The spirit which, &c. desires [*something*] towards envy." In lieu of the literal rendering, Winer and some others propose to render the phrase adverbially, *invidiose*, *enviously*; but even granting that there is authority for such a rendering, which I vehemently doubt, what meaning is to be made out of it, I cannot conjecture, unable to fix any definite idea to the words, "The spirit desireth [its object] enviously." By far the most tenable rendering seems to me that which gives *πρὸς* the force of *against*—an unusual, indeed, but not unauthorised meaning of that particle.†

The only remaining question respects the meaning of *ἐπιποθεῖ*. This verb denotes the desire of the mind for any given object—*ποθεῖν ἐπὶ τι*,—and is generally followed by the infinitive of another verb or the accusative of its object. In the present instance the object is not expressed, but there seems no great difficulty in supplying it. The object of desire to the Divine Spirit within believers is their sanctification; and in accordance with this he desires all that would promote this, and all that is against that which would impede it. But nothing impedes it more than envy, malice, and strife among Christians; and therefore all the desires of the Spirit are against these. It is to this that the apostle appears to refer here; comp. Gal. v. 17.

If these remarks be correct, we may translate the whole verse thus:

* See Olshauseni *Opuscul. Theoll.* p. 145, ff. *De Naturæ Humanæ Trichotomia Novi Testamenti Scriptoribus Recepta.* Berolini, 1834.

† Comp. 1 Cor. vi. 1; Eph. vi. 11, 12; &c.

—“ Or think ye that the Scripture saith in vain, The Spirit [of God] which dwelleth in you desireth [that which is] against envy;” and understand the apostle as dissuading the Christians to whom he wrote, from those unseemly strifes into which they had fallen, by reminding them that it was a doctrine of Scripture, clear and true, that the whole tendency of the Spirit’s influence was *against* such conduct and the passions from which it springs, so that they could not retain the Spirit of God, and yet indulge such a course.

Assuming this to be the meaning of the passage, we may regard the apostle as referring generally to those Old Testament Scriptures, which, in announcing the promise of the Spirit, enlarge upon the peace and purity which he should produce in those to whom he should be given. If any of these in particular was present to his mind, it was probably Ez. xi. 18—21.

The only other quotation I shall notice here is that in Heb. x. 5—7 from Ps. xl. 6—8. There is no difficulty in tracing this quotation to its source; the difficulty lies in accounting for the variation in the quotation from the original, and I notice it here because I shall have occasion to use the passage in a subsequent Lecture. The apostle has made the quotation from the version of the LXX., which he has closely followed, with the exception of a few verbal alterations. The principal departure in this version from the original is in the rendering given to the words *אָזְנַי כָּרִיתָ לִי* *mine ears thou hast bored*, for which the LXX. substitute *σῶμα δὲ κατηρίσω μοι*, *a body hast thou prepared for me*, or rather, *my body hast thou prepared*. The difference here, however, is more in appearance than in reality; for when we come to ascertain the *sense* of both, we shall find that they only state the same truth in different words. As respects the former, it is obvious that an allusion is made in it to the practice among the Jews of boring the ears of those servants who refused to avail themselves of the liberty which the year of jubilee afforded them of leaving the service of their masters. This was a symbol of the servant’s entire devotedness to the master whom he refused to leave; and hence the phrase “to bore the ear” came to be equivalent to a declaration of the unreserved submission and devotedness of the party whose ear was said to be bored to the party by whom that act was said to be performed. As used in the passage under consideration, therefore, it simply announces the entire devotedness of the Messiah to the service of his Father. Now this seems to be the idea expressed by the rendering of the LXX., only they have dropped the allusion and substituted for it a direct statement. The word *σῶμα* is often used in Scripture to denote the whole person (comp. especially Rom. xii. 1); and when our Saviour

is represented here as saying, "Thou hast fitted or prepared my body," the meaning obviously intended is, that he held himself as entirely devoted to the Divine will and service. The expression is elliptical, but it is not difficult to supply the ellipsis from what goes before. If God did not require sacrifice and offering from him, but had, instead of that, prepared his body, we naturally infer that the meaning is that, in place of the sacrificial services of the Mosaic ritual, God had appointed for the speaker the consecration of his entire being, his *σῶμα* or personal totality, which he would accept, and which the speaker was ready to render.—It may be added in support of this, the LXX. very frequently substitute for the figurative expressions of the original such direct statements as they conceived to be equivalent. Thus, *e. g.* Gen. iii. 8, for the Heb. expression, "at the breeze of the day," they give simply "in the evening;" for the often recurring phrase, "to walk with God," they generally use the simple expression, "to please God;" for the words, "All my people shall kiss upon thy mouth" (xliv. 40), they give "All my people shall obey upon thy mouth;" for "the beginning of my strength" (xlix. 3), they say, "the beginning of my children," &c. Cf. Toepleri *De Pentateuchi Interpret. Alexandr. indole Critica et Hermeneutica*. Halæ, 1830. p. 43.

E. Page 43.

WISEMAN AND DAVIDSON ON THE SYRIAC USAGE OF THE PHRASE
SIGNIFYING IT IS FULFILLED.

"Two examples from the Syriac have been adduced by Dr. Wiseman for the same purpose as the Rabbinic phrase just referred to* [*לְקִיּוּם מִדָּבָר שֶׁאֵמַר*] which Surenhusius adduces as parallel to the phrase *ἵνα πληρωθῆ* in the N. T., and which he says is employed "quando id quod probandum est *allusionem* vel *fulcimentum* suum habet in lege Mosis et in reliquis sacris Scripturis, et non solum quando rei probatis expressis verbis exprimitur"]. The first is taken from a life of St. Ephrem. 'And in him (Ephrem) was fulfilled the word which was spoken concerning Paul to Ananias: he is a vessel of election to me.' The other example is from the writings of St. Ephrem himself

* This is not quite correct. Wiseman adduces the instances he gives from the Syriac, not as parallel to the Rabbinic phrase referred to, but as supplying, what that phrase does not, a usage similar to and illustrative of the New Testament usage of *πληρωσ*.

where he is speaking of Aristotle. 'In him (Aristotle) was fulfilled that which was written concerning Solomon the wise: that of those who were before or after, there has not been one equal to him in wisdom.' * 'These examples,' says a writer in the *Quarterly Christian Spectator* (New Haven, vol. X. No. 1, Feb. 1838) 'are the more important, as it is directly said in them that the passages quoted were spoken of other persons than those to whom they are applied by the writers making the quotations.' "

Dr. Davidson, from whose valuable work on *Sacred Hermeneutics* the above has been extracted, says, in expressing his dissent from the conclusions at which the writers of these sentences would arrive: "This is reversing the right order of proceeding. The usage of uninspired men is affirmed to be a proof that the same usage is found in the New Testament. And yet there is no essential connexion between the modes in which formulas are employed by both classes of writers. The one *must* be right—the other may be wrong; the one must be proper—the other, when judged by a Scripture standard, may be improper." p. 484.

I confess myself unable to see the force of this; indeed, I feel uncertain as to what the *meaning* of the learned writer in these strictures may be. What does he intend by saying, "This is reversing the right order of proceeding?" Would he have us, in investigating the meaning of a formula common to the sacred and the uninspired writers of antiquity, to explain the formula as used by the latter according to what we assume to be the meaning of it as used by the former? Are we to argue here for instance that Ephrem meant to cite the passage he applies to Aristotle as a direct prediction concerning that philosopher, because we *assume* that the sacred writers when they use the same phrase as he employs, always use it to indicate the fulfilment of a direct prediction? If not, what is meant by saying the *reverse* of the course followed by Dr. Wiseman is "the right order of proceeding?"—And then what is meant by the assertion that the sacred writers "*must* be right whilst the others may be wrong?" Right in what? Right in the sense they attach to the formula *ἵνα πληρωθῆ*? Of course; but then the question happens to be, in what sense *do* they use that formula? Now it is to answer this question that such instances as those adduced by Dr. Wiseman are cited. The principle on which he proceeds is one which must commend itself to every one accustomed to exegetical investigations; and Dr. Davidson

* Lectures on the Connexion between Science and Revealed Religion, vol. ii. pp. 224, 225.

ought to have been the last to find fault with it, for in a previous part of his book he lays it down as a rule that in order to ascertain the *usus loquendi* of the New Testament, "we may have recourse to the two Syriac versions, the Latin, the Arabic, and some others; the profane writers, Polybius, Diodorus Siculus, Arrian, Herodian, &c., embracing generally such as wrote in the *κοινή διάλεκτος*; the writings of Josephus and Philo; the works of the scholiasts and the early lexicographers; the catenæ and commentaries of the Greek fathers." This is a sound rule of hermeneutics, which *all* good writers on that science agree in laying down. But what has Dr. Wiseman done in the case before us but simply *apply* this rule? And yet Dr. Davidson, after laying down the rule, stigmatises this fair application of it as a "reversing of the right order of procedure!" The truth is, that the learned professor has here *begged the question*. The thing to be ascertained being in what sense a certain formula may be understood, he *assumes* that this sense is already determined, and reasons accordingly.

F. Page 74.

ON CERTAIN USES OF THE PLURAL IN HEBREW.

The solution given in the text of the usage in question must not be confounded with that frequently proposed by writers in defence of the doctrine of the Trinity, viz., that the sacred writers adopted it in order to *teach* or at least to indicate that doctrine. To this it has been justly objected that it assumes that the sacred writers did usually involve doctrines of this kind in the *mere forms* of words*—a position not only destitute of evidence, but which seems altogether improbable. No such objections, however, can be urged against the theory advanced in this volume; for the solution which it proposes lies not in any supposed expedient resorted to by the sacred writers, but in a formal law of Hebrew thought. That the inspired writers should *invent* a form of speech in order to teach a particular doctrine is extremely unlikely; but that the Hebrew people should form their name for Deity after the analogy of their own idioms is altogether natural. Knowing the fact of the divine plurality in unity they used their term for Deity exactly as they were wont to use any other term denoting an object which combined plurality with unity.

* Lee's *Heb. Gram.* p. 230, ed. 1844.

There is an objection urged by Hengstenberg against the older theory which may seem also to affect that now proposed. "It is incapable, he says, 'of explaining the use of the name אֱלֹהִים of the Deity in the most general reference, and is necessitated to ignore it. Even one single passage like that in 1 Sam. xxviii. 13, where the idea of Deity itself is too narrow for the אֱלֹהִים, and where this word must have the vague sense of something unearthly, non-human, is sufficient to set it aside.'"* To this it is replied, 1. that there might be some force in the objection did we propose to account for *all* the instances in which Elohim is used of a singular object in the way suggested. But this is not the case; it is only of the use of this term to denote Deity that our rule professes to offer explanations; for its use to denote other objects let us account as we can. Surely it is a strange position to assume that the same word must in *all its usages* come under the same rule of construction. We have already seen the opposite in the case of Adonim, which is sometimes the plural intensive, and sometimes the plural of multitude in unity; why may not a similar variety of law regulate the use of Elohim? 2. In the case adduced by Hengstenberg, as utterly subversive of our rule, it is by no means clear that אֱלֹהִים means what he says it means. Why may we not suppose that, to the excited imagination of the sorceress, the awful and venerable form that came at her invocation from the invisible world appeared as none other than God himself? 3. Hengstenberg seems to have forgot that this instance is no less fatal to his own theory of אֱלֹהִים, than he says it is to that which he adduces it to overturn. If it be impossible from the fact of the Trinity to account for the calling of a supernatural object Elohim, it is no less so from the doctrine of the plural intensive. According to this doctrine the reasoning here shall stand thus: Eloah in the singular signifies God; therefore to express the idea of God in the highest the plural Elohim is employed. Now here it is something *less* than God that is denoted; it is the mere vague supernatural; and hence the term properly denoting God in the highest is used! Such reasoning is self-contradictory.

The above observations, along with some others which have been incorporated with the text, are taken from an article which I contributed to Kitto's *Journal of Sacred Literature* (No. II. for April, 1848) *On certain Idiomatic usages of the Plural in Hebrew*. As the subject is in itself one of interest to Biblical students, and involves questions which have been extensively mixed up with that discussed in the

* *Lib. Cit.* i. 255.

text, I shall append the substance of that part of the paper not already quoted here.

As language is the sign of human thought, and as the laws of thought are uniform, it might be expected that in all languages the same modes of syntactical combination would prevail. Now, to a considerable extent, this is actually realized. There are certain great principles which regulate the combinations of words in all languages and constitute the laws of universal grammar, being themselves, in fact, formal and invariable laws of human thought. But from these normal principles we find in every tongue departures, to a greater or less extent, in the usages of speech prevalent among those by whom it is, or has been employed. Each general law, though recognised by all people, seems as if subjected to special modifications, more or less, in each separate instance. All obey the rule, but all do not obey it *invariably*, or in *exactly the same way*. Hence arise those special phenomena which constitute the syntactical *idioms* (*ιδιώματα*), or *proper features* of each tongue.

These idioms have been too frequently regarded as mere accidental or arbitrary departures from ordinary rule, of which little more can be said than that they form "exceptions" to the general laws of grammar, to be traced to some unaccountable caprice of the people by whom they were used. To adopt this mode, however, of dealing with such a subject, though it may be compendious and easy, is unphilosophical and unsatisfactory. It seems but reasonable to conclude that a linguistic usage which has received the sanction of a whole people must rest upon some principle regulating the habits of thought of that people—that a fixed and regular departure from a general rule in specific cases must be as much the result of a *law* as obedience to that rule in general—and that, consequently, these idioms, instead of being mere isolated facts or anomalies, are to be viewed as the *instances* from which, by an accurate induction, we are to ascertain the grammatical principle which each set of them embodies, and by which the idiom itself may be accounted for.

In making such investigations there are two rules which it seems important to bear in mind. The one is, that as an idiom is simply a formal departure from the general rule, not a real contradiction of it (in which case the rule itself would be invalidated), the true solution will show how the idiom may be brought under the rule, notwithstanding its apparent departure from it. The other is, that as language is purely subjective, denoting things as they are presented to the mind, and not as they are in themselves, the true solution of an idiom will indicate *some conception of the mind*, which has led to

the apparent but not real departure from the fundamental rule of grammar. To account for an idiom, therefore, is to discover the mental conception which has led to such a formal departure from, along with real adherence to, the general rule under which the idiom stands.

In the present paper it is proposed to attempt this with reference to certain well-known idioms of the plural in Hebrew. In that language, as in every other, the plural is used regularly to denote the conception which the mind forms of *moreness** in the objects of its contemplation. But not a few cases are found in which an object existing in *unity* is designated in Hebrew by a plural noun. The thing to be ascertained is the *reason* of this, or, in other words, the mental conception which in each case produces it. Having ascertained this, the principle deduced may be applied to the elucidation of certain usages which have been found difficult.

I. *The plural is often used in Hebrew to designate the abstract.*—The rationale of this has been given by Ewald thus:—“The plural is used to combine the scattered individuality into a higher conception, so that it approaches very near to the conception of the abstract;” † or, to express the truth more simply and clearly, as the abstract is a generalization from several individuals, the mind conceives of it as if it embraced these individuals, and so designates it by a plural form. As instances of this usage the following may be adduced: Is. l. 10, “Who is among you that walketh הַחֹשֶׁתִּים *in darknesses*,” &c.; comp. the Latin *tenebrae*; “darkness” being an abstract term denoting what the mind conceives of as a combination of separate qualities. Is. xvii. 10. “Thou shalt plant plants נְיָצִים *of loveliness*,” &c., the combination of all that is lovely and beautiful; comp. Latin *deliciae*. So also the words for *youth*, עֵלֹוֹתִים, נְעֻרִים, *old age*, זָקֵנִים, *virginity*, בְּרָרִים, with many others besides. These instances sufficiently show that it was a tendency of Hebrew thought to put terms denoting the abstract in the plural. Here, however, the rationale of the usage shows that the departure from the ordinary rule for the use of the plural was formal, not real.

II. *In close connexion with the abstract proper, is the personified abstract or the embodied abstract.*—After having by a process of generalization conceived the abstract as apart from the concrete, the mind often invests the abstract thus conceived with personal attributes, or ascribes to it personal acts, thereby giving the subjective conception,

* Sit venia verbo! Why should we not say *moreness* as the Germans say *Mehrheit*?

† *Kleine Gr.* p. 225.

as it were, an objective existence. Thus, when Shakespeare makes one of his characters exclaim, "O Reason, thou art fled to brutish beasts;" the *Reason*, though properly abstract, is personified and spoken of as if it had a real existence. This is often done in Hebrew, and in such cases the language shows a tendency to use the plural form. Thus, in Proverbs, *Wisdom*, when used to designate not what an individual, as such, may possess of knowledge or sagacity, but the personification of such knowledge or sagacity in the abstract, is frequently put in the plural רִבְרִיב, vid. ch. i. 20; ix. 1, &c. The rationale of this usage is sufficiently obvious: the mind conceives the personified abstract as uniting in itself all the forms in which the quality personified may be displayed; as thus a congeries of many, and as consequently properly denoted by a plural form.

III. *The plural is used in Hebrew to denote the intensive, or where anything is intended to be set forth as deserving of especial importance.*—This usage is not peculiar to the Hebrew. Kühner notices a similar idiom in the Greek poets, who, says he, "frequently use the plural instead of the singular form, simply for the purpose of investing the expression with greater weight from the generalization of the individual; thus Eur. Hec. 403 χάλα τοκεῦσιν (instead of τῇ μητρὶ) εἰκότως θυμουμένοις. So," he adds, "in Latin, *parentes, liberi, filii*, when only one parent, &c. is spoken of. The tragedians often say of a very dear person τὰ φίλτατα, τὰ παιδεύματα and the like (Comp. Aristot. *Rhet.* iii. 6, εἰς ὄγκον τῆς λέξεως (*ad sermonis granditatem*) συμβάλλεται τὸ εἶν πολλὰ ποιεῖν)." * The reason which Kühner suggests for this usage seems hardly sufficient. It is not the generalization of the individual which leads to the designation of it by the plural; but rather because that to which dignity is to be ascribed, or which is viewed intensively as the greatest or highest of its kind, is thought of as comprehending in itself the concentrated essence, so to speak, of the individuals composing its class—as if they had been combined and condensed in order to furnish forth this superior specimen. This usage is very common in Hebrew. Glassius has collected a number of instances in his *Phil. Sac.* lib. iii. tract. i. canon 24, and though some of these instances might be ranked under other heads, there remains a number, which he has not noticed, sufficient to make up for any deduction on this account. One or two will suffice here by way of specimen. Thus Ezek. xxviii. 10: "Thou shalt die מוֹתֵם the deaths of the uncircumcised," &c. *i. e.* by the cruellest death

* *Ausführl. Gram.* ii. 29.

which wicked men can inflict. So in Isa. liii. 9 : ' And he made his grave with the rich בְּמוֹתָיו in or after his *deaths*,' *i. e.* his most cruel death. Jer. x. 15 : "They are vanity and the work מְהַמְצִים of *deceits*, *i. e.* of the grossest deceit. Lam. iii. 22 : "It is of the Lord's *mercies*," *i. e.* his infinite and unbounded mercy, that we are not consumed, &c.

Under this head may be ranked most of the words which are usually adduced as proving the so-called plural of majesty: such as אֲדֹנָיִם Lord, אֲבִיָּם Master, בְּהֵמוֹת huge beast. Some distinguished scholars have endeavoured to show that these are not plural, and that, consequently, they do not come really into question in the present case. Thus Dr. Pye Smith, after Bochart and Eichhorn, contends that *Behemoth* is not the plural of *Behemah*, but is an Egyptian word composed of *P* or *B* the prefix, *ehe* an ox and *mout* aquatic, and is the proper designation of the Hippopotamus or river ox.* This is ingenious, but the soundness of the reasoning is doubtful; for, 1st, it cannot be proved that at the time the book of Job was written the term *Behemoth* was ever applied by the Egyptians themselves to the Hippopotamus; and 2nd, as the word stands it is unquestionably the plural of *Behemah*, and it seems very unlikely that in borrowing a name from the Egyptians, composed of *B*, *ehe*, and *mout*, the author of the book of Job would have retained that word in a form not agreeing with the analogy of the Hebrew, and in which also it might be readily confounded with one already existing in his own language. It is characteristic of all languages which have appropriate forms of words, that in transplanting a foreign term they give it such changes of form as bring it into analogy with their own words. Thus the Greeks, in transplanting the oriental word for a park or enclosed pleasure-ground, did not take the simple פָּרְדֵּס, but changed it into *παράδεισος*, in conformity with the analogy of their own tongue. Comp. *λιβανωτός frankincense* from לְבָנָה, *κάρπασος cotton* from פָּרְפֶּס, *κῆπος an ape* from חֵיק, &c. Had this word then been really borrowed from the Egyptian we should have expected that the writer, instead of leaving it in a form not according to the analogy of the language in which he was writing, and apt to be confounded, from its identity of form, with a word already existing in that language, would have given it a shape more distinctly Hebraic; as we find done in such words as אֲבִיָּם, Gen. xli. 43, פָּרְעֹה, פְּתוּחֹם, Isa. xi. 11, &c. I am inclined therefore to deal with this word *Behemoth* as the plural of

* *Scripture Testimony to the Messiah*, i. 507.

Behemah, and to explain the use of the plural in Job on the principle that it is the plural intensive, *q.d.* the beastliest of beasts—the hugest, fiercest, and most dangerous. With regard to *Adonim* and *Baalim*, it has been affirmed that “it is only when in the *construct state with possessive pronouns* that these words occur in the sense of a single master or lord,” and from this it is argued that the noun is not in the plural at all, but that the form אֲדֹנָי or בְּעָלָי for instance, is the singular אֲדֹן and בֹּעַל with a paragogic ׀ inserted before the suffix for the sake of euphony. “For my own part,” says a distinguished writer, ‘since throughout the context of the passages referred to, the word, when not in construction with the pronoun suffix, is in the *singular* number, and only assumes a plural form when in such construction, I should think it more simple and reasonable to conclude that Boli [Baali] is used as a singular form of the noun when in these circumstances of regimen.* He then adduces from Gousset (*Comment. Ling. Heb.*) the case of the prep. אֶל becoming in some cases אֵלֵי and from Wilson’s *Heb. Gram.* the cases of אֶבֶן אֶבֶן as assuming *ioid* before the affixes, and asks whether בְּעָלֵי may not be another instance of the same kind. Dr. Smith adopts the same view, and his remarks are much to the same effect.† This suggestion, it must be admitted, is ingenious, but the more I consider it the more I am forced to doubt its soundness. In the first place; though it be true that the form בְּעָלָי when it signifies *one* individual, is never found except with the pronominal suffix, this is not the case with אֲדֹנָי which occurs both in the construct form with other substantives, and in the full form as designating one individual. *E. gr.* Gen. xxxix. 20: “And Joseph’s master (אֲדֹנָי יוֹסֵף) took him,” &c. 1 Kings xvi. 24: “And called the name of the city which he built after the name of Shemer, owner of the hill, (אֲדֹנָי הַהַר) Shemron or Samaria.” These are instances of the word in the construct state, but it occurs also frequently in the full form, thus, *e. gr.* 1 Kings xxii. 17: “And the Lord said, These have no master (לֹא אֲדֹנָיִם לָאֵלֹהִים).” Isa. xix. 4: “And the Egyptians will I give over to the hand of a *cruel lord* (אֲדֹנָיִם קָשָׁה),” &c. Mal. i. 6: “A son honoureth his father, and a servant his master (אֲדֹנָיִן); if I then be a father, where is my honour? and if I be a *master* (אֲדֹנָיִם), where is my fear?” These instances, which are only a selection from many, clearly show that whatever may be the case with בְּעָלִים, it is the plural of אֲדֹן and not the singular, which is used to designate a master or lord in such

* Dr. Wardlaw, *Discourses on the Socinian Controversy*, p. 489, 4th ed.

† *Scripture Testimony*, i. 509.

cases as those under consideration at present. Supposing, then, that the theory of Dr. Wardlaw and Dr. Smith regarding the former of these, could be substantiated, it would still leave the greater part of the phenomena unexplained, and consequently could not, even in that case, be admitted as a rule of Hebrew grammar. Of this these learned writers, I conclude, were fully aware, for they both proceed to the examination of the question by proposing to leave the usage of *Adonim* unnoticed, upon the ground that, as this word is part of the phenomenon they had undertaken to explain, it must not be considered in the search for the explanation. Now, unless I err, their reasoning on this head is:—The thing to be accounted for is the use of Adonai in the plural, as an appellation of Deity, and in attempting to account for this we must not take into notice the instances in which this word, when thus used, occurs, because to do so would be to assume as proved what we are only endeavouring to prove. Now there can be no doubt that the principle here laid down is sound; but unfortunately these eminent men, occupied with weightier thoughts and more momentous conclusions, have not perceived that in practice they have departed from their own rule, and instead of casting aside *only* those cases in which Adonim is used of Deity—the thing to be explained—they have left this word out of sight *altogether*, and have taken no account of it in *any* of its usages. That this is the way to miss rather than to reach the truth in such cases, must be apparent on a little reflection. Were the thing to be accounted for, the use of Adonim with a singular signification in *all* cases, there would be reason in leaving it entirely out of view; but where the thing to be explained is its use in this way in a *specific* case, it is clear that the only instances to be excluded are those in which this specific usage is exemplified. Other instances, so far from being to be excluded from the induction, are the most valuable elements out of which a sound conclusion can be gained: they are, in the language of Bacon, the *Instantiæ Crucis* by which our path to a sound conclusion is most clearly indicated. Secondly, the instances which are adduced as analogous to the supposed usage of *אל* with a paragogic *iod* before the pronominal suffix are none of them admissible for this purpose. In all of them the *iod* is not paragogic, but is an essential part of the word. Thus the preposition *אל* which sometimes in poetry appears in the form *אלי* is properly a substantive standing in the construct state with the following noun (comp. Gesenius's *Grammar*, § 101); and which, though generally used in the singular, is by the poets occasionally used in the plural, perhaps for the sake of euphony, perhaps for some pro-

sodial reason not now ascertainable. The occurrence of אָל with *iod*, then, gives no authority whatever for concluding that the *iod* in בָּעִלִּי is paragogic. As regards the words for *father*, *brother*, *father-in-law*, the presence of the *iod* before the suffix is simply the retention of the full form of the word; it is not a letter added to the word, but the word itself in its entire and unapocopated form. אָב was originally אָבִי &c.; so that the occurrence of those forms is not a case of the insertion of the paragogic *iod*, but simply a retention of the word in its perfect form. The utter want of analogy between such cases and the supposed case of בָּעִלִּי, with the *iod* appended, did not escape Dr. Smith; but the mode in which he tries to get over the difficulty is altogether unsatisfactory. "Since," says he, "Baal, like them (אָב *father*, אָח *brother*, אָחִי *father-in-law*), expresses one of the familiar relations of life, the usage in their case, though originating in a different etymological reason, might become transferred to it by colloquial assimilation."* This sentence conveys to me, I confess, no definite idea. What, *e. gr.*, is meant by asserting that the usage of Abi, &c., originates in a different *etymological* reason from the supposed usage of Baali, when, according to the writer's own theory, the latter originated in no etymological reason at all, but was the result merely of colloquial assimilation? And by what conceivable process can we suppose Baali to be *assimilated* to Abi? Shall we say that because a certain class of words retain their full, original form in certain circumstances, another word occurring in the same circumstances, receives an *addition* to its original form in order that it may be assimilated to that class? If this be a law of Hebrew, one would like to see it substantiated by a few more examples; and one would require some reason to be assigned why, of all words expressing the familiar relations of life, Baal alone should be brought into assimilation with the forms Abi, Ahi, &c. In the absence of all such proof, I must regard Dr. Smith's solution as altogether unfounded.

Viewing these words, then, as really plurals, the solution I would give of their usage to denote individuals is simply this: that here, as in many other cases, the plural is employed to express the idea of the word *intensified*. *Adon* is a lord; *Adonim*, used for an individual, is a *lord intensified* = an absolute proprietor, or a harsh, severe taskmaster. So also with *Baal*.

* *Scripture Testimony*, i. 509.

G. Page 76.

OPINIONS OF THE FATHERS REGARDING THE PLURAL APPELLATIONS
OF DEITY IN THE OLD TESTAMENT.

THE argument in the text in favour of the doctrine of the Trinity has been stigmatized by some Unitarian writers as a novelty which was unknown in the earlier ages of the Church. It is of little moment whether it be new or not, provided it be only sound; but as it is not new it may be as well to show by a few extracts in what esteem it was held by some of the very earliest christian writers.

Earnabas, in his *Epistola Catholica*, cap. 5, speaks of our Saviour as "the Lord of the Universe, to whom He (the Father) said, *Let us make,*" &c. *Patrum Apostoll.* Ed. Hefele, p. 7.

Tertullian, in an argument on the subject of the Trinity, in one of his Tracts, says: "But if the number of the Trinity offend thee, as if not connected in a simple unity, I ask, How comes a person who is alone and single, to speak in the plural, 'Let us make man in our image and likeness,' when he should have said, 'Let me make, &c.' as became one who was alone and single? Moreover, when he says afterwards, 'Behold Adam has become as one of us,' whether does he deceive and play upon us, in thus speaking as if there were a number whilst there is only one, sole and singular: or does he speak somehow to the angels, as the Jews, because they do not acknowledge the Son, interpret it; or does he, because he himself was at once Father, Son, and Spirit, speak to himself? Yes, truly, because already the Son, the second Person, the word of God, adhered to him, and also the third Person, the Spirit in the word, therefore he said in the plural, 'Let us make,' and 'our,' and 'us.' For with whom made he man, and to whom did he make him like? Certainly with the Son, who was to put on man, and with the Spirit, who was to sanctify man; and to them, as if to ministers and arbiters, he spoke from the Unity of the Trinity."—TERTULLIAN, *Adv. Praxean*, cap. 12. (*Augusti Chrestomathia Patristica*, vol. ii. p. 21, 22.)

Ambrose, in commenting upon Gen. i. 26, says: "To whom saith God this? Not to himself certainly, for he says, 'Let us make,' not 'Let me make.' Not to angels, for they are ministers; and between a master and his servants, an author and his work, there can be no partnership of operation. He saith it to the Son, though Jews should be unwilling, and Arians should refuse, to admit it."—*Hexaëmeron*, lib. vi. c. 7. Opp. ed. Gilbert, Lips. 1840. Part ii. p. 164.

Augustine frequently notices this use of the plural in reference to the Deity in the Old Testament as an evidence of the Trinity. The following passage may be cited as a specimen of his argumentation on this head: "As respects the words, 'Let us make man,' it would be possible to understand them of the angels were it not for what follows,—'in our image.' It were impious to say that man is made in the image of the angels, or that the image of angels and of God is identical. Hence it is right to understand here the plurality of the Trinity. As, however, this Trinity is one God, though he had said, 'Let us make,' it is rightly added, 'And God made man in the image of God;' not 'Gods made,' nor 'in the image of Gods.'"—*De Civit. Dei*, lib. ii. c. 6.

Statements to the same effect by Gregory of Nyssa, Basil the Great, Theodoret, Epiphanius, and others of the Greek fathers, have been collected by Suicer in his *Thesaurus Ecclesiasticus*, sub voce *Τριάς*.

H. Page 105.

PRESIDENT EDWARDS ON THE DEATH THREATENED IN THE PRIMEVAL CURSE.

"THE death that was to come on Adam, as the punishment of his disobedience, was opposed to that life which he would have had as the reward of his obedience, in case he had not sinned. Obedience and disobedience are contraries: and the threatenings and promises that are sanctions of a law, are set in direct opposition: and the promised rewards and threatened punishments are what are most properly taken as each other's opposites. But none will deny that the life which would have been Adam's reward, if he had persisted in obedience, was eternal life: and therefore we argue justly, that the death which stands opposed to that life is manifestly eternal death, a death widely different from the death we now die. If Adam, for his persevering obedience, was to have had everlasting life and happiness, in perfect holiness, union with his Maker, and enjoyment of his favour, and this was the life which was to be confirmed by the tree of life; then, doubtless, the death threatened in case of disobedience, which stands in direct opposition to this, was a being given over to everlasting wickedness and misery, in separation from God, and in enduring his wrath.

And it may with the greatest reason be supposed, that when God first made mankind, and made known to them the methods of his moral government towards them, in the revelation he made of himself to the natural head of the whole species, and let him know that obedience to him was expected as his duty, and enforced this duty with the sanction of a threatened punishment, called by the name of death,—I say, we may with the greatest reason suppose, in such a case, that by death was meant that same death which God esteemed to be the proper punishment of the sin of mankind, and which he speaks of under that name throughout the Scripture as the proper wages of the sin of man, and was always from the beginning understood to be so in the Church of God. It would be strange indeed if it should be otherwise. It would have been strange, if when the law of God was first given and enforced by the threatening of a punishment, nothing at all had been mentioned of that great punishment ever spoken of under the name of death (in the revelations which he has given to mankind from age to age), as the proper punishment of the sin of mankind. And it would be no less strange if, when the punishment which was mentioned and threatened on that occasion, was called by the same name, even death, yet we must not understand it to mean the same thing, but something infinitely diverse and infinitely more inconsiderable.”

The writer then proceeds to show, by a large induction of passages, that the word “death” is used in Scripture in the sense of spiritual deaths, and that it is this “which the Scripture ever speaks of as the proper wages of the sins of mankind.” He continues thus :

“If any should insist upon it as an objection against supposing that death was intended to signify eternal death in the threatening to Adam, that this use of the word is figurative, though it should be allowed, yet is by no means so figurative as many other phrases used in the history contained in these three chapters, as when it is said, ‘God said, Let there be light,’ God said, Let there be a firmament, &c., as though God spake such words with a voice. So, when it is said, God called the light day ; God called the firmament heaven, &c. ; God rested on the seventh day ; as though he had been weary, and then rested. And when it is said, they heard the voice of God walking, as though the Deity had two feet, and took steps on the ground. Dr. Taylor supposes that when it is said of Adam and Eve, Their eyes were opened, and they saw that they were naked : by the word naked is meant a sense of guilt, which sense of the word naked is much further from the common use of the word than the supposed sense of the word death. So this author supposes the promise con-

cerning the seed of the woman bruising the serpent's head, while the serpent should bruise his heel, is to be understood of the Messiah's destroying the power and sovereignty of the devil, and receiving some slight hurt from him, which makes the sentence full of figures, vastly more beside the common use of words. And why might not God deliver threatenings to our first parents in figurative expressions, as well as promises? Many other strange figures are used in these chapters.

“But, indeed, there is no necessity of supposing the word death, or the Hebrew word so translated, if used in the manner that has been supposed, to have been figurative at all. It does not appear but that this word, in its true and proper meaning, might signify perfect misery and sensible destruction, though the word was also used to signify something more internal and visible. There are many words in our language, such as heart, sense, view, discovery, corruption, light, and many others which are applied to signify internal things, as that muscular part of the body called heart; external feeling called sense; the sight of the bodily eye called view; the finding of a thing by its being uncovered called discovery; the first beginning of the fœtus in the womb called conception; and the rays of the sun called light: yet these words do as truly and properly signify other things of a more spiritual, internal nature as those; such as the disposition, affection, perception, and thought of the mind, and manifestation and evidence to the soul. Common use, which governs the propriety of language, makes the latter things to be as much signified by these words, in their proper meaning, as the former. It is especially common in the Hebrew, and I suppose other oriental languages, that the same word that signifies something external, does no less properly and usually signify something more spiritual. So the Hebrew words used for breath have each a double signification. Neshama signifies both breath and the soul, and the latter as commonly as the former. Ruach is used for breath or wind, but yet more commonly signifies spirit. Nephesh is used for breath, but yet more commonly signifies soul. So the word Lebh, heart, no less properly signifies the soul, especially with regard to the will and the affections, than the part of the body so called. The word Shalom, which we render peace, no less properly signifies prosperity and happiness than mutual agreement. The word translated life signifies the natural life of the body, and also the perfect and happy state of sensible, active beings, and the latter as properly as the former. So the word death signifies destruction as to outward sensibility, activity, and enjoyment; but it has most evidently another signification which

in the Hebrew tongue is no less proper, viz., perfect, invisible, hopeless ruin and misery.”—*On Original Sin*, Pt. II. ch. 2, § 2.

I. Page 110.

THOLUCK ON HEB. XI. 19.

OF the opinions referred to in the text, a condensed *recensio* is given in the following note upon the passage in Tholuck's *Commentar zum Briefe an die Hebräer*.

“Interpreters have found great difficulty in the explanation of ἐν παραβολῇ. Passing over certain arbitrary meanings of the word, there are three modes of viewing the phrase adverbially. In point of antiquity and number of supporters, the superior authority is in favour of the opinion that it means here as in ix. 9, ‘a figure’ or ‘type.’ So almost all the versions, the Peschito, Itala, Vulgate, Koptic, Ethiopic, Luther, and the English version. According to some, the type refers to the resurrection of Christ; while others think it refers to the resurrection of man; and others, again, combine both views. The *first* opinion is supported by Theophylact, Œcumenius, Erasmus, Wolf. Chrysostom, who is generally classed as of this opinion, and that even by Kuinoel, takes ἐν παραβ. in the sense of διὰ παραβολῆς, and refers it to the ram. The *second* opinion is supported by Cameron, Michaelis, Boehme, and Schulz. The *third* by Theodoret and Von Meyer. A second class of interpreters adopt the meaning of *quodammodo*: ‘He received him from the dead as if from the grave.’ So Calvin, Castellio, Scagliar, James Capellus, Grotius (who has been improperly placed in the first class), Limborch, and Kuinoel. A third class follow the classical usage of παραβάλλεσθαι, ‘to expose one’s-self to hazard, to risk something;’ of παράβολος, ‘audacious, daring;’ and of παραβολή, ‘hazard;’ and, accordingly, Homberg and Lösner translate here *presentissimo discrimine*, Raphel and Krebs, *præter spem*, and Camerarius, *exponens se magno periculo (amittendi filii)*. Of these three explanations the least to be commended is the second, because it cannot be shown that ἐν παραβολῇ or παραβολικῶς is ever used in the sense of ὡς ἔπος εἶπεν. The first is not inadmissible, but yet it is not without its difficulties. For noticing the typical relation of Isaac to Christ, there was no occasion in this place; and hence it is better to refer the difficult expression to the resurrection of the dead generally,

thus: He believed in Him who is able to raise from the dead, and as a pledge thereof he received his son, as a type of that resurrection, from the dead. But in this case should we not expect *εἰς παραβολήν*, and perhaps also the addition *τῆς ἀναστάσεως*? Judging philologically of the meaning adopted by the third class, I cannot admit with Krebs that this interpretation is the only true one. At the same time, the objection urged against it by Kuinoel, that *ἐν παραβολῇ* cannot mean *inseperato*, applies only to the loose rendering given by Raphel and Krebs, whilst that of Lösner, and still more, that of Camerarius, is philologically correct. Polybius, especially, frequently uses *παραβόλως* and *παράβολος*. Thus he says of Hannibal, (I. xxv. 7,)—‘He escaped in a skiff, unexpectedly, and with risk (*παραβόλως*);’ again he speaks of persons ‘who carried through the men with risk,’ (I. xx. 14;) and again of a person ‘running into the port boldly and with risk;’ (I. xlv. 6;) see other instances in Schweighaeuser’s Index. We may therefore on good grounds render the passage before us by ‘And brought him back from the dead, though at a bold venture.’”

K. Page 122.

DIFFERENT VERSIONS OF JOB XIX. 25—27.

THAT the reader may judge for himself, I shall here place before him the different versions of this memorable passage enumerated in the text: rendering into English those that are in foreign tongues.

Chaldee Targum:—But I know that my Redeemer is the Living One, and after these things his redemption shall come upon earth. And after my skin shall have decayed, this shall be; and in my flesh shall I again see God. Whom [or because, 7] I shall see for me, and my eyes shall behold, and not another. My reins are consumed within me.

LXX:—For I know that eternal is he who is about to release me upon the earth. My skin (body) shall rise again which suffers these things; for by the Lord have these things been accomplished. Of which I am personally conscious; which my eyes have seen, and not another; and all things are accomplished to me in my bosom.*

Vulgate:—For I know that my Redeemer liveth, and that at the last day I shall rise from the earth. And again shall I see my God.

* The readings of the Cod. Alexandrinus have been followed in this translation.

Whom I myself shall behold, and my eyes shall see, and not another; this hope is laid up in my bosom.

Schultens :—For I know my Vindicator, the Living One, and that he, the Last, shall stand upon the dust. And after they shall have bored through my skin in this manner, nevertheless, out of my flesh shall I see God. Whom I shall see for me, and my eyes shall see, and not another's. My reins are consumed in my bosom.—*Liber Jobi in Vers. Met. divisus cum versione Latina Alb. Schultens, &c.*—*Edidit Ricardus Grey, S. T. P. &c. in loc.*

Rosenmüller :—I know my Vindicator, the Living One; and that afterwards he shall stand upon the dust (earth); and though after my skin [*has been wasted*] they shall corrode this [*body*], yet out of my flesh (*i. e.* with my renovated body) shall I see God. Whom I shall see for me (*i. e.* on my side), and my eyes shall behold, and not another. My reins are consumed within me.—*Scholia in Vet. Test. in loc.*

Pareau :—This I know that my Vindicator cannot die, and that it shall be that he, ever-living for me, shall stand by my remains; and that having laid aside my body, which the worms shall gnaw and waste, and having put off this flesh, I shall see God. Whom I shall see propitious to me; whom with my eyes I shall behold, and that not unfriendly.—*Commentatio de Immortalitatis ac Vit. Fut. notitiis ab antiquissimo Jobi Scriptore in suos usus adhibitis, &c. p. 163.*

Smith :—I surely do know my Redeemer, the Living One: and he, the Last, will arise over the dust. And after the disease has cut down my skin, even from my flesh I shall see God: whom I shall see on my behalf; and mine eyes shall behold him, and not estranged. The thoughts of my bosom are accomplished!—*Script. Test. vol. i. p. 286.*

Hirzel :—I for my part know that my Redeemer exists, and as the Last will he appear upon the earth. And after my skin [*is quite gone*], which shall be cut to pieces, even this [*which you see*], and without my flesh, shall I see God. And him shall I see for my help, and my eyes shall behold him, and not another. My reins are consumed within my bosom.—*Hiob erklärt, in loc.*

Lee :—But I know that my Redeemer liveth, and that he shall stand hereafter upon the earth: and that after this my skin shall have been pierced through, still in my flesh shall I see God: that I shall see for myself, and mine eyes shall behold him and not a stranger, when my reins shall have been consumed within me.—*The Book of the Patriarch Job translated, &c., in loc.*

Ewald :—Nevertheless I know it, my Redeemer liveth; an After-

man over my dust shall arise ; and after my skin, which they cut to pieces, this [viz. *this skin which ye now see*], and without my body shall I see God ; whom I shall see for me, and my eyes shall behold and not a stranger. My reins perish in my bosom [*i. e.* I am almost gone with joyful longing for it].—*Die Poetischen Bücher des Alten Bundes erklärt.* III. er. Th. s. 187, 191.

Hävernicks :—But I know that my Redeemer liveth, and over the dust will at last arise. After my skin, which is thus cut to pieces and bared of flesh, shall I see God. For I shall see him for my salvation, mine eyes behold him, the Gracious One. My reins languish within me.—*Vorlesungen ueber die Theologie des Alten Testaments*, s. 203, ff.

L. Page 153.

ALLEGORICAL INTERPRETATIONS OF SCRIPTURE AMONG THE ANCIENT
JEWS.

THAT the practice of affixing spiritual meanings to the Old Testament histories was common among the Jews before the time of our Lord, appears too certain to be doubted, though Mr. Horne* and some others have expressly denied it. We have, in the first place, the testimony of Josephus, who not only allegorizes some parts himself, (see *Antiqq. Jud.* lib. iii. c. 1 ; c. 7, &c.) but tells us that Moses has in his writings “hinted at some things in a becoming manner, and *allegorized others with gravity* (*σεμνότητος*), whilst those which it concerned him to announce directly he has expressly unfolded. If any,” he adds, “would investigate the causes of these individually, a great and highly philosophical speculation (*θεωρία*), would arise, which I for the present pass over.” *Ant. Jud. Proem. ap. fin.* At the close of this work, also, he says, that “among the Jews, those only enjoyed a reputation for wisdom, who were skilled in the law, and could interpret the force (*δυνάμιν*) of the sacred writings ; and that though there were many who laboured at this, hardly above one or two had succeeded so as to reap the reward of their toil,”—an assertion which can hardly relate to the ordinary interpretation of Scripture. From such passages, it may be inferred that the habit of searching for deep meanings in the Old Testament was common among the Jews in the time of Josephus ; and, by

* Introduction, vol. ii. p. 361.

consequence (as such a habit does not grow in a day), in the time of our Lord.

Philo is our next witness ; and every one knows how full are his writings of allegories. It is known also that he defends such upon principle, and goes the length of asserting, that without them we cannot reconcile many things in the Old Testament with the revealed character of God—a ground which Origen unhappily assumed after him. It is more important at present, however, to observe, that he ascribes *antiquity* to the practice. In speaking of the Therapeutæ, he says, that they, “possessing the most sacred writings, philosophize their country’s philosophy by allegorizing them ; since they regard the things (discovered by) the literal interpretation as symbols of a hidden nature, to be made manifest by conjecture. And they have also treatises by ancient men, who were the founders of their sect, and have left many muniments of the idea in the things which they have allegorized (*πολλὰ μνημεία τῆς ἐν τοῖς ἀλληγορουμένοις ἰδέας*). Using these as archetypes, they imitate the manner of the party.” *De Vita Contemplativa*, Opp. ii. 483. In this passage, we have not only a declaration to the effect that the peculiar philosophy of the Jews lay in allegorizings of their sacred books ; but that many works of some antiquity written on this plan were extant among the Therapeutæ.

To the fact, that the practice of allegorizing the books of the Old Testament was greatly older than the time of Philo, we have, moreover, the express testimony of Origen, to whom all such matters were well known. In replying to an assertion of Celsus, to the effect that “many allegories had been written upon the Old Testament histories, worse than these histories themselves,” he commences by saying : “He seems to speak here respecting the writings of Philo, or of those which are still older, such as those of Aristobulus.”* This Aristobulus, who was an Alexandrian Jew, and of the priestly family, was tutor to Ptolemy Philometer (2 Maccab. i. 10) B.C. 175. Of his writings we have only fragments preserved by Clemens Alexandrinus, Cyrill, and Eusebius ; but they are such as, coupled with the express statements of Origen, and of these, as well as other writers, leave no doubt as to the allegorical character of his productions. His great work was an Exegetical Commentary on the Books of Moses, in which he sought to show the mystical meaning of these writings, and to trace an identity between them and the speculations of the heathen philosophy. For a defence of the genuineness of these

* Cont. Cels. lib. iv. p. 198. ed. Spencer.

commentaries, as well as a thorough-going examination of every question connected with the subject, I refer the reader to Valckenaer's learned *Diatribē de Aristobulo Judæo, philosopho peripatetico Alexandrino*. Lugd. Bat. 1806, 4to.

These facts, coupled with the well-known prevalence of allegorical interpretations in the books of the Jews, and which they profess to have received from ancient tradition, seem to require the admission that this practice was known in the days of our Lord, and *might* have been followed by him, as beyond all question it *was* followed by his servant Paul.* I trust I have shown in the text that this admission lends no support to the doctrine of Accommodation.

M. Page 157.

HERDER ON THE DOCTRINE OF ACCOMMODATION.

To those who know any thing of the writings of the famous J. G. Herder, it is unnecessary to say that he was far from being influenced by an over-scrupulous regard for the authority of Scripture. Even for him, however, the doctrine opposed in the text was too daring to be tolerated, as the reader will see from the following very characteristic passage, translated from his *Briefe das Studium der Theologie Betreffend* 2ter. Th. s. 263, ff.

“This is a matter which I cannot laugh at; it fills me with sorrow. For let us consider seriously and candidly to what it at last comes. I will grant that Paul, a scholar of the Rabbins, and that the Evangelists, Jews, and writing for Jews, might, in regard to matters non-essential, have, for the sake of explanation and illustration, *κατ’ ἀνθρώπων*, made use of certain allusions and accommodated meanings; for by this the main theme is not affected, provided it be supported by other and better proofs. But if we suppose, that in regard to this also they used such modes of proof,—if we say that Christ himself made use, in regard to his grand object, of such accommodations, where, I ask, will be left, I do not say inspiration, but *the certain work of a God of truth?* If God sent his Son into the world, could he send him with *infallible* tokens? Could he not at least guard him and his witnesses against adducing evidences which were *erroneous?* If we grant the honesty of Christ, and suppose him to have been misled, even in so much as the adduction of *one* prophecy which did not properly relate to him, but which he cut to suit his

* See Gal. iv. 24, 25; 1 Cor. x. 4, &c.

own purpose by accommodation, how came God to accredit him by miracles?—by that greatest of miracles, his resurrection? Would he build us a trap-bridge between deceit in *interpretation* and honesty in *conduct*? It would be the most perilous bridge ever built, not for the Jews only, but for all people, in all times, into whose hands the Old Testament and Christianity should come! What! a Christ sent forth, for all times, for all nations, and yet accredited by Jewish accommodations, which were not, perhaps, adopted by all even in his own time; which, at best, were suited only for the Jews, and even for none but the weaker and more ignorant part of them? A messenger from the God of truth, would he have built this upon the twilight and mist of a time-conjuncture (*Zeitverbindung*)? Would he have confirmed it by miracles so incontestably—by quotations of prophecies so imperfectly and erroneously? For what he and his servants adduced for themselves, we either do not now adduce at all, or let it stand thus shorn of half its honour! On the other hand, what we build upon chiefly, they did not; and who knows whether even we shall, in a short time hence, build on it either? * The interpreter does not hold by his dogma and cut away, he grasps his dogma itself handful after handful. How, when the bank alone is left, and the last sickle has cut,—how then? ”

N. Page 173.

KNOBEL ON THE MANNER IN WHICH THE THEOCRATIC PROPHECIES WERE FULFILLED BY CHRIST.

IN his learned and copious work entitled, *Der Prophetismus der Hebräer Vollständig dargestellt*, Prof. Knobel, of Breslau, has some important remarks upon the fulfilment in Christ of the Old Testament prophecies, in which he adopts and illustrates, at considerable length, the opinion advocated in the text, regarding the *spiritua* fulfilment of these prophecies which bear a theocratic and national aspect. As this is a subject of some interest, and one in regard to which interpreters of prophecy have very often entertained the most erroneous views, I shall here translate part of what this able and unprejudiced writer has said upon it.

* This is prophetic. It is long since the party to which Herder alludes have discarded miracles as well as prophecies from among the evidences of Christianity.

After remarking that all the intimations and theocratic anticipations of the prophets were intended to find their fulfilment in Christ; and enlarging upon the *spiritual* and *universal* character of the system which our Lord set up, he passes to the conclusion, that only such prophecies as announced blessings of a purely religious character could be *literally* fulfilled by Christ in accordance with his system; and that, as those which intimated prospects of earthly and political blessings were not compatible with his scheme, he could fulfil them only in a higher and more general sense than their words taken literally would seem to imply. After illustrating at some length the former of these classes, the author proceeds to the latter, and remarks as follows:—

“Jesus did not acknowledge himself called upon to fulfil those theocratic announcements which had an earthly political character, in the sense in which they were uttered. For his plan was spiritual and universal, neither including worldly interests, nor contracted within national and political limits. He gave, accordingly, to all such announcements a higher and more general meaning, so as to realize them in accordance with such a scheme. Thus:—

“1. The prophets had announced that Jehovah would deliver his people from the political calamities into which, through the conquering might of their foes, they had been brought. This Jesus fulfilled, but in a higher sense. He beheld the Jewish and heathen world under the thralldom of error and of sin, in circumstances of moral calamity, and he regarded himself as sent to effect its deliverance. In this sense he announced himself as the Redeemer, who had come to save the world, to destroy the works of the devil; to annihilate the powers of evil; and to bring men from the kingdom of darkness to the kingdom of light.

“2. The prophets had predicted that Jehovah would again be united to his restored people; would dwell among them, and no more give up the theocratic relation. This also Jesus fulfilled in a higher sense. He found mankind in a state of estrangement from God, arising from their lying in sin, and he viewed it as his vocation to bring them back to God. He reconciled men to God—gave them access to God—united them to him as his dear children, and made his people one with God as he himself is one.

“3. The prophets had declared that Jehovah would make his people thus redeemed and re-united to him, supremely blessed in the enjoyment of all earthly pleasures. To communicate such blessings in the literal acceptation of the words, was no part of the work of Jesus; on the contrary, he often tells his followers, that they must

lay their account with much suffering. The blessings which he offers are of a spiritual kind, consisting in internal and unending fellowship with God. This is the $\xi\omega\eta$, $\zeta\omega\eta$ *aiónios*. In the passages where he seems to speak of temporal blessings, (as *e. g.* in Matt. viii. 11; xix. 27, &c.) he either speaks metaphorically, or in reference to the ideas of those whom he addressed, and who were not quite emancipated from carnal hopes.

“4. The prophets had predicted, in general, the re-establishment of their people into a mighty state, which should endure upon the earth in imperishable splendour as an outward community. This prospect Jesus realized again in a higher and a spiritual sense, by establishing a religious invisible community, internally united by oneness of faith in God and of pure desire, which ever grows and reaches its perfection only in another life. The rise and progress of this man cannot observe, for its existence is in the invisible life of the Spirit; (Luke xvii. 20;) yet, the opposition of the wicked is an evidence of its approach. (Matt. xii. 28.) It has no political designs, for it ‘is not of this world;’ and there are found in it no such gradations of rank as in earthly political communities. (Matt. xx. 25.) What is external is not essential to it; its prime element is mind, pious, devoted to God, and pleasing God. Hence, the kingdom of Jesus is composed of those who turn to God and his ambassadors, and in faith and life abide true to them. From this, it is clear, how sometimes this kingdom may be spoken of as present, and sometimes as future. Religious and moral truth works for ever, and draws under its influence one after another, until, at length, it shall reign over all.

“In designating this community, Jesus made use of terms having a relation to the ancient theocracy; it is the *kingdom of God*, or of *heaven*, though at the same time it is represented, rather, as the *family*, than as the *state* of God. This appears from many other phrases. The head of the ancient community was called *Lord* and *King*; that of the new is called *Father*; the members of the former were *servants*, i. e. *subjects of Jehovah*; those of the latter are *sons of God*; the feeling of the former towards God is described as the *fear of Jehovah*; that of the latter, is *believing confidence*, or *love*; the chief duty of the former was *righteousness*; the first duty of the latter is *love*. All these expressions are adapted to the constitution of the sacred community, either as a divine state, or as a divine family. It needs hardly, in conclusion, to be mentioned, that Jesus extended his fulfilment of these ancient prophecies in this spiritual sense to all men.”—*Erster Theil*. s. 338 ff.

O. Page 240.

HENGSTENBERG ON PSALM XLV. 6.

VARIOUS attempts have been made by the Anti-Messianists, to set aside the argument in favour of the Messianic reference of this Psalm, drawn from the application to the person who is the subject of it, of the title "God" in this verse. Of these, a condensed view and a satisfactory refutation have been given by Hengstenberg, in his *Christologie*, from which a few extracts may not be unacceptable to the reader.

"Several take אלהים here as a genitive, and not as a vocative. How very unnatural, and how purely arbitrary this is, appears from the fact, that none of the ancient translators, among whom the Jews certainly cannot be accused of being swayed by dogmatical interests, have hit upon it. All translate in the vocative. For this also the preceding word (גבור) ver. 4 speaks. But the untenableness of this interpretation will be best shown by a closer examination of the different modifications under which it has been advanced. 1. De Wette on the passage, and Gesenius on Isa. ix. 5, translate thus:—'Thy God's throne stands for ever and ever,' *i. e.* thy throne entrusted to thee by God. They suppose that we have here an instance of a *stat. constr.* interrupted by a *suffix*, as in Lev. xxvi. 42, בריתי יעקב, *my Jacob's covenant*, *i. e.* my covenant established with Jacob. But an essential difference has been overlooked between such instances as may be brought, apparently, to support this rendering, and the passage before us. The exception from the rule, that the suffix belonging to two nouns standing in the *stat. constr.* can only be appended to the latter of them, is, in the cases adduced, permitted only because the latter noun is a *proper name*, which cannot receive a suffix. Here, however, there exists no reason why the suffix might not be appended to the second noun, so that the supposition that such an exception occurs here, is purely arbitrary. 2. Following Aben-esra, Paulus, (*Clavis*, s. 123,) and Ewald, (*Gram.* s. 627,) translate thus:—'Thy throne is God's throne,' supplying נסא before אלהים. But none of the defenders of this rendering have adduced any evidence in support of so violent an ellipsis. Ewald calls it *very unusual*, and refers only to the passage before us. Still less tenable is the opinion of those who, after R. Saadias Haggæon, as quoted by Kimchi, take אלהים as a nominative, thus:—'Thy throne is God for ever and ever,' *i. e.* He will establish thy

throne for ever. For, on the one hand, this rendering has not the least appearance of philological authority; and on the other, it appears from the parallel passages in 2 Sam. vii. 13, and Ps. lxxxix. 29, that the eternal duration is the attribute of the kingdom, and not of God. Not a few interpreters admitting that אלהים here is in the vocative, nevertheless contend, that this appellation is bestowed upon kings and judges as well as on the Divine Being. This may be admitted in reference to such passages as Exod. xxi. 26, and xxii. 7, 8, compared with Deut. xix. 17; and Ps. lxxxii. 1; but none of these passages prove what is here wanted to be proved. Nowhere is a *single* ruler termed *God*, but only the magistracy, as such, representing the judicial authority of God. But if a theocratic ruler is never so termed, much less would a king, on the festival of his marriage, be so called; and least of all a Persian king, who could not be designated even a son of God, since this appellation belonged only to the rulers of the theocracy. 2. Gesenius on Isa. ix. 5, says, 'To understand אלהים here of kings, is peculiarly violent, since, in the Korahitic Psalms, it is the prevailing, almost exclusive, expression for the Deity in place of Jehovah.' 3. 'It appears from the context, that this noun must be received in all its plenitude, because, under the same appellation of God, the prophet addresses the Messiah in the following verse, and which is no wise different from that which is applied to God in the same place. Unity of interpretation, therefore, compels us to understand both in the same sense.' Pareau, *Principles of Interpretation of the Old Testament*, Eng. Trans. vol. i. p. 207. When it is added, that in Ps. ii. and cx. Divine attributes, works, and names are ascribed exclusively to the Messiah, we shall the less hesitate to admit, that here also the term אלהים is to be taken in its full and natural meaning, and that, consequently, the Messiah is the subject of this Psalm." Th. I. Abt. i. s. 116 ff.

P. Page 304.

It may be useful to submit to the reader the following remarks, by an acute metaphysician, upon the mental phenomena referred to in the text.

"A train of thought may be suggested, either by the perception of a real external object, or by a mere conception, or other feeling, which itself has formed a part of some preceding train of thought.

But though a new conception may be introduced in both ways, it is far from indifferent to the liveliness of the subsequent feeling in which of the two ways the suggestion of it may have taken place. The thought of a beloved friend, for example, may, after his recent death, arise to our mind on innumerable occasions : but if it arise on the sight of some book which we have read together, of some drawing which has been the work of his pencil, or of any other object, that is a relic and memorial of his former presence with us, the conception itself is more vivid, and the emotion of tender sorrow more instant and overwhelming.

“ A considerable part of this difference, certainly, arises from the greater *permanence* of the object of perception ; in consequence of which, as Mr. Stewart has justly remarked, a greater number of conceptions akin to this particular object cannot fail to arise when the object is one that is interesting in itself ; the effect of which series of conceptions, as a whole, may well be supposed to be greater than the effect of any one of them would have been had it arisen singly. But, though the longer continuance of the kindred perception may be one cause of the difference of result, it does not appear to me sufficient to account for the whole, or even the principal part of the diversity in a phenomenon so striking. . . . The most important circumstances on which the remarkable differences of result depend, as it appears to me, are *the felt reality* of the object of perception, and the *diffusion of this feeling of reality* to the kindred conceptions that co-exist with it as one harmonious group. Without the presence of the external object, these conceptions, inconsistent with all that was perceived by us in the real scene around us, would have been felt as imaginary only : but with it, what was felt as imaginary before, seems instantly to live to our very eyes ; because, the feeling of reality which the object that is at the moment the most prominent and interesting of all existing objects excites, is a feeling that readily mingles with the whole kindred group of which the perception itself is but a brighter part.” Brown’s *Physiology of the Human Mind*, p. 216. I have quoted from this work rather than from the *Lectures* of this popular metaphysician, because of the more condensed form in which his sentiments are conveyed in it than in them. The reader may compare with the above, Dr. Brown’s lengthened illustration of this subject in his 38th and 39th Lectures ; also Stewart’s *Philosophy of the Human Mind*, chap. v. part i. § 1, and Payne’s *Elements of Mental and Moral Science*, p. 241 ff.

Q. Page 347.

MELCHIZEDEK.

DID the Bible contain no other notices of this remarkable personage besides those which occur in the book of Genesis in connexion with his interview with Abraham (xiv. 18—20), we should not have suspected that anything peculiar, still less that anything typical belonged to his character. There is nothing surprising in the fact, that a pious, God-fearing prince should be found in that district; for though the mass of its inhabitants may have by this time sunk into idolatry, it is nevertheless just as credible that a tribe should be found in Canaan which retained the worship of the true God, and whose chief acted the part of a priest along with that of a king, as that a family should be found in Chaldea possessing the same distinctive peculiarity. It is also quite natural that such a chief should call his city Salem, or Peace; for it would be his aim to cultivate relations of a pacific kind with all around him, and to offer the blessings of peace to all who would place themselves under his protection. Nor is there anything remarkable in his being called Melchizedek, or king of Justice or Righteousness; for his administration might, and very probably would be so honourably marked by equity and justice, especially as compared with that of his neighbour-chiefs, that his people, and all around, might delight to accord to him so well-merited a title. As far, therefore, as the narrative of Moses goes, Melchizedek might pass for nothing more than a distinguished instance of a pious, godly, peaceful, and equitable prince, with whom Abram would naturally form a friendship, and to whom he would cheerfully offer homage as perhaps his superior in rank as well as age. There is only one circumstance in the narrative that presents a difficulty on this view of the subject, and that is the peculiar mode in which Abram offered his homage to Melchizedek, viz., by paying him tithes of all he had taken from his enemies. To offer a *tithe* has always been regarded as a religious service; and as due from a worshipper to the priest, who is the medium of his worship. Now, in the case before us, Abram, the offerer of this tithe, was already a priest for his own household and retainers; and besides, he was not one of Melchizedek's regular constituents, as only upon this one occasion does it appear that he availed himself of his sacerdotal services. On these accounts it is difficult to account

for his giving, and for Melchizedek's receiving, a tithe. The only supposition one can make is that Melchizedek was a priest in some sense different from that in which Abram was—that perhaps his was *properly* a priestly office, and that his royal office arose merely from the accident of his having drawn a number of people around him, who placed themselves under his authority in order to enjoy the benefits of his sacred offices—that, consequently, having no property of his own, and no royal revenues, it was by the voluntary offerings of those who came to avail themselves of his priestly functions that he was supported;—and that, on this ground, Abram paid him tithes, not as what was obligatory upon him, but as what he freely gave in return for the blessings of so holy and distinguished a priest. Still there remains some difficulty about this part of the narrative viewed simply in itself, and in its purely historical character.

What we learn of Melchizedek from other parts of Scripture tends to dispel this difficulty, and to invest his character and position and history with a peculiar and theological importance. David, in the Old Test. (Ps. cx.), and Paul in the New (Heb. v. 7) inform us that Melchizedek was a type of Christ—that is, that he was constituted by God what he was in order that he might prefigure to those around him what the Messiah was to be. This easily accounts for Abram offering him tithes. He was the type and representative of a higher priesthood than Abram's—even of that priesthood from which Abram's derived all its value, and on which all the patriarch's hopes of salvation were placed.

Some, not contented with this simple and Scriptural explanation of Melchizedek's history and position have aimed at investing him with attributes altogether of a *mysterious* character. A somewhat favourite notion of this sort is that he was an incarnation, or if not an incarnation, at least an apparition of the Son of God; in other words, that he was not the type of Christ, but Christ himself in a peculiar and earlier manifestation. For this hypothesis the only basis is an expression of the Apostle, in which he says, (Heb. vii. 3) that Melchizedek was “made like unto the Son of God” (ἁφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ); but this expression, so far from sanctioning such an idea, is opposed to it. For, in the words of the Apostle, there is a comparison between Melchizedek and the Son of God; and as every comparison implies that there are *two* distinct objects to be compared, the Apostle's language would be meaningless were Melchizedek and the Son of God identical. Supposing that Paul had wished to intimate that Melchizedek was the same person as Christ, why should he have said that the one was *like* the other, and not at

once have said that the one *was* the other? His language in this case is constructed to mislead, not to inform; for it would be just as reasonable to maintain that Moses and Christ are identical because the former said of the latter, "a Prophet like unto me shall the Lord your God raise up," as it is to maintain that Melchizedek was the Son of God because Paul says he was made like unto the Son of God.—The same conclusion is forced upon us by David's expression, when he says that the Messiah should be a priest *after the order of Melchizedek*; for the one priesthood could not be after the order, or on the model of the other, if they were both one and the same.—And, finally, though there are instances on record in which a Divine person manifested himself to the patriarchs in human form, yet such apparitions were merely casual and temporary; they give no countenance whatever to the idea that the Deity ever came down in the appearance of human form, and *resided for years* as a king and a priest in the land of Canaan. All this is mere fancy, and should not be allowed any hold upon our minds.

Assuming, then, that Melchizedek was a mere man, but one constituted, appointed, and sanctioned by God to act among the fearers of the Most High as a type of the coming and promised Messiah, it may be worth while to inquire, Of what concerning Christ was he a type? and how was this effected? And here we must not give loose reins to a vagrant fancy, but must confine ourselves closely by the limits within which *inspired guidance* has been vouchsafed to us.

In all types the first thing to be considered is the *name* which each bears; for in the name is generally embodied a summary of the truths of which the type is the symbol. In the case before us, we have two names—Melchizedek and Melek-shalem—the former signifying King of Righteousness, the latter King of Peace. Now, it is important to observe, that these two names are not both of the same class; the one is a personal name, the other is a name of rank, or office—the one denotes the king as king, the other describes him in relation to his place of authority. In himself he was a lover and practiser of righteousness—in his administration he was the author and the preserver of peace.

It needs but little reflection to see how closely and how beautifully this twofold designation of this ancient Canaanitish prince and priest shadowed forth the truth concerning Christ. In his case, as in that before us, if we would understand this truth concerning him, we must distinguish between what he is in himself and what he is as the sovereign of his kingdom. In the former, he is to be admired and loved; in the latter, he is to be enjoyed and delighted in. In the

former, we contemplate what we are to find *in* him; in the latter, what we are to get *from* him; and in the union of the two we discover the perfect excellence and glorious sufficiency of Him as our heavenly king. In both these aspects the truth concerning Him was shadowed forth in the typical names of this ancient prince. If men asked in those days, What shall be the character of the Messiah as an individual? The answer was, *Melchizedek*—righteousness—a being loving righteousness—working righteousness—promoting righteousness—procuring righteousness—perfectly sinless, and the enemy and abolisher of all sin. If, again, they asked in those days, What shall be the character of the Messiah as a Sovereign? the answer was *Melek-shalem*—king of peace—a sovereign whose kingdom is an asylum for all who are miserable, a covert for all who are persecuted, a resting-place for all who are weary, a home for the destitute, and a refuge for the lost. And if, in fine, any asked, whether under the reign of the Messiah there would be no danger of justice disturbing peace, or of peace invading justice—the answer would be, The king of righteousness and the king of peace are one—the two are identical—their harmony will never be interrupted: righteousness and peace have met together, and embraced each other. And thus it was that in those early times the gospel was in symbolic guise announced to men, and the grand truth set to live and walk before their eyes, that He who is our righteousness is He only who is our peace.

Another point of analogy between Melchizedek and Christ lay in the union of the royal with the priestly office in both. This belonged only to these two. Under the law the king and the priest were two, not one; nor could the one intrude into the function of the other without sin. But under the patriarchal economy it was different: the chief of the tribe was also the high priest of the tribe, and not only governed his dependants, but was the medium through which they approached God. In this respect Melchizedek was the great example or paradigm of the patriarchal age; and as such he was a striking type of Christ, who is not only the priest, but also the sovereign of his Church. This union is required by the work he has to do as the Messiah; for first, he has to redeem a people out of the world, and then he has to sustain, sanctify, protect, comfort, and keep them until they reach his Father's kingdom above. Now, before this can be done there must be *priestly* acts and *rectoral* acts: priestly acts that they may be redeemed from the curse of a violated law, may be endowed with sanctifying grace from above, and may be accepted of a sin-hating God; and rectoral acts that they may

be placed under that sound and wholesome discipline by which they may be fitted for heaven, as well as that they may be defended from those innumerable foes with which their path to heaven is beset. And as Christ does all for his people that they require, so he may do all he combines in his own person, the sacerdotal and the rec-toral functions, and "sits as a priest upon his throne." Of this, too, the patriarchs were made aware by the typical lessons embodied in such a fact as that the king of Salem was also the priest of the Most High God.

But there were other points of resemblance at which the Apostle glances in Heb. vii. 3: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Much mystery has been thrown around this statement: and much difficulty has been found with it. How, it has been asked, had Melchizedek been a mere man, could he have been without father, &c.? Now, to this it is to be answered, that were these things spoken of the *man* Melchizedek they would be utterly inexplicable, except upon the hypothesis that God actually created a man, and carried him, without experiencing death, to heaven—an hypothesis which no sober mind will for a moment adopt. But the truth is, that the Apostle makes no reference to Melchizedek, viewed merely as a man, in this passage; it is to Melchizedek as a type that he refers; and of all sound typical interpretation, it is a rule, that no account is to be taken of the natural as such, but that it is exclusively the super-induced, the constituted, or appointed, to which we are to direct our attention. It is the neglect or forgetfulness of this rule which alone can cause any difficulty in explaining Paul's words.

Beyond all doubt the man Melchizedek had both father and mother, both beginning and end of life; but as a man he was no type of Christ, nor was it possible for any man, as such, to be a type of Christ. It was the royal priesthood of Melchizedek that was the type of Christ's royal priesthood; and all that Paul means is that Melchizedek was the *first* kingly priest, and the *last* of his race. He derived not his dignity by inheritance, nor did he transmit to any other; with him it originated through divine appointment, with him it terminated. Nor was his priesthood limited within certain terms of age; there was no prescribed term for beginning it, and none for ending it. In all these respects it was unlike Aaron's priesthood; and to show this, is Paul's design in the passage. The Jewish High Priest was so simply because his father had been so before him; and his eldest son would, on the same principle, succeed him. No special

appointment was required—no qualification, intellectual or moral, was demanded, provided he was sane, and had a sound body. He was a priest simply by right of being the son of a particular father and mother. It was requisite, also, that he should have reached a fixed age before he could discharge the functions of his birthright office; and after he had reached a further fixed age he had to resign that office to his eldest son: with him there was a beginning of official days, and an end of official life. Now, all this, *in the sense alone in which he is speaking* of him, the Apostle says did not hold true of Melchizedek. He was a priest, not because his father was one, but because God had made him one; in his case, there was no descent or genealogy demanded; and as regarded him there were no fixed times when his official life began and when it closed. His priesthood was for a perpetuity, as the word used by Paul means (*εἰς τὸ διηνεκές*); *i. e.*, it lasted as long as he lived, and no one received it as his successor. In all this he was a striking type of Christ. As a Priest he was without father and without mother, without beginning of days or end of life. He came not of the priestly tribe among the Jews; like Melchizedek, it was God's special appointment alone which constituted him a priest. And as he became a priest by immediate Divine appointment, he retains for ever the office which he has received: to him belongeth "an unchangeable priesthood," so that "he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

I submit these remarks to the reader partly as tending to cast some light upon a much-discussed and much-bedarkened subject; and partly as an illustration of the manner in which I think typical expositions should be conducted.

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