

THE  
HEBREW CHRISTIAN WITNESS  
AND  
PROPHETIC INVESTIGATOR.

אֲשַׁבֵּעַ בְּהִקְיָי תְּמִנְתֶּךָ :

"I SHALL BE SATISFIED, ON AWAKING, WITH THY LIKENESS."  
*Psalm xvii. 15.*

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[NEW SERIES.

THE TESTIMONY OF OUR CONSCIENCE.

WE positively believe, from our heart of hearts, that "WE HAVE FOUND THE MESSIAH, WHICH IS, BEING INTERPRETED, THE CHRIST. IN WHOM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY. HIM OF WHOM MOSES IN THE LAW, AND THE PROPHETS, DID WRITE, JESUS OF NAZARETH, THE SON OF JOSEPH." GOD MANIFESTED IN THE FLESH. THAT "CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH."

THE BEARING OF PROPHECY ON THE PRESENT  
CRISIS.

This was the subject discussed, on the 26th of last April, at a Clerical Meeting held at Emberton Rectory, Bucks. The worthy rector—the Rev. C. B. A. G. Hulton—presided. The treatment of the subject was inaugurated by the Rev. Dr. Langley, Rector of Yardley-Hastings, and followed up by the Doctor's son, the Vicar of Olney. Father and son, without any previous concert, made the brochure, "ROME, TURKEY, and JERUSALEM,"<sup>1</sup> their textbook on the occasion. The former agreed with the author of the *opusculum* in everything, whilst the latter could not endorse all Mr. Hoare's interpretations of certain unfulfilled prophecies, to be found in Isaiah, Daniel, Ezekiel, the Epistles of St. Paul, and in the Apocalypse. Some of the clerical brethren were opposed "to every attempt on the part of 'modern prophets' to prophesy

<sup>1</sup> By the Rev. E. Hoare. London: Hatchards, Piccadilly. By the same author *rust published*, PALESTINE AND RUSSIA.

on unfulfilled prophecy." We ventured to offer an observation, as THE TESTIMONY of our CONSCIENCE, on the very interesting THEME on the *tapis*, to the effect:—Whatever we may think of modern interpreters of unfulfilled prophecy, there was a prediction and an interpretation thereon, or sequel thereto, which has a cogent bearing on THE PRESENT CRISIS. The fulfilment of the PROPHECY alluded to may be tested by every intelligent student of God's Word. THE LORD JESUS HIMSELF is THE PROPHET. The prophecy is the following:—"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."<sup>2</sup> This single prediction, if we had not another record of the sayings and doings of the GREAT NAZARENE, would be perfectly sufficient to prove JESUS OF NAZARETH the divinest and most trustworthy Prophet since the world began. Let the work of missionary societies bear their record anent this great PROPHETIC INVESTIGATION. Has not the GOSPEL of the KINGDOM been preached well-nigh in all the world for a witness unto all nations? If such be the case, the conclusion is inevitable. The end of this dispensation is not far off! The interpretation thereon, or sequel thereto, the Beloved Disciple was inspired to indite:—"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen."<sup>3</sup> Prophecy has therefore more magnetic attractions to the student of GOD'S WORD, as bearing on the present crisis, than it ever had on a similar crisis heretofore.

This great theme has, however, exercised our mind for years, and from different points of view. From one point especially, and that is, from the one presented by the Seer of Patmos in the manifold statement which we have just quoted from the APOCALYPSE. We look upon the last book in our Bible as the only reliable commentary of all that our LORD said and taught in the course of His last week on earth at Jerusalem.

It is impossible to overrate the superlative importance of the Book of REVELATION. It is the sum and substance of all revelation that was ever vouchsafed to the children of men. It embodies the divine communications which were made to Adam, Abel, Enoch, Noah, Abraham, Isaac, and Jacob, Moses and all

<sup>2</sup> Matt. xxiv. 14.<sup>3</sup> Rev. i. 7.

the goodly fellowship of the Prophets. Hence the peculiar and repeated endorsements of the REVELATION to St. John, such as are intimated by the following benedictions :—“ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” “ Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this Book.” “ For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book : and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book.”<sup>4</sup>

The prayerful and intelligent study of this Book conduces to constant waiting for the Redeemer's return. Show us an individual who is constantly waiting for the Saviour's second advent, and we will show you a faithful, wise, and blessed servant. Let the Saviour Himself be heard on this subject :—“ Watch, therefore ; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh. Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant whom his lord, when he cometh, shall find so doing.”<sup>5</sup> Again, He said, “ Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their lord, when He will return from the wedding ; that, when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord, when He cometh, shall find watching ; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.”<sup>6</sup> The Book of Revelation, therefore, which treats of that coming more than any other inspired Book, should not be neglected. If it were more studied than it is, the Church would be in a healthier state than it is.

<sup>4</sup> Rev. i. 3 ; xxii. 7, 18, 19.<sup>5</sup> Matt. xxiv. 42—46.<sup>6</sup> Luke xii. 35—37.

The essence of that book we take to be contained in the verse which we have cited. That verse transfers at once our thoughts from the dispensation that now is—that is, since CHRIST'S first advent—to the coming one, the ushering in of which is to take place at CHRIST'S second advent, the bearing of which, on the present crisis, presents itself with the utmost vividness to our eye of faith.

The doctrine of the second advent is a theme which stands associated with a variety of concomitant circumstances. The whole Book of Revelation, if not the greatest part of the Bible, is occupied with particular details of that august event. It would be impossible to go through the whole of this matchless book in a couple of articles in a magazine. We have selected, however, that verse from the APOCALYPSE, which contains *four* important statements, being the substance of the REVELATION vouchsafed to the beloved disciple, namely:—

I. Christ's Return. II. His Universal Manifestation. III. Its Effect upon the World. IV. The Beloved Disciple's Prayer.

The burden of THE TESTIMONY OF OUR CONSCIENCE will be, in this article, in illustration of the first two statements. In our next issue we shall deal with the two last statements.

"Behold, He cometh with clouds." To what period does that event refer? When is that astounding advent to take place? It could not have referred to, or have taken place at—as some suppose—the destruction of Jerusalem. The Book of Revelation was written after the Holy City had been razed to the ground. The event announced by the writer must therefore have reference to some period yet to come. The expression, "with clouds," may afford us a clue how to trace out the probable period. "Clouds," besides its literal meaning, is a figure of speech aptly employed to represent the darkness of ignorance and infidelity; or a term for trouble and persecution.

Such metaphorical "clouds" shall obscure and harass the Church, and the earth generally, ere the Sun of righteousness shall arise and disperse them; when Jerusalem shall rise resplendent and effulgent. What does Isaiah's glorious and seraphic verse say on this subject? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the

Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Here, then, "The Spirit of Prophecy" identifies "clouds" with "darkness," and "gross darkness;" and also bears testimony to the identity of the great Being respecting whom Isaiah says, "The Lord shall arise upon thee," with Him of whom St. John speaks, "Behold, He cometh."

Careful study of Daniel's first vision produces the same result. The "man greatly beloved" beheld a fourth beast exceeding dreadful, and terrible, and strong exceedingly, which had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it. Daniel's interpreter explained this fourth beast to be the fourth kingdom upon earth. The full exposition of that vision is not our object at present; but it concerns our subject, that when that fourth beast, or kingdom, is about beclouding the earth with the darkness of ignorance and infidelity, of trouble and persecution, the Prophet "saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." It is abundantly evident that the vision of the "man greatly beloved," which was revealed in Babylon, and that which was vouchsafed to the Beloved Disciple at Patmos, as given in the first chapter of the Apocalypse, refer to one and the same period, a period immediately preceded by the darkness and gross darkness of ignorance and infidelity, trouble and persecution.

Again, when Zechariah, in the fourteenth chapter of his prophecy, describes the rule of that fourth beast, or kingdom, which is to concentrate its confederate hosts against Jerusalem, he proceeds, saying, "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East. . . . And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be a certain day, which shall be known to the

Lord, not day nor night ; but it shall come to pass, that at evening time it shall be light." We cannot stop here to illustrate the full import of Zechariah's prophecy. We have quoted sufficiently from it to elucidate the meaning of the words, " Behold, He cometh with clouds," which, when taken in connexion with Isaiah's prediction and Daniel's vision, demonstrate pretty accurately that a certain day and time—though jealously kept from the ken of man—has been fixed by Divine Omniscience for the second coming of the Saviour, which all the prophets were inspired to predict, under various figures and imagery.

But let us go to the " Teacher sent from God," and ask from His blessed lips for an interpretation of the statement under consideration. There is a reciprocity of elucidation—if we may use such an expression—between the Saviour's farewell address on the Mount of Olives, and the REVELATION made to St. John. In the twenty-fourth chapter of the Gospel according to St. Matthew, we have part of the Redeemer's private communication to His disciples. He warns them against deception and imposture ; that wars and rumours of wars should not lead them to the precipitate conclusion that the end was at hand ; that the beginning of sorrows would be characterized by a general rising of nation against nation, and kingdom against kingdom. This would be followed by the disciples being betrayed by all nations to hatred, affliction and death, for His name's sake, all which would cause even many disciples to stumble and fall, and act the part of inimical traitors towards one another. The sorrows of the steadfast ones would be aggravated by the rising up of many successful impostor prophets. " But he that shall endure unto the end, the same shall be saved. And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations : and then shall the end come."<sup>7</sup>

The Spirit of Prophecy in this chapter cannot refer to the destruction of Jerusalem, for the reason already intimated. Its inspired Patmos commentator expounds and illustrates its contents long after the devoted place had not one stone left upon another. Christ's second coming, therefore, must be looked for in a different manner from that of the destruction of the City, whose desolation, as well as her children's blindness, is to end

<sup>7</sup> Matt. xxiv. 4—14.

with His second coming. The last words of the Redeemer, in that City's temple, were :—" Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."<sup>8</sup> Christ's second coming, therefore—the conclusion is inevitable—must be looked for as still future.

We now call attention to testimony of two celestial witnesses—the two angels who addressed the astounded disciples on the mount of Olives, while they looked steadfastly toward heaven, as their Master went up thither :—" Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." How well this tallies with Zechariah's prophecy, already quoted, which predicts that coming, and the concomitant particulars of the same !

We are far from presuming to predict the immediate approach of that advent, because of the heavy and threatening clouds which are gathering over different nations and churches. But we feel justified in believing that the periodical glooms which shroud the world's political horizon—or, using Isaiah's lofty phrase, the covering which is, from time to time, cast over all people, and the veil that is spread over all nations—we say, we feel justified in believing those dispensations of Providence are intended, amongst the many other lessons which they teach us, to remind us of the predicted statement :—" Behold, He cometh with clouds." We contemplate the present state and condition of the world and the Church ! Does it not begin to resemble the description respecting it as given by our Lord in that chapter in St. Matthew's Gospel already cited? Is not the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR justified in taking up the language of his Master, as recorded in that same chapter, and saying :—" Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh? So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

" Behold ! He cometh with clouds !" Let us look to it ! Various are the clouds which are gathering now over churches and states. Infidelity, heresy, and schism. All sorts of wicked-

<sup>8</sup> Matt. xxiii. 38, 39.

ness and vice—which make our blood run cold—begloom the faces of the different Christian churches. The race between the tide of crime and the march of civilization is tremendously in favour of the former. The contest between the advancement of Biblical truth and the progress of infidelity is ominously in favour of the latter. Wars and rumours of war becloud many a state at the present moment.

“Behold, He cometh with clouds!” The second advent will find the professing Christian Church as the first advent found the professing Jewish Church. The condition of the professing Church of God, of the House of Israel, may be read in the dread, withering, lacerating invectives contained in the first chapter of Isaiah. May not the terrible words of the evangelical prophet be addressed, with equal justice, to many a nation professing Christianity:—“Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.” Let us notice what the inspired penman of the Book of Deuteronomy<sup>9</sup> says in the name of his Lord God:—“I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” There is a terrible parallel to this in the denunciations of the Lord Jesus, respecting apostate Christendom. “Nevertheless, when the Son of Man cometh, shall He find faith on the earth?”<sup>1</sup>

“Behold, He cometh with clouds!” “Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”<sup>2</sup> Christ’s first advent resembled only the rising of the morning star in a long and dreary night. Thus spoke the Pagan seer of Pethor:—“I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out

<sup>9</sup> Chap. xxxii. 20, 21.

<sup>1</sup> Luke xviii. 8.

<sup>2</sup> Rom. xiii. 11, 12.

of Israel.”<sup>3</sup> It is still the reign of the prince of darkness, which darkness will become grosser and grosser ere the second advent shall take place; as a careful investigation of the sixteenth chapter of the Apocalypse plainly reveals. We read in it, for instance, “And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness.”<sup>4</sup> Christ’s second coming is compared to the rising of the “Sun of righteousness.” Thus was the last Prophet of the old dispensation moved to write:—“Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.”<sup>5</sup>

Here, then, have we the doom of the wicked, and the destiny of the righteous. “Behold, He cometh with clouds.” Upon the wicked the clouds shall break with overwhelming catastrophe, but upon the righteous they shall shower blessings. “And the Sun of righteousness shall arise unto them with healing in His wings.” While a thousand shall fall at their side, and ten thousand at their right hand, they shall lift up their heads, conscious that their redemption is consummated. This is no insignificant subject for the professor’s consideration at this crisis. It demands all his thoughts; it claims every throb of his heart; every aspiration of his soul; every breath of his spirit.

“Behold, He cometh with clouds!” As sure as the predictions respecting His first coming have been literally fulfilled, so sure shall the prophecies respecting Christ’s second coming be literally fulfilled, though we cannot and dare not presume to say how and when. Of this we have the testimony of our Saviour, His Holy Apostles, and our Holy Communion. “For I have received of the Lord,” says St. Paul, “that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and said, Take, eat, this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remem-

<sup>3</sup> Num. xxiv. 17.

<sup>4</sup> Rev. xvi. 10.

<sup>5</sup> Mal. iv. 1, 2.

brance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME."<sup>6</sup>

We now desire to direct attention to the exposition of the second clause. We repeat, we are far from presuming to predict the immediate approach of the second advent, because of the clouds which are gathering over different nations and churches. Hundreds and thousands of years may, or may not, run their course before that great event shall take place. But we repeatedly, though humbly, submit that we are justified in believing that the periodical glooms which shroud the world's political horizon, are intended to remind us of the great prophecy of REVELATION, "Behold, He cometh with clouds." We instinctively shrink from the rashness of the flippant theorist and arithmetician who dares the attempt of solving divinely mysterious problems by human calculations. We cast not our lot among such speculators. But we shudder, with horrible dread, at the impiety of the scoffers St. Peter speaks of;—scoffers! who are especially to be met with in the last days, "walking after their own lust, and saying, Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."<sup>7</sup> We thank God for implicit faith in His sacred Word, and we are purposed—Divine aid assisting us—to advance nothing for which we have not plain and positive Scripture data. With that resolve we now proceed to illustrate the purport of the second clause, or statement, namely:—

II. CHRIST'S UNIVERSAL MANIFESTATION.—"Every eye shall see Him, and they also which pierced Him."—Here, then, is a plain unequivocal asseveration, that Christ's second coming is to be a personal one. To be visible to the physical eye. The statement must refer to a future period. Such an universal manifestation has never yet taken place.

But how can the statement receive a literal fulfilment? Let us consider what our Lord Himself said on the subject, and think not that an event is impossible, because it is to man's puny mental capacity inconceivable: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."<sup>8</sup> Again: the Redeemer is aptly called the "Sun of righteousness." Hence we are taught

<sup>6</sup> 1 Cor. xi. 23—26.

<sup>7</sup> 2 Pet. iii. 3, 4.

<sup>8</sup> Matt. xxiv. 27.

that the material sun shall disappear in His presence. The Beloved Disciple depicts thus the "New Jerusalem," and her children:—"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof . . . And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."<sup>9</sup>

"He cometh with clouds." The metaphor admits of a variety of interpretations. No sun visible. When we interpret the term "clouds" metaphorically, we do not intend to intimate that we repudiate the literal meaning of the word; far from it. The Prophet Isaiah implies the double signification of the word as we interpret it. He thus describes the noise of the confederate nations against His people, which their sin provoked:—"And in that day they shall roar against them like the roaring of the sea; and if one look into the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."<sup>1</sup> He must indeed be a superficial student of the Bible who has not discovered the constant blending of the literal and metaphorical sense of the language of the holy men of God, who wrote as they were moved by the Holy Ghost. This mode of interpretation is plainly set forth in St. Paul's instructions to his dearly-beloved son in the faith, Timothy; especially when he tells him that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."<sup>2</sup> Christ, at His second coming, may take the course and circuit of the sun. Do we not read that "from the rising of the sun even to the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of Hosts?"<sup>3</sup> These suggestions, made as they are by the Spirit of Prophecy, are well worthy of the Christian's frequent meditation. The momentous certainty, however, is that "every eye shall see Him, and they also which pierced Him." It is the declaration of the High and Holy One Himself. To this agree the words of the Prophets. Let us refer to one who frequently carries us with eagle flight and height along the glowing paths

<sup>9</sup> Rev. xxi. 23; xxii. 5.<sup>1</sup> Isa. v. 30.<sup>2</sup> 2 Tim. iii. 16.<sup>3</sup> Mal. i. 2.

of futurity, who spoke most of the first and second advent of the Redeemer. The following is Isaiah's circumstantial description of the concomitants of the Saviour's return :—" He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of the people shall He take away from off all the earth ; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord : we have waited for Him, we will be glad and rejoice in His salvation." <sup>4</sup> Again, in a subsequent chapter, he breaks forth in ecstatic rapture, " How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! Thy watchmen lift up the voice ; with the voice together shall they sing ; for they shall see eye to eye when the Lord returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all nations ; and all the ends of the earth shall see the salvation of God." <sup>5</sup> In other words, Jesus is our God.

The reason which "The angel of the Lord" gave to Joseph for naming the Redeemer "JESUS," "for He shall save His people from their sins," is familiar even to our children. The sacred word is a very comprehensive one, it signifies both SAVIOUR and SALVATION. In the Old Testament the soul-cherished word "Salvation" stands almost always associated with Deity, with the second person in the Triune God. Hence Simeon's outbreak of delight on beholding the infant Saviour :—" Lord, now lettest Thou Thy servant depart in peace according to Thy word : for mine eyes have seen THY SALVATION." Hence Peter's emphatic declaration :—" Be it known unto you all, and to all the people of Israel, that by the name of JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there SALVATION in

<sup>4</sup> Isa. xxv. 9.

<sup>5</sup> Isa. lii. 7—10. We translate the close of verse 8, "When the Lord returneth to Zion," advisedly, as being the most correct rendering of the original.

any other: for there is none other name under heaven given among men, whereby we must be saved."

But to return to the immediate subject under review, namely, the frequent intimations given by the Prophets of Christ's universal manifestation at His second coming. We note some of the predictions of Zechariah:—"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." . . . . . "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."<sup>6</sup> The bearing of the few passages, which we have quoted anent the illustration of this subject is too self-evident to require even another word from us to point out the same.

Perhaps the most striking foreshadow of the coming event, and its concomitants, is to be found in the fourteenth chapter of the Gospel according to St. Matthew. We look upon the events, in the sojourning amongst us of our Blessed Lord, as the most important and solemn prophetic communications which we can possibly possess in the sacred Volume. It is from that point of view that we read, mark, and learn the contents of that chapter. We have in it a painful picture of the persecutions of Christ's harbingers, in the imprisonment and subsequent murder of the Baptist; a terrible representation of the abounding power of sin in the profligate abandonment of Herod, Herodias, and Salome; a melancholy illustration of man's preferring the good opinion of depraved fellow-men to the approbation of God. The besotted king was sorry when he heard the monstrous request of the wickedly-trained child,—“nevertheless, for the

<sup>6</sup> Zech. ii. 10—13; xiv. 16, 17.

oath's sake and them which sat with him at meat, he commanded that John Baptist's head be given her." Carnal, unrenewed man always feared, fears, and will fear more the losing caste amongst men than to be thrust into outer darkness. The Redeemer left those blood-guilty reprobates; He proceeded to an apparently uninhabited place. But He soon beheld multitudes of followers; and His followers soon learnt the grand lesson, that if the Lord was their Shepherd they should want for nothing; that He would spread a table before them in a barren land. The Saviour then constrained His disciples to go into a ship. A ship! fit emblem of the Church; like the ark, into which Noah and his family took refuge. He CONSTRAINED them to go into a ship—to be united together. Not to go different ways. He Himself goes up into a mountain apart TO PRAY. What a striking picture of the ascension! and the object thereof! He sits at the right hand of the Father, making intercession for us. Whilst there He is not unmindful of the frail bark and the faithful, though weak, few. He beholds them in the midst of the sea, tossed with waves; for the wind was, and is, contrary against the followers of Christ. Are not the wicked—the crooked and perverse generation—like a troubled sea? Nevertheless, the Captain of the Church's salvation—"who stilleth the raging of the sea, and the noise of his waves, and the madness of the people"<sup>7</sup>—leaves His followers for a long time!—too long!—for it was not until the fourth watch of the night that Jesus returned to His tempest-tossed Church. The disciples, in their harrowing toil, had almost forgotten Him. "It is a spirit, and they cried out for fear." Just what many good people say now-a-days, when we point out the promises of Christ's personal return. Oh, it is a spiritual return which is meant, and not a personal. The disciples were soon undeceived. "But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid." "It is I." The Lord your Shepherd. "It is I." The Lord who converteth your soul. "It is I." The Lord who leadeth you in the paths of righteousness, for my name's sake. "It is I." The Lord who prepared a table before you in the presence of your enemies. "It is I." Fear not; for I have redeemed you. When ye pass through the

<sup>7</sup> Ps. lxxv. 7. (Prayer-book version.)

waters I will be with you ; and through the rivers, they shall not overflow you. I am the Lord your God, the Holy One of Israel, your Saviour.

Peter's overweening confidence in his superior faith and zeal had almost led him to perdition. But his appeal, "Lord, save me!" was soon answered. "And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Then comes the stupendous change. Christ brings the zealous, but half-tutored Peter, a representative of a very large class in the Christian Church, into the ship, and *the wind ceased.*" The wind no more contrary. The ship no more tossed with waves. The Jewish disciples, who were well conversant with the Old Testament scriptures, could not help thinking of the following passage in the prophecy of Agur:—"Who hath ascended up into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son's name, if thou canst tell?"<sup>8</sup> A passage which indicates the ascension and return of the Saviour. Hence comes the exclamation in grand chorus:—"Of a truth Thou art the Son of God."<sup>9</sup>

But Judas the traitor was there also! Yes, he and the traitors in our own days, whom he represented, who make merchandize of their Christian profession, and are ready to barter their beneficent Saviour for a few pieces of silver, will be obliged to exclaim in anguish the most unmitigated, "Of a truth thou art the Son of God!" Does not St. John say, "Every eye shall see Him, and they also which pierced Him"?

The wonderful narrative contained in the fourteenth chapter of St. Matthew's gospel concludes, "And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole."<sup>1</sup> Circumstances which forcibly portray Malachi's prediction, "But unto you that fear my name shall the Sun of righteousness arise WITH HEALING IN HIS WINGS,"<sup>2</sup> as well as

<sup>8</sup> Prov. xxx. 4.<sup>9</sup> Matt. xiv. 33.<sup>1</sup> Matt. xiv. 34—36.<sup>2</sup> Mal. iv. 2.

the graphic and picturesque Apocalyptic delineation, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."<sup>3</sup>

It is not for us to state the period of time that the Lord may remain on earth ; He may restore the pristine CHERUBIM—of which the cherubim in the Tabernacle and Temple were but weak and faint representations '—and make them again His throne on a renovated earth ; or, He may only appear at stated periodical intervals.

Such are some of the suggestions which occur to the thoughtful mind on the subject, but we have no Scripture data for any such statements.<sup>4</sup> The statement under notice, backed by numerous other portions of Scripture, forces upon us the conviction that Christ will, sooner or later, come with clouds, "and every eye shall see Him, and they also which pierced Him."

But our conviction of the truth of His coming will be of no avail to us unless our lamps are kept in proper trim, and the talents committed to us well and profitably employed. The foolish virgins were convinced ; so was the wicked and slothful servant. But the foolish virgins wasted the oil which should have been consecrated to the Lord, with all their convictions. The wicked and slothful servant, who should have employed the talent committed to him for the benefit of his Master's kingdom, buried it in the ground, with all his convictions.

"Every eye shall see Him!" there is no getting out of His way ; and there shall be no getting out of His way. Man can now and then evade an earthly judge. He may even escape the jurisdiction of an earthly tribunal ; but man never can evade or escape "the Judge of all flesh," the returning Redeemer, to whom all judgment is committed.

"Every eye shall see Him." Then, oh then! whilst many shall lift up their heads, because their perfect redemption shall then draw nigh, vast multitudes shall then call to the rocks and mountains to cover and hide them from the wrath of the Lamb ; that

<sup>3</sup> Rev. xxii. 2.

<sup>4</sup> See MARGOLIOUTH ON THE LORD'S PRAYER, Appendix C., pp. 159—180.

Rev. xx. 4, cannot be adduced as proof positive in favour of a continuous thousand-year terrestrial reign.

Lamb who came to bear our griefs, and to carry our sorrows ; that Lamb who was wounded for our transgressions, who was bruised for our iniquities, and we might have been healed with His stripes. For thus did the Baptist herald Jesus Christ the Redeemer :— “ Behold the Lamb of God, which taketh away the sin of the world.” The world at large would not and will not behold Him, but there is a time coming “ when every eye shall see Him, and they also which pierced Him.”

“ They also which pierced Him ”—primarily the Jews. For thus stands the same prophecy connected in the Old Testament :—“ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born.”<sup>6</sup> But the expression is equally applicable to professing Christians. We read in the Epistle to the Hebrews of certain backsliders, as crucifying “ to themselves the Son of God afresh, and putting Him to an open shame.” How often do professing Christians pierce the Son of God afresh ! By every inconsistent act ; by every undue indulgence in the pomps and vanities of this pompous and vain world ; by every sinful lust ; by every demonstration of pride and arrogance ; by every betrayal of hatred, malice, and uncharitableness ; by every preference which they give to worldly entertainments over the worship of the Sanctuary, professing Christians crucify and pierce afresh the Son of God. The rich, who waste their opulence upon selfish and worldly enjoyments ; the poor, who are not content with such things as God has seen fit to limit the supply to their necessities ; the strong, who employ their might for the purposes of oppression ; the weak, who lean upon an arm of flesh for support ; the wise, who degrade God’s choicest gift to self-exultation ; the learned, who devote their studies to the rendering of “ the word of God of none effect.” By such inconsistencies as we have named, and by a thousand others, professing Christians crucify and pierce to themselves the Son of God afresh, and put Him to an open shame. Such is THE TESTIMONY OF OUR CONSCIENCE this time.

<sup>6</sup> Zech. xiii. 10.

## ESSAYS ON THE POETRY OF THE BIBLE.

## ESSAY III.

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(Continued from p. 204.)

## CAUSES OF THE PARALLELISM OF THE METRE.

IN the former essays I endeavoured to describe some of the chief peculiarities of the Metrical System of the Poetry of the Bible. In this and the following essay we shall inquire, what are the principal causes that stamped upon it this peculiar character ; whether anything in the nature of the subjects, in the inward feelings of the writers, or in the purpose and use of their compositions, exercised an influence on their outward form, an influence sufficiently powerful to mould them into the structure in which they are presented to us.

Now an attentive consideration will show that many causes combined to produce this result, and thus to stereotype the sacred poetry in the peculiar parallelism which manifests itself in all the various poetic writings of the Bible. To obtain a distinct view of each of these causes we shall consider them under three heads : first, the subjects of which the sacred poets spoke and wrote ; second, the influence of their feelings, or of the emotions acting upon them when writing ; and third, the use and application of poetry in sacred songs. These divisions—if they do not altogether exhaust the subject—will yet give a general view of its chief features.

I. The first element, then, in the poetry of the Bible, which gives it its peculiar form, is the nature of the subjects contained in it ; and in close connexion, the purpose for which the sacred books were written ; or the grand and final object of Divine revelation. This is indeed a very powerful and influential cause. As I have already hinted in a former essay,<sup>7</sup> the ideas expressed by the sacred poets had so great a hold upon their hearts and minds, that they always predominated over the outward form, by which they were made manifest, the outer framework was always subordinate to the substance ; the laws, or requirements of the metre, or arrangement of the subjects and words, never

<sup>7</sup> *The Hebrew Christian Witness and Prophetic Investigator*, April, 1877, p. 202.

went beyond their proper position, nor influenced either the truths set forth, or the peculiar phase under which they were exhibited. But on the contrary, the metre was under such complete control, that it constantly changed with the requirements of its subject. It was, indeed, so varied and elastic as always to represent—in the best and most forcible manner—that peculiar phase of the truth which it was the object of the inspired writer to bring out and to stamp upon the heart and mind.

And I may here remark, that as the poetry of the Bible has its source in an inspired contemplation of the character and works of God, it therefore contains, from its very nature, the loftiest and most perfect conceptions of all that is good and worthy of admiration. And since its outward form was moulded and fashioned by the grand and glorious truths of which it was the vehicle, it is necessarily the highest and most perfect in all the qualities, that form the essence of true poetry. Hence it exhibits the life-giving truths which it contains so vividly, that they have almost as powerful a hold upon the hearts of those who read them, as they had—ages past—of those that wrote them.

But to enter more particularly upon our present branch of the subject, the influence of the subject-matter upon the metre. Now to introduce it the more readily, I would remind you of what would be our intellectual state without revelation. When man—uninstructed by any intelligence higher than human—looks abroad upon the face of the earth, he sees on every side the most wonderful changes and operations continually going on; but of what sets them in motion, and regulates the whole, he is almost altogether ignorant. He beholds effects and results of the most strange and varied character; but the causes which produce those effects—which make the results he sees to be what they are—are not visible; with the utmost exertion of even his greatest powers, he can only—as it were—guess at them; and even then he is in great doubt, whether his hard-laboured conjectures are not altogether erroneous. Now this state of uncertainty, which human wisdom cannot remedy, is brought to an end in the sacred Scriptures, at least so far as will enable us to accomplish the object of our existence in this its present stage. For in the Bible—especially in its poetry—much of the veil

covering the workings of the great scheme of this world's government is lifted up. Effects and results no longer stand by themselves—filling one's mind with doubtful and perplexing thoughts—for they are joined to their parent causes. The harmony of the various parts of this vast scheme is set before us so clearly, that it exhibits all nature as the work of God's hands, and that He moves and controls the world and all that it contains, as seems best to His infinite wisdom and love. And thus, whatever the subjects or the results, of which the poets speak, they view them all in connexion, not so much with the mere secondary causes—the immediate agents, which, as instruments, produced them—but with the First Great Cause, with Him who moves all in all, and who works in and through all this varied and apparently complex instrumentality. In this fact, then, we trace a powerful agent in producing the peculiar form and structure of the poetry of the Bible ; that is, its parallelism, or the agreement and relation of the different parts of the sacred poems with each other. For this exhibition of effects observed, and the causes producing them, brings continually before us, as strongly contrasted and yet as closely connected, the Creator and the works of His hands, the Heaven which is His throne, and the earth which is His footstool, God who rules over all, and man His subject, who, though ungrateful and rebellious, is still the object of His love ; the Infinite in knowledge, power, and wisdom contrasted with the weak and the finite. And thus all power, wisdom, and everything good and holy are exhibited as proceeding from God, who dwells on high ; and all beneath—this world and all its varied and apparently conflicting interests,—bound by ties invisible to us, is ruled, guided, and disposed of by Him, who, though dwelling above, delights in our welfare, as Father with His children. To illustrate this we will examine a few passages in which this cause is visibly at work.

(1.) Deut. xxxii. 1, Moses thus begins his last song :—

“Give ear, O heavens, and I will speak ;

And hear, O earth, the words of my mouth.”

Here the heavens and the earth are spoken of in the different members of the same couplet. Moses—beginning his address to the people in the words of a solemn farewell—calls as witnesses to his faithfulness the heavens above and the earth beneath ; the

parallelism of the subjects thus influencing the form of the metre.

(2.) Similar to this is Ps. l. 4, in which the poet thus speaks of God :—

“ He shall call to the heavens from above,  
And to the earth, that He may judge His people.”

(3.) There are, again, numerous passages in which the contrast instituted between God and man, by the contrast or parallelism of their subjects, demands a like form to express it.

(a.) Thus, for example, Prov. xxi. 2 is an instance of this kind :—

“ Every way of man (is) right in his own eyes ;  
But the Lord pondereth the hearts.”

Man's ignorance and God's wisdom ; man's superficial acquaintance with the character of his own acts—as spoken of under the phrase, “every way of man ;” and God's perfect and inner knowledge of his very thoughts and desires, are the parallel but contrasted subjects of this verse, which they have moulded into the form best suited to express them.

(b.) Again, in Ps. cxxvii. 1 is a beautiful double parallel, in which this influence is manifestly in operation :—

“ Except the Lord build the house,  
They labour in vain that build it ;  
Except the Lord keep the city,  
The watchman waketh but in vain.”

Here the contrasted subjects are, in the one couplet, the uselessness of man's labours, unless the Lord gives His blessing ; and in the other, man's weakness left to himself, unless the Lord continually stands by to help him.

(c.) Another example of a similar kind may be seen in Ps. xxv. 8 :—

“ Good and upright is the Lord :  
Therefore will He teach sinners in the way.”

The parallelism of heaven and earth—of God and man—here again exercises its influence on the form of the metre ; for the truths set forth in this verse are God's goodness and uprightness on the one side, and on the other the results of that goodness in reference to erring man, that “ He will teach sinners in the way.”

(d.) Again in Ps. xxxiii. 13, 14, the contrasted subjects in each couplet are God and man, heaven and earth ; thus :—

“The Lord looked down from heaven ;  
He beholdeth all the sons of men ;  
From the place of His habitation,  
He looketh upon all the inhabitants of the earth.”

(4) The same parallelism of subject, the same contrast between heaven and earth, is exhibited in that numerous class of passages, which set forth the great difference between human and Divine strength ; between trusting in man and trusting in God.

(a.) Thus in Ps. xi. 1 :—

“In the Lord put I my trust ;  
How say ye to my soul ;  
Flee as a bird to your mountain.”

David had made the Lord his refuge, and therefore rejects the advice of his friends, that he should trust to earthly defences.

(b.) Then again in Ps. xviii. 18, he says of his enemies,—

“They prevented me in the day of my calamity ;  
But the Lord was my stay.”

His enemies surrounded him, and sought his destruction ; but as they were of earth, earthy, he fearlessly met them, because his strength was heavenly, “The Lord was his stay.”

(5.) Similar is the contrast between God and man in the two parts of the verse in Ps. cxxix. 4 :—

“The Lord is righteous :  
He hath cut asunder the cords of the wicked.”

In the one part is that which is of heaven—the righteousness of the Lord—and in the other what He has done to sinful man, He hath cut asunder the cords of the wicked, and set their captives free.

(6.) We find the same contrast between that which is of God, and that which is of man in (a.) Prov. xxix. 25 :—

“The fear of man bringeth a snare :  
But whoso putteth his trust in the Lord shall be safe.”

The great difference between heaven and earth—as to the results in those influenced by the fear of them—exercising an influence on the metre, or form of expressing them.

(b.) The power thus exercised on the metre is very forcibly exemplified in Ps. cxviii. 6—10 :—

“ The Lord (is) on my side ;  
I will not fear ;  
What can man do unto me ?

The Lord taketh my part with them that help me :  
Therefore shall I see my desire upon them that hate me.

(It is) better to trust in the Lord,  
Than to put any confidence in man.

(It is) better to trust in the Lord,  
Than to put any confidence in princes.”

And so on alternately of heaven and earth throughout the rest of the psalm with a greater or less degree of precision.

(7.) Another numerous series of examples of this kind may be found in those passages which contrast man's spiritual life and death, happiness and misery ; the destruction which is the result of sin, and the salvation which comes from the Lord.

(a.) Thus in Eccles. vii. 29 Solomon says,—

“ God hath made man upright :  
But they have sought out many inventions.”

In this is exhibited man's character in two important stages of his existence ; upright as he came fresh from his Maker's hands, and sinful and fallen through following his own inventions.

(b.) In Ps. cxix. are many similar examples ; from these we shall select a few, in which the influence upon the metre of the contrast of their subjects is easily seen.

v. 25. “ My soul cleaveth to the dust.”

This is the natural or earthly state, while in the prayer that follows, the mind is raised to heaven, as to the true source of life.

“ Quicken (i. e. make alive) Thou me,  
According to Thy word.”

Again, in v. 67 are the two states, the earthly, as when left to himself ; and the heavenly, resulting from God's chastisements, through which he was led to the Lord. Thus :—

“ Before I was afflicted, I went astray :  
But now have I kept Thy word.”

(c.) Then in Ps. xxx. 7, the influence of the same elements— heaven and earth—is distinctly visible. Contrasting the two states of his own heart in a certain stage of his history, he says,—

“ Lord, by Thy favour Thou hast made my mountain to stand strong ;

Thou didst hide Thy face—I was troubled.”

(d.) In Ps. xxxiv. 19 is another like instance :—

“ Many are the afflictions of the righteous ;

• But the Lord delivereth him out of them all.”

Afflictions, which are his lot in the world, because he is of earth ; but deliverance, and that from God, and because of his part in the heavenly kingdom.

(e.) Similar is Ps. cxix. 143 :—

“ Trouble and anguish have taken hold upon me ;

Thy commandments (are) my delight.”

Earth and its afflictions, heaven and the joys from obedience to its commandments, here—as in the former—exercise their influence on the outward form of the verse or metre.

(f.) Another very beautiful instance of the power of the contrasted subjects on the form is contained in Ps. cxxvi. 5, 6 :—

“ They that sow in tears,

Shall reap in joy.”

He that goeth forth and weepeth—bearing precious seed, Shall doubtless come again with rejoicing—bringing his sheaves with him.”

The same contrast of sorrow and joy—weeping and rejoicing—contained in each couplet, and moulding the metre into agreement with it.

(g.) Similar to this is the emphatic couplet in Hos. xiii. 9 :—

“ O Israel, thou hast destroyed thyself ;

But in Me (is) thy help.”

Heaven and earth again contrasted ; man, upright when first created, has destroyed himself : but help and strength, even salvation from his sins and their consequences, the rich blessing, which is from God.

(h.) Different in expression, but like in substance, is Prov. x. 24 :—

“ The fear of the wicked, it shall come upon him ;

But the desire of the righteous shall be granted.”

Here the fear of the wicked—that is, the evil he dreads,—and the desire of the righteous,—that is, the good he wishes—partake the one of heaven, and the other of earth.

(i.) In Prov. xvii. 22 the contrasted subjects are, a merry heart, and a broken spirit, with the effects respectively produced by them :—

“A merry heart doeth good (like) a medicine ;  
But a broken spirit drieth the bones.”

(8.) And then, again, closely connected with these examples are those which set forth the character, the conduct, and the end of the godly and of the ungodly ; that is, of the heavenly and of the earthly.

(a.) Thus in Ps. xxxvii. is a long series of contrasts of this kind, the thread of the poem continually alternating—as it were—between heaven and earth ; for the mind of the reader is directed, now to the evil conduct or the unhappy lot of the ungodly, or earthly man, then to the peace and safety of the righteous, or heavenly man, of him who makes the Lord his strength ; so that, as it is said in v. 9, the whole psalm teaches us, that

“ Evil doers shall be cut off ;

But those that wait upon the Lord, they shall inherit the earth.”

(b.) A striking contrast in God's dealings with the two classes may be seen in Ps. xviii. 39, for in it the psalmist declares to God,—

“ For Thou hast girded me with strength unto the battle ;

Thou hast subdued under me those that rose up against me.”

The godly man strengthened, but the ungodly deprived of power, and made weak and helpless in the presence of him whose hope and strength is in God.

(9.) The same, too, may be said of almost all the Book of Proverbs, that its parallelism of form, or metre, is the prepared and proper vehicle for the exhibition of those truths concerning God and man—the man of the earth and the man of heaven—which the royal Preacher sought to teach our minds, and to impress upon our hearts. Some of these we have already considered ; we will, however, refer to one or two more, before we altogether pass from this part of our subject.

(a.) In Prov. x. 30, the wise man speaks of the contrast between the stability of the one, and the instability of the other :—

“ The righteous shall never be removed ;  
But the wicked shall not inhabit the earth.”

The man of heaven shall be steadfast and unmoved in all things ; but the man of the earth shall have so little stability, and rests on so shifting a foundation, that he shall not for any long continuance inhabit even the earth, on which are all his hopes, and for which he neglects all other good.

(b.) And lastly, in Prov. xxviii. 1 is the same contrast between the weakness of the man of the earth, and the strength and firmness of the man of heaven ; for, as Solomon declares,—

“The wicked flee, when no man pursueth :

But the righteous are as bold as a lion.”

Now what these extracts exemplify is visible throughout the whole of the poetic Scriptures ; for they all exhibit the contrast, and at the same time the connexion between heaven and earth ; and that while on the one hand, the Lord resisteth the proud, and overcometh all that exalt themselves against Him ; on the other, “He giveth grace to the humble,” “He is nigh to them that are of a broken spirit.”

So, then, the parallelism of the subjects contained in the Poetry of the Bible is a widely pervading cause of the parallelism of its metre, and exercises a powerful influence in giving to it its peculiar form.

II. We will now consider the influence exercised on the form of the metre by the feelings, or strong emotions of the poets themselves. But here I may remark, that this influence is not so peculiar to Hebrew poetry as not to be found in any other : for it is common to the poetry of all primitive nations, or highly wrought expression of their feelings. Thus, to take one simple example out of the many, the elevated feelings of the native Irish show themselves by the repetition of the same truth, and that generally in the same words. This was forcibly exemplified in the dying words of one, the language of whose heart was the ancient Irish, for when the missionary, through whose means he had learned the way of truth, came to see him, he expressed his strong confidence in the certainty of his salvation by this simple triplet :—

“I am going home :

I am going home :

I am going home.”

Now many instances like this may be found in the Poetry of

the Bible, in which the strong emotions of the sacred writers can only find expression, either in the repetition of the same utterances, or in the use of language equivalent to them.

(1.) In 1 Chron. xvi. is a psalm composed by David on the occasion of bringing up the Ark to Jerusalem. He commences it with an invitation to those who have known the Lord, to celebrate His praises, to call upon His name : thus, in vv. 8—11, he says,—

“ Give thanks unto the Lord,  
Call upon His name.  
Make known His deeds among the people.  
Sing unto Him,  
Sing psalms unto Him,  
Talk ye of all His wondrous works.  
Glory ye in His holy name ;  
Let the heart of them rejoice that seek the Lord.  
Seek the Lord and His strength,—  
Seek His face continually.”

Next, in vv. 12—22 he calls on Israel to remember God's many acts of goodness and power in their behalf, as a reason for their obedience to this call to praise. Then in v. 23, from Israel he extends this invitation ; and absorbed by the glorious object, towards which he is directing their thoughts, he calls upon the whole earth to join with him, and with God's people Israel, in the ennobling occupation of celebrating the praises of the Lord : in vv. 25, 26, he exhibits the greatness of the Lord, and the worthlessness of the gods of the heathen : in v. 27 he pictures the glory of God, and the blessedness of union with Him ; for he says,—

“ Glory and honour (are) in His presence ;  
Strength and gladness (are) in His place.”

And setting forth these truths, his heart and mind were stirred up from their lowest depths ; feeling deeply the justice of God's requirements, that all nations should obey Him, as well as the wisdom of their acknowledging the Lord as their God ; he thence calls upon the heathen to submit themselves unto the Lord ; and in so doing, used each time almost the same words :—

“ Give unto the Lord, ye kindreds of the people,

Give unto the Lord glory and strength.

Give unto the Lord the glory (due) unto His name."

This, then, is a striking instance of the influence exercised on the form of the metre by the strong emotions of the sacred poet.

(2.) One more instance of the same kind. In Ps. xxix. is another forcible example of the power exerted by the deep feelings of the poet on the form of the metre. The Psalm commences with the very words, to which I have already directed your attention :—

"Give unto the Lord, O ye mighty,

Give unto the Lord glory and strength,

Give unto the Lord the glory (due) unto His name.

Worship the Lord in the beauty of holiness" (in His glorious sanctuary).

After this prelude, he commences in v. 3 his song of praise:—

"The voice of the Lord (is) upon the waters :

The God of glory thundereth :

The Lord is upon many waters."

Then, in the next verse he comes back to the theme, with which the Psalm commenced, "the voice of the Lord;" and as he realized in all around him this glorious voice, and heard in every sound of nature the utterances of God's will, and the manifestations of God's power, he therefore takes up the same subject again and again; and by the prominence which he gives it, he shows how completely his feelings were excited by the contemplation of this glorious object. Hence he says in continuation,—

"The voice of the Lord (is) powerful :

The voice of the Lord (is) full of majesty.

The voice of the Lord breaketh the cedars."

Then, carrying out the thoughts suggested by the mention of the cedars, he continues,—

"Yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf ;

Lebanon and Sirion like a young unicorn."

And when he had thus given full expression to his sense of God's power, as manifested on the heights of Lebanon, he again returns to the same subject, "the voice of the Lord;" and thus

he shows how entirely his mind was absorbed by this vivid sense of God's sovereignty; that when He speaks the word, it is done; when He utters His voice, His commands are obeyed.

“The voice of the Lord divideth the flames of fire,  
The voice of the Lord shaketh the wilderness;  
The Lord shaketh the wilderness of Kadesh.  
The voice of the Lord maketh the hinds to calve;  
And discovereth the forests.

And in His temple doth every one speak of (His) glory.”

Or as in the margin, which is the more literal, and in this instance more agreeable to the subject of the poem,—

“And in His temple, all of it says ‘Glory;’”

as if every peal of thunder were a proclamation of God's glory, echoing through His heavenly palace.

Now in this, and the foregoing examples the feelings of the poet led him to give expression to them by the repetition of the same words. The same influence, however, is manifestly at work in other passages, even though the words used are not always the same. This we will illustrate by a few examples.

(1.) Job vi. 2—4. Overwhelmed with grief and pain, he thus expresses in words the deep emotions of his heart:—

“O that my grief were thoroughly weighed,  
And my calamity laid in the balance together!  
For now it would be heavier than the sand of the sea;  
Therefore my words are swallowed up.  
For the arrows of the Almighty (are) within me;  
The poison whereof drinketh up my spirit:  
The terrors of God do set themselves in array against me.”

It needs but little thought to see how—in this instance—the labouring feelings of the patriarch strive to find expression in the repetition, if not of the same words, yet of the same ideas or thoughts.

(2.) Again, in Job xvii. 11—16 is another instance, in which the struggling thoughts and feelings labour to discover suitable expressions fully to represent their depth and intensity:—

“My days are past,  
My purposes are broken off,  
The thoughts of my heart.  
They change the night into day:



The light (is) short because of darkness.  
 If I wait, the grave (is) my house :  
 I have made my bed in the darkness.  
 I have said to corruption, 'Thou art my father :'  
 To the worm, 'My mother and my sister.'  
 And where (is) now my hope ?  
 As for my hope, who shall see it ?  
 They shall go down to the bars of the pit,—  
 When (our) rest together (is) in the dust."

All these expressions—even taken together—are scarcely adequate to exhibit the utter hopelessness of Job, as to any improvement in his condition in this life ; and thus they exemplify the manner in which the highly wrought feelings of the sacred writers influence the form of the metre.

(3.) A similar instance may be found in Ps. vi. 1—5, in which the grief of the Psalmist leads him to repeat again and again—if not the same, yet—a like expression.

"O Lord, rebuke me not in Thine anger,  
 Neither chasten me in Thy hot displeasure.  
 Have mercy upon me, O Lord, for I am weak ;  
 O Lord, heal me, for my bones are vexed.  
 My soul also is sore vexed :—  
 But Thou, O Lord, how long ?  
 Return, O Lord, deliver my soul :—  
 O save me, for Thy mercies' sake."

Throughout all these lines there is one great leading thought ; deep sorrow drawing forth lamentation and prayer.

(4.) In Ps. xiii. 1, 2, repetition follows repetition, as the outward manifestation of the earnest longings of the poet for God's presence and help :—

"How long wilt Thou forget me, O Lord ? for ever ?  
 How long wilt Thou hide Thy face from me ?  
 How long shall I take counsel in my soul,—  
 (Having) sorrow in my heart daily ?  
 How long shall my enemy be exalted over me ?"

(5.) In Ps. xcv. 1, 2, we see the feeling of admiration of God and His goodness exercising the same influence as the examples already quoted.

"O come, let us sing unto the Lord :

Let us make a joyful noise unto the rock of our salvation,  
 Let us come before His presence with thanksgiving,  
 And make a joyful noise unto Him with psalms."

(6.) In Ps. cxviii. 15, 16, is another instance of the repetition of even the same words from the emotions of the poet. In v. 13 is a brief history of his dangers and of his deliverance.

"Thou hast thrust sore at me, that I might fall :—  
 But the Lord helped me."

In v. 14 is a general acknowledgment of what he owes to the goodness of the Lord.

"The Lord (is) my strength and song,—  
 And is become my salvation."

He next describes the blessedness of the righteous thus :—

"That the voice of rejoicing and salvation (is) in the  
 tabernacles of the righteous."

And then, calling to mind the source of all good and safety both to himself and others, his heart is stirred up with wonder and thankfulness ; and thence he gives expression to his feelings in the following triplet :—

"The right hand of the Lord doeth valiantly.  
 The right hand of the Lord is exalted :  
 The right hand of the Lord doeth valiantly."

(7.) One more example ; the influence of care and dread. This we shall find in Isa. xxiv. 1, in which the prophet describes the fearful desolations which the sins of the people would bring upon the land :—

"Behold the Lord maketh the earth empty,  
 And maketh it waste,  
 And turneth it upside down,  
 And scattereth abroad the inhabitants thereof."

And yet more fully in vv. 19, 20, in which he pursues the same subject :—

"The earth is utterly broken down ;  
 The earth is clean dissolved,—  
 The earth is moved exceedingly ;  
 The earth shall reel to and fro like a drunkard,  
 And shall be removed like a cottage :  
 And the transgression thereof shall be heavy upon it ;  
 And it shall fall and not rise again."

The review of these passages leaves, then, but little doubt that the strong feelings of the poet—his deep sense of the reality of the truths presented to his mind—exercised in, these and like instances, a powerful influence upon the outward form and structure of the metre.

I cannot better sum up our consideration of this portion of our subject, than in the words of Herder on the spirit of the Poetry of the Hebrews. Speaking of parallelism and its advantages, he says, "The divisions of their chorus," that is, those who in singing take up alternately the contrasted members of each verse, "confirm, elevate, and strengthen each other in their convictions and in their rejoicings. In the song of Jubilee this is obvious; and in those of lamentation it results from the very nature of the feelings that occasion them. The drawing of the breath confirms, and, as it were, comforts the soul; while the other division of the chorus takes part in our affections, and its response is the echo of our sorrow. In didactic poetry—such as Proverbs and Ecclesiastes—one precept confirms the other; as if the father were giving instruction, and the mother repeated it. Poetry is not addressed to the understanding alone, but primarily and chiefly to the feelings. And are not these friendly to the parallelism? For so soon as the heart gives way to its emotions, wave follows upon wave, and that in fact is parallelism. The heart is never exhausted, it has for ever something new to say. So soon as the first wave has passed away or broken itself upon the rocks, the second swells again, and returns as before. And even when poetry professes to be the language of the understanding, it changes the figure of the first line, and exhibits the thought in another light. It varies the precept and explains it, or impresses it upon the heart. Thus, even here the parallelism returns again: and so the two parts of the same division of the poem correspond as word and deed, as heart and hand."

This, then, is sufficient to illustrate the manner in which the nature of the subjects contained in the sacred poems, and the feelings excited by them in the hearts of the inspired writers, exercised each a powerful influence in moulding and changing the character of the metre and framework of the Poetry of the Bible.

## ON THE APOCALYPSE.

THE book of "The Revelation of Jesus Christ" has been spoken of as a sealed book. This is without authority; that is, it has no authority that a wary and prayerful student will regard. To such the word of God alone is authoritative.

That there will be something new in the following studies is not announced in a vain-glorious spirit: in the presence of God we have His word (*πρὸς ὅν ἡμῶν ὁ λόγος*, Heb. iv. 13). Any careless or irreverent handling of this word must bring rebuke and failure. It has been said of a certain book, "what is new is not true, and what is true is not new." This would be a just censure on any production that professes to bring forward something absolutely new, for "there is nothing new under the sun." In a blessed sense, however, the New Covenant is both new and true. It is new in contrast with the Old Covenant, and it is true having God for its Author. Again, we must distinguish between what is newly invented and what is newly discovered. Justification by faith was newly discovered by Luther, America by Columbus. Jesus as only a Pattern was an invention. The pre-millennial and the post-millennial schemes are both discoveries: one of these, at least, loomed up in a fog; and, as with the labourer who mistook his own cottage for a lordly mansion, a near view dissipates the illusion.

The Apocalypse has been characterized as a book of symbols. This is only in part true. There are symbols, but the arbitrariness of more than one commentator must be treated with caution. That the river Euphrates prefigures the Turkish empire should have more support than mere assertion. Such assertions and prelections on them effect much in breeding the sneers of hearers.

Perhaps no one will object to the thought that the Apocalypse presents a series of *tableaux vivants* from chap. iv. 1 to xxii. 2. If this is so we must then interpret them as we should any other representative pictures. When we read these words, "we are fully committed to the historical scheme," we feel that it is hopeless to attempt for some any other exposition. Nor is this meant to be an elaborate and exhaustive effort. The following principles will be observed in our inquiries:—

1. The Scriptures are self-explanatory, if not they are incomplete.

2. Nothing should be admitted as a symbol, or as figurative, without divine sanction.

3. Prophecy fulfilled, and prophecy unfulfilled have definite boundaries separated by "the dispensation of the grace of God."

4. This dispensation being "the mystery of God, and of the Father, and of Christ" is not one in which God openly works.

5. The finishing of this mystery will be the period when God will resume His open rectorship of the world.

6. There is no thought that these studies will do more than yield the supply of one little joint of the body, under the care of the great Head.

7. A different translation is presented only when it seems to be demanded: no various reading; unless quite affecting the general sense will be regarded.

Chap. i. 1: A revelation of Jesus Christ, which God gave Him to show to His servants things which must shortly come to pass; and He showed *them* by signs, sending by His angel to His servant John.

2. Who bare record of the word of God, and of the testimony of Jesus Christ, whatsoever he saw (*τὸν* is rejected).

10. I was in spirit on the Lord's day, &c.

"A revelation of Jesus Christ." Why have the translators put the definite article? Were this the only revelation, or had there been no previous one, then it might be justified although there is no article in the Greek. But there had been several previous revelations of Himself by Jesus. This is assuming that a revelation of Himself is meant here. When revelation is predicated of a person, and even sometimes of a thing, the actual appearing is meant, for which see Gal. i. 12; Eph. iii. 3; 2 Thess. i. 7; 1 Pet. i. 7; iv. 13. In Galatians above Paul tells us that he went into Arabia, where it seems that not only was Jesus revealed *to* him, but also *in* him, (*ἐν ἐμοί*), verse 16. The translation of Eph. iii. 3 should be "in a revelation," as Matt. i. 20; xxvii. 19, "in a dream," *et alia*. "Have I not seen Jesus Christ our Lord?" says the Apostle. Now when was this? Not when he was struck to the earth on going to Damascus, for

he was at the same time struck blind ; he heard a voice, but saw no man. He might have seen Jesus when caught up to the third heaven, but this was subsequent—as we have reason to think—to his assertion as a ground of apostleship. This revelation or manifestation of Jesus was for the express purpose of showing to His servants “things which must shortly come to pass.” In the plural this word always refers to the substance of things made known, sometimes also in the singular.

“I was in spirit on the Lord’s day.” Middleton says that when τῷ πνεύματι means *in his mind or spirit* the preposition is not used. This may be true in the instances he cites, but not in others, as Rom. i. 9 ; Matt. xxii. 43 ; Luke i. 17. Middleton further says that when πνεύμα is used of the Holy Spirit *personally* the word *always* has the article, unless it loses it by a definite rule. Another prelate rejects all these elaborate rules. How would these rules apply in 1 Cor. xii. 3 ? Our translators evidently understood it of the Holy Spirit ; but as being a dissertation on spirit-gift, it should rather be “a spirit of God,” viz. a spirit conferred by God : on this consider xiv. 12, “as ye are zealous of spirits” (πνευμάτων) ; so also 1 John iv. 1, 2. Supposing Middleton’s rule good, it is well illustrated in this chapter of Corinthians. “In spirit” is an adverbial only. Whilst it is strictly scriptural to speak of the Holy Spirit being in a spiritual man, it is not so to speak of one being in the Holy Spirit. The state or condition of John seems something analogous to that of Peter when he was in a trance ; with this essential difference however, that Peter was taught by a figure, John by representative exhibitions, literal but prospective—“things that shall be.” Perhaps what Paul saw when he was called up to the third heaven, but which he could not utter, was of the same character as the things which John saw. Something similar is the *Fata Morgana* ; ships at sea, cities in their entirety, are sometimes seen where they are not by some extraordinary abnormal condition of the atmosphere—they are unreal exhibitions of real objects existing elsewhere. But here again differences exist ; the occurrences recorded in the Revelation cast their shadows before them by more than 1800 years ; rather they are reflected on the chart of time so far back, photographed through God’s lens on heavenly tissues, and by an

inspired pen "written for our learning" in imperishable letter-press.

As to the expression "the Lord's day" (*κυριακῆ ἡμέρα*), whilst there can be no objection to apply this epithet to the first day of the week "which saw our Lord arise," it would be erring reason to appeal to this passage as authority. There is a similar formula in 1 Cor. iv. 3 (*ἀνθρωπίνῃ ἡμέρα*), with which this may be contrasted. "Man's day" is the present time; "the Lord's day" is that yet to come, when it shall be said "the great day of His wrath is come" (Rev. vi. 17).

The Lord's day is anticipated in these scenic representations—these prelusory photograms. To these we do well to take heed, for "blessed is he who readeth and they who hear." We hardly need them if they are to us only records of the past. Unlike the fulfilment of prophecy concerning the death and resurrection of our Lord, which are to us life and joy through faith, these are a light shining in a dark place, carrying our vision through the extended darkness—a vista of unbelieving gloom. Of how much is faith despoiled, should these visions have vanished and "leave not a wreck behind," for there is no wreck of the nations which John announces. As God was pleased to show to Abraham, His friend, what He was about to do, so is He pleased to show to His servants things that must shortly come to pass. Let faith measure this "shortly."

We may here announce our conviction that the Apocalypse is a Jewish book. Throughout there is an abundance of Jewish drapery: this has been remarked on by Michaelis. The quotations from the Old Covenant Scriptures are more numerous in this book than in any other. The next in order is the Gospel of Matthew, which was written for the Jews; then the Gospel by Luke; and then the Hebrews and the Acts of the Apostles, all having a prevalent Jewish aspect. Some of these quotations are here presented.

Rev. i. 5 . . .	{	Deut. x. 17. Dan. ii. 37, 47. — viii. 25. Hos. viii. 10. Ps. lxxxix. 37. Exod. xix. 6.*	The third column consists of parallel passages in the same book.	{	Rev. iii. 14. — xvii. 14. — xix. 16.
— i. 6 . . .	{	Isa. lxi. 6. Micah iv. 8.	*Targum of Jerus. on this passage, "And ye shall be to My name kings and priests."	{	— v. 10. — xx. 6.

Rev. i. 7 . . .	{	Isa. xix. 1. Dan. vii. 13. Zech. xii. 10—12.	{	Rev. xiv. 14.
— i. 8, 11, 17	{	Isa. xli. 4. — xlv. 6. — xlviii. 12.	{	— ii. 8. — xxi. 6. — xxii. 13.
— i. 10 . . .	{	Exod. xix. 16, 19. — xx. 18.	{	— iv. 1, 5. — viii. 5. — xi. 19. — xvi. 18.
— i. 12, 20 . . .	{	Exod. xxv. 37. Zech. iv. 2, 3, 14.	{	— xi. 4.
— i. 13—15 . . .	{	Dan. vii. 9. — x. 5, 6.	{	— ii. 18. — xix. 12. — ii. 12.
— i. 16 . . .	{	Isa. xlix. 2.	{	— xix. 15, 21.
— i. 18 . . .	{	Num. xiv. 21 (LXX).	{	
— ii. 7 . . .	{	Gen. ii. 9, 10. Ezek. iii. 27. — xii. 2.	{	— xiii. 9. — xxii. 1, 2, 14.
— ii. 17 . . .	{	Isa. lxii. 2. — lxv. 15.	{	— iii. 12.
— ii. 23 . . .	{	Ps. xxviii. 4. — lxii. 12. Prov. xxiv. 12. Jer. xi. 20. — xvii. 10.	{	— xx. 12, 13. — xxii. 12.
— ii. 26, 27 . . .	{	Ps. ii. 8, 9.	{	— xii. 5. — xix. 15.

21 "But I live, and the Living One is My name."

This may suffice as a sample. The same might be done with every chapter. As to the Pauline and other epistles, every one contains quotations from the Old Covenant Scriptures except the second epistle of John, but comparatively few. Some of these indeed scarcely rank as quotations, e.g. "Peace be to thee," 3 John 14 and Judges vi. 23. Perhaps only a few are strictly quotations, but yet identical in thought and similar in expression, which will suffice to illustrate the assertion that this is ostensibly a Jewish book; having, however, very high claims on the Church of God for their attention, reverence, and study.

Christ does not appear under any official title in this book, unless we except v. 6, "a Lamb as it had been slain." Also the titles given to Him are not found elsewhere, unless we except "King of kings, and Lord of lords" (1 Tim. ii. 15). Other titles in common—if they may be called titles—are "First-begotten" (Heb. i. 6; Rev. i. 5) and "Son of God." The following titles occur nowhere else, "Lion of the tribe of Judah" (v. 5), "Root and offspring of David" (xxii. 16). These are strictly Jewish eponyms.

In verse 6 the authorities have βασιλείαν, "hath made us a kingdom (see Luke xxii. 29) and priests." This is quite true of restored Israel: "Ye shall be named the priests of the Lord" (Isa. lxi. 6), "Ye shall be to Me a kingdom of priests" (Ex. xix. 6), "The kingdom shall come to the daughter of Jerusalem" (Micah iv. 8).

As to the "seven stars," we know they are symbolic, for we are told so. The stars are angels. Are the angels symbolic too? Scarcely. Consider Gen. xxxvii. 9; Job xxxviii. 7; Dan. viii. 10; Jude 13; Rev. viii. 10, 12; ix. 1; xii. 1. The latter, though not symbolic of angels, cannot be literal stars. On five occasions ἄγγελος is rendered "messenger." In every instance besides the word is rendered "angel," with the meaning that is popularly attached to the word, unless may be excepted Matt. xxiv. 3, 11; Mark xiii. 27; Acts vii. 30, 53; xii. 15; Gal. iii. 19, and the instance now being considered. Can another instance be adduced where ἄγγελος, an angel, is put for a human being? Five instances have been adduced; in these the occasion determines the fact beyond dispute. Is there any ground to think that heavenly intelligences are meant here? One passage gives colour to this, viz. Matt. xviii. 10. Our Lord, speaking of little children, says, "Their angels do always behold the face of My Father who is in heaven." Perhaps thus thought the company that was gathered together praying, when they said of Peter, "It is his angel."

The objection, however, seems insurmountable. With the exception of two—the angels of the Churches of Smyrna and of Philadelphia—there is something against these angels. This theory, then, would involve the repulsive and incredible tenet that angels who had fallen (see ii. 5) are retained by God for spiritual oversight. These angels, therefore, are not heavenly beings.

We know that John the Baptist was a messenger (ἄγγελος) sent by God—"My messenger." A *man* therefore may be an ἄγγελος. The evidence is in the favour of such a fact here that they are men. But the *onus*—the blame of the declension of the churches—is through the failure of the responsible oversight. It could not be said of them—nor is it—"Thou standest by faith," as to every one in Christian churches. These "angels" all stood by their works. To the two immaculate angels there is not a word about

faith. The angel of the Church of Smyrna is exhorted to be "faithful unto death," which is characteristic of any one who discharges his trust.

How dissonant would be all these charges now to a company of disciples walking in the simplicity of faith, each one feeling, as he should, responsibility to his Master! The principle involved in the words of the Apostle Paul, "Every one shall bear his own burden," has no trace in these Apocalyptic epistles, nor has that other, "Bear one another's burdens." How would sound the charge of blasphemy for saying they are Jews in any of our congregations? It may be said that this is figurative. Well; how would it sound in our cathedrals, or churches, or chapels, if some sonorous voice should thunder out this figurative charge? Would not their hearers say, "Thou art mad"? A different order of nerves would be affected on the laudatory condition being announced, "I know thy poverty." This feature is surely not characteristic of our modern churches. Alas! no. Do not some say, "I am rich, and increased with goods, and have need of nothing"? whilst spiritually their condition is the reverse of this. Both rich and poor have cares: how is this? Are riches and poverty both evil? Surely they are. Do they both involve cares that are unavoidable, or irremediable? Surely not. Faith is exempt from all anxieties. Both rich and poor, not walking by faith, are anxious; the rich, fearing they may lose what they have; the poor, lest they should not get what they want. "Said I not," was the expostulation of One, "that if thou wouldest believe thou shouldest see the glory of God?" How could our Lord say, "Blessed be ye poor"? (Luke vi. 20.) Because He connected faith with their poverty: "I know thy poverty, but thou art rich."

But what does an angel of a church mean? There is no such officer, or dignity, or responsible being named in all the epistles of Paul, who was the apostle of the Gentiles (Rom. xi. 13). We therefore obtain no help from these in the explanation of the term. The same may be said of all the catholic epistles. On the supposition that the Churches of Asia are Jewish assemblies,

\* "It appears, indeed, from the Martyrdom of Polycarp, § 12, 13, 17, 18, that there were many *unbelieving Jews*, properly so called, at Smyrna; and from Ignatius's Epistle to the Philadelphians, § 6, that there were some of them at Philadelphia."  
—Parkhurst.

we may expect to find something in their general conventions analogous to these "angels of the churches." In Jewish congregations there was the *Sheliach Tsibbur*—the angel. That there were churches of old time in these various places, Ephesus, &c., is not questioned, though concerning one there has been some doubt raised.

As to the nature of these churches or assemblies. Do we find the characteristics of Christian polity in the epistles to them? Let these be studied in connexion with the epistles of Paul. We shall find nothing in the Spirit's utterance by Paul analogous to the opening words of all these seven epistles—"I know thy works." Take the fundamental characteristic of faith, so prevalent and predominant in all the apostolic writings. The word occurs but twice in these apocalyptic epistles, and then indefinitely. Besides works, we find "patience" four times, twice in one epistle, and "labour" twice. In short, faith is never spoken of as a term of salvation, and is made less account of than works are. Why is this, seeing that the very ground of salvation and continuance therein is faith in our Lord Jesus Christ? It may be said that such a mode of inquiry may be carried too far—that we are not to expect all to be stated of these churches that are asserted of others, especially in epistles so short. But we answer that there is almost nothing in common, and that, judging by the Pauline and other epistles, the fundamental features are absent, and others are substituted. If one writes only a short letter he is careful to be precise, and say what is proper to the subject. Let us be explicit on this point, calling attention to the following remarkable facts, which are, moreover, true of the whole book:—

Atonement or Reconciliation (*καταλλαγή*) occurs not once.

The Cross (*σταυρός*) occurs not once.

Élection (*ἐκλογή*) occurs not once.

Elect or chosen (*ἐκλεκτοί*), xvii. 4, once.

Faith (*πίστις*), ii. 13, 19; xiii. 10; xiv. 12, four times; not once as a term of salvation.

Justification (*δικαίωμα, δικαίωσις*) and its cognates, not once.

In the sense of "judgments" in the plural. This is the classical usage also, once.

Sanctification (*ἁγιασμός*) not once.

Righteousness (*δικαιοσύνη*) as a doctrine, viz. the righteousness of saints, see xiv. 11, not once.

The Holy Spirit, three times.

The Spirit is mentioned seven times in the second and third chapters. These being reckoned as once, being entirely similar, there are only two other places. Elsewhere it is "the seven spirits;" "in spirit" (not "the"); "a spirit of life" (not "the.") But the last two do not denote the Spirit of God.

The office of the Spirit in the church, not once.

There being an almost entire absence of any characteristic features of the "church of God," why have these been considered to be such churches? Can anything be found to countenance the thought except the words "the churches which are in Asia"? If they were churches of the same character as those in Rome, in Corinth, in Galatia, &c., why such a marked difference in the style of address, and in the staple of instruction? That the word "church" (*ἐκκλησία*) is not confined to assemblies, as we understand them, witness Acts vii. 38; xix. 37. Would any of our church members boast, even figuratively, of being Jews, beloved indeed for the fathers' sakes, but now not honoured? There is a small movement indeed rejoicing in this fancied identification.

That there are a few features—a very few—in common with these churches and the "church of God" is no marvel, seeing that all who are saved owe their salvation to the same "precious blood;" as says Peter in Acts xv. 11, "Through the grace of the Lord Jesus Christ we (Jews) shall be saved in the same way as they" (*καὶ ὁμοτρόπον*).

The doxology in i. 5, 6, may be the utterance of the church destined for heavenly places, or of the redeemed from among the twelve tribes who are to glorify God on the earth. None are saved but through the blood of the Lamb, but all thus saved have not the same destiny. This short song of praise is, however, not of a party, but of John alone.

We are bold to say more than this, viz. that "the church of God" does not appear at all in this wonderful book. There are, as it were, glimpses, faint but perhaps sufficiently clear for identification. Even when the Apostle is invited to come and see "the Bride, the Lamb's wife," there is no revelation of herself;

he sees not, or at least only describes the city of her habitation, her veil.

In the very beginning of the book there is an expression purely Jewish: "from the seven spirits which are before His throne" (i. 4; iii. 1; iv. 5; v. 6). Doubtless the same is meant as in the previous books of the New Covenant; in which, however, we never find the third person of the Trinity spoken of in the plural number. The reason is manifest. Here the Spirit appears in His inquisitorial character, because these churches are dealt with according to their works (ii. 23); works indeed on the foundation of grace; those who are saved by faith in One whom they have not seen are not thus judged, though indeed at last before the judgment-seat of Christ works will be taken into account (2 Cor. v. 10). These seven spirits are spoken of as "seven eyes," and "the eyes of the Lord" (Zech. iii. 9; iv. 10), and "seven lamps of fire" (Rev. iv. 5),—perfect sight, perfect light. The Spirit in "the church of God" is "the Comforter;" not oblivious of evil, but making intercession for the transgressors.

If we compare the criminatory parts of Paul's epistles with those of John to the seven churches, we find a marked difference; so marked that the defaulters seem to have been established on altogether different conditions: thus, "Thou sufferest that woman Jezebel to teach," says John; "I suffer not a woman to teach," says Paul. In one case it was Jezebel that was objected to as a wicked woman; in the other it was any woman. In short, the difficulty would be to show the agreement of the two classes of epistolary communication. They radically differ. There are no bishops,<sup>9</sup> nor deacons, nor gifted men, but only "an angel," in Apocalyptic churches; all which, and more, we read of in the other epistles. All the instructions are given to "the angel of the church;" in other epistles they are given to the whole church. If exception is taken to this for the Epistles to Timothy and Titus, we remark that the instructions given to them individually, were that they "may know how they ought to behave themselves in the church of God," and for other personal objects. As to the catholic Epistles of James and others, they have characteristic features of their own which need not be noticed here.

<sup>9</sup> Bishop Wordsworth quietly says, "The angels or bishops." Perhaps a dissenting Dr. would say, 'or ministers.'

Also the Epistle to the Hebrews—whether by Paul or by Apolos, or any other, is of small moment—is, *sui generis*, as a dissolving view of the Old Covenant, growing, as it were, into the graceful proportions of a New Temple of living stones, “gold, silver, and precious stones” being built into its foundations and walls, the Lamb being the light and glory thereof, its halls resounding with the praises of grace, its colonnades inscribed with promises, its ritual only pleasing remembrances of death and resurrection, victory accomplished over death and him that had the power of death.

Were there no other churches in Asia besides these seven? We know there were, as those of Galatia and of Colosse. Why were these seven selected? Because they had a different constitution; they were Jewish. Compare this Epistle to Ephesus, “to the angel of the church of Ephesus,” and that of Paul, “to the saints which are at Ephesus;” different in superscription, different in tone, pregnant with differences. Contrast these words, “I will remove thy candlestick out of its place, except thou repent” (Rev. ii. 5), with “ye are builded together for an habitation of God through the Spirit” (Eph. ii. 22). If these churches were Christian, their diversity calls for a careful consideration side by side with the Pauline Epistles.

“To him that overcometh will I grant to sit with Me in My throne” (iii. 21). Were there but one throne belonging to Christ this passage would present a serious difficulty in expounding the theory that these are not so much Christian epistles as Jewish. To Christ belongs the throne which is His as the accepted “Mediator between God and man,” and which He will occupy with His Bride. To Him also belongs the throne of David, which all who overcome will share with Him. This last is a throne inferior in dignity to the former, as the earthly people will be to the heavenly. On both will Jesus be supreme—on the first as Son of God, on the second as Son of David. The seat on the throne, the crown of the Bride given in the day of her espousals, is not the reward to “Him that overcometh.” Not this, but a more eminent endowment have all who are new creatures in Christ Jesus. “Father, I will,” says Jesus, “that they also whom Thou hast given Me may be with Me where I am.” Those who walk by faith are “more than conquerors,” or overcomers.

There is nothing in these epistles of the love-song, as we read in the gospels, and notably in the other epistles, or in that grand epithalamium of Solomon, or that forty-fifth psalm, which we understand—however imperfectly—of the heavenly Bridegroom's rapturous admiration of His Bride, and of her melting response. There is a certain stately dignity, a full, calm approval and declaration of award, rather befitting the pleased or, on occasion, the offended Lord, than the ardent utterances, or disappointed desires of the royal and fervid lover. Who but is struck with the holy *abandon* of the Canticles in contrast with the measured apportionment of the Apocalypse? "Behold thou art fair, My love : behold, thou art fair : " "Thou art all fair, My love ; there is no spot in thee." There is a far-off approach to this in Rev. iii. 9 : "I will make them to come and worship before thy feet, and to know that I have loved thee." This surely is only the love of a friend, a fast friend. But what a dissonant chord is next struck for the ear of love ! "I will spue thee out of My mouth," because the object thus addressed was "lukewarm" (*χλιαρὸς*). It has been supposed that there is "an allusion here to the well-known effect of *warm* water on the stomach" (Parkhurst). But what shall we think of these terrible words, "Thou art wretched, and miserable, and poor, and blind, and naked" ? If this is to be the last state of the Church, as some have supposed, what dread might well fill the hearts of all lest they should be living then ! More consonant far would such a state be with Isa. i. 16—18, and Zech. xii. 10—14, and with the previous history of "the Church in the wilderness." We mark in both instances long-suffering with eventual judgment, even cutting off : "I will remove thy candlestick" . . . "I will fight against thee with the sword of My mouth" . . . "I will come on thee as a thief." In contrast with this mark the love of Christ for His Church, His Bride reflected through His servant Paul : "My dearly beloved and longed-for" (Phil. iv. 1). Such is "the love of Christ which passeth knowledge." This is "the great mystery . . . . Christ and the church."

Chap. iv. "After this," and "hereafter" are renderings of *μετὰ ταῦτα*, *after these things*. "I was in spirit." Like i. 10, this is the translation of *ἐν πνεύματι*. It would be difficult to attach any meaning at all to these words if the Holy Spirit is

meant. It was simply a transference of spirit cognizance: the body is a *locum tenens* still, but the spirit is elsewhere in consciousness, a state not unknown to some of us.

We know that He who sat on the throne is not the Lord Jesus Christ by comparing this passage with v. 6; see also Exod. xxiv. 10; Ezek. i. 26—28. He is not yet on the throne of the Kingdom; for this reason the elders sitting on thrones cannot represent the Church. Who then are they? "Round about the throne were four and twenty thrones (*θρόνοι*); and upon the thrones I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold" (ver. 4). "The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before His throne," &c. (verse 10). In 1 Chron. xxiv. 4 we read of twenty-four who were chosen to be "governors of the sanctuary and governors of the House of God;" these are said to be "chief men." They are not called "elders," yet doubtless were so.

On considering all the passages in the Revelation where elders are spoken of, there seems to be nothing from which we may definitely conclude who they represent. In Zech. vi. 11 we read, "Take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech, the high priest;" and verse 14, "The crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen," &c. The distinctive office of these elders seems to be to praise. On one occasion an elder informs John concerning "the great multitude . . . of all nations." We find them on thrones, and occupying a position nearer to the throne "on which One sat" than the angels. But the "living creatures" are still nearer though in a somewhat anomalous position, for they are "in the midst of the throne and round about the throne." How could this be? How could they be in the midst and round about the throne at the same time? Let us suppose the throne to be circular and all is easy to comprehend. Around the supreme part of the throne then, but within or "in the midst" of the continued circle would these living creatures be located. But who are they? Compare Isa. vi. 1—3; Ezek. x. 12, 14. That they are agents of the Almighty there can be no doubt: but are there any characteristics of that

economy which is spoken of as “grace and truth”? We are not to think of Him concerning whom they cry, “Holy, holy, holy Lord God Almighty” that He has merged His vindictive holiness in the scheme of grace. These living creatures are “full of eyes before and behind . . . and within.” All eyes, as it were, to see everything, God’s inquisitors. *Est Deus in mundo, qui omnia videt: There is a God in the world, who sees all things.* Thus wrote a heathen. “There is no God,” says the modern fool with God’s Word to instruct, but he has “got beyond that.”

All the authorities unite in substituting the future of the verbs in verse 10; we then translate, “When these living creatures shall give glory, and honour, and thanks to Him that sitteth on the throne, who liveth for ever and ever, the four and twenty elders shall fall down before Him that liveth for ever and ever, and shall cast their crowns before His throne.” Neither the elders nor the living creatures appear to represent the Church. These verbs may, however, be future Aorists.

CLIFTON.

W. HOWELL.

### HORÆ SEMITICÆ,

COMPRISING HISTORICAL AND BIBLIOGRAPHICAL NOTES OF THE SHEMITIC LANGUAGES.

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#### A. THE HEBREW LANGUAGE.

THE Hebrew language is only a single branch of a great parent stock, called Shemitic—so called because spoken chiefly by nations enumerated in Scripture amongst the descendants of Shem (Gen. x. 21 ff.), of which Prof. M. Müller (“Science of Language,” i. p. 396, Am. ed.), exhibits the following:—

GENEALOGICAL TABLE [OF THE SHEMITIC FAMILY OF LANGUAGES].

<i>Living Languages.</i>	<i>Dead Languages.</i>	<i>Classes.</i>	
Dialects of Arabic . . . . .	Ethiopic . . . . .	} Arabic or Southern	} Shemitic Family.
Amharic . . . . .	Himyaritic Inscriptions . . . . .		
The Jews . . . . .	Biblical Hebrew . . . . .	} Hebraic or Middle	
	Samaritan Pentateuch . . . . .		
	Carthaginian, Phœnician Inscriptions . . . . .	} Aramaic or Northern	
Chaldee, Masora, Talmud, Targum, Biblical Chaldee . . . . .			
Neo Syriac . . . . .	Syriac (Peshito, 2d cent., A.D.) . . . . .	}	
	Cuneiform Inscriptions of Babylon and Nineveh . . . . .		

Like all other languages, the Hebrew has been subject to a series of changes. Its grammatical development was probably more early than that of the offsets of the parent stem; for, as Gesenius shows, of many forms the origin is still visible in Hebrew, while all traces of it have vanished from the kindred dialects.

### § 1. Name and Origin.

The Hebrew language takes its name from Abraham's descendants, the Israelites; who are ethnographically called *Hebrews*,<sup>1</sup> and who spoke this language while they were an independent people. In the Old Testament it is poetically called the *language of Canaan* (עִבְרִית תְּשֻׁבָה γλῶσσα ἡ Χαναανίτις, Isa. xix. 18, "emphatically the language of the holy land consecrated to Jehovah, as contrasted with that of the profane Egypt," as Haevernick expresses it), and also the *Jews' language* (תַּיִדִּית לְשׁוֹן יְהוּדַיִם, 2 Kings xviii. 26; Isa. xxxvi. 11. 13; Nehem. xiii. 24), from the kingdom of Judah. The name "Hebrew language," nowhere occurs in the Old Testament, since in general there is rarely anything said of the language of the Israelites: it appears in the prologue to Ecclus., ἐβραϊστί, and in Joseph., *Antiqq.* i. 1, 2, γλῶττα τῶν Ἑβραίων. In the New Testament ἐβραϊστί, John v. 2; xix. 13. 17, &c., and ἐβραῖς διάλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14, denote the *Aramaic*, which was spoken in the country at the time.<sup>2</sup> In later Jewish writers (as in the Targumists), the Hebrew language is called נְשֻׁבָתִית לְשׁוֹן (the sacred tongue), in contrast to the Aramaic (לְשׁוֹן תַּיִדִּית).

<sup>1</sup> There is a controversy as to the origin of this name. Ibn Ezra (+ 1168), Buxtorf (+ 1629), Löschner, F. E. (+ 1749), Buddeus, J. G. (+ 1764), Lengerke (+ 1855), E. Meier (+ 1866), Ewald (+ 1875) and others, derive it from the Shemite *Eber* (Gen. x. 24; xi. 14 ff.), while most of the Rabbins and of the Fathers (as Jerome, Theodoret, Origen, Chrysost.), Arias Montanus, Paulus Burgensis, Munster, Luther, Grotius, Scaliger, Eusebius, Walton, Clericus, Rosenmüller, Gesenius, Eichhorn, Hengstenberg, Bleek, and others, derive it from עֵבֶר, "beyond," following the LXX., which translates עֵבֶר (Gen. xiv. 13) by δ' ἐπέρατης, "the man from beyond," referring to Abraham's immigration.

<sup>2</sup> The passage in Philo (*de vita Mosis*, l. ii. p. 509, ed. Colon., Young's transl. vol. iii. p. 82) according to which the original of the Pentateuch was written in *Chaldaic*, shows how much the Alexandrians of that time had lost the knowledge of the difference of the dialect, and is to be ascribed to Philo's ignorance in this department.

## § 2. Antiquity of the Hebrew Language.

As to the antiquity of the Hebrew language, and the question whether the Hebrew was the primitive language, there is a great diversity of opinions. "It is clear," says Haevernick (Introd. p. 128), "that this question can be satisfactorily answered only by those who regard the part of the biblical narrative (viz. Gen. xi. 1 seq.) as true history. Those who, like the mass of recent interpreters, look at it from a mythical point of view, cannot possibly obtain any results. Gesenius says that, as respects the antiquity and origin of the Hebrew language, if we do not take this mythical account, we find ourselves *totally deserted by the historian.*" Returning, then, to the ancient view of this passage, we find that most of the Rabbins,<sup>3</sup> the Fathers,<sup>4</sup> and the older theologians; *John Buxtorf*, the son (*Dissertat. Phil. Theol.*, Basileæ, 1662, diss. 1), *Walton* (Prolegg. iii. 3 seq.), *A. Pfeiffer* (*Decas Select. Exercitt. Bibl.*, in his *Dubia Vexata*, p. 59 seq.), *St. Morinus* (de Ling. Primæva, Ultrajecti, 1694), *Val. Loescher* (De causis Ling. Hebr. 1, c. 2. 5), *Carpzov* (Crit. Sacr. p. 174 seq.), among the moderns with some limitation, *Pareau*, *Haevernick*, *Von Gerlach*, *Baumgarten*, and others,—believe that Hebrew was the primitive language of mankind, while some contending that if any of the Asiatic tongues may claim the honour of being the ancestral language of our race, the palm should be given to the Sanskrit. Between these two opinions the question now rests,

<sup>3</sup> "And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel; for they spake the holy language by which the world was created at the beginning." Targum on Gen. xi. 1; cp. also Rashi and Aben Ezra in loco.

<sup>4</sup> The Fathers of the Church have never expressed any doubt on this point. *St. Jerome* (+ 420), in one of his epistles to Damasus, writes: "The whole of antiquity (*universa antiquitas*) affirms that Hebrew, in which the O.T. is written, was the beginning of all human speech;" and in his *Comm. in Soph.* c. 3, he says, "*Linguam hebraicam omnium linguarum esse matricem.*" *Origen* (+ 254) in his eleventh homily on the book of Numbers, expresses his belief that the Hebrew language originally given through Adam remained in that part of the world which was the chosen portion of God, not left like the rest to one of His angels. *Chrysostom* (+ 404) says, "God left in Eber's house the original language as a perpetual memory of His judgment" (*αὐτὸς δ' Ἐβερ ἐμενε τὴν αὐτὴν ἔχων διάλεκτον, ἥνπερ καὶ πρότερον, ἵνα καὶ τοῦτο σημεῖον ἐναργὲς γένηται τῆς διαίρεσεως.* Hom. xxx. in Gen. [p. 300 ed. Montf.]), and *St. Augustin* (+ 430) in his *De civitate Dei*, xvi. c. 11, "*quæ lingua prius humano generi non immerito creditur, fuisse communis, deinceps Hebræa est nuncupata*" (i. e. his family (i. e. Heber's) preserved that language which is not unreasonably believed to have been the common language of the race, it was on this account thenceforth called Hebrew). *Theodoret* (+ 452) in *Quæst. in Genesin* 60, however, believes, like *Delitzsch*, that the Syriac was the primitive language, holding that Hebrew was first introduced by *God through Moses* as a holy language.

and "it is astonishing," says Prof. Müller ("Science of Language," i. p. 133), "what an amount of real learning and ingenuity was wasted on this question during the seventeenth and eighteenth centuries. . . . It might have been natural for theologians in the fourth and fifth centuries, many of whom knew neither Hebrew nor any language except their own, to take it for granted that Hebrew was the source of all languages, but there is neither in the Old nor in the New Testament a single word to necessitate this view. Of the language of Adam we know nothing; but if Hebrew, as we know it, was one of the languages that sprang from the confusion of tongues at Babel, it would not well have been the language of Adam or of the whole earth, 'when the whole earth was still of one speech.'" . . . The first who really conquered the prejudice that Hebrew was the source of all language was Leibnitz, the contemporary and rival of Newton. "There is as much reason," he said, "for supposing Hebrew to have been the primitive language of mankind, as there is for adopting the view of Serapius, who published a work at Antwerp in 1550, to prove that Dutch was the language spoken in Paradise." In a letter to Tenzel, Leibnitz writes: "To call Hebrew the primitive language is like calling branches of a tree primitive branches, or like imagining that in some country hewn trunks would grow instead of trees. Such ideas may be conceived, but they do not agree with the laws of nature, and with the harmony of the universe, that is to say with the Divine Wisdom."

### §. 3. *Character and Development of the Hebrew Language.*

In relation to the rest of the Shemitic languages, the Hebrew, whether regarded as the primitive language or not, has for the most part retained the stamp of high antiquity, originality, and greater simplicity and purity of forms. In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed. As it had no doubt been modified between the time of Abraham and Moses by the Egyptian and Arabic, so, in the period between Moses and Solomon it was influenced by the Phœnician; and, down to the time of Ezra, continued to receive an accession of exotic terms, which, though tending to enlarge its capabilities as a spoken and written tongue,

materially alloyed the primitive simplicity and purity of a language, compared with which none may be said to have been so poor, and yet none so rich. But with the period of the captivity there arose an entirely new literature strikingly different from the earlier, and which is to be traced to the influence exerted by the Aramaic tongue upon the Hebrew which had previously been developing itself within restricted limits. This was the introduction to its gradual decay, which did not become fully manifest, however, until the commencement of the Chaldean period. Not only did the intrusion of this powerful Aramaic element greatly tarnish the purity of the Hebrew words and their grammatical formation, older ones having been altered and supplanted by newer ones which are Aramaic for the most part;<sup>6</sup> it also obscured the understanding of the old language,<sup>7</sup> and it enfeebled its instinctive operations until at length it stifled them. The consequence was that the capacity of observing grammatical niceties in the old pure Hebrew was entirely lost;<sup>8</sup> partly the distinction of prose and poetical diction was forgotten,<sup>9</sup> and finally, as the later writers went back upon the Pentateuch and other older compositions, many elements which had already died out of the language were reproduced as archaisms.<sup>9</sup>

#### § 4. Decay of the Hebrew Language.

But the great crisis of the language occurs at the time of the captivity of Babylon. There, as a spoken tongue, it became

<sup>6</sup> This is especially seen in the coining of new words for abstract ideas by means of prefixed letters or syllables added, as *תְּנַחֵם* for *נָחַם* (Ps. cxvi. 12); *תְּנַחֵם* for *נָחַם* (Ezek. xvi. 18, 20); *תְּנַחֵם* (Ezra i. 6; Esth. v. 3, 7, 8), &c.

<sup>7</sup> This is shown by the increasing use of the *scriptio plena* as *תְּנַחֵם* for *נָחַם*; the interchange of the weak letters *ה* and *א*, for instance *תְּנַחֵם* (1 Chron. xiii. 12) for *תְּנַחֵם* (2 Sam. vi. 9); the resolution of the *Dagesh forte* in sharpened syllables by inserting a vowel, as *תְּנַחֵם* for *תְּנַחֵם* (1 Chron. xi. 31), or by inserting a liquid, *תְּנַחֵם* for *תְּנַחֵם* (1 Chron. xviii. 5, 6).

<sup>8</sup> Interchange of *א* as the sign of the accusative, and as meaning "with," for instance Jer. i. 16; xix. 10; xx. 11, &c.; the use of *ל* to mark the accusative instead of the dative (1 Chron. v. 26; xvi. 37; xxix. 20, 22, &c.); the use of *לְ* instead of *לָ*; the use of Aramaic forms of inflection, as *תְּנַחֵם* for *תְּנַחֵם* (Jer. iv. 30), *תְּנַחֵם* for *תְּנַחֵם* (Jer. ii. 33; iii. 4, 5; iv. 19), &c.

<sup>9</sup> Comp. *תְּנַחֵם* (Piel), "to be afraid" (Ezra iv. 4, elsewhere only the substantive *תְּנַחֵם* in poetry); *תְּנַחֵם*, "to reject with loathing" (1 Chron. xxviii. 9; 2 Chron. xi. 14; xxix. 19, earlier only in poets, and in Hos. viii. 3, 5; Zech. x. 6).

<sup>9</sup> E. g. *תְּנַחֵם*, "species" (Ezek. xlvii. 10, taken from the Pentateuch); *תְּנַחֵם*, "a measure" (1 Chron. xxiii. 29; Ezek. iv. 11, 16, &c., from Lev. xix. 35); *תְּנַחֵם*, "to act cunningly" (Mal. i. 14; Ps. cv. 25 from Gen. xxxvii. 18 or Num. xxv. 18), &c.

deeply tinged with the Aramaic. The Biblical Hebrew, abiding in the imperishable writings of the prophets, continued to be the study of the learned; it was heard on the lips of the priest, in the services of religion, and was the vehicle of written instruction; but, as the medium of common conversation, it was extensively affected, and, in the case of multitudes, superseded by the idiom of the nation among whom Providence had cast their lot. So an Aramaized Hebrew, or a Hebraized Aramean continued to be spoken by such of them as re-settled in Palestine under Ezra and Nehemiah; while the yet greater number, who preferred the uninterrupted establishment of their families in Babylonia, fell entirely into the use of Aramaic.

This decline of the popular knowledge of pure Hebrew gave occasion to the appointment of an order of interpreters—*meturgemanin*—in the synagogue for the explication of the Scriptures in this more current dialect, as can be seen from Nehemiah viii. 8, where we read, “They (the priests and Levites) read in the book, in the law of God מִפְּרָשׁ, and appended thereto the sense, and caused them to understand the reading,” where the word means, “with an explanation subjoined,” i. e. with an interpretation added, with an explanation in Chaldee, the vulgar tongue, as appears from the context and by a comparison of Ezra iv. 18, and verse 7. Accordingly the Talmudists have already correctly explained our passage מִפְּרָשׁ זֶה תַּרְגוּם, and so also Clericus, Dathe, &c., &c.

But while these changes were taking place in the Vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died; it will never die. In the days to which we are now referring, it was still loved and revered by the Jewish people as the “holy tongue” of their patriarchs and prophets. Not only the remaining canonical Scriptures, but the prayers and hymns of the temple and synagogue were for the most part written in it; and even the inscriptions of the coinage retained both the language and the more antique characters, in preference to those more recently introduced by Ezra.

#### § 5. *Of the written Hebrew.*

About the time when the language underwent this internal

change, it was also changed externally. That we have not the original Hebrew characters in MS. and printed texts of the Bible, is evident from a tradition we have in the Talmud that "at first the law was given to Israel in the Hebrew writing and the holy tongue, and again it was given to them in the days of Ezra in the Assyrian writing and the Syrian tongue. They chose for the Israelites the Assyrian writing and the holy tongue, and left to the *Idiotæ* (i.e. the Samaritans) the Hebrew writing and the Syrian tongue. . . . And although the law was not given by Ezra's hand, yet the writing and language were<sup>1</sup> called the Assyrian" (*Sanhedr.* fol. xxi. 2; xxii. 1). This Assyrian writing **כְּתָב אֲשׁוּרִי** is also called "square writing," **כְּתָב כּוֹרֵבַע**, "correct writing," **כְּתִיבָה תְּמִימָה**, and by the Samaritans "Ezra's writing," **כְּתָב עֶזְרָא**. We must suppose that the square character, which came into use after the exile, only gradually thrust the elder character aside; for in the Maccabean coinage the ancient Hebrew character was used, and while we may trace back the origin of the new characters nearly to the times of Ezra, certain it is that at a later time it was perfected in its present form, and long before the time of the Talmud, since there we find directions given concerning the writing of the alphabet, and of which we will speak farther on.

### § 6. *Tradition.—Periods of the Hebrew Language.*

It is chiefly among the Jews of Palestine that we are to seek the preservation of the knowledge of the Hebrew language. Though the Hebrew ceased to be even a written language, yet for practical ends in the usages of worship the study of the old Hebrew documents became for them an indispensable duty, for which the affinity of the language they used, must have offered them peculiar facilities. Hence, as early as the book of Sirach (*Ecclesiasticus*), which was probably written between 290—280 B.C., mention is made of the study of Scripture as the chief and fairest occupation of the *γραμματεὺς*, the *διανοεῖσθαι ἐν νόμῳ ὑψίστου*, and *σοφίαν πάντων ἀρχαίων ἐκζητήσει, καὶ ἐν προφητείαις ἀσχοληθήσεται* (xxxix. 1 ff.) The more erudite study of Hebrew

<sup>1</sup> Jerome in *Prolog. gal.*: Certum est, Esdras . . . alias literas reperisse, quibus nunc utimur, cum ad illud usque tempus idem Samaritanorum et Hebræorum characteres fuerint. Cp. also Orig. in Ez. ix. 4; in Ps. ii. (iii. 539).

Scripture was prosecuted in Palestine and Babylonia, from the days of Ezra, not only by individual scribes, but also in formal schools and academies, the *בתי המדרש*, also *בתי רבנן* and *ישיבות*, which were established there before the time of Christ. The chief seat of these at first was principally at Jerusalem; then after the destruction of this city by the Romans, it was transferred to Jamma or Jabneh, under Jochanan ben Zekkai,<sup>2</sup> till under Gamaliel iii. ben Jehudah I. (A.D. 193—220), Tiberias became the seat of learning. Among the teachers of Tiberias, Rabbi Jehudah the Holy or Hak-kodesh,<sup>3</sup> the compiler of the Mishna, obtained a remarkable reputation in the latter half of the second century. After his death, the seat of this Scriptural erudition was once more transplanted to Babylonia, where, with reference to this, the schools at certain cities on the Euphrates, Sora, Pumpeditha, and Nahardea, attained pre-eminently to high esteem. Still, along with these, the Palestinian schools subsisted uninterruptedly, especially the school at Tiberias, and to the labours of these schools are due in part the Targums, but principally the Talmud and the Masorah.

The activity of these schools took different shapes at different periods, and into four of these periods it may be divided:— I. The period of the *more ancient Sopherim* (scribes, *ראשונים סופרים*) from the close of the Canon to the ruin of the Jewish commonwealth. They settled fixedly the external and internal form of the sacred text (*מקרא*) the correct writing and reading, the arrangement of the books and their sections, the numbering of the verses, words, and letters, &c.; II. The period of the *Talmudists* from the second to the sixth century of the Christian era; III. The period of the *Masorètes* from the sixth to the ninth centuries; IV. The period of the *Grammarians* and *Expositors*, from the ninth to the sixteenth century. Following the example of the Arabians, they endeavoured to lay a scientific foundation for Hebrew philology and for understanding the text of the Bible, by means of various labours in grammar and lexicography, including the comparison of the Aramaic and Arabic dialects.

<sup>2</sup> Comp. that art. in the Cyclop. of McClintock and Strong, s. v.

<sup>3</sup> *Ibid.*

## PERIOD I.

THE PHILOLOGICAL STUDY OF THE HEBREW LANGUAGE  
AMONG THE JEWS.

From A.D. 900—1500.

§ 1. *From Koreish to Kimchi.*—A.D. 900—1250.

During the first three periods mentioned above, the knowledge of the Hebrew language was propagated mostly by tradition from generation to generation. The scientific treatment of it first began in the fourth period, and the first person who is celebrated for cultivating grammatical subjects is

## JEHUDAH IBN KOREISH.

1. *Fehudah Ibn Koreish* (ר' יהודה בן קורש) flourished about A.D. 870—900, at Tuhart, or Tahort, in Africa. He was skilled in languages, understood the Berber language, besides the three original Shemitic languages, studied the Mishnah and the Talmud, the Koran, and Arabic poets, and was well fitted to write works upon the Hebrew language and its comparison with others. He wrote, 1. a Hebrew dictionary (אנר'ן) in alphabetical order, but with that peculiar arrangement which all works of this class were subject to at that time, viz. each group of words belonging to a letter was accompanied by introductions, one on those words which have only the letter in question for a radical theme, and another on the changes of that letter. This work seems to have been extensively used, and is quoted by many later writers, as Saadiah, Saruk, Labrat, Ben Gannach, Rashi, Aben Ezra, Kimchi, Tanchum, Hadassi. As a continuation of the dictionary may be considered, 2. *Risaleh* (רסאלה) a letter addressed to the Jewish congregation at Fez. It begins with an energetic exhortation to study the "Targum," or the Chaldee version of the O.T., and then illustrates, in three divisions, by examples alphabetically arranged, the striking affinity between Hebrew on the one hand, and Chaldee and Arabic, the languages of the Mishnah and the Talmud, on the other. His comparison includes, besides, some foreign words of difficult etymology and meaning, probably belonging to the dialect of Barbary, and some other African dialects. This work, quoted by later Jewish

writers, as Jonah ben Gannach, D. Kimchi, Aben Ezra, Hadassi, became first known in 1715, by a communication which Joh. Gagnier sent to Joh. Chr. Wolf (*Bibl. Hebr.* iii. 311, seq.), then by extracts with translations by Schnurrer (*Eichhorn's Bibliothek der Bibl. Liter.* iii. 951—980), and H. Ewald (*Beiträge zur Geschichte der ältesten Auslegung, &c.*, ed. by Ewald and Dukes, i. 116—123; ii. 117, 118), and has lately been edited from an imperfect manuscript of the Bodleian Library (cod. Huntington 573, comp. Uri Cod. Manusc. Hebr. et Chald. p. 95, No. 487), by J. L. Bargés and D. B. Goldberg, under the title, *Epistola de Studii Targum Utilitate, &c.*, Paris, 1857 (cp. Geiger, *Jüdische Zeitschrift*, ix., Breslau, 1871, p. 59 seq.)—3. a Hebrew Grammar (סֵפֶר דְּקִדּוּק), quoted by *Levi ben Jepheth* (1030) and anonymously by *Aben Ezra*; and 4, a homonymic (בְּאוּר עִמּוֹת הַמְּשֵׁתָּתִיפִים) mentioned by *Jehudah Hadassi*.

#### SAADIAH BEN JOSEPH HA-PITHOMI.

2. *Saadiah ben Joseph Ha-Pithomi* or *Ha-Mizri*, called in Arabic *Said Ibn Jaakub al Fajjumi*, was born A.D. 892, at Fajjumi, in Upper Egypt, and is the author of a number of works relating to Hebrew philology, which served to stimulate and direct later times, after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works commence the series, viz. 1. a Hebrew Grammar, which consists of ten chapters or sections (מְאָמָרִים, שְׁעָרִים), treating of the consonants, especially the gutturals, and their changes, the vowels, *dagesh* and *raphe*, the accents, on the connexion of words (עֲרוּפִים), the nouns and particles; 2. refutations of and criticisms (תְּשׁוּבוֹת) upon the works of Ben Asher, written in rhymed verses; 3. a dictionary of the Hebrew language in alphabetical order יִסְפֵּר אֲנָרוֹן, in Hebrew, in which each letter is called מִתְּבַרְתָּ; 4. an interpretation of ninety words occurring but once in the Bible  $\alpha\pi\alpha\tau\alpha\zeta$

<sup>4</sup> Aaron ben Moses ben Asher, or simply *Ben Asher*, as he is generally called, flourished circa A.D. 900 at Tiberias. He was the most accomplished scholar and representative of the Tiberian system of vocalization and accentuation, and wrote, in the interests of the Westerns, 1. *A model Codex of the Bible*, furnished with points and accents according to the Western school, which became the standard text; 2. *A Treatise on the Massorah*, entitled, *The Massoreth of Ben Asher*; 3. *A Treatise on the Accents*; 4. *A Treatise on the Consonants and Vowels*, and it was this treatise against which Saadiah wrote his objections and refutations.

λεγόμενα, which he illustrated by synonymous terms gathered from the Mishnah, the Targum, and the Talmud, entitled תפסיר אלסבען ללפטא אלפרדה, which has been published by Dukes in his *Beiträge*, ii. p. 110—115, and again with important corrections in Geiger's *Wissenschaftliche Zeitschrift*, 1844, pp. 117—324; 5. a work on *Hebrew style or rhetoric*, ס' צחות לשון הקדש, in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. On account of his great learning he was appointed Master of the great Jewish academy at Sora, in Babylonia, in 928, but, in consequence of a dispute and his unyielding character, was compelled to resign the office in 933; but resuming it four years later, his learning and energy rescued its name from the contempt into which it had fallen, and into which it relapsed after his death in 942.

#### MENACHEN BEN JACOB IBN SARUK.

3. *Menachen ben Jacob ibn Saruk* (כנרם בן סרוק), born about 910 at Tortosa in Spain, died about 970, at Cordova. He wrote a copious Hebrew dictionary of Holy Scripture, including the Chaldee of Daniel and Ezra, with explanations in Hebrew, preceded by an elaborate grammatical treatise, entitled מְחִבֵּרֵת, now entirely edited from five MSS. by H. Filipowski, London and Edinburgh, 1854.

Ibn Saruk knew and used his predecessors Koreish and Saadiah (cp. e. g. the art. אבּח and the letter ה), "he attempted to penetrate deeper into the subtler parts of the flexion of words; he treated ably of *dagesh* and *raphe*, of the gutturals, the vowels and accents and of the letters which are incompatible in the same root; he established correct distinctions and found for them new terms; yet he scarcely passed beyond the rudiments of grammatical treatment. Dividing the alphabet into radical and servile letters, the former being employed in the root (יסוד), the latter for inflexion and derivation (מלאכה), he fell into manifold errors in the application of this principle; for, reducing all roots to *two* letters, he was often guided by appearance and sound, rather than etymology. That principle itself is so far interesting, and perhaps correct, as possibly at a very early period the roots of the Shemitic languages consisted of two strong or firm consonants,

supported later by the addition of one weaker letter either before or between or after them. But this process had entirely ceased before the time of Biblical Hebrew, when the third radical, which moreover is in very many cases no weak letter, had become a constant and integral part of the roots. Hence Saruk's dictionary is not seldom confused in arrangement, and though many of the explanations are judicious and acceptable, it betrays an imperfect acquaintance with the exact laws of the language. His merit is to have marked out the full boundaries of Hebrew grammar, and to have prepared the way for its more profitable cultivation."

Against this work of Menachem wrote

#### DUNASH BEN LIBRAT OR LABRAT.

4. *Dunash ben Librat* or *Labrat*, called in Hebrew *Adonim Hallevi*, was born about A.D. 920 at Bagdad, and after having lived for some time in Fez, he also repaired to Cordova, where he wrote his anti-dictionary, under the title סֵפֶר תְּשׁוּבוֹת, "The Book of Answers or Objections." This dictionary, which is of a polemical nature, consists of a minute examination of Saruk's lexicon, giving, in 160 articles, his critical strictures upon Saruk's lexicon, in an alphabetical order; and every article concludes with some terse remark or saying in rhyme. This work was also edited by Filipowski, with notes of Dukes and Kirchheim, London, 1855. The principal points may be summed up in the following:—1, Dunash classifies *verbs* and *adverbs* (מְלִוֵּת הַ עֵם) separately, and objects to the derivation of the former from the latter; 2, distinguishes the *servile* letters of verbs from nouns similar in form by grammatical rules; 3, shows the advantage of the application of Chaldee and Arabic in the explanation of Hebrew words; 4, points out the proper construction of some verbs; 5, departs in more than twenty-four different verses from the Masoretic reading, wherever he can discover a more appropriate meaning.

The influence which Dunash exercised over grammarians and expositors of the Bible may be seen in the frequent quotations made from his works by the principal lexicographers and commentators, such as *Rashi* (Exod. xxviii. 28; Num. xi. 8; Isa. xxvii. 11; Eccl. xii. 11); *Joseph Cara* (on Hos. ii. 9; viii. 6; xiii. 7, &c.); *Aben Ezra* (on Ps. ix. 1; xlii.

5, &c.); *Kimchi* (under פאר, עלה, פאר). In the same spirit Dunash wrote against the grammatical views of Saadiah, under the title of תשובות, which have lately been published by R. Schröter, Breslau, 1866. Dunash died about 980.

The contest begun between Menachem and Dunash continued between their followers. Most prominent of Menachem's followers was—

#### JEHUDAH BEN DAUD IBN CHAYYUG.

5. *Jehudah ben Daud ibn Chayyug*, called in Arabic *Iachja Abn-Sakarijja Jehudah Fâsi*, the "chief of grammarians" (ראש הכדקדקים) and the "master of thinkers" (כלחושבי החשבות) (רב על), was born at Fez about 1020—1046 A.D. He was the first who, after the Arabic model, established the trilateralness of Hebrew stems, as up to his time some of the chief etymologists and expositors, e. g. Saadiah, Menachem, maintained that there were biliteral and even monoliteral stems, and derived, as Aben Ezra, in his *Sapha Berurah* (ed. Lipman, p. 526), says, ירד from רד, ישב from שב, עשה from עש, ננע from נע, נטה from נע and נוה from a stem consisting of the single letters ט and ל. He, too, was the first who discovered the true relation of the *quiescent letters*, forming the Mnemonic אהוי, and their changes. It was he, too, who arranged the Hebrew verbs according to their conjugations (בנינים), distributing them under two heads: 1, *Kal*, (קל) *light*, not burdened with any formative additions, and 2, *Cabed* (כבד), *heavy*, being burdened with formative additions, and fixed six conjugations, viz. 1, *Kal*; 2, *Niphal*; 3, *Hiphil*; 4, *Hithpael*; 5, *Paul* and *Hophal*; and 6, *Piel*. This arrangement has been substantially adopted by all grammarians, and is exhibited in all the regular paradigms of the verbs given by Gesenius and Ewald, and all modern linguists in their Hebrew grammars. These discoveries and scientific principles, Chayyug propounds in three books:—1. The first is called ספר אותיות הסתר והמסוד (according to Ibn Chiquitilla's translation), or ספר אותיות הנוה (as Aben Ezra translates) and treats on the *quiescent letters* in three divisions. The first division comprises the verbs פ'א and פ'צ, the second the verbs ע'ו, and the third the verbs ל'ה. 2. The second is called ספר הכפול, and treats of verbs whose second and third

radicals are the same  $\psi\epsilon$ . 3. The third is called ספר הנקוד  $\text{ספר הנקוד}$ , and treats upon the vowel-points and accents. For a long time known only by fragments and extracts (comp. Morini, *Exercitt. Bibl.* xiv. p. 433. 521. 528; Wolff, *Bibl. Hebr.* i. 425; iii. 307; R. Simon, *Hist. Crit.* i. cap. 31), they have now been edited in Aben Ezra's version with notes from a MS. in Munich, by L. Dukes in his *Beiträge*, published in connexion with Ewald, iii. Stuttgart, 1844, who also gives an elaborated sketch of the author's life and linguistic discoveries, i. p. 123—125; ii. 155—163; and lately by John W. Nutt, *Two Treatises on Verbs containing feeble and double Letters*, &c., edited from Bodleian MSS. with an English translation, London, 1870 (132 pp. Hebrew, 15 pp. Arabic, 146 pp. English).

Chayyug compiled also a dictionary, which is quoted by Ibn Ganâch and Parchon, but is completely lost, like another work ("The Book of Spices," ספרה הרקחה), which is mentioned by Aben Ezra.

(To be continued.)

## THE OFFICES OF CHRIST.

BY THE AUTHOR OF "THE TWO WORLDS."<sup>3</sup>

(Concluded from p. 234.)

### II. ATONEMENT IN THE NEW COVENANT.

#### Καταλλαγή.

Rom. v. 11. Our Lord Jesus Christ, by (through  $\delta\iota\acute{\alpha}$ ) whom we have now received the *atonement*.

— xi. 15. For if the casting away of them be the *reconciling* (atonement) of the world, &c.

2 Cor. v. 18. God who has reconciled (atoned) us to Himself, and hath given to us the ministry of *reconciliation* (atonement).

Verse 19. God was in Christ *reconciling* (atoning) the world unto Himself, and hath committed unto us (put in us) the word of *reconciliation* (atonement).

<sup>3</sup> *The Two Worlds; or, Here and Hereafter. An Epic in Five Books.* London: Simpkin, Marshall, and Co

## Καταλλάσσω.

Rom. v. 10. If, when we were enemies, we were *reconciled* (atoned) to God by (through, *διὰ*) the death of His Son, much more, *being reconciled* (having been atoned) &c.

2 Cor. v. 18. God who has *reconciled* (atoned) &c.

Verse 19. God was in Christ, *reconciling* (atoning) the world.

Verse 20. Be ye *reconciled* (atoned) to God.

1 Cor. vii. 11. But and if she depart, let her remain unmarried, or be reconciled (atoned) to her husband.

## Ἀποκαταλλάσσω.

Eph. ii. 16. That He might *reconcile* (atone) both (Jew and Gentile) unto God in one body by (through, *διὰ*) the cross.

Col. i. 20, By Him to reconcile (atone) all things unto Himself.

Verse 21. And you that were sometime alienated . . . hath He now reconciled (atoned).

There is a peculiar force in the use of the preposition *διὰ*, marked above. It has been said that "with the genitive it never signifies the final (primary) cause." In each of these passages *διὰ* has this connexion. But when atonement is spoken of in connexion with the body of Christ it is *ἐν, in*; that is, *made one in His body*, but *διὰ* means *mediately* with the following genitive. So it is said, "God brought again from the dead our Lord Jesus . . . through (*διὰ*) the blood." The final cause of salvation is God, Christ is His instrument.

All the passages where the noun and verbs on this doctrine occur have been brought together. "Reconciliation" is the rendering once of a very different Greek word (*viz. ἰλάσκεσθαι*) in Heb. ii. 17. This word in Luke xviii. 13 is translated "be merciful;" it occurs nowhere else in the New Testament. It is found four times in the LXX., followed by the dative; the English renderings from the Hebrew being in 2 Kings v. 18, "*pardon thy servant*;" in Ps. xxv. 11, "*pardon mine iniquity*;" in Ps. lxxviii. 38, "*forgive their iniquity*;" and in Ps. lxxix. 9, "*purge away our sins*." So in Heb. ii. 17, it seems to mean purge away, or pardon the sins of the people, *who have been reconciled*. Or, "that He (God) might be propitious *concerning* (*διὰ* under-

stood) the sins of the people." The verb is inf. pass. But in the LXX., Ps. lxxv. 3, this verb followed by the accusative occurs in the A.V.: it is, "As for our transgressions, Thou shalt purge them away."

As to the words employed they are,—

Καταλλαγή = *in another*.

Reconciliation = *re-con-cilia*, the eyelashes together again, making one of two.

Atonement = *at-one-ment*.

The roots of καταλλαγή are κατὰ, *with* or *in*, and ἄλλος, *another*, as καταριθμέω = *number with* or *in*; so this is *in another*.

*Reconciliation* is a word of Latin origin. It is well known that *concilium*, a less compounded word, is *a coming together*: the affix *re* gives the idea of restoration of that which had been. Like the Greek it has a secondary meaning which is natural enough, and which may be commonly noted in other words. *Reconcile* still means occasionally what it did originally, *to make one again*; thus we say, "I cannot reconcile what you say with facts." Here is no idea of appeasing anger. So also in 1 Cor. vii. 11, the believing wife is supposed to leave her unbelieving husband, for conscience' sake, not however by divine approval. There was no anger, nor is any hinted at: restored oneness is meant, inasmuch as they are "one flesh." But even where there has been anger, and as we say "harmony has been restored," the issue is the same; for *harmony* is ἁρμονία, the ultimate roots of which are (ἄ for ἄμα and ἄρω) *to join together* (Liddell and Scott).

*Atonement* is an old Saxon word.<sup>6</sup> It has, like many others, an accessory force through misapplication of cognate ideas. In the old Covenant scriptures the idea of the original is *covering* (*Kaphar*, to cover, as Lev. xvi. 30; xxiv. 28; Ps. lxxv. 3; lxxviii. 38). In the New Covenant there is a marvellous addition to its

<sup>6</sup> Shakspeare has, "Then is there mirth in heaven when earthly things made even atone together." Again, "Since we cannot atone you."

"The substantive 'atonement' is found earlier than the verb 'atone'; and the latter appears to have been formed from 'at one' regarded as an adverbial phrase." Clarendon Press Series. The editor of "As you like it" remarks, "Neither 'atone' nor 'atonement' occurs in the Authorized Version." This is a strange oversight. 'Atone' does not occur at all; 'atonement' once in the New Testament, Rom. v. 11, but very frequently in the Old Testament.

A third sense of *atone* may be noticed, as, "We must atone for the mischief we have done," viz. make amends or satisfaction.

import. Instead of merely covering, there is a taking away ; it is transformation, renewing of the creature ; it is absorption into another without annulling individuality : so John xvii. 21—23 ; Eph. iv. 3—6. The original signification of this word is neatly given in Acts vii. 26 : “ He would have set them at one again.” The literal rendering there is, “ He would have brought (or, was for bringing) them together in peace.”

Logically, atonement is not an office at all, it is an issue, the resulting condition of all who accept the mediation of the Lord Jesus Christ. All idea of suffering must be excluded from this therefore. All is peace and joy to Redeemer and redeemed in this step of salvation, because it is accomplished oneness—the issue of the sufferings of the Mediator. To one apprehending this there is no fear, for none can snatch out of the Father's hand.

It has been observed that a secondary meaning of the word *reconciliation* is to be found, viz. making friends those who had been at enmity. This is now the most current meaning. It seems to have this meaning in Rom. xi. 15 and 2 Cor. v. 19 ; and so, it seems, the Greek term has also. We cannot, perhaps, entertain the idea that the world can be made one with God, except in the ultimate issue (see 1 Cor. xv. 28) ; we do know that a reconciliation, in its secondary sense, will take place when “ He whose right it is ” shall “ take unto Himself His great power and reign ” in Millennial blessedness. Then will the world be reconciled to God through this same Mediator ; the nations will be reconciled to His government, finding it to be for their temporal good. So far only will reconciliation be effected, for they will “ yield to Him ” (*lie* in the marg.), as in Ps. xviii. 4 and other Psalms. Note that “ the *casting away* ” of the Jews is said to be “ the *reconciling* (atonement) of the world,” viz. the time of reconciliation.

The new creaturehood is accomplished oneness. “ The whole world lieth in the wicked one,” and is therefore one with him— one in nature, one in pursuit, one in destiny (John viii. 38, 41, 44). So all who are in Christ—one with Him, one with the Father. A restored oneness, for “ Thine they were, and Thou gavest them Me ” (John xvii. 6). This is the second feature in the Redeemer's great work, the joy of His soul, the supreme object of His sufferings, and not the very sufferings themselves, the

glorious issue of His humiliation—"God hath highly exalted Him," even to become "Head over all things to (rather, *with*) His church."

This consummation was totally beyond the saints of the Old Covenant. There was intimate communion vouchsafed to a few, but only as with Jehovah, not that of a child with a father. "God is love" was not a revealed name to them. Neither was consummated oneness of the Creator and His creatures ever revealed; this, with "the great mystery," Christ and His Church, was "from the beginning of the world hid in God . . . the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 9, 11). Let us rejoice in the relationship that nothing can exceed, an everlasting union that nothing can sever. Even as natural fatherhood cannot be annulled, so the spiritual. Also, as the child by natural generation had nothing to do in the determination of his own existence—nothing but to be born—so in the spiritual genesis. There is the birth-cry of faith, but God gives the life which utters that cry. Immediately on this cry atonement is accomplished, not before; it is accomplished because of that mediation undertaken and finished by the Saviour when "of the people there was none with Him."

Nothing more can be done in the matter of deliverance from the sentence of the law—"the soul that sinneth shall die," but much more can be done in giving life, "for if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v. 10). Salvation from destruction is not all that a holy God would effect; His purpose is that all who are thus saved should likewise be delivered "from this present evil world" (Gal. i. 4). "They are not of this world, even as I am not of this world," said our great Mediator, when commending His people to His Father, He Himself praying that they may be kept "from the evil."

Some have made account of "the ashes of a heifer" in connexion with atonement. This ceremony was "for a water of separation, a purification for sin." The word "sin" appears not to be in the original: one good scholar renders it, "a charge for waters of separation, it is a cleansing" (Young); so in Heb. ix. 13, "it sanctifieth to the purifying of the flesh," viz. those ceremonially unclean.

“The oneness (*ἐνότης*) of the Spirit—one body, one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. iv. 3—6), is thus accomplished.

### III. ADVOCACY.

1 John ii. 1. If any one sin, we have an Advocate with the Father, Jesus Christ the righteous.

Heb. vii. 25. He ever liveth to make intercession for them . . . that come unto God by (through, *διὰ*) Him.

— ix. 24. Christ is entered . . . into the heaven itself, now to appear in the presence of God for us.

If Mediatorship was awful, advocacy must be distasteful, trying to the loving heart of Christ, on some occasions, at least. There must be a unique mixture of joy and sorrow—joy that He has this power, sorrow that He should have occasion for its exercise when the sins of His redeemed ones, so precious to Him, may make Him blush for their folly. The anthropopathy of this language will be understood by intelligent readers.

To illustrate this office of Christ, let us suppose the case of a subject that has grievously offended a powerful and absolute sovereign. The son of this monarch has effected a reconciliation, that is, the wrath of the king is appeased, and he receives the offender again into favour: also, under such conditions that he cannot again occupy the alien position which he once did; he cannot so offend that he shall be viewed under precisely the same aspect as before. The son, however, finds that he has to use his influence with his father on behalf of this same offending one; his ill-doings are no longer fatal to his existence, but they render him liable to pain and penalty. The heart of the son is deeply moved, for this restored rebel is very dear to him; he cannot be blind or indifferent to his faults; moreover, these faults are serious ones, affecting the well-being of the kingdom, dishonouring to him who ministers its laws, injurious to him who has so efficiently interposed between the rebel and his liege lord, and demoralizing more and more the ungrateful and wilful subject. What can the son do? His great work of pacification is imperfect if he concerns himself no further with the refractory one, for, in appearance at least, he would then go back into the foul state of open rebel-

lion he had emerged from, without let or hindrance. But a part of the son's design is to help his ward in avoiding such a catastrophe even in appearance; and, more than this, to shield him, if possible, from punitive visitation, which may be very severe, indeed to any degree short of the extreme measure of final banishment, which is precluded by precise terms of compact between the father and the son. The restored one is at liberty to visit the court, indeed is welcomed there; but there are certain well-understood observances that may not be neglected. The son, who is equally concerned for his father's honour and the welfare of his protégé is unceasing in his care and intercession on the occasion of any breach of the proprieties of that relationship which has been established between the king and his restored erring one. If there is confession and an honest effort to avoid offence, there is prompt and loving forgiveness, through continued interposition of the son's influence, which is acknowledged by the father to be of the most meritorious character. This gracious conduct the father and the son are never weary of, for the father loves as much as the son. But should the neglect of the servant, the defalcations of the officer, the rebellion of the subject, the ingratitude of the friend, become so gross that scandal is raised, and rebellion seems subsidized by indulgence, then forbearance must close. Repeated offences have dulled perception and fostered temerity with the insubject one; so that confession has ceased, while transgressions have multiplied and intensified. Advocacy must stand aside. Further intercession would be injurious to the character of the son, to the real interest of the transgressor, and to the name and dignity of the sovereign. Corrective measures must be adopted.

Apply this to our great Advocate at the Father's right hand. "He ever liveth to make intercession." We may be sure that He goes to the very verge of propriety, with reverence we say almost "hoping against hope" that the wilful one—or perhaps, the thoughtless one—will pause and consider. His state may have become most perilous. "Shutting his eyes, he is blind (*τυφλὸς ἐστὶ μωπαίων*), and hath forgotten that he was purged from his old sins" (2 Pet. i. 9): stumbling continually, he is in such a condition that forgiveness is not sought, God is not in all his thoughts, he again loves the world and the things of the

world, unclean pleasures are revelled in, he has lost all relish for the things of the heavenly kingdom, he is gone back to his old haunts. What is the sentence? "Let him alone" . . . "The backslider in heart shall be filled with his own ways." Did not the Lord know them that are His, the poor erring one would be overlooked in the rubbish that has heaped itself around him; he would be forgotten as one of the kingdom. He will be saved, yet so as by fire. For such, advocacy is shamed. He must be suffered to feed on husks which swine eat. "Wickedness overthroweth sin" (Prov. xiii. 6, margin). Such is the divine procedure. Under certain conditions evil is a better instrument to nullify evil than good is. Two acids may make a sweet. Two poisons may make a wholesome compound.

In 1 John ii. 1 is the only instance of the word *παράκλητος*, being translated "Advocate." This is the primary use of the word. In the classics it has two applications: 1st, those were so called who were paid to plead the cause of the accused, but "besides the hired advocates there were friends called *παράκλητοι*, whose office it was to *intercede* for the accused by *prayer and entreaty*."

In Heb. vii. 25 the word rendered "to make intercession" is *ἐντυγχάνειν*,<sup>7</sup> and in Rom. viii. 27, 34 also; in verse 26 it is *ὑπερεντυγχάνειν*. The addition of this prefix seems to denote intensity. The passage in ix. 24 declares the office without the official term—"now to appear in the presence of God for us." Comparing the above passages, which refer to the Holy Spirit, with John xiv. 6, xv. 26, and xvi. 7, the word *Intercessor* seems a better rendering than "Comforter." The Holy Spirit fills the place here of our Advocate proper; it is only as taking the things of Jesus and showing them unto us, and so guiding us into all truth, that He is suited to us. As such, "He maketh intercessions with unutterable groanings." Oh, the deep mystery of that expression! Why those groanings? Whose are they? Why unutterable? Are the sins of the Church so grievous that the Spirit Himself groans amid the demands of holiness and the yearnings of love? Or are they the groanings of creation unwillingly subject to vanity, and of ourselves groaning

<sup>7</sup> The verb *τυγχάνω* is to be, to happen. So *ἐντυγχάνω*, to be between, to intercede; and *ὑπερεντυγχάνω*, to intercede on behalf of, intensive. To this verb, *μεσσιτεύω* and *δαιτίζομαι* have kindred meanings.

within ourselves. "Jesus . . . groaned in the spirit, and was troubled."

No revered doctrine of the Scriptures is thus assailed. A rectification is all that is here attempted not of a doctrine, but of its place in the grand economy of redemption. All that is currently asserted of atonement is here put to the account of the Mediatorship, and in all its integrity. The blood-shedding with all its attendant horrors for the Holy One of God, and its inexpressible value for all who believe in its efficacy, are still reiterated with increasing depth of earnestness. Woe to those who say of that "precious blood," in the daringness of their foolish reasoning, "what is the blood of one man more than the blood of another?" and again, "God cares nothing about blood." Such utterances, from what have been considered orthodox pulpits, loudly proclaim the approach of that apostasy which will distinguish the last days.

Attempt has been made, as conviction urges, to place the various ministries of our blessed Saviour to their right account. If the Word of God does not sustain this exercise, let it perish. No one is bound to receive what another advances, nor can any one be justified in rejection except after diligent searching "if these things be so."

Lowliness is becoming, knowing how liable an erring one is to err. No intellect, however subtle; no sight, however piercing; no wariness, however sleepless, no understanding, however wise; no learning, however great, can insure a limited capacity from defect. There is a more largely endowed being watching and plotting against human welfare, thwarting or aiding as it may suit his malignant aims, that must surely succeed when watchfulness is lulled, or prayer grows languid. He prevails in proportion to our unconscious weakness or fancied strength. If we know our weakness we shall lean on an Almighty arm; if we think we are strong it is well that we should know how one less than Almighty can subdue us to his will. We "know nothing yet as we ought to know," hence the becomingness of self-mistrust, of an ever-growing humility.

Again: reliance on another is not humility; it may arise from incapacity; if so, it is only less blamable than blind confidence. The claims of the priest are admitted only by weak or

superstitious minds ; but even a gifted and spiritual teacher is to be no more than a help. One who is liable to err should be open to misgiving ; on this ground alone he should warn his disciples or hearers against untested instructions. One would scarcely teach what he has not himself proved ; but his analysis may be weak, his proofs may be incomplete, for his knowledge is still defective although fifty years may have embraced his research, and added venerableness to his wisdom. For more than two thousand years a flaw had lurked where of all places it should have been detected, searched as it had been by the acutest intellects, at length discovered by one of Scotland's gifted sons, viz. in exact Geometry. Let us then bow in lowly reverence before Him whose infinite attributes nothing short of infinity can fully exercise ; whose detection nothing can elude, whose power nothing can outspan, whose wisdom nothing can baffle.

Let all doctrines have their due place. They are as the scaffolding of a building, needful to the erection of that building, but not the edifice itself. Many make more of doctrines than of that which they teach, viz. a godly life. This is as though one esteemed the scaffolding more than the structure which it helps to raise. The *fact* of the Mediatorship is the foundation of our hope ; Atonement is the hope itself ; and Advocacy ever relumes the torch of that hope. " While ye have the light, believe in the light, that ye may be children of the light."

Here we close with a resumé of our thoughts. 1. That Christ, as *Mediator*, sustained all that must proceed from a holy God to alight on the unhappy violators of His law, for they are defiled and loathsome to Him.

2. That *Atonement* is the happy issue of this mediation for all who by faith accept it ; this being a perfected oneness with the Father and the Son.

3. That hence there arises an ever-existent *Advocacy* by Him who has wrought these marvellous conditions—an advocacy with the same Holy God on behalf of these same redeemed ones, not to save them from their lost condition, for that He has accomplished as Mediator, but as children from the consequences of undutiful conduct that has not been confessed, forsaken, and so forgiven.

## MISSIONARY CONFERENCE AT OXFORD. THE CHURCH'S DUTY TOWARDS THE JEWS.

So the Church, at home at least, is beginning to bestir herself about her duty towards the Jews! Not before it is time! Would to God that the Church established in this realm were henceforth to give more heed to the teaching of our Lord, on this and other solemn subjects, than she has hitherto done! Her doing so would prove one of the most efficacious antidotes to the many ills which have for a long time afflicted the Church, by the teachings and traditions of fallible men; her doctors all the time wasting their precious hours in strifes and contentions about their respective "nostrums," which they respectively prescribe for "stamping out" the plague.

It is a good omen when some at least of the doctors in the Church begin to study the prescriptions of the Great Physician. Would to God that the stir on THE CHURCH'S DUTY TOWARD THE JEWS were of a more general and permanent character than it has proved hitherto! The Church has held an annual Congress in this country for thirteen successive years, but not until the year 1874—when the Congress met at Brighton—was the subject mooted; and that under the problematic heading "Modern Judaism." We cannot help thinking that that spasmodic stir was caused by our remonstrance in the previous year, which appeared in our Magazine for Nov., 1873, in the following words:—

### "UNGRATEFUL CHRISTENDOM.

"Both hemispheres have, in the course of last month, made no small display of their Christianity. In this country, the Church of England held an imposing Congress at Bath. In America, the *Evangelical Alliance* held a most enthusiastic Conference at New York. Both had our heart-felt sympathy; but both have utterly disappointed our most sanguine expectations. We are utterly at a loss how to estimate either at its right value. It is a matter of grave doubt to us whether the promoters, speakers, and *habitués* at the Congress or Conference put any value themselves on their meetings. We generally prove our estimation of a boon conferred upon us by the gratitude which we feel and express in acknowledgment of the boon. But the Congress and the Conference which have recently taken place, and glory in the grandiloquent designations of *Church* and *Evangelical Alliance*, have evinced an amount of ingratitude, for which even professedly worldly-minded assemblies would have been scouted. We have scanned in vain the Bath and New York programmes for an item of plan, prayer, or intercession, either in behalf of believing Israel, or in behalf of those who have not yet submitted to the righteousness of God. Ye Promoters of the Congress!—Whence have ye that Church which is justly your glory? Can you forget your own very beautiful and comprehensive prayer, in the form of the following Collect?—'O ALMIGHTY GOD, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant

us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee ; through Jesus Christ our Lord. *Amen.*' Ye Evangelical allies, whence have ye that Gospel from which ye borrowed that sublime adjective **EVANGELICAL**? Did it not come to you through the Jews? How dare you ignore their sins and sorrows, and not make intercession in their behalf, when you meet under this banner! This is not our remonstrance, but that of one of our greatest Evangelists and Apostles:—'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. xi. 13—18, 25 - 29). With what scathing words would not that Apostle have branded the promoters both of Congress and Conference for compassing sea and land to show their **THANKLESS CHURCHMANSHIP** and **EVANGELICALISM**, in speeches of brilliant platitudes which may be better imagined than described! O for the spirit-stirring sympathy of such a soul as that of the sainted George Herbert, which could indite the following:—

“ ‘Poore Nation, whose sweet sap and juice  
Our cyons have parloin'd, and left you drie :  
Whose streams we got by the Apostles' sluice,  
And use in baptisme, while ye pine and die :  
Who by not keeping once, became a debtor ;  
And now by keeping lose the letter :

“ ‘Oh, that my prayers ! mine, alas !  
Oh, that some angel might a trumpet sound :  
At which the Church, falling upon her face,  
Should crie so loud, until the trump were drown'd,  
And by that crie of her deare Lord obtain,  
That your sweet sap might come again !’ ”<sup>8</sup>

We attended the Brighton Congress, though our name was not programmed either amongst the readers or speakers. We, amongst others, sent up our card to the Right Reverend President, the Lord Bishop of Chichester. His Lordship was pleased to call upon us to say what we thought proper on the occasion. We spoke to the following effect:—

“ We feel grateful that our remonstrance, on the neglect with which this important subject had hitherto been treated, had the desired effect. In the last November number of **THE HEBREW CHRISTIAN WITNESS** appeared an article headed **UNGRATEFUL CHRISTENDOM**, in which the unaccountable oversight has been faithfully animadverted on. Hence the present change for the better. We differed from a former speaker in the construction which that speaker put upon the circumstance why ‘Modern

<sup>8</sup> See the volume of **THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR** for 1873, pp. 490, 491.)

Judaism' was placed under the category of FOREIGN MISSIONS. We were under the impression that the 'Subjects Committee' evidently intended to place the spiritual exigencies of the English Jews under the department of HOME MISSIONS. Very wisely so. The English Jews were members of certain parishes. They were under the legitimate, responsible, and spiritual charge of the parochial clergy. This solemn responsibility has already been treated at some length in the pages of THE HEBREW CHRISTIAN WITNESS.

"But it may be said that the most eminent Jews were inaccessible. No more were the most eminent Christian professors accessible. We knew as much of parochial work as any clergyman in the Church Congress, and we were perfectly well aware of the reception to be expected from eminent Christian professors by Christian ministers, who have the courage to tell the higher classes in their parishes of their inconsistencies, and of the disgrace which their unchristian conduct brings upon their Christian profession. However, we could tell the Church Congress that some of the most eminent Jews and Jewesses in this land read very reverently Christian books. More than that, some of the Jewish ministers of certain synagogues read Christian discourses for the preparation of their own sermons. A Jewish gentleman has recently pointed out to us, in the reading-room of the British Museum, a certain Jewish minister, a popular synagogue preacher, poring over, and taking notes from, Christian sermons. Anyhow, the eminent Jews, or the inaccessible ones, need not deter the Christian minister from endeavouring to minister to the accessible ones.

"Then came the question as to the required equipment for the work. The Subjects Committee had evidently an eye to that requirement. They evidently chose the term, 'Modern Judaism,' to suggest another desideratum in the training of the clergy. Mr. Lowe's recent appeal to Christian ministers with regard to the study of the Hebrew language' should be given heed to at last. This was a subject which we were very solicitous to impress upon the Church Congress. The study of the genius of the Hebrew language, and that of 'Modern Judaism,' should be made a permanent subject for inculcation upon the minds of the Clergy by every Church Congress.

\* We reproduce the beginning of an article on the subject which appeared in our August number for 1874 :—

"A BROAD HINT TO THE POWERS THAT BE IN CHURCH AND STATE.

"The above was tendered on the afternoon of Thursday, the 9th ult., by the Right Honourable Robert Lowe, M.P. for the University of London, on the occasion of presenting Baroness Burdett Coutts' prize for proficiency in mathematics, in Sir Roger Cholmeley's School, Highgate. After offering some very interesting observations on education generally, he concluded his address in the following words :—

"One more remark I shall make, and that is—I am speaking now of optional subjects—that there is one language which I think it is a great pity is almost excluded from school education in England. It is the most ancient and perhaps the most interesting in itself of all languages—I mean the Hebrew. It seems to me, I confess, inconceivable how it should happen that so very few of our clergy are acquainted with Hebrew. I cannot understand how a man can consider himself as having competently mastered the elements of heology when he is not acquainted with that language. It is not merely the knowledge of the language itself, but the light which it throws, and which nothing else can throw, upon the text of the New Testament for instance. The view a man has, the knowledge that a man gets of the Bible, when he reads it standing on the vantage-ground of a knowledge of Hebrew, is infinitely greater than can be got by taking them up and passing to them not naturally from the knowledge of the Old Testament, but from the Greek classics. I hope to see the day when in our schools there will at any rate be an option for the study of Hebrew. Nothing can tend more to develop a thorough and sound knowledge of the Bible, or to make our clergy learned and competent in their avocation.'

"WELL SAID. If the powers that be in the Church and State take the hint, and endeavour to act upon it in their promotions to ecclesiastical functions, the next generation in the Church of England will be infinitely more privileged, as regards spiritual instruction, than the present one. Should we live to see Mr. Lowe Prime Minister of England, we shall hope to find that he acts in his appointments according to the broad hint intimated in his address last month at the Highgate School," &c., &c., &c.

Reading up for a paper or a lecture on 'Modern Judaism' will not do. 'Modern Judaism' should be made part and parcel of a clergyman's education. A clergyman who is not master of it should not undertake the duties of a parish in which there were Jewish parishioners. He has no right to hold his incumbency, if he cannot take cognizance of the spiritual exigencies of the Jewish souls under his charge. Such a clergyman should resign his incumbency under the circumstances. He has no right to relegate his Jewish souls to a society. If the parochial clergy did their duty by their Jewish parishioners, then there would be no need for that necessary evil, a Society for Promoting Christianity amongst the Jews. The English Jews come fairly under the head of HOME MISSIONS. We called emphatically upon the Church Congress to take the subject into their most solemn and serious consideration, and make the study of 'Modern Judaism' by the clergy a vital question. A knowledge of it was not easily acquired. Modern Judaism is a fabric of extraordinary dimensions, of multifarious component parts and styles. It embraces the whole range of post-Biblical Hebrew Literature. To describe it properly and correctly in all its departments requires the knowledge and experience, theoretically and practically, of well-practised masters. No 'prentice hand should meddle with it ; no matter how quick and skilful that hand may now and then prove itself. We maintained, and what we maintained we wished to impress upon the attention of the Church Congress, present and future, that the Church requires able professors and exponents of 'Modern Judaism.' In every University in this land, as well as in every theological college, there should be a professor's chair, filled by an able master of that curious, but important medley. It was true, that at present, there were but few Gentile Divines, who could either expound or teach 'Modern Judaism.' But there were a few such experts ; some such were on the platform, whose names we therefore forbore to mention. The only Gentile Divines that we ever knew who were thorough adepts in this department of learning, were the late great Dr. M'Caul, and his two elder sons, Canon M'Caul, Rector of St. Michael Basishaw, and Professor M'Caul, Rector of St. Magnus. The two latter should be appointed professors of 'Modern Judaism.' They would not be selected for their unacquaintance with the genius of the method in which they were to work."

We had much more to say on the subject, but no time was permitted us to say it in.

Since that time the consideration was ignored by the Subjects Committee of the Church Congress. We felt grateful, however, to find that our remonstrances were not altogether in vain. Whether directly or indirectly, our views have steadily though silently, worked their way into many pious minds, as the following appeal bears witness :—

#### "PAROCHIAL MISSIONS TO THE JEWS.

"Much regret has been recently expressed that the urgent claim which the Jews have upon the spiritual aid and sympathy of English Churchmen is so inadequately recognized at the present time. This seems especially to apply to the thousands of Jews now dwelling in our midst. It is considered that an effort might well be made, without at all interfering with any existing Society, to enable the Church herself, through the agency of her own Parochial System, to bring to them the Gospel of our Lord Jesus Christ. For this purpose a Fund has been commenced, under the auspices of a committee and of others—clergymen and laymen—who are named on the next page : and it is earnestly hoped, if this proposal, together with the principles and regulations hereafter stated, should meet with your approval, that you will communicate with one of the Honorary Secretaries, and signify in what manner and to what extent you may wish to contribute to the Fund.

"An application has already been received from an Incumbent seeking aid with respect to his Jewish parishioners ; and on the other hand, the committee have reason to believe that, so soon as the means are forthcoming, and the scheme has

become generally known, there will be found no lack of persons duly qualified and ready to serve in this special work.

"Signed on behalf of the Committee, JAMES E. PHILIPPS, Vicar of Warminster and Prebendary of Sarum, ROBERT SUTTON, Vicar of Pevensey, Sussex and Prebendary of Chichester, *Honorary Secretaries.*

"DESIGN.—To increase and strengthen Missions to the Jews, by means of the Parochial System of the Church of England.

"RULES.—1. The Fund raised for this purpose shall be applied either (1) to the special training of men who after their Ordination shall be willing, as licensed Curates, to devote their time to this particular object:—or (2) towards providing stipends for them while so engaged. 2. The Fund shall be administered by a committee to be elected at an Annual Meeting of subscribers, and to consist of a President, Treasurer, two Secretaries, and of fourteen others, who shall be subscribers of not less than one guinea a year or donors of five guineas in one sum. Any clergyman who shall send a church offering of not less than five guineas shall be eligible to serve on the committee. 3. Applications for grants shall be accompanied by the following papers:—*a.* In the case of Special Training:—(1.) A certificate signed by the applicant, stating that it is his intention to proceed, God willing, to Holy Orders and to devote himself to the work for which the Fund is provided. (2.) A testimonial as to conduct and prospect of general suitability from three beneficed clergymen, one being the clergyman of the parish where the applicant resides; and also, if the applicant is a resident member of the University, from his college authorities. *b.* In the case of a Curate's stipend:—(1.) Letter from Incumbent seeking aid, stating the number and condition of Jews resident in his parish. (2.) A written assurance from the Incumbent that the nominee in whose behalf the application is made, shall be bona-fide employed in the special work for which the grant is given. (3.) Certificate of the Bishop that he has seen and approves of the said application, and is prepared to licence the nominee to the said cure. 4. Grants may be withdrawn by the committee after three months' notice. 5. Half-yearly reports shall be made to the committee of the work done by each recipient of a grant during the period preceding. 6. It shall be competent to the committee to extend the principle of the operation of the Fund to Foreign parts, as opportunity offers; and subscriptions can be received for this purpose.

"*N.B.*—Grants under the foregoing rules will begin to be made as soon as the Fund has reached 1000*l.* in Donations or 300*l.* in Annual Subscriptions."

It was therefore to us a source of heart-felt gratitude, not only to have received the circular signed by SIR JAMES E. PHILIPPS and Prebendary ROBERT SUTTON, but also the announcement of the MISSIONARY CONFERENCE AT OXFORD to be held on the 2nd and 3rd of last May. It was joy and gladness to us to read that the first subject to be discussed on the second day of the Conference was to be THE CHURCH'S DUTY TOWARD THE JEWS. At considerable inconvenience we proceeded to Oxford, in order to be present on the occasion. We were particularly gratified by the eloquent and earnest papers which were read on the subject by the Bishop of Salisbury and Prebendary H. B. Whitaker Churton. Those papers as well as the addresses by the other gentlemen, whose names were programmed in the announcement, will no doubt appear in the authorized Report of the CONFERENCE. Our name was programmed neither as reader nor speaker. We, however, sent up our card to the Presi-

dent, the Lord Bishop of Oxford. By his Lordship's permission we were allowed to speak to the important subject for a few minutes. We shall here record what we have said on the occasion.

“I desire to preface my few remarks by expressing my sincere gratitude for being permitted to take part in this important Conference. The question of THE CHURCH'S DUTY TOWARD THE JEWS in this country, or that of PAROCHIAL MISSIONS TO THE JEWS in this country, I agitated for years; because I have for years considered the subject of pre-eminent importance. For years have I endeavoured to impress upon my brethren in the sacred ministry the imperative duty of preaching the Gospel to the Jews in this country, by the instrumentality of the Parochial Clergy. Let me just relate to you the circumstance which forced the consideration of the subject upon my most serious meditation. Some twelve years ago I ministered as curate of St. Paul's, Haggerstone, London; in which resided many Jewish families. In my parochial visitations from house to house, I passed by the Jewish houses, I confess with shame, and thought only of my Gentile parishioners. One day I happened to call upon a Jewish friend, well known in the republic of letters, who resided in the parish of Islington. We were on intimate terms, and my friend was rather proud of the family of a relative of his, who lived next door to his house; he proposed to introduce me to his kinsfolk. I acquiesced, and we called together at the next house. It was on the eve of the historic Feast of Passover. After the conventional ceremony of introduction was over, I began to speak of the approaching festival, the reason of its ordinance, its typical import, the Tabernacle and Temple, their destruction and the consequent closing of the old dispensation, when the old ceremonial had been abolished, and the old paraphernalia had been swept away. I argued that the Jews of the present day were obliged to admit that they had no religion whatever. They appeal to the Law of Moses. We ply them with the question, ‘Why don't you keep the law of Moses?’ ‘We have no Temple,’ is the rejoinder; the Mosaic ordinances are indissolubly connected with the Temple at Jerusalem and sacerdotal and sacrificial ministrations. My reply was, and always is, ‘No matter as to the cause, the

effect is the same; the present condition of the Jewish people proves that God had taken away the system of religion which He gave them by His servant Moses.' No Jew can gainsay that. If you only hold fast to the question, 'Where, according to the Law of Moses, is your religion?' the Jew is obliged to confess that the argument is against him.<sup>1</sup> My friend's relative was exceedingly indignant at my approaching the subject within the hearing of his family. I submitted to him that I was a Clergyman of the Church of England, and that when I took Holy Orders I solemnly took upon myself a vow to preach the Gospel, to drive out error, and endeavour to bring the truth before the people amongst whom the Head of the Church might be pleased to place me. That by virtue of that ordination and that solemn vow I held the Bishop's licence to officiate as Curate of St. Paul's, Haggerstone. Necessity was therefore laid upon me to preach the Gospel. 'Well,' passionately protested the master of the house, 'but I am not in your parish; go to your own parish, there are Jews enough there, and preach to them. If we must needs have the Gospel preached to us, let our own Clergy do it; they have taken the same Holy Orders and solemn vows as you have done, and the same necessity must therefore be laid upon them as upon you. Why do you intrude into other Clergymen's parishes?' This was the first time that my thoughts were aroused to the unaccountable neglect on the part of the Church as to her duty toward the Jews, and to the defects and inconsistencies in our episcopal, ecclesiastical, and parochial system, as far as the Jews were concerned. Ever since that time I have endeavoured both by my pen and by word of mouth to bring home the Church's responsibility in the matter to my Clerical brethren. I have never lost an opportunity of saying what I

<sup>1</sup> This consideration proved too much for the higher class of modern German Jews of the Spinoza School. They have therefore invented a new Judaism, a sort of "System of development," which amounts to the eccentric assumption that the SYSTEM OF RELIGION taught by the inspired Moses and the Prophets was crude and meaningless. Whilst the system promulgated by the uninspired Spinoza was adopted by his inspired followers. For the last few years the German Jewish press teemed with that new-fangled exposition of the religion taught by Moses and the Prophets. Recently the same exposition has been introduced into the Anglo-Jewish press by that consummately clever adapter Dr. A. Benisch, in a series of orations entitled *Judaism Surveyed: being a Sketch of the Rise and Development of Judaism from Moses to our days.*

"Dauntless pursue the path Spinoza trod, —  
To man a coward, and a brave to God."

thought about all this. At the Church Congress at Brighton I endeavoured to bring the subject before thousands of hearers, and to impress upon the vast audience the bounden duty of the Church to carry out her parochial system, in this land, in every respect, and not to ignore the Jews as she has hitherto done.

"I was particularly pleased to find that in the course of a few months after I was appointed to a small benefice in this diocese, the first Conference at which the subject was to be mooted, should be held in the metropolis of the same. It is to me an interesting coincidence that at a Conference at Oxford should THE CHURCH'S DUTY TOWARD THE JEWS be discussed. The history of this great University City is indissolubly connected with the history of the Jews in this country during the middle ages. Again, Oxford is the *alma mater* of a noble army of Hebraists and Biblical expositors. The number of brilliant stars in that glorious galaxy is almost countless. It is often asserted that the Jews are exceptionally inaccessible. This is a gratuitous assumption. I maintain, and I speak from an extensive experience, that the Jews are more accessible than the great masses of Turks, infidels, and heretics in this country. Let no one imagine that because, now and then, a Jew becomes outrageously furious against a preacher of THE TRUTH there is no hope of his conversion. Nothing of the kind. Had I the time and you the patience, I could keep you for twelve hours, instead of the limited twelve minutes, furnishing examples of conversions amongst Jews who were once, like Saul of Tarsus, "exceedingly mad against" Christian preachers and teachers, but who eventually became obedient and loyal to the Heavenly calling; of whom my Jewish friend and his relatives I have spoken of are worthy representatives, whom I had the privilege to admit into the Church by the sacred ordinance of Baptism some years ago, who now adorn their Christian profession, and liberally support every Christian institution in the respective parishes in which, they have Christianly settled down."

Here the inexorable noisy little bell, but especially the President's amiable smile and gentle wave of his hand, left us no alternative but to obey and sit down. We did so, however, with a fervent prayer for God's richest and choicest blessing upon that Conference. That petition continues to be our supplication day by day ever since.

## SCRIPTURE PORTRAITS—JACOB AND ESAU.

BY H 'B.

(Concluded from p. 244.)

“AND the angel of God spake . . . and said . . . I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred. . . . And Jacob stole away unawares unto Laban . . . so he fled with all that he had. . . . And Laban pursued after him seven days' journey. . . . Then Laban overtook Jacob . . . . And Jacob was wroth, and chode with Laban . . . and said, What is my trespass? and what is my sin, that thou hast so hotly pursued after me? This twenty years have I been with thee . . . in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes . . . and thou hast changed my wages these ten times. . . . God hath seen my affliction and the labour of my hands, and rebuked thee yesternight. . . . Then Jacob offered sacrifice. . . And early in the morning Laban rose up and kissed his sons and his daughters, and blessed them. And Laban departed and returned unto his place.” Gen. xxxi.

We have transcribed a part of a graphic scene. “I am the God of Bethel” is a gentle reprimand. Jacob is reminded of his vow, but not reproached. Our gracious God would rather only bring to mind, and let His grace in us carry on the process. One who daily and continuously seeks communion with God needs only a hint, such as a wandering of the thoughts in prayer, a conscious diminution of the presence of God, &c. Then let there be a jealous searching of the heart and retrospect of the way we have been taking: there is surely a cause. It may be we have “anointed a pillar, and vowed a vow;” and now perhaps we learn how frail we are. Let us rather seek unto God for help continually and beware of vows. Jacob flees and Laban pursues. The generating point of Jacob's course was his transaction with Esau about the mess of pottage: its phantom pursues him everywhere. Confession and reparation must be made ere the consequences of an evil act can be arrested: if

these cannot be, the issue is prolonged. How careful should we be! Jacob's character is marred, and his course strewed with wreck by this one flaw of deceit. He has not sought unto the God of his father as he said he would. He has been "a thorough man of business," and in this has "the God of Bethel" blessed him: but we do not read of an altar raised by him—"by day the drought, and the frost by night consumed him." How devoted are men to the concerns of this life! Surely this is not wrong? Well; no, if the heart is God's: then the time may be safely given to business, with a proper amount of attention, or the business will fail. Let the man of God be the good tradesman, "known and read of all men" as such; fair, upright, courteous.

But whilst Jacob was not, as we think, upright with God, he was more honourable than Laban in carrying out the compact. Laban could not contradict the charge, "Thou hast changed my wages these ten times." Among other characteristics of one whom the Lord blesses is "swearing to his own hurt and changing not." Laban found Jacob always above him, and he forgot that Jehovah had blessed him for Jacob's sake. Envy disturbed him, as it does every one of its hapless victims; and he tries another scheme: still Jacob floats calmly in his bark, but Laban's craft strands.

Alas, for Jacob! His beloved Rachel knows not Jehovah: she is tainted with the idolatry of her father's house, and she steals his images. Rachel has recourse to deceit to secure the gods that cannot protect themselves. Rachel is not saved in child-bearing, for she is not walking in the fear of God. For Christian women the promise is too plain to be mistaken; and although the many are walking in an evil way and yet are saved, we venture to say that none lose their lives thus without having forfeited them.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place, Mahanaim. And Jacob was left alone, and there wrestled a man with him until the breaking of the day" (Gen. xxxii. 1, 2, 24, &c.).

Hail, Jacob, highly favoured of God! But what has Jacob done that this splendid cavalcade should thus honour him?

Nothing but "where sin abounded, grace did much more abound" (Rom. v. 20). "Jacob have I loved," is a golden thread running throughout the tissue of Jacob's life: it is traversed indeed by threads of his own weaving. There was something in Jacob which God saw, but which man seeth not, that marshalled "God's host" around him. He was a man whom God delighted to honour. Because he was worthy? No: there was no worthiness, but there was worth. The diamond is not worthy to be worn in the royal crown, but its rare worth places it there: it is worth a king's ransom, but merit it has none. Here perhaps is the unravelling of the problem of election or selection. "I gave Egypt for thy ransom! Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life." All this for a worthless thing? No; a most precious thing—"the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

This heavenly armament—this guard of honour—ought to have quieted Jacob's fears. Ay, so it would but for his previous sin, and "guilt makes cowards of us all." The promises of God, God's host, and all God's care of him by the way, fail to still his apprehensions. He is returning laden with the first-fruits of his father's blessing; and he sends to his brother, saying, "My lord Esau, thy servant Jacob saith thus." Oh, degraded condition! He is told, "Thy brother cometh to meet thee and four hundred men with him. Then Jacob was afraid and greatly distressed." His sin had found him out, and now is there a confession? No; few know the deep grace of this—to God, perhaps, not a few; but how many to their offended brother? In this God is inexorable: He will have the *amende honorable* to those who have just cause to complain, or there is no true peace. Jacob puts up a touching prayer, and his God heard and answered. Jehovah delivered him out of the hand of his brother, but the highest place of communion with God he missed, he only appeased his brother's anger with a gift.

But ere Jacob meets his brother, "there wrestled a man with him until the breaking of the day." Jacob seems to have been a good wrestler, for this man "saw that he prevailed not against him." Was Jacob conqueror then? Yes, and No. He was

lamed for life. But we have intelligence concerning this contest recorded about a thousand years after—"by his strength he had power with God; yea, he had power over the angel, and prevailed" (Hosea xii. 3, 4). Thou wert a bold man, Jacob. Did no suspicion cross the mind that more than mortal opponent was measuring his strength with thine? It seems so, for said he, "I will not let thee go, except thou bless me." Well said, Jacob! Here was faith surely! Here was holy pertinacity. "Will not?" Ay, that is right. "Pray without ceasing." God is vulnerable to prayer, whilst the heavens are as brass to the proud in heart. But see further what the prophet says about this marvellous scene; "he wept and made supplication." This removes all marvel at Jacob's success, for "by strength shall no man prevail." It was his very weakness, his clinging determination, nevertheless, that obtained for him the surname, "Israel," prince of God, "for," said his Almighty antagonist, but fast friend, "as a prince hast thou power with God and with men, and hast prevailed." What a congress! Almightyness and weakness—and weakness prevails! Is not the holiness of God shamed thus? Jacob, the supplanter, clasped in the arms of God in a trial of strength, and prevailing! Job knew something of this: "Will He plead against me with His great power? No; but He would put strength in me," (Job xxiii. 6). Yes: proud Pharisee! God knoweth thee afar off, but He was merciful to Jacob, now a conscious sinner: Jacob knew he needed a blessing or he would not thus have wrestled. But he was not the challenger. The mighty God threw down the gage, He met him "as a man." But let us mark, "He touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint." God left His mark. *Then*, we may suppose, came the weeping and supplication. He felt his mortal mould shrink in contest with Him, "who only hath immortality." Said Alexander the Great, when asked to contend in the games of Greece, "I run only with kings." Here is a man wrestling with the King of kings, and he prevails. O Jacob! who does not envy thee even thy shrunk sinew? Who does not covet such a badge of honour? Thou hast it, believe, "rich in faith." We come to the mighty God of Jacob—to the God and Father of our Lord Jesus Christ, whatsoever we ask, nothing doubting, we receive, and go away limping in all the

limbs of nature's strength: "when I am weak then am I strong."

The brothers meet, tremblingly on Jacob's part; "he bowed himself to the ground seven times, until he came near his brother." Esau appears to advantage here: "and Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept." Alas! that we cannot reckon Esau among the friends of God. But shall the world surpass the elect of God in those beautiful exhibitions of what sweetness sin has left in our nature? Beautiful to us, for we behold through organs that have their instinctive perceptions of right and wrong. They part, Esau "on his way to Seir," and Jacob "came to Shalem." Is Jacob at length come to a full recognition of the grace of God to him? "He erected there an altar, and called it El-elohe-Israel," viz. God the God of Israel. His first altar!

Isaac dies, and his sons bury him. Esau has forgotten his threat to be executed on this sorrowful occasion, and Jacob has, perhaps, forgotten his fears. Then Esau gathers all together, "and he went into the country from the face of his brother Jacob: for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them, because of their cattle." They were not the first brothers, nor the last, whom riches separate. Wealth is the first prize of life with the many; everything must yield to this; even comfort and ease flee before the face of this supplanter. One chapter is devoted to Esau and his posterity, and then he disappears from the divine record until he is again placed before us as that "profane person Esau, who for one morsel of meat sold his birthright" (Heb. xii. 16).

"Then Jacob said to his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments; and let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went" (Gen. xxxv. 2, 3). We are conscious of a healthy tone about this speech of Jacob. He is getting nearer and nearer to God. "So Jacob came to Luz, which is in the land of Canaan, that is Bethel . . . and

he built there an altar, and called the place El-Beth-el" (the God of Bethel). God could not say of Jacob as He did of Abraham, "I know that he will command his children, and his household after him, and they will keep the way of the Lord." Even his beloved Rachel was an idolator, we have reason to fear, up to this time; for Jacob said to his household, "Put away the strange gods;" we know she brought them with her, yea, stole those that were Laban's. We are little able to comprehend the inveteracy of this propensity to idols; yet have we none? Is there nothing dividing the heart's allegiance with God? Is He supremely enthroned there? We love our wives, our husbands, our children, our parents, our friends—too little rather than too much. Foolish fondness there may be, guilty there often is; but these are not more than enough merely, they are unhealthy derangements of the soul's function. Poison is secreted instead of alimentary matter; the soul is wronged, so is God; yea, so are the objects of this mistaken affection.

Jacob was "a thorough business man," and this is no reproach; but often, alas! for the families of such. Jacob tells us, "in the day the drought consumed me, and the frost by night, and my sleep departed from my eyes." It is a rare thing for the precious gift of children to be rightly esteemed when this is the case; the most favoured pursuit prospers, and the more important trust fails. We know not that more than one of Jacob's sons had a saving knowledge of God; and even he seems to have attained it only after he was violently reft from his father's house. Jacob was not wanting in tender love; but tender love will not suffice. How many sacrifice their children on this shrine! Say, Jacob; say, Eli; say, David; what might your children have been had ye been what ye should?

"And Jacob came to Beersheba, and offered sacrifices unto the God of his father Isaac. And Jacob rose up from Beersheba, . . . and came into Egypt, Jacob and all his seed with him" (Gen. xlv. 1, 5, 6).

It is cheering to mark that as Jacob draws nearer to the end of his wanderings as "a stranger and a pilgrim" he draws nearer also to "the God of his father Isaac." When he was the man of business, increasing his flocks and herds, "getting up early, sitting up late, eating the bread of sorrows," we do not

read of altars and sacrifices. Sorrows are for all; shall the sorrows of death compass us about, or those sorrows in which we have fellowship with God? "I have great heaviness and continual sorrow of heart," said that great man and lowly servant, Paul. Why so? Mark his reason: "for my brethren, my kinsmen according to the flesh." Well may there be this sorrow in our hearts. We may laugh at some follies, but we cannot thus pass over others; they are too serious, their gambols are hard by the mouth of the pit. As Jacob traverses the vale of life the God of his father becomes more precious to him; the lights and shadows of this world are duly estimated; a skilled artist can detect the hue of death marring all their haunts. The Pisgah of his hopes is ahead, he discerns it, but, says Jacob, "Joseph my son is yet alive, I will go and see him before I die." Cynicism may sneer and say, "The world is leaving Jacob, and he flatters himself that he is leaving the world." Let that pass for what it is worth. The father's heart beats warmly for the son of his old age, the remembrancer of his beloved Rachel, whom to the last he cherishes in his fond memory; other things are fading, but of her he touchingly says, "As for me, when I came from Padan, Rachel died by me in the land of Canaan." Jacob's dross is nearly purged away; the true gold is appearing. Father and son meet after a separation of twenty-two years. "Now let me die," said Jacob, "since I have seen thy face, because thou art yet alive." Not yet, Jacob; even in this life there is yet great joy for thee; "seventeen years" yet remain for the noble son to cherish the much loved, much honoured father. How does God exceed all our conceptions! "I had not thought to see thy face; and, lo, God hath showed me also thy seed." "Truly God is good to Israel."

"And Israel said unto Joseph, Behold, I die, but God shall be with you, and bring you again to the land of your fathers." Favoured prophet of Jehovah! seer of future years! The land of Goshen, teeming with good things, is not so near his heart as the promised land. Where Abraham, and Isaac, and Leah, and Rachel, have taken possession, there is his heart. Strange inheritors! Who shall dispossess them? There they rest till the day of remembrance. God will surely visit them, and bring up His people out of their graves, and "the wilderness and the

solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose," Isa. xxxv. 1. Jacob calls his sons together, "that I may tell you," said he, "that which shall befall you in the last days. . . . And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered to his people." As Jacob said of his son Joseph, "his bow abode in strength" even to the last. He was in possession of his full faculties, and, like all the worthies of his race, "died in faith."

One may marvel that holy men of old seemed to show no apprehension of the future state. In their departure all their thoughts seem to have centred in this world. Children of promise they were, but their inheritance was earthly, and this is the key to the otherwise insoluble enigma of saved ones, as Hezekiah, clinging to this life in some form. We do not now often see a regret in the saint's prospect of leaving these troubled scenes, but Hezekiah mourned and said, "In the cutting off of my days, I shall go to the gates of the grave ; I am deprived of the residue of my years ;" and the Lord heard his cry and said, "I will add unto thy days fifteen years." Although there is a glorious future before the Lord's people, yet the present has charms when God is with them. Disappointment would mar our hopes now, if one having faith in a crucified Saviour should thus depart. The hopes of such are heavenly—away from this earth, beautiful as it will be "when the kingdoms of the earth shall have become the kingdoms of our Lord and of His Christ"—supremely beautiful as the land of Judæa shall be, and "Jerusalem the joy of the whole earth," these beauties will not suffice for those who are the Bride of the Lamb—heaven is their home. Full and everlasting joy and blessedness will be the inheritance of Abraham and his seed, "they shall be all righteous," as Isaiah declares (lx. 21) ; but the Church will be with Christ far above all principalities and powers—above all created things in inexpressible bliss.

It is instructive to mark the progressive character of Jacob's course ; it was the path of the just shining more and more unto the perfect day. His sun did not go down at noon ; the splendours of a long day closed around departing light, and he "being dead yet speaketh." For us was his life recorded, and

the last scenes disclosed. Eminent above Abraham and Isaac in his prophetic endowments, he could look into the future and draw back the veil that his sons might have a glimpse of what should come after them. This for those who walk by sight, and yet faith was there. It is for us to walk by faith whilst our gaze is, at times, almost dazzled with the ineffable glories yet to be revealed in full, for "we see Him who is invisible." Although "it doth not yet appear what we shall be," we know "we shall be like Him" whom our hearts love. Great things have been revealed to us; we await the time of inheritance. We shall see, and then faith will have fled, absorbed in love which endureth for ever. "Even so come, Lord Jesus."

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## AN HISTORICAL SKETCH OF THE CONTROVERSY BETWEEN CHRISTIANITY AND JUDAISM.

BY THE REV. A. BERNSTEIN, M.A., OF ST. ALBAN'S.

CHAPTER I.—(continued from p. 226).

### FRANCE.

SOME of the most important ecclesiastical events took place in France. Many of the canon laws, as well as the scholastic theology, and the crusades, had their birth here. There is a kind of Providential law to be observed in the history of the Church, that whatever happens in the Church is not confined within the Church's roof, but is also extended to the synagogue, and exercises an important influence either for good or for evil upon the Jews. As it is now, so it was in all the Christian ages in every country, including France. The early history of the Jews in France is somewhat veiled in obscurity. The date of their arrival on French soil is not quite certain. It may be that the first settlers followed Archelaus in his exile at Vienne. At any rate we find Jews in the South of France in the times of the Visigoths, who treated them kindly. But strange to say, after the establishment of Christianity in France, they began to experience in reality the woes of their captivity. Under Clothair II. (617)

baptism was made a condition for a Jew obtaining office. Under Louis the Frank and Catholic's reign they began to fare worse. The question of the right of marriage between Christians and Jews was discussed in the councils of the sixth century, and the machinery of compulsory baptisms was set in motion. This was blamed by Gregory the Great, but Bishop Avitus of Clermont did not mind the Pope, and ordered all Jews who refused to enroll their names in the baptismal register to quit his diocese. A single Jew who resolved to receive baptism was severely beaten by his brethren, whereupon the mob killed many Jews. But lo! out of this chaos came forth five hundred converts. Dagobert II. in 629 ordered all Jews to be baptized on the penalty of death or exile, but the decree was but partially enforced. Charlemagne entertained favourably the idea of bringing all nations under the spiritual sway of the Pope, even by force, but happily for the Jews he did not consider them as coming under the category of a nation as he did the Saxons, and was liberal towards them, and employed one Isaac as an agent at the court of Haroun-al-Raschid, without requiring of him to be baptized. Louis-le-Débonnaire (814) employed also a Jew, Zedekiah, as his physician and councillor, but he was accused of having poisoned his master, therefore the next king, Charles the Bald (840), changed the policy towards the Jews, and we hear immediately of a large accession of converts. Louis VII. (1137) condemned to mutilation and death any one who would relapse into Judaism. All this was owing to the instigation of the clergy, as appears from the following sermon, which was preached at the beginning of "Holy Week" at Beziers in Languedoc. The preacher mounted the pulpit and said,— "You have around you those who crucified the Messiah, who deny Mary, the Mother of God. Now is the time when you should feel most deeply the iniquity of which Christ was the victim. This is the day in which our Prince has graciously given us permission to avenge this crime. Like your pious ancestors hurl stones at the Jews, and show your sense of His wrongs by the vigour with which you resent them!"<sup>2</sup>

Philip Augustus, son of the former king (1186), confiscated

<sup>2</sup> Milman, vol. iii. p. 169. A somewhat similar custom is still practised in the Church of the Holy Sepulchre in Jerusalem on Good Friday. The following is a verse of a hymn which the writer heard sung by the Greek Christians in that church on that day:—Sabtelnur uvadena, Zura Kaber saiedna, El Messiah fadama, Nachneh

their property and expelled them, but readmitted them twenty years afterwards. Louis the Pious, his grandson (1226), was sometimes kind and sometimes cruel to the Jews. His remark is well known, as reported by Joinville, "That a good knight should never argue with an unbeliever, but strike home as far as his sword will go:" and Jews of course were reckoned as unbelievers. Four and twenty carts full of Talmudical books were by his order committed to the flames in Paris.<sup>3</sup> But the greatest persecution the Jews had undergone in France, was during the Crusades. The crusading spirit maddened the people, and engendered hatred instead of compassion to the legitimate owners of the Holy Land. From April to July of 1076, about ten thousand Jews were killed in France. Bernard, Abbot of Clairvaux, vehemently denounced the atrocities of the pharisaical zealots and their pseudo-baptism, but his voice sounded in deaf ears. His famous words are worthy that they should be inscribed with an iron pen in the rock for ever. "Qui sapiunt non desipiant, qui non sapiunt, sapiant, et qui desipierunt resipiscant." That is, "Those who are wise, let them not be mad; and those who are not wise, let them become wise; and those who are mad, let them come again to their senses." What advantage is it to follow after and persecute the enemies of the Christian faith at a distance, when enemies are lying in the midst of us? The Popes of the Captivity at Avignon, it must be acknowledged to their praise, also interceded for mild treatment of the Jews. I am not writing a history of the persecution of the Jews, but only mention these facts as they illustrate the trite saying that a Jew must be met by argument and by love, if he is to be won to love Him who prayed on the cross, "Father, forgive them, for they know not what they do." The persecution of the middle ages accounts for their not being brought into the Church in larger numbers. It knocked like a hammer on the anvil on the Jewish heart, and instead of softening it, hardened it the more, and the hammer eventually rebounded on those that laboured therewith.

The source of all the cruelties against the Jews in France was

el yom farasha, El yehud Chasina! This translated means: "The Sabbath of the holy fire we feast. The grave of our Master we visit. The Messiah died in our stead. He bought us with His blood. To-day we are happy, Whilst the Jews are in misery."

<sup>3</sup> See Milman, vol. iii. p. 196.

avarice. All thought of plundering both their substance and their souls. When a Jew became a Christian his property became the inheritance of the State, and therefore the Jews not only lost with each convert from their ranks a member of the nation, but also with him available capital. This irritated them the more, for they knew that the kings and bishops cared more for their money and jewels than for their souls. Eckmann describes this well in a single sentence: "Le pauvre Juif qu'on rançonnait à tout les barriers—tant pour le Juif et tous pour l'âne, n'osaient pas se plaindre."<sup>4</sup> This state of things continued more or less to nearly the time of the French Revolution, 1789.

France can show a few very famous Hebrew Christians.

Philip d'Aquino, a learned rabbi of Carpentras, whose former name was Mordecai, was expelled from the synagogue of Avignon in 1610, on account of his attachment to Christianity. He went to the kingdom of Naples and was baptized at Aquino, hence his name. At Paris he devoted himself chiefly to the teaching of Hebrew. Louis XIII. appointed him professor in the Royal College and Hebrew interpreter. Le Jay also employed him in correcting the Heb.-Chaldaic parts of his Polyglot. He was preparing a version of the N.T. with notes on St. Paul's Epistles, when he died 1650. His works are: "Dictionarium Hebræo-Chaldæo-Talmudico-Rabbinicum," Paris, 1629, 2 vols. 2. "Racines de la Langue sainte," Paris, 1629. 3. "Explication des treize moyens dont se servaient les Rabbines pour entendre le Pentateuque, recueillis du Talmud." 4. An Italian translation of the Apophthegms of the ancient Jewish Doctors. 5. "Lacrimæ in Obitum illust. Cardinal de Berull," his patron. 6. "Examen Mundi." 7. "Discourses du Tabernacle et du Camp des Israélites." Paris, 1623, 4to. 8. "Radicæ Græcæ." Louis d'Aquino, his son, was as great an adept in Oriental literature as his father. He wrote "Comment. R. Levi filii Gersoni ad librum Jobi seu in quinque prima capita," 1622. Also "Scholia R. Salomonis Jarchi in lib. Esther, item Excerpta quædam ex Talmudo et Yalkut in eundem libro." Also "The Jewish Church since R. Simon, son of Gamaliel." Antony d'Aquino, the son of the last, was first physician of Louis XIV., and died 1696. (See Biog. Universelle.)

<sup>4</sup> Histoire d'un Paysan.

N. de Veil, *alias* Carlo Maria, was born at Metz, and after the death of his father embraced Christianity. He was appointed to a high ecclesiastical office in the Congregations des Chanoines Réguliers de St. Geneviève. He went afterwards to England and joined the English Church, and then again the Baptists. He was a distinguished theologian. Morery says of him that he was the first stranger who dared to write against the critical history of the O.T. of Richard Simon. Louis Compiègne de Veil was at first professor of the Sorbonne at Paris, but afterwards joined the English Church and became Librarian to the king. He translated the works of Maimonides into Latin. Amongst other distinguished French Hebrew Christians, I shall only mention the names: Père Ravaignan, Claude May the Mystic, Prof. Pierre Vignolles, the famous physician Paul de Vailie: in our own time, Abbé Rastisbone of Strasburg, now of Jerusalem; Père Bauer, the Chaplain of Napoleon III., who performed the religious ceremony at the opening of the Suez Canal; Mons. Fould, the minister of State; and last on the list, but not least in distinction of true honour, Baquol, a historian of Strasburg and convert of the "London Society's" Mission, with whose children I was personally acquainted.

#### ITALY.

From Acts xxviii. 23, we learn in what manner the Apostle Paul carried on the controversy with the Jews in Rome. This ought to have been taken as a model by his successors in that city for all future time. Yet in no country has the Missionary *modus operandi* so varied from time to time as in Italy. This country has ever been the scene of political and ecclesiastical discord in spite of the outward form and semblance of unity, and the policy in reference to Jews was moulded according to the circumstances of the times, or the good or ill will of individual Popes. The first converts to whom St. Paul partly addressed his Epistle to the Romans were absorbed in the Gentile Church, and we hear of no Hebrew converts for a long time. In Juvenal's time there were 8000 Jews in Rome, the most of them were so poor that they only possessed a cophinus, a basket in which they carried their food and a bundle of hay for their bed. They were prohibited to live in the city, and they encamped like gipsies between

the Via Appia and the city of Copena, near Rome, and for this they paid an annual tax called *Fiscus Judaicus*. Alexander Severus permitted them to live in a part of the Trastevere, afterwards called Ghetto.<sup>6</sup> The early Popes, as we have mentioned before, were friendly to them. Gregory the Great (542—604) was indignant against compulsory baptisms. Yet even he gave sinister motives for efforts in seeking the conversion of the Jews in a regular way, "in order that their children may be gain for the Church." Not only had the Jews to pay into the papal treasury the same taxes which the Romans had imposed on them, but also to contribute to the embellishment of the Arch of Titus, under which the Popes marched in grand processions. Such vexations and the hatred which the spirit of Monasticism inflamed against them, and above all the image worship of the Roman Church, were the greatest argument presented to them *adversus* Christianity. To mention a few Roman Missionary efforts amongst the Jews will suffice.

In Genoa the Spanish refugees were huddled up in a corner and left to starve; then the missionaries came with a loaf of bread in one hand, and with the crucifix in the other, and shouted "Be converted!" In this manner many, incredulous as it may appear, were brought into the Church. Through the preaching of one Giovanni Capistrano, called the "Eater of the Hussites and Turks," many were violently converted, and many more innocently killed in 1456.

Though it would be uncharitable and contrary to the truth to charge all the Popes or any of them with these outbursts of madness against the Jews, yet we cannot conceal the fact that many of them were exceedingly unmerciful in their treatment of the Jews, and exceedingly ignorant in their treatment of the Jewish question, as will be seen from the following. Gregory the Great, the best of the Popes in the seventh century, inculcated the erroneous principle that the first generation of converted Jews do not count for much, but they are to be brought into the Church for the sake of their children being brought up Christians. Zachary, in the eighth century, enacted stringent laws against the Jews. Gregory VII. (Hildebrand) in the

<sup>6</sup> Pastor Becker in the *Record*, who quotes Abarbanel's "*Storia dell' Esilio*" and Stony's "*Roba di Roma*."

eleventh century destroyed their synagogues, confined them to the Ghetto, and inflicted upon them various other oppressive enactments. Innocent III. (1216) with his Lateran Council excluded them from all offices of dignity. Gregory IX. and Innocent IV. in the same thirteenth century ordered that the Jewish literature except the Bible should be burnt. Clement IV. published a bull against them, which was renewed by Nicolas IV. But Clement V. ordered in the Council of Vienne, 1311, that the Talmud should be studied in the Academies of Paris, Oxford, Bononia, and Salamanca. Leo. X. (1513) was a great lover of Hebrew literature. Julius III. (1553), and Paul IV. (1559), issued Bulls for the burning of the Talmud, and all such books, which were placed in the prohibitory Index, but this did not hinder Cardinal Borromeus from moving in the Council of Milan, 1565, that all theologians should endeavour to become conversant with Jewish literature and the controversy with them. It is pleasant to record that some of the Popes adopted the right method of carrying missionary work amongst the Jews. Thus Benedict XIII., Peter de Luna, convened a conference of Christian theologians and Jewish rabbis to discuss the question at issue in 1412, which the famous Spanish rabbi Joseph Albo, the author of the *Ikkarim*, attended, and was defeated in argument by the convert Hieronymus de Santa Fé, but the result of this was also the burning of the Talmud and compulsory attendance of Jews at Christian lectures, yet in the end the Pope annulled this law. The Popes of the Captivity at Avignon were on the whole liberal to the Jews, amongst whom we must especially record Anacletus II. He was the son of Peter Leonis, a rich Jew whom Hildebrand converted to Christianity (see "*Scattered Nation*," March 1871). Anacletus was raised to be Cardinal of St. Mary on Tiber by Calixtus II. in 1119, and after the death of Honorius II. (1130) was elected Pope, and filled the papal chair, which he maintained until his death in 1138, in spite of excommunication and thunderbolts which were thrown against him by the antipope, Innocent II. He was supported by Roger of Sicily, and it was probably after the defeat of his patron that he fled to France. On his way there, he gave audience to a deputation of Jews, and received from them the roll of the Law, on which occasion he

expressed his wish that God may remove the veil of Moses from their eyes.\* A German Jew in reading this would exclaim, "Sieh! er hatte doch ein jüdisches Herz gehabt und das zeigte sich so bald er die Torah sah." See! he had still a Jewish heart, which he manifested as soon as he saw the Law. Most assuredly we Jewish Christians have Jewish hearts, and have not ceased to love the Torah nor our people, but we pray with Pope Anacletus that God may in His mercy convince the Jews that Jesus is the Messiah of whom Moses in the Law and the prophets did write.

It is a pleasant task to record that the majority of the Popes were friends of the Jews, and sought their conversion in the proper manner.

Jews were physicians to Leo X. Two hundred Jews held high offices under Alexander III. Paul V. (1605) allowed them to live in Ancona. Paul III. and Gregory XIII. and others established institutions where the controversy was made a matter of diligent study, and we may believe of prayer, but the Jews were obliged to go to attend the sermons in the Church of St. Angelo. Moreover, the Council of Basle acting under the influence of Alfonso de Burgos and Cardinal Carlo Borromeo earnestly deliberated on the Mission to Jews. There were also from time to time individual monks who loved them for the fathers' sake.

We have seen in France St. Bernard taking their part. In Italy the General of the order of Capuchins, Laurentius a Brundisio, did more than that. He went with the Hebrew Bible in hand from city to city, and preached with love and power Jesus Christ. The Jews of Rome, Ferrara, Padua, Mantua, Verona, and Venice flocked to hear him; while he sought to convince them of the truth of Christianity, and several rabbis received the Word with gladness and admiration of his teaching, and were converted. He met with resistance and even violence, but this did not discourage him.

The Hebrew Christians of Italy whose names are marked for distinction in history are as follows:—

Peter Leonis, whose son was, according to some historians, the Governor of the Castle of St. Angelo under Leo X.

\* See about this Jewish Pope the legend of El Hanan. *Jewish Intelligencer*, Feb. 1876.

It is an interesting fact that many of the noble families of Italy, as the Ascarelli, Passati, Viterbi, and Korcas are descendants of Jews. The rich family of Korcas came from Spain to Italy in 1412. Salomon Korcas was baptized in 1573 and received the name of Ugo Buoncampagno, which was formerly the family name of Gregory XIII. The Pope knighted them, and appointed them as Comites Palatini. The family of the Ugones was one of the first in Rome; they embellished the city by magnificent buildings. They won many of their Jewish brethren for the Church. The family Gisleri are descendants of Elias Korcas, whom Pope Pius V. baptized together with 100 learned Jews. Later, the most respectable Jewish family of Gabai embraced Christianity.

But it is more in accord with the aim of this historical sketch to give a list of the Hebrew Christians who were distinguished as poleemics or missionaries to their brethren in Italy. These are: 1. Angelus Hierosolymitanus, originally from Mount Carmel. Through his sermons many Jews were brought to the saving faith in Christ. He prophesied to his contemporaries the increasing power of the Turks and the spiritual decay of Christianity, and on account of his decided testimony against the opinion of Berengar suffered martyrdom. 2. Andreas a Monta, known amongst the Jews as Rabbi Joseph Izarphat Alphesi,<sup>7</sup> a native of Fez in Africa. As a rabbi in Rome he used to give expositions of the Bible in the synagogue, and by this means he became convinced of the fulfilment of the Messianic prophecies in Jesus, was baptized in 1552, and then worked amongst the Jews both by writing and preaching.

Porchetus Salvagio of Genoa lived in the fourteenth century, and belonged to the Carthusian order. In his solitude he composed a book in which he proved to the Jews the truth of Christianity from the Scriptures, the Talmud, and the Cabbala. He borrowed largely from Raymund Martin. This book, entitled "Victoria Porcheti adversus impios Judæos" was printed at Paris, 1620, by Augustin Justinian, bishop of Nebo. Another tract, "De entibus et Unis," is in the library of the Dominicans at Genoa. Peter Galatinus lived in the sixteenth century; he was a good linguist and theologian, and acquired a reputation by his works.

<sup>7</sup> Is he not a relation of *צאנז*?

Amongst others is "De Arcanis Catholicæ veritatis." But he made free use of the works of the former. See Cristophele Cartwright in the Preface to his Notes on Genesis.

Ezekiel Pisauriensis, *alias* R. Joseph Izarphath, was philosopher and physician at Florence. A sermon on the Jewish subject was the means of his conversion. When the Pope examined him concerning his motives and faith, he offered such a decisive testimony for Christ, that the Pope with great joy exclaimed, "Blessed is he who cometh in the name of the Lord." He afterwards preached very zealously to the Jews, and some of his sermons are still extant. His contemporary was Paul Eustatius de Nola, known amongst the Jews as Menachem de Nola. He gave to the brother of Pope Clement III. Hebrew instruction, and through the discussions which took place between him and his pupil he was brought to the knowledge of Christ. He wrote several books on the mysteries of the Christian faith. Sixtus Senensis, after his baptism entered a monastery of the Franciscans, and was found to hold some opinions which were considered heretical. If it had not been for the interposition of Pius IV. he would have been burnt by the Inquisition. This Pope won him for the Dominicans, in which order he became a famous preacher. He wrote a Commentary on the books of the Old Testament called "Bibliotheca Sancta." Elisa Romanus, who received the name of Alexandro di Francesco at his baptism; on account of his extensive knowledge of Hebrew literature he was called Hebræus. He was an intimate friend and counsellor of Clement VIII. and procurator and general vicar of the order of the Franciscans in 1592. He resigned his Bishopric of Forli in order to devote himself entirely to study and literary work. He is greatly praised by Italian writers.

Immanuel Tremellius, one of the most able and earnest men of his time who yearned after the salvation of his brethren<sup>a</sup> was a native of Ferrara. He was an evangelical Christian. He contributed much to the revival of learning and to the Reformation in Italy. Had to flee therefore the Inquisition, came into connexion with Bucer and Peter Martyr, was appointed professor in Strasburg. Driven from thence, he came to

<sup>a</sup> See his

הקדמה לספר חנוך בדורו יד על אברך; צמי דחה לבי ולגאלתו אני מחכה. וכל השני לחיות בתורת ישראל

England, and through the influence of Cranmer was appointed professor at Cambridge. Again banished by Queen Mary, he returned to Strasburg, and from thence to Heidelberg, where he assisted in the formation of the Heidelberg Confession. There he wrote several tracts in reference to the Jewish controversy, and a Syriac translation of the N.T. in Hebrew letters. Later he was permitted to visit Queen Elizabeth. He died at the age of seventy in Sedan, 1580, full of gratitude for having been permitted by Divine mercy, to acknowledge the truth and to make it known to others.<sup>9</sup>

Paul Canossa was a famous Oriental scholar, and preached the Gospel with great zeal to the Jews at Rome. He deserves an especial notice on account of his laborious and self-denying work in the issuing of the Bombergian Hebrew Bible. The famous printer of Antwerp, Daniel Bomberg, learned the Hebrew language from him, and with his co-operation he was enabled to establish a Hebrew press at Venice, from which came forth various editions of the Bible as well as the Talmud.

Of the Italian Hebrew Christians of the seventeenth century which we must not overlook, are: Rabbi Judah Jona, born at Safed, 1588. He first returned to Palestine. On account of his great learning, the Jews conferred upon him the title of Morenu = S.T.D. He was called to Poland. On his way he visited Amsterdam and Hamburg. In the latter place he received some Christian impressions, and was attracted by the Gospel. He was baptized in Warsaw at the age of thirty-seven, with all his family. The King and Queen of Poland were his sponsors, and he received the name of the Papal Nuncio, Johan Baptista Jona. He became a jeweller, and was sent by the king to Constantinople, to buy precious stones. For some unknown cause the Russian king, Wladislaus IV., intercepted him and put him in prison, and only released him after the payment of a great sum of money. But he was not permitted to return to Poland, and he went back to Italy. The Duke Ferdinand of Tuscany became his patron, and appointed him to the professorship of the Hebrew and Chaldaic languages at the University of Pisa. Afterwards he was professor of the College of the Pro-

<sup>9</sup> His Syriac version of the N.T. was consulted by the translators of the Douay Bible. See Hist. M. Simon, Hist. Crit. N. T.

paganda and papal librarian. His works are a Hebrew translation of Bellarmine's "Doctrina de Cath. Fide," and of the New Testament, besides a Hebrew Dictionary and grammatical works. It is said that he knew the whole Bible by heart. His successor was Julius Monrosinus, or according to his Jewish name Samuel Nachemiyah. He came to Italy from Thessalonica and could trace his pedigree to Nehemiah. His family was very rich. In Venice he heard a dispute between two Hebrew converts about the seventy weeks of Daniel. One of these had gone back to Judaism, and the other was endeavouring to regain him. They concluded to submit the question in dispute to the decision of the rabbi of Venice, Simon Luzzato. He, taking them to be both good Jews, advised them "not to inquire about the meaning of this passage at all, for according to it, the Messiah must have already appeared, but whether it was Jesus or another, he could not say for certain." But just this candid expression of the rabbi led Monrosinus and the renegade to earnest search of the Scriptures and to a full confession of Christ. In his writings he proves to the Jews that they neither do nor can keep the Mosaic and traditional precepts.

Thomas Fidelis, another learned Jew, after a long struggle with his conscience confessed Christ openly at the age of seventy. Paul de Medici<sup>1</sup> tells us himself, in his "Lettera scritta agli Ebrei d'Italia" (Firenze, li. 7. Agosto, 1715), that he was baptized in Livorno, and gives the reasons for his embracing Christianity. He studied theology and was ordained priest, and lectured on Hebrew and Rabbinical literature in the Academy of Florence. He was an able polemic in the controversy with modern Judaism, and he carried it on with vigour, but also with great love. Of his numerous works are most prominent: 1. "Catalogo di Neofiti illustri" (1701). 2. "Promptuarium Biblicorum Textuum ad Catholicam Fidem confirmandam et Judæorum infirmandam perfidiam" (1707). This is written in Hebrew and in Latin. 3. "Dialoghi Sacri sopra il Vecchio e Nuovo Testamento," 41 parts in 21 vols. Venice, 1731-35. 4. "Riti e Costumi degli Ebrei confutati;" fifth edition, Venice, 1757. This last work is similar to one written by the learned Jew, Leon da Modena.

<sup>1</sup> I owe this information to brother A. Fürst, in "Saat auf Hoffnung" of 1874.

His efforts in behalf of the salvation of his brethren according to the flesh were not fruitless. Of those whom he brought to the Saviour are two rabbis; 1. Nicolo Stratta, già Rabbino Ebrei, who wrote a circular to all the Jews, under the title, "Lettera all' Universale del Giudaismo." 2. Ferretti, who was the Abbot of Francesco Maria, and whose Jewish name was Sabbathai Nahum, born in Ancona. He wrote a book of dogmatic controversy against the Jews, entitled, "La Verità della Fede Cristiana," Venice, 1741, in which a prayer in Hebrew and Italian tells of the conflicts of his soul before he obtained the victory of faith. This it is worth while to reproduce in extenso:—

"Creator of the worlds, Lord of lords! Thou knowest that for many years my heart and spirit are restless within me and that I realize an overpowering feeling to forsake the faith of my fathers and to accept the Christian faith. Yet I do not know whether this is a good emotion of my heart, a pure operation of Thy Holy Spirit intended for my salvation, and whether in this faith Thy will and good pleasure is realized. It is also known to Thee that I feel this burning flame in my heart, whether I am in the schools or at the prayers in the synagogue even in high festival days. I cannot otherwise: I must rise from my bed in the midst of night, and with bitter tears which Thou wilt not disdain, to invoke Thee by Thy thirteen attributes that Thou mayest take away these inward vexations from me. But they become more powerful and vehement and increase day by day, so that I cannot overcome them and am tired and weary and languishing. If one thought leaves me, another rises immediately; the one whispers this, the other that, and I remain dumb. Thou knowest also that I ran away from my house, and when I returned I felt a little peace, but soon these thoughts got the mastery over me, and filled my soul with fear and terror, so that I do not enjoy a moment's rest either night or day. Therefore, O Lord, Thou God of Abraham, Isaac, and Jacob, who dwellest above the Cherubim, hear me! O Lord, hearken to me! Here I am, here I am! under fasting and prayer do I supplicate the grace of the throne of Thy majesty, that Thou mayest in love incline to grant me my petition. Oh! that Thou wouldest graciously look down upon me when my mouth and my speech deny me their use; I can utter nothing more, I cannot answer Thee, nor lift up my

face to Thee, O Lord my God! Give me a new and a pure heart, and renew Thy Spirit within me, that I may be enabled and willing to understand these inner emotions, and to receive the truth. If it is concluded before the throne of Thy majesty that I should accept the Christian faith, because it is good, right, and holy, and acceptable to Thee, O may it please Thee also, that I should go out and in in peace, and not depart from Thy ways and will. From Thee come all, and Thou rulest over all, and Thou enlightenest the eyes of those who accomplish that which is in accordance with Thy counsel. If at the end of this month, this restlessness of my soul will not have ceased, so I shall in truth acknowledge that Thou thyself hast from heaven Thine habitation wrought this restlessness in me, in order that I may be led to the source of salvation. Now take me by Thy right hand, and bring me nigh to redemption, save me from mine enemies! 'Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell<sup>2</sup> in the house of the Lord for ever.' Praised be Thou, O Lord, teach me Thy statutes. Praised be Thou, O Lord, who hearest prayer!—Amen."

All this proves,—that Italy had some earnest and learned Hebrew Christian Witnesses, but it proves also that if the Church itself does not possess the whole truth in purity she can scarcely be expected to move a nation. "If the Lord does not keep the city, the watchman waketh but in vain."

(To be continued.)

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DEAR MR. EDITOR,—May I solicit a little more space in your next issue of THE ANGLO-HEBREW CHRISTIAN QUARTERLY to reply to the strictures indulged in by a certain critic in the *Saat auf Hoffnung* for last April on my article which appeared in the HEBREW CHRISTIAN WITNESS for January last? I readily and gratefully accept his suggestion not to give occasion to our opponents to reproach us with being uncritical when treating of their history. I hope, however, that I may not be deemed presumptuous if I find myself compelled to administer a few wholesome hints to my would-be instructor on the art of criticism. It appears that he only glanced at the article alluded to, and when he saw the mention of the Copper-plate of Caserta he fastened upon it, and said to himself, "This is the very thing which I, twenty-seven years ago, laid by as a curious piece of information in my lectures on Matthew. This is a good opportunity of exploding the invention." In his superficial perusal of my paper, the hasty critic overlooked the author from whom I quoted *verbatim*. My rash critic expresses a doubt whether I had drawn mediately or immediately from the original source, and

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<sup>2</sup> Hebr. וְשַׁבְּתִי, *ve-shabti*, an allusion to his name Sabbathai.

makes *me* antedate the supposed discovery about some six hundred years. Had he noticed that I have quoted L. Schmidt's *Geschichte der Stadt Jerusalem*, published for schools and the general public, he would probably have reproached himself for having kept this curiosity so long in his lectures, and not having exposed its spuriousness before his countrymen many years ago.

I confess that I need not have adduced the *Copper-plate of Caserta* to prove my argument, or rather, to confirm the proof which I quoted from the Gospels. Granting that the Caserta Copper-plate is a forgery, it does not in the least affect the validity of my proof, but rather strengthens it. It substantially records what we know on infallible authority, and I cannot see for what purpose it should have been forged. Moreover the critic, if he had been a careful reader, might have perceived by the whole tenor of my article that I simply produced it, as he did himself, as a curiosity only. I undertook to compile, from various sources, as far as I was able, everything which might interest a student of the Controversy between Christianity and Judaism; I could not omit a supposed document which is recommended in a work that I bought in the Evangelical Book-shop of Basil, in the following words:—"This is the most important act that was ever reported in the annals of history" (see Schmidt's *Jerusalem*, p. 117).

The *Saat auf Hoffnung* critic must also bear with me, if I maintain that *he* failed to prove that the Caserta Copper-plate is a forgery at all, though I believe it to be so, and that he had better let it rest on its own merits. All the critic did was to tell his readers in the name of a learned Dr. Thesmar that so valuable was the copper-plate considered that Lord Howard paid 2890 francs for a fac-simile. Then he informed us that the year of the discovery was not in 1280, but in 1820, thus confounding, according to my informant, the first discovery by the Italians whilst digging in Aquila, and the second discovery by the French in their expedition to the same place.

Then, again, he volunteered the gratuitous assertion that the author of the copper-plate was ignorant that Pontius Pilate was the Procurator of Judea, and not of Lower Galilee. Does this assertion disprove the antiquity of the plate? Supposing that the Hebrew engraving was done some time or other by Hebrews, such actual or feigned ignorance on the part of the engraver might be accounted for. It might have been done with a view to make it questionable whether Pontius Pilate was the Governor of Jerusalem, and with a desire to connect his name with Galilee, over which he unlawfully claimed jurisdiction by mingling the blood of its inhabitants with their sacrifices. As to the names of Robani Zorobable Capet being mediæval and not ancient, this is the least potent argument which can disprove the antiquity of the copper-plate; for these names are only given in the French form for Reuben Zerubable Caïpha, or Cephas, or such-like very common names among the Jews in ancient times. I am not defending the genuineness of the copper-plate, but I venture to suggest to my critic to be more critical in the future.

A. BERNSTEIN.

## OUR SYRIAN AND PALESTINE POST-BAG.

THE publication, in our last issue, of some of the communications which reached us on the subject of SYRIA and PALESTINE, has prompted a new correspondent in the HOLY CITY to write to us about it. We have no knowledge whatever of our new correspondent; he may be a "Hebrew Christian," or an "Ebrew Jew." In a private letter, which accompanied the one for publication, the writer is solicitous that his proper name should not transpire. Of course we respect his solicitude, but we should have

respected himself if—when zealously charging a whole community with revolting lawlessness—he had the courage of his zeal, and appended to the annexed epistle his proper name *in lieu* of the problematic *Veritas*.

TO THE EDITOR OF THE "HEBREW CHRISTIAN WITNESS," &c., &c.

*Jerusalem, May 22nd, 1877.*

SIR,—Will you allow me space to make a few remarks on two articles referring to the Holy Land contained in your April number?

1. On pages 249-50 you give under the heading "Note the Spirit of Rabbinical Judaism," an extract from the *Jewish Chronicle*, in which it says: "Persecution has been the lot of all reformers; and Jews, unfortunately, form no exception in this respect, and least of all 'Hassidim,' notorious for their fierce hatred of all progress," &c., &c.

From this we are evidently to infer (though it is worded as if the "Hassidim" had ever persecuted reformers), that the "Hassidim" were especially guilty in the matter of threatening the Hebrew newspaper "Habazeleth" with extinction, which is simply untrue.

As an instance of how some newspaper writers who possess nothing but a *general* knowledge of their subject, but pretend to having a knowledge of *details* which they have not, it is worth while to hold it up to your readers, and to state the real facts of the case, though the matter is really of little importance in itself.

It is quite true that the "Hassidim" in general are very ready to apply excommunication in cases of heterodoxy, perhaps even more ready than the "Perushim," but *here* in Jerusalem the contrary obtains for the present.

Somewhat in the style of the Roman Catholics, who plead for toleration where they form the minority, but practice intolerance where they are the majority, the "Hassidim" abstain from attacking the editor of the "Habazeleth," who, it ought to be added, belongs to one of *their* congregations here.

Not that they, by any means, would subscribe to the teaching of the "Habazeleth" *in toto*, but that paper has, among other things, also helped to raise the position of the "Hassidim" here, who formerly were much more oppressed by the Perushim majority than they have been since "Habazeleth" began to expose the injustice.

For the sake of this advantage the "Hassidim" give a kind of passive support to the "Habazeleth," and, indeed, it is scarcely conceivable how the paper could exist here without some such negative help at least.

It betrays, therefore, an utter ignorance of the state of things here to say that the "Hassidim" are specially guilty of "fanaticism with which they persecute all advocates of progress."

This ignorance of details accounts, by-the-by, also for the grandiloquent way in which the martyrdom of the editor of the "Habazeleth" is spoken of in the same article, and at which we here cannot help smiling.

2. On page 159 you give under the heading "Our Syrian and Palestine Post-bag," a translation of part of a letter addressed to Colonel Gawler by the Jews of Safet.

You call the letter "very touching and melancholy." These epithets are well chosen, if you apply "touching" to the letter as a composition, for nothing can surpass the pathos of that epistle, and reserve "melancholy" to characterize the contents in their relation to the truth of the matter.

It is "melancholy" indeed, that the Jews of Safet should be described as anxiously waiting "to forsake their expectations from the idols of silver, even free gifts, and, shoulder to shoulder, to cultivate the sacred soil."

But the fact is, the whole letter is the composition of one or two who know something of Western Christians, and understand to touch a sympathetic chord in English people.

Hence expressions like "the leprosy of poverty," and "it is not enough to polish up the stones of the building and sweep out the house; the whole fabric must be razed to the ground and built up anew," good care being taken not to write in such a strain to *the Jews* in Europe, for the sinister allusions to New Testament thoughts would not avail with the latter.

It is "melancholy" to reflect that it is possible to write in such a style about the Jews in Safet, and yet to find credence with good people in Europe, for nothing is clearer than that the whole of that graphic description has no other object than that of unloosing the purse-strings of the rich.

If it be really the case, as you state, that "this letter has conduced to the carrying into effect a scheme which exercised the serious thoughts of Colonel Gawler for some years, namely, the formation of the Colonization Society for the Holy Fields of Syria and Palestine," all I can say is, that I devoutly wish, that society may do good and prosper *in spite* of that somewhat questionable origin.

The writer of that letter commits a gross exaggeration, when he says that 3000 Jewish families dwelt in Safet; it is much nearer the truth to say there are 1000 families residing there; but this is a trifle.

The great deception of the letter lies in its speaking of agriculture as the one thing hankered after by the Jews of Safet. The fact is, that those Jews who have any liking for agricultural employment can and do devote themselves to it even now, and no mere charity institution could do much towards making agriculturists of those who have no mind for that occupation, and they are by far the majority.

Of all the Jewish communities in Palestine that of Safet stands lowest in point of morality, decency, and order.

The Jews that have grown up there excel in all that is lawless, and those who remove to the place, attracted by its character of a Jewish Holy City, must conform to the customs of the place, or are forced to leave again.

The details of Jewish life in Safet are most revolting, and it cannot be my wish to trouble you with them; I merely wanted to warn your readers against imagining that the letter from Safet gives anything like a true picture of that community.

I am, Sir, yours truly,  
VERITAS.

We pass over the misunderstanding between the "Hassidim," and "Habazeleth," as possessing to us no interest whatever. The editor of the *Jewish Chronicle* may be disposed to follow up the controversy. As regards the Safet letter, we beg to inform "Veritas" that the same cover which enclosed it to Col. Gawler, contained also letters, from the same community, addressed to Sir Moses Montefiore, to the Board of Deputies of the British Jews, and to the Lord Mayor of London. All the letters were written in the same strain; signed by the same hands—those of the Wardens of the Safet Synagogue—and stamped with the same Congregational Seal. We respectfully submit to our correspondent the propriety of analyzing the *animus* and the motives which prompted so sweeping and fierce an onslaught. Might not the Wardens of the Safet Community be more accurately informed, as to the Jewish census of the district, than even a "Veritas" of modern Jerusalem? Ordinary readers pause, and begin to ponder, over virulent charges gratuitously volunteered against a whole community.

#### SYRIAN AND PALESTINE COLONIZATION SOCIETY.

OUR interest in this Association continues to grow in fervour

and intensity. We were therefore right glad to find in our Post-Bag the following REPORT, dated June 13th, 1877:—

The Council of THE SYRIAN AND PALESTINE COLONIZATION SOCIETY, in compliance with No. XII. of the Rules, have the pleasure to lay before the members the Accounts of the Society to the 31st March last.

THE SYRIAN AND PALESTINE COLONIZATION SOCIETY was formed in December, 1875, when it was hoped that the difficulties in Herzegovina, and an impoverished exchequer, might induce the Ottoman Government to encourage and assist all sound efforts to improve the condition of a Province possessing such resources and occupying so important a geographical position as Syria.

As set forth in Rule No. I., the object of the Society is “to encourage and promote the Colonization of Syria, Palestine, and the neighbouring countries, by persons of good character, whether Christians or Jews.”

In further elucidation of its aims, the following remarks are appended to the Rules of the Society:—

(a.) It seeks the renovation of the lands mentioned, because it believes such renovation forms a part of the Divine purpose.

(b.) It believes that the desired renovation is inseparably connected with the welfare—social and religious—of all nations.

(c.) It believes that this renovation, jointly with other similar efforts, will culminate in the promised rest to all nations; revealed authority having declared its purpose “*to establish and to make Jerusalem a praise in the earth.*” (Isaiah lxii. 7.)

(d.) It believes that it will promote the enlargement of the Protestant Church at Jerusalem, founded by England and Germany, jointly, and that it will thus assist, in a large measure, the efforts of all persons and bodies who are labouring for the spread of the Gospel in Syria and Palestine.

(e.) It seeks, also, to afford a home to the converted of Israel, and to those of the Jewish community who are still looking to a renovated Jerusalem, and a coming Messiah.

(f.) It wishes to point out to the lost tribes, wherever they may be, that a home awaits them.

The Society might enlarge on the benefits to be expected from a fulfilment of its aims; but the foregoing will suffice to show that all classes may act on a concerted plan. England is deeply interested; particularly so as a great Protestant Power. The members of the Church of Christ everywhere, notably so the converted of Israel, are interested. The same applies to those Jews who are yet seeking a home and a coming Messiah. All nations who value the blessings of a high civilization are deeply interested. All then are invited to join and to make the present effort a joint work.

The internal affairs of Turkey becoming gradually worse left her little breathing time for the consideration of reforms and improvements at a distance from the capital, and the Council, had they possessed the means, would not have felt themselves justified in promoting the Colonization of Syria, except in numbers sufficient for mutual protection. Moreover, as external complications became more threatening, any who might have been willing to emigrate independently would now be indisposed to incur the risk.

The Council, however, are confident that there will ere long be work for the Society. The occupation of Syria by an enlightened and industrious population under British protection, and a consequently reformed Government, are the best guarantees for the advance of civilization, the security of the communications of the British Empire, and the peace of the world. But they have so far modified their opinions that they look for British protection to precede colonization.

In the meantime the Executive Committee, under the authority of the Council, will devote themselves to collecting information, watching events, and carefully husbanding the resources of the Society, for the time that appears to them inevitable, and not far distant.

SYDNEY HALL,

*Hon. Secretary to the Council.*

A public meeting, in behalf of the Society, is being convened by circular, to be held on the 28th of June, at WILLIS'S ROOMS. The chair will be taken at 4 p.m. The substance of the above will be submitted to the meeting in the form of Resolutions.

## NO PEACE AS YET FOR JERUSALEM.

WE are constantly reminded, in various ways, that the Peace of Jerusalem must still continue to be a subject for prayer, as the following extract from a letter dated THE HOLY CITY testifies:—

“The situation here is getting gloomier every day, and even those who up to the present moment had not been moved by any uneasiness now begin to tremble for their security, everybody in consequence making preparations for flight. The roads are invested by hordes of Bedouins, rendering the neighbourhoods of Nazareth and the Tiberiad quite insecure. They frequently make excursions upon the shores of the Jordan, committing depredations everywhere, and spreading fear among the different nationalities composing the population of the holy city. The Pasha, who up to the present time had been pretty successful in maintaining order, has, to the regret especially of the commercial portion of the inhabitants, been suddenly dismissed. His successor is shortly expected, to take charge of the Government, but nothing is known of his intentions or his sentiments towards the non-Mussulman community. The Effendis, or officials, for a long time divided by antagonistic differences, have been reconciled to each other, and are now united by a common compact of fanaticism. The garrison of Jerusalem consists of about 500 Redifs, a species of militia, without discipline or stability, and not unlikely fears are entertained that, if an opportunity should offer itself for committing plunder, they would commit robberies and make common cause with the dreaded Bedouins. It is also rumoured that shortly the standard of the Prophet will be raised here, and if this turns out to be true it is greatly feared it will be the signal for a general massacre of the Christians. The Russian subjects have all left the town, and the German flag now floats proudly over the residence formerly occupied by the Russian consulate in the outskirts of Jerusalem.” The same correspondent adds that, to make matters worse in respect to security, there is a great scarcity of water. No rain has fallen in the southern part of Palestine, a calamity felt intensely by all ranks of the population, five to six piastres being paid for a load of water, the lower classes being nearly destitute of any supply, and clamouring in consequence.

## OBITUARY OF THE REV. CHRISTIAN WILLIAM HENRY PAULI.

ANOTHER WORKMAN THAT WAS NOT ASHAMED OF HIS MASTER GONE TO HIS REST! Such was our exclamation when it was communicated to us that our dear Hebrew brother in Christ had finished the work which THE FATHER had given him to do on earth, and that his spirit had gone to one of the mansions which THE SON, THE GREAT MASTER BUILDER, had prepared for him. The following biographical sketch of the deceased was communicated to us by a member of his family. We would add thereto that the original name of the dear object of this our notice was ZEBHI NASEE, HIRSCH PRINZ, or *Prince*. Under that name, as he himself has often told us, he has published, whilst yet in the synagogue, a volume of Sermons under the title *Predigten für fromme Israeliten*. The volume appeared in Halle, 1824, when the young rabbi was only about twenty-four years of age.

CHRISTIAN WILLIAM HENRY PAULI was born in Breslau, Silesia, on August 11th, 1800. His father was a rabbi, and he was left an orphan at the age of fourteen. He was the youngest of six children, and the only one who embraced the Christian faith. When young he used to read the law in the synagogue, and when about twenty-five years of age he began to introduce to his audiences readings from the New Testament. This innovation on the part of young Prinz subjected him to much persecution, and he was treated as of unsound mind. Shortly after this he was baptized in the Lutheran Church at Preusz-Minden, and his great friend Major Von Grabovski was present as sponsor, and also Baron Von Blumberg. More than twenty years after he preached the Gospel of Jesus Christ in the same church, and Major Von Grabovski was present, and was visibly affected even to tears, by reason of the joy which the sermon and associations stirred up in his inmost soul.

Afterwards, on coming to England, he was for some time a student in the University of Cambridge, and enjoyed the friendship of the late Rev. Charles Simeon. While at Cambridge he received an invitation from friends in Oxford. This he accepted, and on arriving at the latter University, he was appointed Lecturer in Hebrew. This post he held for thirteen years. Many of the undergraduates also attended his private classes for the study of the Hebrew language. At this time he published the "Analecta Hebraica," which became well known, and I believe has been much used by Hebrew students. About 1840 he was strongly urged by the Committee to become a Missionary in connexion with the Society for Promoting Christianity amongst the Jews. At great pecuniary sacrifice, and from an earnest love for his Jewish brethren, and a yearning desire to make known to his kinsmen after the flesh JESUS AS THE MESSIAH, he felt constrained to undertake this work. In the same year he was ordained Deacon and Priest by Bishop Blomfield, in St. Paul's Cathedral. He was stationed for about three years at Berlin, where he had established the Jewish Mission and built a chapel. His work there was attended with much success. The late King of Prussia was greatly interested in it, and on several occasions stood sponsor, by proxy, at the baptism of converts. From Berlin he went to Amsterdam, preaching at first in the New Lutheran Church, during the building of the Mission Chapel, afterwards named ZION'S CHAPEL. When he went to Amsterdam, at first, he preached in the German and English languages. Very soon he acquired an accurate knowledge of the Dutch language, and was able to preach in it fluently, which he did twice every Sunday, besides giving lectures, during the week, in Rotterdam, the Hague, Haarlem, and most of the chief towns and villages in Holland, until from

the loss of eye-sight through the damp climate and lack of physical power, with much grief to himself, he resigned his Mission into other hands, and came to England in May 1874. He retired to Luton, in Bedfordshire, where he died on the 4th of last May. He was buried in the cemetery there on the following Ascension Day.

He was the author of several works: "The Great Mystery," "The Translation of the Chaldee Paraphrase of Isaiah," &c. During his last illness his faith was strong and child-like, often speaking to "my Saviour," as he called Jesus, as though visibly present to him, and by his side. Amongst his last words these were some such:—"When I have passed over Jordan, follow me." "This is the last, into God's hands I commit my spirit. I shall not live to see another day. I have lived my time." "Are the angels coming?" "Am I still alive? my Saviour is nigh." "O God, assuage my pain and take me to my home, for Christ's sake." His last words were "My Saviour is nigh."

In 1854 he was visited with a heavy bereavement in the death of his eldest son Henry, who had graduated at Oxford, and taken Holy Orders in the Church of England. His death was caused by an injury to the spine. In 1866 his wife died, after being together nearly forty years. He leaves four sons and three daughters to mourn his loss.

*The Jewish Intelligence*, the monthly publication of the London Society for Promoting Christianity amongst the Jews, is enriched by many valuable contributions from Mr. Pauli's pen. In one of his latest letters to us, he wrote as follows:—"I do not know how soon our Beloved Redeemer may call me home. I am very busy, when my defective eyesight permits me, in writing the life of רב צבי פרינץ—once an enemy and an injurer, a chief of sinners; but blessed be our God for His free and sovereign Love, now a sinner saved!" &c., &c. We sincerely trust that it will not be long before the autobiography is published.

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## A NEW TRANSLATION OF THE NEW TESTAMENT INTO HEBREW.

BY PROFESSOR DR. FRANZ DELITZSCH.

THE Easter No. of *Saat auf Hoffnung*—a Quarterly published at Erlangen, and edited by DR. DELITZSCH, one of the most eminent Professors at Leipzig—for this year, contains a report of the learned Editor's efforts to produce and to publish an authorized version of the New Testament in the Sacred Tongue; an achievement which DR. DELITZSCH has aimed at, more or less, these forty years. The report is very interesting from various points of view. We hope to be able to reproduce it *in extenso*, in English, in our next QUARTERLY. We have read it over and

over again, under the most conflicting feelings. Press of matter compels us to be brief and seemingly abrupt at present.

With all deference to, and admiration for Professor DELITZSCH we cannot conceal from ourselves, or our readers, that the learned Editor of *Saat auf Hoffnung* has somewhat overrated the result of his labours, as regards his translation of the NEW TESTAMENT into Hebrew. We confess that our anticipations on the subject have not grown more sanguine than they were twelve years ago about this time. On the 24th of July, 1865, we—in the capacity of a private individual—ventured to express, in a letter to that great and good man, our misgivings about the success of so responsible an enterprise. The following is an extract from that letter:—

“I understand that you are engaged upon a new translation of the New Testament into Hebrew. I should very much like to see a specimen of the work, I take a very great interest in such an undertaking. To be candid, however, I think the responsibility too great for a couple of individuals—be they ever such eminent scholars—to bring out such a work as an authorized Hebrew Version of the New Testament. I am of opinion that the LXX. should supply us with a wholesome hint touching such an enterprise.<sup>8</sup>

“I should venture to suggest that the work be undertaken by a conference of *bonâ fide* Hebrew Scholars, who understand the Sacred Tongue, not only to the extent of its etymology, but to the extent of the whole range of Hebrew literature, ancient as well as modern,” &c. &c.

We may probably make ourselves somewhat more intelligible on this vexed question in our present cramped pressure for space, if we reproduce here a letter which we were recently called upon to address directly to the far-famed Scholar.

The Easter No. of the *Saat auf Hoffnung*, which contained the learned Professor's interesting report of his work in that HOLY FIELD, to which we allude, contains strictures on two papers which appeared in our January No. Those strictures bear witness that they are not the product of

<sup>8</sup> The modern English revision companies, no matter whether they were selected or not—using a Gladstoneism—“for their unacquaintance with the genius of the method in which they were to work,” have to a certain extent followed the example of the LXX.

Dr. Delitzsche's powerful mind or ready pen. Our valued Hebrew Christian Brother, Mr. Bernstein, saw proper to animadvert on the criticism indulged in, against some remarks in one of his articles, in a letter to us.<sup>4</sup> We wrote direct to the Editor of *Saat auf Hoffnung*. We give our letter here in extenso :—

“LITTLE LINFORD VICARAGE,

“NEWPORT PAGNELL, BUCKS,

“May 1, 1877.

“MY DEAR DR. DELITZSCH.—The current number of *Saat auf Hoffnung* has been forwarded to me by my bookseller; from which I learn, indirectly, that, at least, the January number of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR has reached you safely. This I learn by the strictures which the present No. of your Quarterly contains on two articles which appeared in the January issue of the ANGLO-HEBREW CHRISTIAN QUARTERLY. It is a matter of considerable regret to me that your valuable time is so much taken up that you must needs delegate to inferior hands the treatment of subjects which they neither appreciate nor understand. For instance, the would-be critic of the first Number of the new series of the ANGLO-HEBREW CHRISTIAN QUARTERLY—of which I have the honour to be the originator and editor—begins by announcing that the Magazine is under the editorship of Dr. Alfred Edersheim. Please correct the mis-statement in your next issue. Dr. Edersheim never was, and probably never will be, the editor of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.<sup>5</sup> This careless piece of information tells the reader at once the amount of reliability to be accorded to such a hap-hazard critic, and is at the same time proof positive that you yourself could not possibly have seen, much less have written the remarks on the two articles criticized. I shall briefly

<sup>4</sup> See pages 366, 367.

<sup>5</sup> This Magazine is conducted, *pur et simple*, as a labour of love, with a single eye to bear witness to THE TRUTH. Hitherto the founder *cum* Editor has been a great loser in health and wealth by the work. The only gain which he covets, and which he now and then realizes, is winning souls for Christ. In the course of the year 1875, when the health of the Editor was greatly undermined by reason of arduous work in connexion with this Magazine, and it was proposed to Dr. Edersheim to undertake the editorship of the Magazine, but he declined to do so; *first*, because literature was with him a profession; *secondly*, because he deemed the founder of the Magazine to be the most competent editor of the same.

notice—for the critic's remarks are refuted by one another and do not require my doing so at any length—your contributor's strictures on my short paper, entitled *The pros and cons on the Etymology of certain words in the now obsolete Cornish Language*, in my larger work on the subject, to be entitled THE UNCERTAINTIES OF MODERN PHILOLOGICAL SCIENCE AS ILLUSTRATED BY THE PROS AND CONS ON THE ETYMOLOGY OF CERTAIN WORDS IN THE NOW OBSOLETE CORNISH LANGUAGE.<sup>6</sup> At present, however, I would suggest to the adventurous critic to make good use of the advice which he was kind enough to tender to me, *mutatis mutandis*, to circumscribe within narrower limits than he has hitherto done the range of his criticisms, and confine his essays to the German language, and leave Hebrew and Archaic Cornish to those who know more about those languages than even his authorities have ever dreamt of. In other words, let your contributor give heed to the wholesome and time honoured proverb, *Ne sutor ultra crepidam*.

Your own two articles—*Vier weissagende Gräber*, and *Der Stand des Neutestamentlichen Uebersetzungswerks*—I have read, as I read everything which comes from your pen, with much interest and pleasure. If I have space the former may be reproduced, and the latter noticed at some length in the next issue of the ANGLO-HEBREW CHRISTIAN QUARTERLY. I shall then quote, in connexion with the *Position of the New Testament translation operation*, a paragraph from a letter which I ventured to address to you in 1865, on the important undertaking. I have since then carefully examined your Hebrew translation of ST. PAUL'S Epistle to the Romans. I candidly and frankly own the result of my analysis of your Hebrew version of that Apostolic Letter to be confirmatory of the view which I espoused in July, 1865. Though I admit, as every Hebrew Scholar must, its great superiority to the version which you condemn.

With affectionate Christian esteem, I am, as ever,

Yours most sincerely,

MOSES MARGOLIOUTH.

P.S.—This communication will appear in the July number of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

<sup>6</sup> See pages 63, 64 in our January No.

## OUR READINGS IN THE HEBREW SCRIPTURES.

### THE MINOR PROPHETS.—HOSEA.

*(Continued from page 208.)*

WE shall only remark, ere we begin our readings, that whilst the Prophets of Judah generally apostrophize the nation—whom they were commissioned to teach, exhort, rebuke, threaten, encourage and comfort—indiscriminately as JUDAH and ISRAEL; the Prophets of Israel speak of the people, to whom their ministrations were devoted, by the exclusive appellation of Israel. When they speak of Judah, they do so either byway of comparison, contrast, or of the eventual reunion of the kingdoms as one. We must also bear in mind that their different utterances—some laconic and others elaborate—were inspired at sundry times and in divers manners, at intervals of considerable space of time. The Prophet Hosea, in his predictions, reflects the mind of the God of Israel. Fierce anger and passionate love seem exquisitely blended even in his denunciations. The wrath of God burns fiercest when Israel's unfaithfulness causes the bright fervour of God's love to be dimmed for a time. We have a terrible illustration of this characteristic in Israel's REDEEMER'S last words in the Temple, as recorded by St. Matthew, of which the following is the conclusion:—"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you,

Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”<sup>7</sup> Hence the peculiar figures employed by the Almighty, through the Prophet Hosea. The profligate and faithless spouse, the undutiful and prodigal child, are the frequent reproachful terms by which the people of Israel were designated.

We now proceed with our reading of the original and our interpretations thereon.<sup>8</sup>

THE WORD OF THE LORD WHICH WAS VOUCHSAFED TO HOSHEA, THE SON OF BĒĀREE, IN THE DAYS OF UZZIAH, YOTHAM, AHAZ, YĔHIZKIYAH, KINGS OF JUDAH, AND IN THE DAYS OF YARABĒAM, THE SON OF YOASH, KING OF ISRAEL.

So far the general superscription, or heading. This heading may have been inscribed by the prophet himself, when in his latter days he arranged his predictions for the instruction of the nations of Israel, Judah, and of Churches yet unborn, in ages to come; or by some other prophet, who collected and edited the divine communications which were vouchsafed to HOSHEA. We think, however, that the first supposition is a matter of fact; our reason for thus thinking will presently be made to appear not only plausible, but palpable.

We consider the word הַיָּהּ, HAYAH, in its primary and primitive signification, which describes the effect of the Divine Fiat. In the same sense as it must be understood when it first occurs in the Hebrew Bible:—“In the beginning God created the heaven and the earth. And the earth הָיָה BECAME confusion and chaos.” BECAME so by Divine Fiat. Again, when we are told in some of the grandest epigrams on record, that the Creator was about to reorganize the earth, for “THE SPIRIT OF GOD,” in dovelike fashion hovered over it, the verb הָיָה is employed:—“And God

<sup>7</sup> Matt. xxiii. 32—39.

<sup>8</sup> We omit the original here simply because of the great expense which the reproduction entails. Such of our readers, however, as are conversant with the *modus lectionis* of the SACRED TONGUE may easily follow us, both in translation and annotation, by the light of the original. We would only suggest to them to ignore the adventitious diacritic points, tonic accents, and the divisions of chapters and verses. Such of our readers as cannot conveniently follow us by the light of the original, we beg to assure that by far the best part of our life—and we are now in the evening of that life—has been devoted to the prayerful study of the original of the Holy Scriptures. The meaning of many a sentence, often of a single word, occupied us with many an anxious hour, wherever we lived and moved, and had our being. That meaning, we trust, we shall make intelligible even to such readers as do not possess a syllable of Hebrew scholarship.

said LET THERE BE Light: and THERE WAS Light." That is, the Divine Fiat immediately produced the desired effect. It is difficult to find an equivalent expression, or phrase, in any language to convey the comprehensive and suggestive meaning which the word *דָּבָר*, HAYAH, in HOSHEA'S superscription embraces, especially as it stands connected here, as well as elsewhere, when prophetic communications are the themes, with *דְּבַר יְהוָה* THE WORD OF THE LORD. We therefore render the original expression here "THE WORD OF THE LORD WHICH WAS VOUCHSAFED;" that is, by DIVINE FIAT, THE WORD became henceforth to the son of BĒĀREE "the Spirit of Prophecy." We consider that our REDEEMER referred to Himself as THE WORD OF THE LORD, when He "cried, saying, If any man thirst, let him come unto Me, and drink."<sup>9</sup> It was the same sort of vouchsafing, by Divine Fiat, which made "them that were sanctified in Christ Jesus," at Corinth, "enriched by Him," [THE WORD OF THE LORD] "in all utterance, and all knowledge."<sup>1</sup> It was for such vouchsafing, or communication, as that experienced by the Prophet HOSHEA that St. Paul prayed for in behalf of the "saints and faithful brethren in Christ which were at Colosse," when he wrote to them:—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."<sup>2</sup>

We know scarcely anything about the prophet, whose divine utterances form the themes for our present consideration, beyond what we gather from the book which bears his name, and occupies the first place in the extant predictions of the TWELVE, commonly styled, "Minor Prophets." We know, however, that HOSHEA was a cherished name in Israel. It was the name of the great leader who conducted Israel into the Promised Land, which name Moses changed into YĒHOSHUA, or, as we pronounce that name in the English language, JOSHUA. The very name of the GREAT REDEEMER Himself, of whom the successor of Israel's deliverer from Egyptian bondage was so notable a type. The significant import of the word no believing Christian need be told. It is somewhat peculiar that whilst under the Old Testament dispensation we do not meet with any person who

<sup>9</sup> John vii. 37.<sup>1</sup> 1 Cor. i. 2, 5.<sup>2</sup> Col. iii. 16.

bore the name Moses after Israel's deliverer from Egypt,—since the close of the Old Testament dispensation, the name abounds in Jewish annals—the name of YUHOSHUA, or HOSHEA, was under the former and the present era almost common. The Christian cannot help thinking of the unaccountable fact that whilst the names of the Apostles of the Lord have been liberally utilized by the professing followers of the GREAT LEADER, His own ALL-IMPORTANT and SIGNIFICANT NAME, no one ever since He came in the flesh—be he believer or unbeliever—dared to assume.

בן באר, the son of BĒĀREE. This is evidently no proper name. This term BĒĀREE is a solecism as it occurs here. We take it to be a descriptive title of MOSES, coined by HOSHEA, and which the prophet adopted as his patronymic, in token of his having made, by Divine aid, the PENTATEUCH—but especially the book Deuteronomy—his own as his text book, in all that he was inspired to teach and to preach. There is an expression in the fifth book of Moses which seems to us to bear upon this supposition. It occurs in the fifth verse of the first chapter. It is the following:—הואיל משה באר את דתורה הזאת, “Moses began as BĒĀR, [Expounder or Propounder] of this Law.”

No attentive student of the fifth book of Moses, and of the book which bears the name of the Prophet HOSHEA, can fail to recognize that the latter was formed on the model of the former; as it will be made manifest in the course of OUR READINGS. The later prophet, both by reason of his name and his dutiful allegiance to his nation's Great BĒĀR, Expounder of God's Law, called himself that Expounder's Son, by adding a ' to the word באר, the Hebrew characteristic for a patronymic, as it occurs in Deuteronomy. Hence his styling himself in the superscription, or heading, of his collected prophecies, the son of BĒĀRI. Such a description could not have been palmed upon HOSHEA by another; it must have been assumed by himself.

IN THE DAYS OF UZZIAH, YOTHAM, AHAZ, YEHIKIAH, KINGS OF JUDAH, AND IN THE DAY OF YARABĒAM, THE SON OF YOASH, KING OF ISRAEL. This portion of the superscription is suggestive of several considerations. It intimates the attachment of HOSHEA—Prophet of Israel though he was, in which kingdom he lived and prophesied—to the original dynasty of the house

and lineage of David. He owned his allegiance to those kings, and gives their names precedence—when he speaks of the period of his prophetic ministrations. It intimates also that the son of BĚAREE looked upon YARABĚAM, the son of YOASH, as the only ruler of his times who had any claim to be called KING OF ISRAEL. Moreover, the long list of the names of the kings of Judah intimates the extent of time which HOSHEA was favoured as prophet of the LORD.

THE BEGINNING OF THE WORD OF THE LORD BY HOSHEA.

This heading, or superscription, was evidently intended to mark the inaugural communication which was made to the prophet, wherewith to initiate his ministry.

“AND THE LORD SAID UNTO HOSHEA, GO TAKE TO THYSELF A WOMAN GIVEN TO WHOREDOMS, AND CHILDREN OF WHOREDOMS, FOR THE LAND SHALL COMMIT GREAT WHOREDOM RATHER THAN FOLLOW THE LORD.” The behest is sufficiently mysterious and perplexing to induce us to class it amongst those things which are to be found in Holy Scriptures, and admitted to be hard to be understood. Yet we feel that the supposition is not an improbable one that the young “son of the prophets” may have imagined that he observed certain proofs of reformation in the character of a well-known profligate woman, who had even some children as the fruit of her profligacy. Why should it be impossible that the kindly-disposed HOSHEA looked upon the reprobate *Gomer* with a certain degree of tenderness? Such paradoxes characterize, now and then, even the society in which we live and move. Hence the LORD, in His inscrutable permissive dispensations, challenges the young prophet to try the experiment and see what would come of the union. As for the effect of favouring such profligates in a land, MOSES—whose disciple HOSHEA was—had enjoined:—“Thou shalt not desecrate thy daughter to cause her to go a whoring, so that the land may not commit fornication, and the land be filled with impurity.”<sup>3</sup> Let the *seventh* commandment be lightly treated, and it will not be long before the *first* and *second* commandments are utterly disregarded. The All-wise God therefore permitted the prophet to follow his misplaced attachment:—Go take to thyself the profligate woman, and her profligate children also. Thou

<sup>3</sup> Levit. xix. 29.

shouldest have remembered, from thy Teacher Moses, what such profligates are the precursors of, even of the land's great spiritual profligacy from God. With such a supposition and explanation, we cannot imagine that there is any difficulty in taking this inaugural address in its literal sense.

And he went and took Gomer the daughter of Diblaim ; and she conceived and bare him a son. HOSHEA may have thought that this *Gomer*—whether that was the woman's real name, or a *soubriquet* descriptive of her hitherto consummate profligacy, is of little consequence—would henceforth be what the name, by which she was known, implied—only in a good sense—namely, the perfection of propriety, that she would be faithful to him who had thus turned away his eyes that he might not behold her past hideous life. גֹּמֶר בַּת דִּבְלַיִם, as this woman is termed in the text we are reading from, is a phrase upon which a scientific Hebrew philologist may fairly put the twofold construction which we have just proposed.

For a time this GOMER was loyal and true to her generous and confiding husband HOSHEA, her saviour—as the prophet's name signified—from disgrace and scorn. We have no means of knowing what use the Prophet made of the seeming reformation in his spiritual exhortations to backsliding Israel. He might have pointed a most telling moral, and adorned a significant remonstrance and a heart-searching expostulation evolved from the untoward episode in his prophetic life and experience. We think it not improbable that the Divine permission to HOSHEA, to wed the notorious GOMER, may have been the prophet's text for doctrine, for reproof, for correction, for instruction and exhortation, until “she bare him a son,” when the first *bond fide* prophecy was vouchsafed unto the infatuated HOSHEA.

AND THE LORD SAID UNTO HIM, CALL HIS NAME YIZRĒĀL; FOR YET A LITTLE TIME, AND I WILL VISIT THE BLOOD OF YIZRĒĀL UPON THE HOUSE OF YAHUA, AND I WILL SUSPEND THE GOVERNMENT OF THE HOUSE OF ISRAEL. AND IT SHALL BE IN THAT DAY, WHEN I SHALL BREAK THE BOW OF ISRAEL IN THE VALLEY OF YIZRĒĀL.

Here was a text for the prophet, and a lesson how to deal with the same. We can almost hear the son of BĒĀREE'S vehement vaticinations:—“Be it known unto you, children of

spiritual harlotry, that the reason why I am commanded to call the child which Gomer bare to me, YIZRĚÆL, is because God is about to visit the blood of YIZRĚÆL upon the house of JAHUA, and He will put the government of the house of Israel in abeyance. The house of JAHUA was permitted to supersede the house of Ahab because the founder of the former dynasty professed to be animated with zeal for the Lord. What meaneth this spiritual national harlotry! Does it not in its way out-Jezebel Jezebel! and fully come up to the sin of Yarabĕam the son of Nebat! I am even commanded to give you a sign when this suspension of Israel's dominion shall take place; even in that day when I shall break the bow of ISRAEL in the valley of YIZRĚÆL." If the people had but given heed to this laconic prophecy, during the three years that Shalmaneser besieged Samaria, and repented—they might have averted the threatened disaster. But Israel "would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger."⁴ So that the denunciation took effect. The dominion of Israel was suspended ever since the bow of Israel was broken in the valley of Yizrĕæl, by the king of Assyria.

"And she conceived again, and she bare a daughter." What interval passed between the birth of the son and the daughter we have no means of determining. But we feel justified in opining that the first series of prophecies which were communicated to HOSHEA were brief, few and far between, and made

⁴ 2 Kings xvii. 14—17.

after the birth of each respective child ; the LORD communicating with the prophet on each such occasion.

AND HE SAID UNTO HIM, CALL HER NAME LO RUHAMAH, FOR I WILL NOT YET REPEAT TO DEAL MERCIFULLY WITH THE HOUSE OF ISRAEL. The name לֹא רַחֲמָהּ means, when literally translated, SHE WHO IS NOT PITIED. After a national calamitous disaster, such as the utter destruction of the polity of a kingdom, such as is described by the suspension of the dominion of the house of Israel and the breaking of its bow ; the prophet might have augured that the severity of the chastisement would produce, in the mind of the LORD, a reaction of pity towards the chastised nation. Such a thought would not be realized as yet. The word וְעַד must be rendered here, as we have rendered it when it was employed in connexion with the prophecy suggested by the name, YIZRĒÆL, that is, "yet." But the Lord God of Israel proceeded to communicate to HOSHEA *when* and *how* He would again restore health, strength, mercy, and salvation to the house of Israel :—WHEN I SHALL EFFECTUALLY PARDON THEM, AND WILL HAVE MERCY ON THE HOUSE OF JUDAH, I WILL THEN SAVE THEM BY THE LORD THEIR GOD. I WILL NOT SAVE THEM BY BOW, AND BY SWORD, AND BY BATTLE, BY HORSES, AND BY RIDERS.

To enter into the spirit of the third brief Divine announcement to HOSHEA, and to make sense of the same, we must begin a new sentence, or paragraph, with the words כִּי־נִשְׁאָא אֱשָׁא לְדָם, and construe it as we have done, even, WHEN I SHALL EFFECTUALLY PARDON THEM. No tyro even, in the study of the Sacred tongue, need be told how often the little Hebrew particle כִּי has the sense of *When*, rather than of *For*. The duplicated form of the asseveration נִשְׁאָא אֱשָׁא must be construed to mean EFFECTUAL PARDON, as may be illustrated by the light of other scriptures. Here the expression is evidently intended to be synonymous with the gracious promise אֲרַחֵם I WILL HAVE MERCY, in reference to the House of Judah, in the very next sentence of the same revelation.

In this Divine communication to the prophet we have a clear and distinct assurance of eventual and complete unconditional pardon ; of entire reunion between the Houses of Judah and Israel ; and the mode by which the Father grants effectual

salvation, namely, by the SON, or the SECOND PERSON in THE TRINAL OMNIPOTENCE. To this agree all the Prophets and Apostles. A host of passages to the same effect, to be found in Holy Writ, will at once occur to the intelligent student of the Sacred Volume. We cannot help thinking that the HOLY SPIRIT brought all such passages, as we have just alluded to, to the remembrance of St. Peter, when that Apostle addressed the people, saying:—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." <sup>6</sup>

How well the words of HOSHEA and PETER accord with the dying words of MOSES, THE PROPOUNDER OF THE LAW! Thus concluded the vaticination of Israel's great typical Deliverer after the most terrible invectives that were ever denounced against Israel. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew, Happy art thou, O Israel; who is like unto thee, O people saved

<sup>6</sup> Acts iii. 19—26.

by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”<sup>6</sup>

“And she weaned LO RUHAMAH, and she conceived and bare a son.”

AND [THE LORD] SAID, CALL HIS NAME LO AMMI, FOR YE ARE NOT MY PEOPLE, AND I WILL NOT BE ON YOUR BEHALF. In this denunciation we have even a fiercer demonstration of the Divine displeasure against Israel than those pronounced after the birth of YIZRĒĒL and LO RUHAMAH. Here the prophet is commanded to intimate to the House of Israel its severance as a people from God. But here again is the prophet instructed respecting the immutability of “the gifts and calling of God,” and the reunion of Judah and Israel, when all shall be RAPTURE THROUGH AND THROUGH:—

THE NUMBER OF THE CHILDREN OF ISRAEL SHALL BE LIKE THE SAND OF THE SEA, WHICH CAN NEITHER BE MEASURED NOR NUMBERED. AND IT SHALL BE THAT INSTEAD OF BEING SAID TO THEM, YE ARE NOT MY PEOPLE, IT SHALL BE SAID TO THEM, CHILDREN OF THE LIVING GOD. AND THE CHILDREN OF JUDAH AND THE CHILDREN OF ISRAEL SHALL BE GATHERED UNITEDLY; AND THEY SHALL APPOINT FOR THEMSELVES ONE HEAD, AND THEY SHALL COME UP OUT OF THAT LAND. FOR GREAT IS THE DAY OF YIZRĒĒL.

We have only to remark here at present that the emphatic expression *כִּן הָאָרֶץ* OUT OF THAT LAND is, to our thinking, a direct reference to the *אֶרֶץ אַחֵרֶת* ANOTHER LAND. The whole passage is well worth reading and considering. Here it is:—“Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them; and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into ANOTHER LAND as it is this day. The

<sup>6</sup> Deut. xxxiii. 26—29. On this subject, see MARGOLIOUTH on THE POETRY OF THE HEBREW PENTATEUCH, Essay iv.

secret things belong unto the Lord our God ; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”<sup>7</sup>

The twenty-seventh and five following chapters of the book which we have just quoted may well be compared and pondered with the first series of prophecies by Hoshea the son of BĒĀREE: this series with the enjoined cordial fraternization between the once divorced nations :—“ SAY YE TO YOUR BRETHREN, AMMI [MY PEOPLE], AND TO YOUR SISTERS, RUHAMAH ” [SHE WHO IS PITIED].

(*To be continued.*)

## THE STAR OF PEACE.

BY BEN ABRAM.

CHAPTER V.—A START IN THE WORLD.

(*Continued from page 186.*)

NEARLY three years have passed away since we were introduced into the counting-house of Messrs. Daniel Mocatta and Co. We are now again within the precincts of this abode of business. A bright fire as of old sparkles in the grate, and Mr. Daniel Mocatta himself with his coat-tails tossed over his arms, is again enjoying the luxury of a good warming.

And Isaac Dacosta is also here. He has left his brother Abraham at his uncle's, Mr. Samuels', and come to pay his respects to his father's correspondent. The tropical sun-tan has long since disappeared from his brow, and he has grown in full measure in height and breadth since he left his island-home. His eyes are as lustrous as in former years, and his cheeks are beautifully rosy in the plenitude of health.

“Well, my boy,” said Mr. Mocatta, “you must by this time have had enough of school.”

“I do not know that I have had enough,” replied Isaac, who had been growing in diligence and love for his books, although he had as charming an idea of the sweetness of giving up school-life as the majority of other school-boys.

<sup>7</sup> Deut. xxix. 25—29.

"Come with me into my room," said Mr. Mocatta, with the evident object of getting out of ear-shot of his clerks.

Having seated himself in his private room, and told Isaac to do so, Mr. Mocatta asked, "What would you think of coming here and becoming one of my clerks?"

"I should like it very much," replied Isaac, who saw before his mind's eye the pleasant vista of freedom from restraint, a quasi-independence, and a start in life, such as he had never ventured to expect.

"Well, suppose I write to your father, and ask him what he would think of it, and then we shall be able to decide by the time that you get your next holidays."

Isaac Dacosta looked the picture of satisfaction as he shook hands with Mr. Mocatta, and he did not take very long to reach his uncle's residence, where he recounted the nature of the conversation which had just passed.

A vacancy was soon about to take place among the clerks of Messrs. Mocatta and Co. The head of the firm had often been struck by the intelligence and activity of Isaac Dacosta, when at regular intervals the boy came with his brother to pay their respects. The intended half-crown had more than once been transformed into a crown-piece, which he put into his hand, and one of the reasons which on this occasion brought him alone to the office in Mincing Lane was that Abraham was not slow to perceive that his brother was the favourite. The boy was not as old as Mr. Mocatta would have liked, for he had only just completed his fifteenth birth-day. But he saw that there was more than an equivalent in the excellence of the material, and the next mail he wrote to Mr. Dacosta to propose terms at once kind and liberal, by which his son might at the end of the half-year become one of the junior clerks of the firm.

This proposal was as unexpected to the father as it had been to the son. His intention had been that both his boys should continue for at least another year under the tuition of Mr. Braham. But such an advantageous prospect was not to be lost. The return mail conveyed the intimation of his thankful acquiescence in the proposed plan, and as Mr. Dacosta did not think it desirable that the elder brother should under the circumstances continue at school, he wrote to request Mr. Samuels to arrange

for the return of Abraham to Jamaica, while he devised the best plan for Isaac's residence in London.

Isaac was full of glee when he conveyed to Mr. Braham the intimation that he would probably be removed at the end of the quarter. This information was anything but pleasing to the Principal of the Peckham Rye Academy. Far beyond the mere loss of a scholar, was the fact that he was one of his most promising boys, who had only just begun to take a good place in the school, and to enter upon the higher branches of knowledge. But what did that matter to the lad? To cease to be a school-boy and to assume the position of incipient manhood and independence was a happy anticipation. Long before he knew that his father had acceded to this request, he would chuckle triumphantly over the other boys, who although older than himself had still before them a long time of study. In maturer years, while acknowledging the advantages which had been opened to him in life, he never ceased to lament that he had been at so early an age removed from the opportunities of acquiring a better education.

The "breaking up" that summer was an exciting one for our young friends. To both Abraham and Isaac it sounded like the trumpet of emancipation. The expectation of returning to his family outweighed in the mind of the elder brother the superior advantages which presented themselves to the younger. The few West India curiosities they possessed were freely given as keepsakes to school-friends, and a hackney carriage bore the youngsters to the dwelling of their uncle Samuels, after the same manner as they had three years before made their *début* upon school life.

About a month after this time Abraham Dacosta was on ship-board, beginning a return voyage to "the Isle of Springs." Isaac had already commenced his work at Mincing Lane, and mounted on a high office stool was vigorously plying the pen at an office desk, and beginning his initiation into the mysteries of the commercial world. It will suffice at the present stage of our narrative to say, that he wrote a good hand, that he was a good accountant for his age, and that he threw his mind thoroughly into his work. His fellow-clerks soon found that he was an acquisition to their number, for although hasty in his temper,

he was full of *bonhomie*, and ever ready to oblige. His employers, on the other hand, speedily saw that they had done well in appointing him to this post. The boy possessed a judgment beyond his years, and a vigorous understanding that enabled him without difficulty to grasp all the details of his work. He was punctual and attentive, and could be thoroughly trusted.

It was not possible for Mr. Samuels to give continual house-room to his nephew ; but at the same time it had been a matter of grave consideration how a boy of his age might find refuge in some place where he would enjoy the comforts and security of a home. His father had a younger sister, who had for several years filled the office of governess in a gentleman's family. The independence of character of Rebecca Dacosta rendered her somewhat impatient under the restraints and confinement which her position entailed, and having saved some money she had about this time determined to open a boarding-house in Mansell Street. Of this Mr. Dacosta had been informed, and it seemed to him very providential that Isaac could become an occupant of his aunt's house. Although the growth of a luxurious and carnal civilization did not at that time present the same number of temptations which are a distressing characteristic of our own days, yet London was then, as it is now, the centre of dissipation, and it was essential that every means should be employed to guard a youth from the evil companionship which surrounded him on every side. Isaac took possession of his snug little garret-room with much satisfaction. It was the first time in his life that he could call a room his own ; and the event of this one day seemed to increase by years his sense of his own dignity and importance. It was natural that he should become a great favourite with his aunt, and the letters which were written to Jamaica from one and the other were so full of mutual satisfaction that the anxious parents were well assured that their son's lot had fallen in "pleasant places."

As Miss Rebecca Dacosta will soon take a position of considerable prominence in this history it is desirable at once that her person and appearance should be carefully described. In stature she was about the middle height. Her figure was faultless in its proportions and symmetry, so much so, that in advanced years it was difficult for any one walking behind her to believe that her

face would not when seen exhibit all the characteristics of youth. Although that face was pleasing and intelligent it had no pretensions to beauty. None of the features, individually considered, were good, nor were her grey eyes in themselves to be admired, although shaded by dark eye-lashes. Yet in the exhibition of kindness and sympathy, the whole countenance would become lighted up with an attractiveness of expression which was perhaps the more realized because it was difficult to explain. She was under thirty years of age when she commenced her undertaking. Mansell Street was inhabited by families of great respectability. A few merchants' offices occurred here and there, but it formed a good centre for city men of the better class. Miss Dacosta possessed in no ordinary degree the power of managing a household, and making its inmates happy and comfortable. Her carriage and manner insured the respectful attention which she seemed to claim as a right. In dress her taste was perfect, which in a great measure may have been cultivated in the family of which she had for many years been a member. Her boarding-house was well patronized, for she was ever mindful of the comforts and wants of its inmates.

We have already seen that the appointment of Isaac Dacosta had been welcomed by his parents, who argued that the prospects which had thus presented themselves were all that could be desired. The following letter may therefore be here suitably introduced, which at this time Isaac received from his father.

“MY DEAR SON,—My last letter to you was a short one. I was anxious that the mail for England should not leave without some expression of the satisfaction with which your mother and I view your appointment to the clerkship in the office of Messrs. D. Mocatta and Co. Although I have for many years been connected in business with the firm I little thought that one of my sons would fill the post which you now do. I hope that it is an evidence that your personal character has commended you to the approbation of these gentlemen. It is not a small matter to be connected with a firm which stands so high in the city of London, and you will therefore believe that your father's love and concern for your welfare demand some advice on this your start in life.

"I have no doubt that you will be full of zeal and interest in your work when you make this start. But there are often temptations to relax our efforts, and I hope that you will ever be mindful of the necessity of a sustained and constant attention to your duties. Always bear in mind that in seeking to promote the interests of your employers you will be promoting your own. I do not speak of this in a selfish point of view; but in order that you may understand that any injury or loss which your employers might sustain through you must be an injury to yourself, that you must consider that your time and energies are now to be employed on their behalf, and that you should work for them as you would desire to work for yourself. To this end I hope that you will be invariably punctual in your attendance at the office; never waste your time, seek to do your work thoroughly and well, and follow carefully all the instructions which you may receive; be respectful in your manners without being servile; pay the most conscientious regard to truth, especially when you may fear to suffer from the commission of an error; and be always ready to oblige and to perform any extra duty both for your employers and your fellow-clerks. I say this the more confidently because I do not think that you are the kind of lad whom any one would impose on, and you would on the other hand be disposed to resent anything of the kind. Your mother and I naturally feel some anxiety, owing to the many temptations which London presents to the young and unsuspecting. But we shall trust to the good providence of God to preserve and direct you. Always remember that 'the fear of the Lord is the beginning of wisdom.'

"We are particularly glad that such a comfortable home has been found for you with your kind Aunt Rebecca. She will, I am sure, be a mother to you, and you will value her kindness and regard. We do not wish to harass you in writing continually to us; but we have no doubt that you will not allow any long interval between your letters.

\* \* \* \* \*

"Your affectionate Father,

"S. DACOSTA."

Mr. Dacosta's advice was good in itself, but it was intended to

reach in particular a certain independence of spirit which he knew was a characteristic of his children. Our young friend Isaac needed it. In the early stages of his professional duty he sometimes showed a disposition to act on his own judgment instead of strictly following the directions which he had received. It was in relation to this that in after-life he never forgot and often quoted a remark made to him by Mr. Mocatta: "Follow orders and do wrong." His employer intended by this to show him that even when a matter did not turn out well, it was his duty to obey the instructions which he might receive. In doing so, he could not be blamed whatever might happen.

Isaac's London life was at first very quiet as well as regular. But by degrees he was drawn into many of the pleasures which the metropolis afforded. Although he was but a boy and his aunt's lodgers were men of every age, they would occasionally give him what they called "a treat," and the theatre was one of the places to which he was sometimes taken. On one occasion he entered the pit of Drury Lane Theatre with one of his gentlemen friends at the same time as a former schoolfellow.

"Why! Dacosta, who would have thought of meeting you here?" "Why! Agnew, who would have thought of meeting *you* here?" A hearty shake of the hand followed these exclamations, for the boys had been very good friends at school. Although their tastes and inclinations had not been the same, they shared in a common aptitude for sport and fun. But while Isaac had a due regard for his books, Agnew was almost a dunce; at least with the prospect of independent means, he had no disposition to learn. His *forte* was in every kind of athletic game, in which he had had but few rivals in the Peckham Rye Academy. He told Isaac Dacosta that he was at that time in London with his father Sir Andrew Agnew; and while there would make a point of seeing as much of him as possible. This acquaintance was sustained through many subsequent years, with no real advantage to the young Israelite. He naturally felt pleased that one in young Agnew's position should treat him as a friend, but it would have been better if this friendship had never existed.

But what kind of life did Isaac lead in relation to Jewish observances? On each Saturday the office of D. Mocatta and

Co. was closed, and it was a frequent practice of Isaac to spend a part of the day with his Uncle Samuels. On these occasions he was wont to accompany him to the synagogue in Bevis Marks. Judaism was then wholly orthodox. If much laxity in practice prevailed among the Jews, especially those of a better class, there had not been then any marked innovations in the mode of worship. Isaac did not know much, nor care much about the matter. His thirteenth birth-day had been spent at school, and he had no recollection of having at any time gone through the form by which every Jewish youth on and after that age was bound to acknowledge his personal responsibility. In reality he grew up in comparative ignorance concerning all the requirements of the Jewish faith. The "YOM KIPPUR," or Day of Atonement, was observed as a necessary duty; but he was too glad, like others, when its restraints were passed, and he was able to enter again upon the indulgences of life. His "Star" had become obscured. Business and pleasure occupied his time, and although he had himself called it "the Star of Peace," he was a stranger to that divine influence which would one day bring with it that "peace of God which passeth all understanding."

(To be continued.)

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## NOTES ON THE EPISTLE TO THE EPHESIANS.

BY MR. SAMUEL HANSON.

*Introduction, I.* It may seem to be presumptuous for an unlearned layman to set forth any new interpretation of a grand Epistle like that of the Apostle Paul to the Ephesians. It is an epistle on which commentators have been largely occupied, and this not only in ancient times, but up to the most recent period of Biblical research, when Alford, Ellicott, Eadie, Lightfoot, and others, have respectively exercised their exegetical powers.

Yet I believe that Holy Scripture is a mine of wealth so inexhaustible, that fresh treasures may be constantly the reward of every diligent seeker. As the beauties of a rich landscape, obviously rich when viewed from a distance, are yet more and more unveiled to the beholder as he approaches the true point of view, so while the manifold beauties of this Epistle, obvious to the mere casual reader who is in any measure imbued with an appreciation of divine things, yet increase in proportion to the diligent research of the student, so may there not be a true *spiritual* point of view, still open, still to be discovered, whence we shall see new beauty and excellence in the divine revelation. This is obviously the case with regard to the entire "Book of the Revelation of St. John the Divine," or, to write it correctly, "The Revelation of Jesus Christ, which God gave unto him." Also of numerous other future prophecies, no one pretends to assert dogmatically that he has reached perfection in his exegesis. Con-

siderations of this kind should be my excuse for the following attempt to throw a new light on the scope of this wonderful letter of Paul the Apostle of Jesus Christ, by the will of God.

II. I am persuaded, then, that not only does this Epistle manifest that beauty and excellence of God's revelation to man, which is common to every portion of the Old and New Testament, but that there is in it a peculiar value which is not made manifest in the ordinary mode of reading and interpreting it. It seems to me to bear, even in the writings of the Apostle Paul himself, a certain pre-eminence, similar to that which he ascribes to portions of his other writings, as when he says in 1 Thess. iv. 15, "This we say unto you by the word of the Lord;" or in 1 Cor. xi. 23, "For I have received from the Lord that which also I delivered unto you." So in this Epistle I see a special revelation (as also in Col. <sup>1</sup> i. 25), for he says that God, "In all wisdom and prudence had made known to us the mystery of His will as to (or in reference to) the dispensation of the fulness of times." This revelation then, is not, as it is usually taken, about this present Gospel dispensation, except in a secondary and incidental sense; and this, if taken as the primary object of the revelation, necessarily excludes, by obscuring and throwing altogether into shadow, the real significance of Paul's teaching.

People say "Oh, but here is the Church pervading the entire six chapters, rules for the Christian life, the setting forth of Christian privileges." Quite true; but let us not in the contemplation of the present, lose sight of the grand future, here opened up to our view. And to this end we must use such discernment (or criticism, for the words are synonymous) as the Spirit of God will assuredly give to every believer who with humility and prayerfulness seeks to know what is the mind of the Spirit.

III. There are three words which occur in this letter with more frequency and with more marked meaning than they do elsewhere, and which, as it seems to me, dominate the whole letter and determine the intention of the Apostle's writing to the Ephesian Church. For while in this, as in all his Epistles, there is an immediate purpose of exhorting and confirming the saints in their most holy faith, there is yet in this, as there is also in every one of his letters, a very special purpose in view, and if, as I have indicated, there are certain words of unusually frequent occurrence, we might naturally expect to find therein a clue to the writer's special object. These words are found in

Verse 3, "in heavenly places," repeated ver. 20, ch. ii. 6, iii. 10, and vi. 12.

" 9, "mystery," " iii. 3, iii. 4, iii. 9, v. 32, and vi. 19.

" 11, "inheritance," " vv. 14 and 18.

I believe that verse 9, "the mystery of God's will," is the key-note of the entire Epistle. There is the making known unto us, that is, to all predestinated to the *υιοθεσία*, according to His good pleasure which He hath *purposed* in Himself, that in the dispensation of the fulness of the times, he might *gather together in one* all things in the Christ, both which are in the heavens and which are on the earth, even in Him. It is needful to give full force to every word italicized; *purposed* (*προβητο*), this implies God's eternal intention; *that* (*εις οικονομίαν*), might better be rendered "in reference to the economy," the object of the eternal purpose, viz., the *πλήρωμα τῶν καιρῶν*. This is not the same as at Gal. iv. 4, when the fulness of the time was come, *τοῦ χρόνου*, this refers to the present; that to the future ages. I have inserted the definite article as better indicating the sense. But what means *ἀνακεφαλαιώσασθαι*? it is a long word, but better rendered by the short English word, "sum up" or "head up," than by the paraphrastic sentence, "gather together in one;" for the true idea is to put under the headship of Christ all who have through *the ages* been gathered out of the world, in fact, the Church, the *ἐκκλησία*, the calling out and gathering together, and therefore named the Church. But this heading up is declared to be of "*τὰ πάντα*," the all things both in the heavens and upon the earth, in Him, in whom also *ἐκκληρώθημεν*. This word cannot either grammatically or exegetically have the meaning, "we have obtained an inheritance." It must retain in translation its passive sense, "we are made an inheritance." Fortunately, although an *ἀπαιξ λογιμῶν* in the New Test., we have an illustrative use in classical Greek; Euripides' Hecuba, "*ἐκκληρώθεν . . . δούλη*, I was chosen a slave." In Christ we were chosen, "we Christians all (both Jews and Gentiles) who

\* I am made a minister to fulfil the Word of God, the mystery hidden, &c., but which is now made manifest to His saints to whom God willed to make known, &c.

are resolved below (vv. 12 and 13) into ἡμῶν and ὑμῶν. we Jews and you Gentiles" (Alford).

IV. This only true sense (as to which Alford quotes Grotius, Bengel, Olshausen, DeWette, Stier, and Ellicott as agreeing) is further substantiated by the 14th verse, on which as on this the translation leaves a doubt, but not so in the 18th verse, where there could be no other meaning than God's inheritance in the saints. In verse 14, however, it is otherwise, for it is contended that "our inheritance" is a possessive genitive, and means the inheritance which is ours, not God's inheritance, which latter I consider to be the true meaning. With this rendering observe the exquisite harmony of the whole; God has decreed that in the end of all things (εἰτα τὸ τέλος, 1 Cor. xv. 24) He will head up all things to Himself,<sup>9</sup> that in the meantime all Christians, both we Jews and you Ephesian Gentiles, are made part of this inheritance and are sealed with the Holy Spirit of promise, which sealing is an earnest of the inheritance of us,<sup>1</sup> in reference to the redemption of the purchased possession. This can be explained only by reference to and comparison with Old Testament passages. There we see the constant idea that God, to whom belong by right of creation all the dwellers upon earth, seeing that the nations had departed from the worship of His glorious name, did call out from among them His servant Abram and chose him and his seed after him for ever, to be a peculiar people, a people of possession, an inheritance. The thought is expressed by various words, each having reference to the manner of the choice, the Spirit of God adopting forms of speech familiar to the Jewish mind. Thus our English version, lot, portion, inheritance, though not uniformly representing the same Hebrew words, find their corresponding ideas in

1. ἴσθι, a smooth stone for casting lots.
2. ἄβη, a cord or rope, hence a measured field, given by lot.
3. κτήνη, a possession.
4. κτήνη, a possession obtained by violence.

But, however various the words, all clearly imply God's right of possession. "Thou shalt inherit all nations." "The heathen for his inheritance." "He will not forsake his inheritance."

And although God's care and the love evermore declared through the Prophets for His people failed through their perversity to keep them as a special people unto himself, Deut. vii. 6, Jehovah's purposes are not to be defeated by such perversity, His promise remains steadfast, and Peter as well as Paul speaks of the λαὸς εἰς περιποίησιν. Thus is it the glory of all believers to be looking for that blessed hope when Jehovah's will shall be accomplished, all enemies destroyed, and all nations subdued as His ἴσθι that day when Jehovah shall make up His jewels, His segoolah, περιποίησις His peculiar people, a people of possession. I cannot, therefore, see how there can be any doubt that this 14th verse refers distinctly to that day, when the inheritance shall be perfected, saint after saint meanwhile being sealed as an earnest with the Holy Spirit of promise, as each one believing ἐκκληρώθη "was taken up as an inheritance," Eph. i. 13, through faith in the word of the truth of the Gospel, Eph. i. 13.

V. But it is objected that "our inheritance" to ninety-nine out of every hundred of common-sense readers, conveys the idea of a personal possession, and that this sealing is the earnest of that which believers hereafter are fully to receive, and such readers parallel the passage with Rom. viii. 23, "waiting for the adoption, to wit, the redemption of the body;" and with 2 Cor. v. 5, "who also hath given unto us the earnest of the Spirit;" and i. 22, "who hath also sealed us, and given us the earnest of the Spirit in our hearts."

V. a. As to the first or grammatical objection, I deny its soundness, because in the Scriptural language of the 16th and 17th centuries the form of the genitive *our, my, your, their*, had not of necessity a possessive meaning, but was always dependent on the context for its interpretation. This may be seen by running the eye down the very page of this 1st chapter, especially looking at verse 16,

μνησιν ὑμῶν ποιούμενος.  
κληρονομίας ἡμῶν.

<sup>9</sup> ἀνακεφαλαιώσασθαι is the middle voice.

<sup>1</sup> For the grammatical proof of this rendering the reader is referred to Note A.

making mention of you—*you*, the object of the mention; why not then, *us*, the object of the inheritance—God's inheritance of us. But I refer my reader for further proof on this purely grammatical difficulty to Note A already referred to.

V. b. As to the parallelism I also demur. An ἀπβαθὲρ or earnest is of twofold character, i. e. it has a relation both to buyer and seller, to the giver as well as to the receiver of a promise.<sup>2</sup> I believe it is generally supposed that Paul was here using an expression familiar to Ephesians, in whose market was sold wood provided for the service of the temple of the great goddess Artemis, and that when a lot of wood was sold, the purchaser set his seal on certain bundles of the wood as an earnest of the purchase and of its future delivery to him. So it would present to the mind of those to whom this letter was written a very familiar illustration as to how they were to know (as enjoined in verse 18) the riches of the glory of His (God's) inheritance in the saints, and to us also who, after eighteen centuries of the Gospel, see so comparatively small results from its preaching; this threefold statement in verse 11, 14, and 18 in reference to God's purchased possession, is most reassuring and comforting, for according to Suicer's definition we know that for the ransom which was paid for all, the Redeemer will "tempore suo" inherit all nations and receive in fulness that humanity which He has purchased with His blood most precious.

VI. Come we now to consider the heavenly places.

1. ch. i. 3. Blessed us with all spiritual blessings *in heavenly places*.
2. ch. i. 20. Set him at his own right hand *in the heavenly place*.
3. ch. ii. 6. Hath made us sit together *in heavenly places*.
4. ch. iii. 10. The principalities and powers *in heavenly places*.
5. ch. vi. 12. Against spiritual wickedness *in high places*.

Each passage is in the Greek ἐν τοῖς ἐπουρανίοις.

Why our translators should have varied the words in the last passage, it is difficult to conceive. The clear manifestation of these ἐπουρανία in No. 5, is as the abode of the evil spirits τὰ πνευματικά τῆς πορνείας ἐν τοῖς ἐπουρανίοις, but in 1, 2, and 3, it is as clearly used in the very opposite sense of blessedness. Comparing these five passages with the same word in Phil. ii, 10, Heb. ix. 23, and John iii. 12, I think that the general idea embodies everything which is not earthly or material; invisible as opposed to visible; abstract, not concrete; spiritual, conceivable by the spirit, but not palpable to the senses. It would include the Jewish idea of the first, second, and third heaven, and thus we may reconcile the apparently irreconcilable idea of No. 2, "sitting at the right hand of God," and the 5th as the abiding-place of spirits of wickedness = to the prince of the power of the air in ch. ii. 2.

The point of interest however is as to the meaning of No. 4. Who are the principalities and powers to whom "might be known through the Church the manifold wisdom of God." I believe they are the same as in vi. 12, those enemies of the human race, the emissaries of Satan who are constantly performing the work of their chief, the ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, and using the devices of Satan to deceive the ignorant and un-table. Then as saint after saint is delivered out of the power of darkness and made meet to be a partaker of the inheritance of the saints *in the light*, the Church is thus formed and witnesses to these evil spirits, the abiding power of Christ, and that their ruler with all his permitted power cannot hinder the work of the Holy Spirit in thus destroying the works of the devil, by bringing sinners out of darkness into the light of the glorious Gospel. To my apprehension this is a much grander truth than the ordinary idea that these principalities and powers are good angels, who really need not the witness of the redeemed Church to enable them to say, "Worthy is the Lamb that was slain," &c.

VII. The mystery, then, here made known to Paul, and through him to the believers of all ages, is not the Church, nor the admission of the Gentiles, for that was part of God's revelation throughout the Old Testament Scriptures. It was His eternal purpose of restoring all things in Christ. It is not the present dispensation,

<sup>2</sup> Suicer defines ἀπβαθὲρ, initialis pecunia, quæ datur ut certus fiat tum vendito quod reliquum ab emtore sit accepturus—tum emtor quod res emta et promissa à venditore sibi sit tempore suo tradenda. Money paid, which is given as an assurance not only that the seller shall receive the remainder from the buyer, but that the buyer should have the thing bought and promised, delivered to him in due time by the vendor.

but a future one in the fulness of the times. It should be a comfort to those who are impatient at the slow progress of the Gospel, at man's unwillingness to accept eternal life as the gift of God. "By grace are ye saved through faith, *καὶ τοῦτο*, not of yourselves, it is the gift of God." Let us remember Peter, "The Lord is not slack concerning His promise," &c., but He is constantly working by His Spirit and gathering together an *ἐκκλησία*, a continued witness of His love and mercy, and "long-suffering, not *willing* that any should perish, but that all should come to repentance."

I have said nothing yet about the word "mystery," so prominent in this Epistle. It must occupy a separate paper which I hope to send for your next number. I will only observe that in every case it is a purpose of God made known to man, hidden heretofore, but now revealed for man's understanding and profit, and that it never means, according to modern ecclesiastical usage, a thing which cannot be understood.

*Note A.*

Gen. xxxvii. 2, Joseph brought to his father, *their evil report*, i. e., an evil report about them.

Exod. xx. 20, *his fear* may be before your faces—not God's fear but the fear of God.

Josh. ii. 9, *your terror* is fallen upon us, i. e., the terror of which the Israelites were the object.

Jer. ii. 19, *my fear*, is not in thee.

Jer. xxxii. 40, I will put *my fear* in their hearts.

Isa. liii. 11, by *his knowledge* shall my righteous servant justify many.

Ezek. xxvi. 17, which causes *their terror* to be on all.

21, i. e. I will make thee a terror.

Mal. i. 6, where is *my honour*, where is *my fear*?

1 Cor. x. 11, written for *our admonition*, i. e. the admonition of us.

2 Tim. iv. 8, all who love his appearing, i. e., the epiphany of Christ.

Eph. iii. 12, *διὰ πίστεως αὐτοῦ*, through faith of which he is the object.

Remember also the English liturgy, "rule her heart in *thy faith, fear, and love*." These examples might be indefinitely multiplied.

## LITERARY NOTICES.

REAL-ENCYCLOPÄDIE FÜR BIBEL UND TALMUD. WÖRTERBUCH ZUM HANDBRAUCH FÜR BIBELFREUNDE, THEOLOGEN, JURISTEN, GEMEINDE UND SCHULVORSTEHER, LEHRER, &c.

An Encyclopædia for the Bible and Talmud. A Lexicon which may be used as a manual by friends of the Bible, theologians, jurists, heads of congregations and schools, teachers, &c. Worked out by Dr. J. Hamburger, chief Rabbi of Strelitz in Mecklenburg.

This really great literary enterprise was undertaken upwards of a quarter of a century ago, and carried on with consummate industry and more than ordinary ability. The Biblical part, or the first volume, has been completed some years ago. The Talmudical part, or second volume, is in process of publication in periodical instalments. It has as yet only reached the vocable JOSE R. As may be expected, the learned author has a bias, and that a strong one, for everything that partakes of the Talmudical. Yet we recommend it as an important work of reference to German reading students of the post Biblical history of the Jews and of Rabbinical Judaism. It is somewhat surprising to us that so laborious and indefatigable an author, as Dr. Hamburger undoubtedly is, should have allowed so many Hebrew misprints to disfigure the work. One who is not a thorough Hebrew scholar should be careful how he uses quotations or references, given in this work, without first veri-

fyng the same. The meagre table of *Druckfehler-Berichtigung*, misprints corrected, at the end of the first volume, does not give anything like the number of inaccuracies which escaped the correcting eye and pen of the erudite Rabbi of Strelitz. Like many another hard-working author, Dr. Hamburger found it necessary to transfer his work from publishers to publishers, and from printers to printers. There is a commendable improvement in the paper on which, and the type with which the last instalment, published at Vienna, is printed; but we find no improvement in accurate printing. We constantly meet with the letters ב, ג, ד, ה, ו, ז, in lieu of כ, ג, ד, ה, ו, ז, and *vice versa*; besides numerous transpositions of letters in words, and words in sentences. Such slips may be deemed trifling in ephemeral works, but they ought not to be considered so in a work which aims to be *ne plus ultra* of its kind.

ORIENTAL RECORDS, MONUMENTAL, CONFIRMATORY OF THE OLD TESTAMENT SCRIPTURES. By William Harris Rule, D.D. London: Samuel Bagster and Sons.

In a certain sense every fresh compilation from the pen of Dr. Rule, which we are now and then called upon to peruse, now and then to analyze, reminds us of the parabled magazine of the man that is a householder. If our author does not always bring forth out of his treasury things new of any intrinsic value, the things old which he reproduces are of considerable worth. We therefore welcome the productions of our author's pen, feeling assured that every work which he publishes possesses the merit of bearing witness to the faith once committed to the saints under the Old Testament dispensation; every paragraph of which is an earnest testimony to the verity of the things recorded by Moses and the Prophets.

The small volume under notice is a fair specimen of our author's *modus operandi*, tone, and style. The opening sentence of his short preface is an accurate description of the character of the work. "I have endeavoured," writes our author, "so to collate some of the most ancient monumental records with Holy Scripture as to show that they confirm those portions of sacred history with which they correspond; and sometimes to show that they throw fresh light thereon." Such students of the Bible as crave for historico-monumental aid to their faith, but who have neither the time nor the opportunity, nor, may be, the ability, to wade through the existing monumental oriental records, published and unpublished, will find a simple and well-digested compendium of the same in Dr. Rule's work, bearing the above title. As a simple and well-digested compendium of oriental monumental records, we recommend this volume.

JEWISH ARTISAN LIFE IN THE TIME OF OUR LORD. TO WHICH IS APPENDED A CRITICAL COMPARISON BETWEEN JESUS AND HILLEL. *Translated from the German of Dr. Franz Delitzsch, by Mrs. Philip Monkhouse.* London: Samuel Bagster and Sons.

THIS work, as will be perceived by the title-page, consists of a translation of two of the most valuable *brochures* of the eminent Professor Delitzsch. The author's learned Addresses and Lectures have been most accurately and worthily reproduced by the accomplished and clever translator. The First Part of the volume before us—"Jewish Artisan Life in the time of our Lord"—has already appeared in our publication, in its monthly issues, in the course of 1875. We were then frequently constrained to give expression to our feelings of admiration for the manner in which she performed her part of the work. Mrs. Philip Monkhouse has prefixed a short Preface to that part. We quote some of it, as it gives a good idea of the intrinsic importance of the work now-a-days:—

"In an age when, on the one hand, science and research have made all more or less critical, every contribution towards the more accurate realization of circumstantial details must commend itself to the Biblical student ; whilst, on the other, in an age when science and research have made many educated men more or less sceptical, any contribution which places in clear and sharp contrast the wide gulf which separates the highest human intelligence from that of Him who spake as never man spake, must commend itself to all who recognize in Jesus the Son of God.

"THE COLLEGE, BIRKENHEAD."

The following are the headings of the five Addresses of which the First Part of the work consists :—

- I. The Herodian Government and the Second Temple.
- II. Contemporary Views of Labour and Handicraft in General.
- III. The Comparative Rank held by different Trades in Public estimation.
- IV. A June day in Ancient Jerusalem during the last Decade before Christ.
- V. On the Combination of Letters and Handicraft.

The Second Part—"A Critical Comparison between Jesus and Hillel"—has been only now, for the first time, published by Mrs. Philip Monkhouse. Students and scholars will hail the translation with gratitude. The laconic Preface, by which the Second Part is introduced, is a little gem in its way. We cannot withhold it from our readers. Here it is *in extenso* :—

"Primarily designed for Jewish readers, the essay on Jesus and Hillel is so valuable in its suggestiveness, regarding not only the difference between Jesus and Hillel, but the difference between Jesus and all mere human teachers and reformers, antecedent or subsequent, as to form a most formidable weapon in the hands of those who see in Jesus not only the greater than Hillel, but the greater than Jonas, and the greater than Solomon, the wisest of men. Was Jesus man? Was Jesus God? Was Jesus truly both? In the belief that the ensuing pages will help many to decide these momentous questions for themselves, the present translation has been undertaken ; it will have done its work should any, hitherto prepared when contemplating the life and character of Jesus, to say 'Ecce homo,' be led from its perusal to say 'Ecce Deus.'

"THE COLLEGE, BIRKENHEAD."

Our readers will observe that both Prefaces are hailed from "The College, Birkenhead." They may conclude, therefore, that the talented translator is the spouse of the highly-respected Principal of that educational establishment, the Rev. Philip Monkhouse. Our readers will, doubtless, cordially congratulate the *alumni* of a College superintended by such a Head Master, whose household is under the supervision of such a Head Mistress.

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## CORRESPONDENCE.

### AN EXAMINATION OF THE CHRONOLOGY OF THE BOOKS OF KINGS.

TO THE EDITOR OF THE "HEBREW CHRISTIAN WITNESS," &c., &c.

SIR,—Having been lately led to an examination of the Chronology of the Jewish Monarchy, I send you the result of my study of it, in the hope that it may prove interesting to your readers, and draw attention to the result arrived at in paragraph No. 5 ; the result of the proposed rectification mentioned towards the end of it has

not, so far as I know, been suggested by any writer on the subject to whose works I have had access. It would also be interesting if any of your readers could throw any light on the question asked at the end of this letter.

JUDAH.		Age at Access.	Reign- ed.	ISRAEL.		Reigned.
	Rehoboam, 1 K. xiv. 21	41	17		Jeroboam, 1 K. xiv. 20	22 yrs.
	Abijam, xv. 2		3	in 18th of	Jeroboam, 2 Chr. xiii. 1	
	Asa, 9, 10		41	in 20th of		
	in 2nd yr. of				Nadab, xv. 25.	2 "
	3rd				Baasha, 33	24 "
	26th				Elah, xvi. 8	2 "
A	27th				Zimri, 15	7 days.
	31st				Tibni, 21	
	38th				Omri, 23	12 yrs.
	Jehoshaphat 1 K. xxii. 41, 42	35	25	in 4th year of	Ahab, 29	22 "
	in 17th				"	
B	18th				Ahaziah, 1 K. xxii. 51	2 "
	in 2nd yr. of				Jehoram	
	Jehoram, 2 K. i. 17, & iii. 16	32	8	in 5th year	" 2 K. viii. 16	12 "
	Ahaziah, 2 K. viii. 25, 26	22	1	in 12th of	Jehoram, (in 11th year 2 K. ix. 29)	
	Athaliah, 2 K. xi. 3		6	in 7th of	Jehu, 2 K. x. 36	28 "
	Jehoash, 2 K. xi. 21, xii. 1	7	40		"	
C	23rd of				Jehoahaz, 2 K. xiii. 1	17 "
	37th of				Jehoash (Joash), 10	16 "
	Amaziah, 2 K. xiv. 1, 2, 2 K. xiv. 17, lived 15 years after death of Je- hoash	25	29	in 2nd year of	Jehoash	
D	in 15th of				Jeroboam II., 2 K. xiv. 23	41 "
	Amaziah Azariah or Uzzi- ah, 1 K. xv. 1, 2	16	52	in 27th of	Jeroboam	
E	in 38th of				Zachariah, 2 K. xv. 8	6 mths.
	39th				Shallum, 13	1 mth.
	39th				Menaham, 2 K. xv. 17	10 yrs.
F	50th				Pekahiah, 23	2 "
	52nd				Pekah, 2 K. xv. 27	20 "
	Jotham, 2 K. xv. 32, 33	25	16	2nd year of	Pekah	
	Ahaz, 2 K. xvi. 1, 2	20	16	17th year of	"	
	in 12th of				Hoshea, 2 K. xvii. 1	9 "
	Ahaz, (20th year of Jotham, 2 K. xv. 30)	25	29	in 3rd	"	
G	Hezekiah, 2 K. xviii. 1, 2			in 7th	" Samaria was besieged 3 years, and in	
	in 4th of				Hoshea, Sama- ria was cap- tured	9 "
	6th of			9th of		
	Hezekiah (2 K. xviii. 10)					

In column 4 of the preceding table are shown the number of years during which the kings of Judah reigned, and in the seventh column the years of the kings of Israel; in the first and fifth columns the year of the reign of the contemporary king of either kingdom in which each king of Judah and Israel, respectively, came to the throne; the references are to the passages of the Books of Kings, which give this information. From an examination of the figures thus obtained the following results appear:—

First. The number of years from the accession of Rehoboam to the 6th of Hezekiah, when Samaria was captured, amount in the line of Judah to 260 years; the same period, however, in the line of Israel is represented to have amounted to 241 years; an excess of nineteen years in the line of Judah over the line of Israel.

Secondly. This period of about two centuries and a half is divided into two portions by the usurpations of Athaliah and Jehu, who came to the thrones of Judah and Israel, respectively, within a few days of each other; yet the regnal years in Judah before the accession of Athaliah are ninety-five, while the corresponding years in Israel are ninety-eight, making an excess in the line of Israel of three years. This comparatively small difference between the regnal years of the two kingdoms may be accounted for by the usual Jewish practice of counting a fraction of a year as a whole year in enumerating the years of a reign; and this difference of three years does not affect the excess of nineteen years mentioned in the last paragraph.

For, thirdly, between the accession of Athaliah and the capture of Samaria in the sixth year of Hezekiah's reign there intervene 165 years; but between the contemporary accession of Jehu and the year corresponding to the 6th of Hezekiah, namely the 9th of Hoshea, there are only 143 years, making an excess in the line of Judah of twenty-two years.

These twenty-two years, required in the line of Israel to adjust its chronology with that of Judah, are generally supplied by inserting an interregnum of eleven years between the reigns of Jeroboam and Zachariah, and another of nine years between Pekah and Hoshea; of which interregnums there is no record whatever in the historical books, though for the first of them some authority is supposed to be found in the allusions to a period of anarchy contained in the prophecies of Hoshea.

The first eleven years are accounted for by the difference between the duration, forty-one years assigned to the reign of Jeroboam II. in 2 Kings xiv. 23, which would make his death occur in the 27th year of the reign of Uzziah, and the date assigned to the accession of his successor, Zachariah, which is placed in the 38th year of Uzziah. But instead of supposing an interregnum of these eleven years, of which there is no record, it seems preferable to suppose that by an error of the MSS. forty-one was written for fifty-one, or fifty; the correct number of years to be assigned to the reign of Jeroboam II. Had Zachariah not ascended the throne of his father till after eleven years of civil war, those eleven years would nevertheless have been reckoned as belonging to his reign, which would in that case have been described as having lasted not six months, but eleven or twelve years. For such was the mode of enumeration followed in the one case, of which we do know that there was a period of anarchy and civil war lasting for more than three years, between the death of Zimri in the 27th year of Asa and the 31st of the same king, when Omri obtained entire possession of the kingdom by the defeat of his rival Tibni; twelve not nine years being given as the duration of the reign of Omri, who died in the 38th year of Asa; so that the beginning of his reign was really held to have been in the 27th not the 31st of Asa. Since therefore Jeroboam came to the throne in the 15th of Amaziah (who reigned twenty-nine years), he lived during fourteen years of that king's reign, which, added to thirty-seven years of Asa (seeing that Zachariah ascended the throne in the 38th year of Asa), give a total of fifty-one years instead of forty-one as the true duration of the reign of Jeroboam, and the correction to be made in 2 Kings xiv. 23.

So also regarding the second supposed interregnum, that of nine years between Pekah and Hoshea, a similar rectification of the number of years assigned to the former king's reign seems necessitated by the date given. Pekah came to the throne in the last year of Uzziah's long reign of fifty-two years, and was succeeded by Hoshea in the 12th year of Ahaz, whose twelve years added to the sixteen of his predecessor, Jotham, and the last year of Uzziah, make a total of twenty-nine instead of twenty as the true duration of the reign of Pekah.

A 2. But besides these, some other chronological difficulties are brought to light on an examination of the preceding table: allusion was made above to the first of these

and its rectification ; namely, that the true date of the commencement of Omri's reign of twelve years is to be placed in the 27th, not the 31st, year of Asa, seeing that his son Ahab succeeded him in the 38th year of the king of Judah's reign, and his own reign is said to have lasted twelve years.

*B 2.* For the accession of Jehoram, the king of Israel, three distinct dates are given : 1st, in the 18th year of Jehoshaphat, 2 Kings iii. 1 ; 2nd, in the 2nd year of Jehoram of Judah, 2 Kings i. 17 ; 3rd, in the 5th year before Jehoram of Judah, 2 Kings viii. 16, which mentions that Jehoram of Judah was made Jehoshaphat's partner in the throne in the 5th year of Jehoram of Israel. Joram (the shorter form is used to distinguish him from his namesake of Judah) evidently succeeded his brother in the 18th year of Jehoshaphat. This appears not only from 2 Kings iii. 1, but also from a comparison of the duration of the reigns of Ahab and Ahaziah with that of Hezekiah ; and if this 18th of Jehoshaphat was also the 2nd of Jehoram, as is stated in 2 Kings i. 17, Jehoram must have been made partner in the throne of Judah in the 16th of his father Hezekiah ; and he must a second time have been made Hezekiah's partner in his father's 23rd year (which corresponds to the 5th year of Joram's reign), as is noted in 2 Kings viii. 16. But in that case should the eight years assigned to his reign count from this last-named date, the 23rd of Hezekiah, or from the latter's death in the 25th year of his reign ?

*C 3.* Jehu reigned twenty-eight years, of which six were synchronous with Athaliah's usurpation, and the remaining twenty-two with as many years of Jehoash, in the 23rd of whose reign Jehoahaz came to the throne of Israel, the duration of whose reign, seventeen years, added to the last number gives forty ; yet Jehoash, Jehu's grandson, is said to have ascended his father's throne in the 37th, not the 40th, year of the reign of Jehoash of Judah ; a difference of about three years, to be accounted for probably by fragments of years having been counted, according to the usual Jewish mode of reckoning, as full years.

*D 4.* Amaziah ascended the throne of Judah in the 2nd year of Jehoash (or Joash) of Israel, and reigned twenty-nine years, of which fourteen were synchronous with those of the latter king, and fifteen with those of Jeroboam ; yet his successor, Uzziah, is said (1 Kings xv. 1, 2) to have come to the throne not in the 15th but the 27th year of Jeroboam II.—a difference of about twelve years ; which can only be accounted for by the scribes having confounded the somewhat similar Hebrew numerals for fifteen and twenty-seven, as is suggested by Keil, p. 387.

*E 5.* Uzziah is said to have come to the throne of Judah in the 27th of Jeroboam, who is said to have reigned for forty-one years, and must therefore have died in the 27th year of the former king's reign ; yet his successor, Zachariah, is said to have ascended the throne of Israel not in the 27th but the 38th year of Uzziah—a difference of eleven years ; which is accounted for either by placing an interregnum of that duration between the death of Jeroboam and the accession of his son ; or, as above suggested, by supposing the reign of the former king to have lasted fifty-one instead of forty-one years. But if the correction suggested in No. 4 be adopted, and we read that Uzziah came to the throne of Judah in the 15th instead of the 27th year of Jeroboam's reign ; and also suppose that Jeroboam reigned fifty-one instead of forty-one years ; we find that the death of Jeroboam would fall about the 36th year of the reign of Uzziah, which, taking into account the Hebrew mode of reckoning, is sufficiently close to the date assigned for the accession of Zachariah, the 38th of Uzziah, and dispenses with the intercalation of the supposed interregnum of eleven years between Jeroboam's death and the accession of his son.

*F 6.* Regarding the statement in 2 Kings xv. 30, that Hoshea came to the throne in the 20th year of Jotham, who reigned only sixteen years, the suggestion that this mode of reckoning, is adopted because no mention had been made of Jotham's successor, Ahaz, will not hold, because the 20th year from the accession of Jotham would still bring Hoshea's accession to only the 4th year of the reign of Ahaz, while 2 Kings xviii. 1 mentions the twelfth of that king as the year when Hoshea came to the throne.

*G 7.* Ahaz came to the throne at the age of twenty, and reigned sixteen years ; so that he died when only thirty-six ; if his son Hezekiah was twenty-five at his accession, he must have been born when his father was only eleven years old.

The date of the capture of Samaria is fixed by the Assyrian sculptures as having taken place in the 1st year of Sargon, which according to the Canon of Ptolemy

corresponds to B.C. 721, the year of the chronology obtained by the Hebrew numbers, of the years of the kings of Judah. Can any date earlier in the history, such as the Egyptian invasion in the time of Rehoboam, or Jehu's submission to the Assyrian Shalmanezar, be similarly fixed from the Egyptian or Nineveh records, such as would help to decide whether the longer period of 260 years, or the shorter one of 241 years, was the true measure of the duration of the kingdom of Israel.

April 27th, 1877.

W. W. N.

### JOB xiii. 27 ILLUSTRATED.

DEAR MR. EDITOR,—Though a difference of opinion as to the authorship and date of the Book of Job is held by two mighty parties of contending critics, we presume it will be a point generally admitted that the scene of that wonderful Oriental production was in Arabia, and this fact accounts for the Arabisms found in it. That the basis of the similes and comparisons used in that book must be sought for among the manners and customs of Arabia is a reasonable conclusion. Feeling assured that there is a peculiar custom on which the simile is founded in the passage in question, we shall attempt to ascertain its nature, being conscious that he who has lived to shed light upon one passage of God's Word has not lived altogether in vain.

Before offering the result of our own researches it may not be altogether uninteresting to our readers to review the expositions given by some of the best lexical authorities and learned commentators on the passage under consideration. All the expositions we have examined agree that the word סָד, *Sad*, means "stocks," a rendering which a want of evidence forbids us to accept. They seem to have followed in the track of Bartenora, whose note on the Mishna concerning clean and unclean vessels (chap. xii. 1) we cite as follows:—"One of the traditions," he informs us, "is this: A piece of timber made to secure prisoners is clean. It was the custom to make a hole in a piece of timber and to draw the prisoner's foot through it; to place over it an oblong piece of wood, so as to hinder the foot from being drawn out. The Scripture," he adds, "calls this machine by the name of *sad*, and refers to Job xiii. 27." Sol. Jarchi's and R. Levi's account of *sad* in their comments are to the same purpose. The term *sad* is rendered *clog* or *logger* by Parkhurst, probably such a one as used to be put on the feet of fugitive slaves or other malefactors (Heb. Lex. p. 409). It is rendered "stocks" by Gesenius, viz. a wooden frame or block in which the feet of a person were shut up (Heb. Lex. p. 705). Rendered by Dr. Taylor, an instrument for confining the feet of a slave (Heb. Concord. 2 vols. fol.). Rendered "*fettlers*" by Dr. Lee, which seems to be the correct sense of the word *sad*, though under the word סָדָה, he seems inclined to the stocks. Dr. Fürst's rendering is to the same purpose (Heb. Lex. p. 965). Now, from a careful examination of those Hebrew terms rendered "stocks" in the Anglican version of the Old Testament, we have arrived at the conclusion, that neither Bartenora's piece of timber, nor Parkhurst's logger, nor Gesenius' wooden frame, was ever used as an instrument of punishment among the Hebrews during Old Testament times. The term סָדָה, which is considered by Doctors Gesenius and Fürst as being synonymous, sheds no light upon the subject. The Syriac version renders the word ܒܝܬܐ ܥܝܪܐ *Beth Asiro*, the prison-house (Jer. xxix. 26). A description of this prison is given by Ikenius in his Book of Heb. Antiq. cap. v. pp. 406, 407: "It was a narrow confined place in a prison, corresponding to the stature of a man, in which he (*cubare non poterat*) was not able to lie down. In this strait prison the prisoner was fed with the bread and water of affliction." Hence, the word means nothing more than a prison-house for the *perverse*, and its alleged connexion with the stocks does not appear. The word *sad* is twice used in the Book of Job, and is not found in any other place in the Old Testament Scriptures. The word has no root in Hebrew, but its root is found in the Arabic سَدَّ, or سَد, to *bind firmly*, to *fetter*, to place under *restraint*; but there is no reference under these terms, nor under any other in the Arabic Lexicons, to favour the barbarous punishment of Bartenora's stocks.

"Thou settest a print upon the heels (soles) of my feet." These words are rendered by Umbreit in his notes on the place, "Thou drawest a straight circle round my soles." He tells us that the "word סָדָה implies firm determination (?) and that the whole expression is taken from the strict watching of a prisoner, to whom a certain circuit is prescribed, beyond which he dare not move." But of the area of this

circle he has failed to inform us. How to make this sentence harmonize with the stocks in which he says the prisoner was tormented with all possible pains, and *robbed* of all *freedom*, is beyond our comprehension! For he adds, "The placing the feet in the stocks is apparently taken from the forms of process against evil-doers who, until the execution of the sentence (vide Levit. xxiv. 12) were *made fast* by the foot in a *tight and retentive* instrument." If so, how could the prisoner "move in a certain circuit," beyond which he dared not go? The reference to Leviticus in support of this view, to say the least, is most unhappy, and gives us warning against a roving imagination, which often proves a fallacious guide in Biblical interpretation. "The punishment of the stocks," Dr. Lee informs us, is meant in this clause of the passage; "the iron," he adds, "as in the case of Joseph, had seemed to enter into his person;" The stocks, we are informed, were a "wooden frame;" but here the Doctor would have us to believe the instrument was "iron;" but how it could enter into the soles of his feet remains a mystery which we leave for others to solve. Some imagine the *bastinado* to be meant by these words of the Patriarch. That this cruel punishment was inflicted by the Turks is too well known to be denied; but that it was inflicted by the people of Arabia, either in ancient or in modern times, we have yet to learn. They had the punishment of stripes in that country for various crimes; for instance, eighty stripes for the crime of drunkenness, &c., but we do not find any reference to the punishment of beating with sticks the soles of the culprit's feet.

The root meaning of *קָרַח*, and the Arabic cogn. *قَرَحَ*, *hakka*, is to *scrape*, to *bore*, to *engrave*, to *mark*, to *portray*, and to *scratch*; vid. Ezek. viii. 10; xxiii. 14; followed with *בְּ* 1 Kings vi. 35. The word is applied to delineations made upon the skin: "Behold, I have graven thee upon the palms of My hands," Isa. xlix. 16. S. Newman (a Hebrew) comes nearest to the meaning of this clause of the passage, rendering the words, "Thou minutely settest a mark upon the roots of my feet, i. e. Thou takest notice of every one of my steps and actions."

The Patriarch evidently refers in this figurative language to an ancient custom, observed among the Arabs of the desert, of having a mark made upon the bottom of the foot of their camels with an iron instrument, called *mitharat* (from *athar*, a footprint), by the impression of which upon the ground their footsteps are known, and the animals can be traced when straying in the desert; and when brought back, the wanderer is placed under restraint. (Vide Lane's Arab. and Eng. Lex., and Richardson's Pers. and Arab. Dic., sub voc.)

To place the passage in a clearer light, we suggested to a valued and learned friend, an Oxon—a slight transposition (a liberty taken in our Ang. ver., chap. xii. verse 5), placing the second clause of the passage last, when he suggested the following order, which he justified by precedents found in other languages:—

"Thou hast set a print upon the soles of my feet; and hast spied out all my paths; and Thou hast placed my feet in fetters."

These three verbs are all in the future tense, presenting a consecutive order of actions. First, the feet of the camel are marked; and when he wanders in the desert, his footprints are known, and he is traced out, and then he is placed under restraint. The following appears to us to be the figurative meaning of these words of holy Job. He had regarded the Almighty as marking all his ways, and tracing minutely all his footsteps through life; and now he looked upon himself as being placed under restraint and retained in the bonds of severe affliction.

In support of such a transposition we shall refer to the *Æneid* of Virgil, Book ii. 353, where the poet puts into the mouth of his hero the following words, wherein he expresses his desperate resolution: "Moriatur, et in media arma ruamus." "Let us meet death, and rush to arms." Now to place these clauses in their natural and consecutive order a transposition is necessary, thus: "Let us rush to arms, and meet death." In the Epistle to the Hebrews, chap. xii., where St. Paul is contrasting the superior privileges under the Gospel to those of the Law of Moses, we have the blood of sprinkling last mentioned in that beautiful gradation, which we might naturally have expected to stand first, as we sinners have to come first to that fountain open for sin and uncleanness before we can enjoy the other blessings and privileges of Christianity. Other examples we might have cited to the same purpose, to justify the arrangement we have taken the liberty to adopt in the words of the holy Patriarch, but these may be deemed sufficient.

## THE SPIRITS OF THE FALLEN ANGELS.

DEAR SIR,—I believe it is no new speculation, for that Origen, one of the Fathers, held the view that man had had a previous existence, and I fancy (though I have not read his works) the same idea that I advance, that the spirits in man are the spirits of those fallen angels condemned in the rebellion of Satan to darkness and the shadow of death, but resuscitated in Divine mercy for a probationary trial in flesh, with an opening for regaining light and life again on renewed fealty to God in His Divine Son. If this view was tenable from Holy Scripture (and I think tradition amongst early beliefs does hold it), it would be *the* answer to materialistic infidelity, and would it not be a special call to the Jewish nation to examine their prophetic writings anew, and ascertain whether they did not clearly point to Christ as the Saviour—the Divine Messiah, born in the line of Abraham, and Abraham to redeem, not only their own favoured race (for Abraham's sake), but for the redemption of the whole race of mankind? For might we not believe that if the fallen angels were admitted to a renewed trial in man, very differing probation would doubtless be required from a previous existence, and believe that *the cause* that Abraham, and Abraham's race for his sake, found favour with the Almighty was that in a general decadence of faith and general apostasy, he was found "amongst the faithless, faithful only he"? And that it was not merely earthly privileges—an earthly Canaan—earthly, fading possessions, that were allotted to his descendants, but that (born of his race) He should come who should restore a heavenly inheritance to *all* the fallen yielding submission to God in His Divine Son? And further, might we not believe that Abraham's race might be the most earnest, capable, and favoured messengers to bring in heathen Gentile nations to be saved, when acknowledging, and receiving themselves of that Messiah whom in ignorance they slew (and in *mistaken* fidelity), but whom *when light* was thrown upon their prophetic writings they recognized, and at once threw themselves at His feet—to be received, as Joseph received his brethren, to the kiss of peace?

In support of the opinion which I am suggesting as to the spirits of the fallen angels being brought out of the shadow of death in Divine mercy for a probationary trial on earth, I would quote opinions of commentators on the Apocalypse (not meaning *that they* held the views I am advancing, but, as I think, unconsciously corroborating them). Faber, from whom I quote, objects to Bishop Newton's opinion, "that the flight of the woman into the wilderness, mentioned in the sixth verse (twelfth chapter of the Apocalypse), is introduced *proleptically*, because it was posterior in point of time to the events which he supposes to be intended by the war in heaven." Archdeacon Woodhouse (who supposes the woman described in the twelfth chapter to denote the Church, not merely while Christian, but from the very earliest ages, and who conceives the man-child to be the literal Messiah, with whom the Church had been travelling in earnest expectation through a long series of years), in a somewhat similar manner, would throw the whole of that war into a parenthesis, in order that he may be at liberty to apply it to the expulsion of the devil and his angels from heaven. I cannot think that either the prolepsis, or the parenthesis, are at all warranted by the general tenor of the prophecy. Nor is this the only objection to the Archdeacon's exposition; it contains likewise a violation of homogeneity. The woman is said to be in the *same heaven* as the Dragon. But by that heaven the Archdeacon understands the literal heaven out of which the apostate angels were cast. The woman, therefore, must have been in the literal heaven. But where was "the Church from the time of Adam" down to the present time, whether Patriarchal, Levitical, or Christian, in the *literal heaven* from which the devil was expelled? But was it not a *fallen Church* of apostate angels which was cast out of the *literal heaven* with Satan? And I would ask whether, if Bishop Newton's and Archdeacon Woodhouse's views were possibly the correct views, those views do not corroborate the view which I suggest (unintentionally on their part), and whether Faber's very objection does not strengthen it? Moreover, in the twelfth chapter of the Apocalypse, Satan (characterized as the Great Dragon) "was cast out into the earth, and his angels were cast out with him," &c., and "his tail drew the *third part* of the stars of heaven, and did cast them to the earth;" and when we consider what myriads of spiritual beings are, in that figurative language, recorded as cast out, might we not credit that Almighty mercy would "find out a means by which His expelled be not banished from Him" for ever?

I only venture to make these suggestions for consideration, if you will kindly permit them to find admission, and you are not responsible for opinions suggested in letters, so I do not feel that I am implicating you in my opinions, should you be so good as to grant my request.

H. B.

## JOSEPH WOLFF ON RELIGIOUS CONTROVERSIES.

A VALUED and esteemed correspondent has forwarded to us a letter from the pen of a HEBREW CHRISTIAN, who has gone to his grave some years since. It may be truly said of the writer, "By it he being dead yet speaketh;" especially now, when religious controversy is driving pugnacious polemicists stark mad. We gladly publish it, the perusal of which may tend to assuage the pugnacious zeal of some who have hitherto given indiscreet and unbridled scope to their affectitious piety. The letter runs thus:—

"My views on controversies—of mean religious controversies, are these—that if controversies are carried on in a spirit of animosity, they, beyond all doubt, will do more harm than good, and divide and tear the Church into pieces!

"The great fault of the controversies in religion, in modern as well as in ancient times, consisted in this, that they were mostly exposures of error, and not so much a trial of showing forth and introducing to the opponent the light of the truth! One forgets entirely that when God created the world He did not say, 'Darkness go away,' but, 'Let there be light!' Mention me one in history who was converted by a public discussion. Not one! Arius was not convinced by Athanasius; Eckius was not converted by Luther, &c. I do not say this in order to find fault with those holy men, Athanasius and Luther—God forbid! Those were times in which public discussions became necessary; and whilst those champions of error, Arius and Eckius, were converted, they were useful to the Church at last, and the orthodox faith was preserved by them; but all I wanted to say is, that, in the first instance, public discussions on religion are not always safe methods for proclaiming and propagating the truth; and, when they become necessary, the utmost perspicuity ought to be used in order that the truth might be stated, not only without compromise, but also in a manner which may convince the opponent that the antagonist wishes the welfare of his soul rather than victory in argument. I have also not the least hesitation to say that public discussions in religion are frequently better to be avoided, for the very purpose of promoting the truth. So, for instance, a certain bishop was requested by St. Monica, the mother of St. Austin, to enter with her son, when still in the Manichean heresy, into a religious disputation: the bishop declined her request, well knowing that it would do more harm than good; but it was reserved to a child to conquer that gigantic mind of Austin, with the single exclamation of '*tolle lege!*' i. e. '*Take and read.*' A great man in Germany was converted by seeing some little girls and boys approaching, with devotion, the table of the Lord's Supper.

"What good have I done in Ireland, in the year 1826, by calling Dr. Doyle a Goliath, or the Pope, Antichrist? All I gained by it was, that Sheil called me Baron von Munchausen, Katerfelto Mendez Wolff, old clothesman of Monmouth Street, London, &c.

"During my eighteen years' missionary peregrinations, I have been able, by God's grace, to touch the heart of many an obstinate Jew, by simply telling him of the hope which is in me, and by proving to him that that hope was founded upon Moses and the Prophets, compared with the New Testament; and at the same time by proving to my brethren that there are Christians who love them, and many an infidel, French, German, and English infidels, told me in Egypt and Palestine, and even Persian sooffees, 'Mr. Wolff, we perceive, by your affection, that there must be an excellency in Christianity, which is in no other religion to be found.' I may only mention Mr. English, an American, who was thus reclaimed by me from the errors of Mohammedanism, when travelling with him in Egypt. After a conversation with him, which lasted fourteen hours, he said, 'Mr. Wolff, you have not solved every difficulty of mine, but you have spoken to my heart.'

"Several Jews at Sanaa, in Arabia Felix, were converted to the religion of Christ in the following manner:—I sang first of all with them their heart-elevating and sublime hymns, then taught them some Hebrew hymns I had heard at Jerusalem, and then read with them the Gospel of Christ, and pointed out to them the eleventh chapter of the Romans, and other passages of the New Testament containing prophecies respecting the future redemption of the Jewish nation. I intend soon to deliver some lectures on the evidences of Christianity, drawn from heathen writers, and the religious systems now existing in the East, to which lectures I shall invite the Socialists, without even alluding to their errors; and should I meet Robert Owen, I certainly would not invite him to my house, for two reasons: firstly, the Apostle forbids it, 2 John 10; and, secondly, for my having a family; but, certainly, I would speak to him in private in affectionate manner, and beseech him to have pity and compassion with his grey

hair—to pity also his children, whose guide to eternal ruin he will be by persevering, and call on him to review his life—not with the conceit of a deep philosopher, but with the mind of a child; and with prayer to that Creator whom he grieves, and on whose children he tries to inflict injuries. I would beseech him to examine the merits of the claims of that crucified Saviour, who gave His blood for him—for him—poor Robert Owen!

“If I ever should go out again as a missionary, I certainly would act under the eastern bishop in whose diocese my lot might be to labour; so, for instance, if I was to go to Armenia, I would act under the obedience of the patriarch of Etch-Miagin; and if I should go again to Sheeras, in Persia, I would associate myself to the dervishes outside the town, and make, like them, little baskets, and instead of reading the Koran, I would read the Gospel, and speak with them about it; and if I was to go again among the Nasraan, viz. Bedouins, whose ancestors were converted to Christianity by Simon Stylites—of whom their descendants till this moment (though now Mohammedans) speak with admiration, calling him ‘Seemon’—the Man upon the Pillar—I would try, at least, to sit like that holy man of old, upon a pillar, and thus standing upon it, exclaim to the stounding multitude, ‘Repent ye, for the kingdom of heaven is at hand!’”

“Now, I beg to have understood that these are only my views on the manner in which religious discussions should be carried on, without making reflection on those worthy men who have engaged in the field of religious discussion with tactics different from those suggested by me.

“Linthwaite Parsonage, near Huddersfield,

“Yorkshire, Feb. 8, 1840.

Yours affectionately,

JOSEPH WOLFF.

“P.S.—Mr. Sohlieng, the present missionary of the Church Missionary Society at Malta, never had one single religious discussion in public with any of the different religious denominations, but in spite of it he has effected more there than any other missionary. To his application to the Queen Dowager the English residents are indebted for the building of a Protestant church, &c. He has gained the confidence of Romanists, Greeks, and Arabs.”

#### THE END OF THE LAW.

THE Hebrew nation has not inaptly been regarded by serious men of all ages as being “a standing miracle,” and each of its members as a “living witness” for the truth of the revelation once delivered to their fathers. The strange and otherwise unsolved problem of their ethnological coherence quite justifies the former, while the Mosaic record still extant after thousands of years since its first promulgation vindicates the latter. And this no philosopher or savant may gainsay without entering into a labyrinth from which he will but with difficulty be able to retrace his steps.

In thus admitting the applicability of the above twofold designation with regard to Israel, we are by no means unmindful of another people composed of almost every nation under the sun, both ancient and modern, Jewish and Gentile, of whom it may be said at least with equal propriety, that they are “a standing miracle” and “living witnesses.” These latter witnesses, while they testify to the truth of that revelation which has brought life and immortality to the world at large, establish alike the law of Moses and the teaching of the prophets—the immovable pillars of the New Testament. For the Gospel, like its Divine Master, is “the end of the law for righteousness to every one that believeth.” Under the dispensation of the “new covenant” we have reached “the end of that which the children of Israel could not steadfastly look unto.” (The veil of Moses—or the law, being removed, we can now behold “with open eyes, as in a glass, the glory of the Lord.”)

The “living witnesses” of the Gospel, though in many respects they may be compared with those of the law, differ yet from the latter, particularly in this one point. They are “declared to be the epistle of Christ. . . . written not with ink, but with the Spirit of God: not in tables of stone, but in fleshy tables of the heart.” Thus, they always carry their evidence, both internal and external, about their person, which every one may read and believe—if “seeing” is indeed “believing.” And can anybody doubt the “standing miracle” of a living epistle!

The Gospel’s power of attraction is another “standing miracle.” By its magnet the Gentiles have been drawn to acknowledge the true Jehovah—all casting away their idols of gold and idols of silver. In this the law never succeeded. And as for the boasted Jewish mine of traditional lore, of which one hears so much now-a-days, why, it only helped, and still helps, to strengthen, or rather patch up, the partition wall (now crumbling under Gospel influence) between Jew and non-Jew.

Archimedes, we are told, boasted that if he had a place to fix his machines, he would move the earth. But we nowhere read of his projected achievement. Tradition too is constantly looking out for fresh places where to fix its machinery; but it always fails whenever it comes into contact with the Divine Gospel machine. By its supernatural power both hemispheres have not only been moved, but mightily shaken, and amid the concussion many a mighty scholar with his pack of learning and bundle of traditional lore as his best companions, has been heard to cry aloud, "What must I do to be saved?" Such an exclamation from the heart is truly philosophic; for it expresses in another form the short but grand aphorism, *Γνώθι σεαυτόν*.

"What is the cause of England's greatness?" was once the question by a black prince put to her Majesty. "The Bible," was the gracious reply. In like manner we say that civilization, whenever it exists, is the direct or indirect emanation from the influence of that holy Book—the Bible, and the whole Bible. For be it remembered that the Old Testament alone is only half of God's Word, without its counterpart, the New Testament. And why is this Book so effectual in its operations? Because "thus saith the Lord" is the Alpha and Omega of its revelation, while the precepts of man can at best put forth the bare "Thus saith Rabbi so-and-so, or Doctor so-and-so," &c.

The children of Israel who are still willing to abide in the seminary of the law very much put us in mind of some school children who love to tarry in the class-room, not indeed because of their industry and love for study, but because of the different toys and pretty pictures with which they are indulged whilst there. We think the metaphor perfectly applicable, and every candid mind will accede to our opinion with regard to modern Judaism. For either is Christ in the New Testament "the end of the law," even as foreshadowed by Moses and the prophets, or else the Rabbins in their own article of faith, "I believe with a perfect faith that the law (of Moses) will never be changed," &c. Who does not know that the whole order of Biblical teaching has been perverted by those doctors, who have made void the word of God by their own traditions?

We therefore say to our Jewish brethren, What God has joined together, put ye not asunder, lest ye be found fighting against the Holy One of Israel. Accept the "thus saith the Lord," and you will have no difficulty in seeing that Christ (and not the Rabbins) is the end of the law. Reject that authoritative message, and the argument and oratory of a very Demosthenes or a Cicero will fail to convince you.

"Si Christum discis, satis est si cætera nescis ;

Si Christum nescis, nihil est si cætera discis !"

PAUL WARSCHAWSKI.

## Notices to Readers and Correspondents.

All Literary communications intended for the Editor, such as Publications for Review, Notes, Queries, &c., &c., to be addressed to the Rev. Dr. Margoliouth, Little Linford Vicarage, Newport Pagnell, Bucks.—All Business communications, such as orders for the Magazine, Advertisements, &c., &c., to be addressed to the Publishers themselves.

The Editor, whilst he takes care that the members composing his staff of literary contributors should be Scholars as well as sound in **THE FAITH**, declines to take upon himself the responsibility of every questionable sentence, sentiment, or mistake which may, now and then, find its way into some article. The different contributors have opportunities to correct the printer's proofs of their papers, and they must make good use of those opportunities.

We regret that want of space compels us to postpone several learned and important articles, some of which are already in type, to a future issue.