MESSIAH:

THE HOPE OF ISRAEL AND THE DESIRE OF ALL NATIONS,

AS SET FORTH IN

The Sacred Scriptures of the Old Testament.

BY THE REV.

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The Author of this little volume respectfully and affectionately dedicates it to his Jewish brethren, in the hope that those of them into whose hands it may fall, will give it their kindly and candid perusal.

CANNSTATT,

July, 1863.
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PSALM CXXX.

A SONG OF PILGRIMAGES.

1. Out of the depths I cry unto thee, O Lord. —(Compare Psalm xl. 3; lxix. 3.)

2. Lord, hear my voice, let thine ear be attentive to the voice of my supplication. —(Ps. v. 2.)

3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? —(Job ix. 3.)

4. For forgiveness is with thee, that thou mayest be feared. —(Is. lv. 7.)
5. I wait for the Lord, my soul doth wait, and in thy word do I hope.—(Ps. xxvii. 14.)

6. My soul waiteth for the Lord more than the morning watchers who watch for the morning.—(Exod. xiv. 24.)

7. Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption.—(Ps. cxi. 9.)

8. And He shall redeem Israel from all his sins.—(Ps. xiv. 7; xxv. 22; Is. xlv. 17.)

I.

THE TRUE KNOWLEDGE OF GOD.

"I AM JEHOVAH, THY GOD."

Man, who is but dust and ashes, sinful and nothing before God, cannot of himself form any conception of the invisible, most holy, and infinite being of God. Nor is it enough to say, "I seek to worship no other than the true God, who made heaven and earth;" for not only all Christians, but the Turks, and many other nations, say the same thing. The name Jehovah is given us, that we may humbly learn from it who the true God is; and we must not be satisfied with exclaiming, as the fathers did—יהוה הוא יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יתנ "the Lord is God, the Lord is God;" or even—שמעו ישך יהיו יהוה לכל אלהים יהוה אלהים "Hear, O Israel, the Lord our God is one Lord." What does the word Lord, or Adon, signify in all
languages? It is but a sign to which man resorts, because he does not comprehend the holy name Jehovah in the depth of its meaning. The Turks, indeed, and other peoples, know little or nothing of that Lord who is Jehovah; but, according to the miserable notions they have formed, they call some other God and Creator. This has often been found among many of the heathen. During more than two thousand years various other words have been originated, and have come into use. But the sacred words of the first language—Elohim, Eloah, El—and the thrice holy name Jehovah, are not received in their true signification, but mutilated, distorted, denied, forgotten, and forbidden to be mentioned or pronounced even in the most reverential manner. And yet it is of little avail to say that He who made heaven and earth is Jehovah. It is needful to learn, by the Spirit of God, who that being is, and how great and holy He is to whom this name belongs. And, more than that, to avoid idolatry, it is necessary to ascertain and to observe the way in which He is pleased to be known and worshipped, as He has revealed it at the very beginning of the Thorah in the word Elohim.

In this the Israelites in past ages again and again failed, especially in the desert, when they transgressed with their images and with the calf. It is not improbable that they followed the example of the Egyptians, who, under the false guidance of their priests and teachers, regarded the ox as something holy and worthy of worship,
and hence, because of the non-appearance of Moses, and on the advice of Aaron, they prepared the golden calf (שָׁמוֹר לְבָנָי נְצָרָה). They well knew that no one was God but the Lord Jehovah, who had led them in such a wonderful manner out of Egypt and through the Red Sea; and that the golden calf was nothing but a mass of gold, which had been fashioned according to a design or pattern previously prepared, and therefore could not be the Lord Jehovah himself. Hence they were not so irrational as to worship the image; but they regarded it as bringing the Lord to their remembrance, and they gathered around it in their religious services, looking upon it as a representation of Jehovah, in whose honour they employed it. The proclamation of Aaron, לֹֽא הוֹדוֹלֶא תַּֽמִּיאת לְ חוֹדוֹלֶא תַּֽמִּיאת “To-morrow is the feast of Jehovah,” shows that they acknowledged Jehovah, and not the calf, as their God; for it was not to the calf, but to Jehovah that they were about to observe this feast and its offerings. And yet they committed idolatry; for the Lord said to Moses (as the mediator of the covenant), כִּי הָעָם מִלְכָּכִים נְאֵרֵי צַעַרְיָם וְסָפְרֵי נִשְׁמָהָרִים וְיַבִּיטְרֵי לְיָנִמְרוּ וָאָלָהָי נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי הָעָם נְאֵרֵי תַּֽמִּיאת לְ חוֹדוֹלֶא תַּֽמִּיאת “They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereto, and said, This is thine Elohim, (they who are to be worshipped, thy gods) O Israel, which brought thee up out of the land of Egypt.”—Exod. xxxii. 7, 8. The Lord cannot suffer us to
imagine that we are wise and able of ourselves to satisfy Him. It is His will that we should not believe anything concerning Him, or offer Him any worship, but what He himself has commanded. Hence, Moses gave the people precise directions, even in the most minute matters of divine service, so that they might not follow their own devices or the inclinations of their evil hearts, or merely know and speak of the divine will, but should do it. In proof of this, we may cite the words in Deut. iv. 1, "Ye shall not add unto it, to the word which I command you, neither shall ye take anything from it, that ye may keep the commandments of the Lord your God, which I command you." And yet it is to be observed that Aaron himself, the high priest, helped the Israelites in their idolatry, for he is accused of it, Exod. xxxii. 25, in the following terms:—"Moses saw that the people were loose (unruly), for Aaron had made them loose (unruly), and an object of joyful derision* to their enemies."

It was much the same with the other idolatries into which the Israelites afterwards fell. They always thought that they served Jehovah, the Lord, alone; and their priests and learned men thought so too.

* Compare ver. 12 with ch. xxviii. 37. Aaron, in forsaking the living Jehovah, and making the people do so, not only deprived them of their outward ornaments, but of the inward ornament of a good conscience toward the covenant Jehovah.
MESSIAH:

They were blind in their understanding and wrong at heart, and they did not learn of the Spirit of God. They looked more to their own laws and opinions than to the word of God, attending carefully to the will of man, and thus misleading one another. Hence it was that God so often complained, by His holy prophets, of the Cohanim, or priests, and that His wrath came upon them. See Is. ix. 14—16; x. 1, 2: xxix. 9 (יִשְׂרָאֵל, מֵאָם, כֹּל), ss. Jer. vi. 13—17; viii. 8—12. (רִימְרַים, אֵל, אָד,) etc.

To this day the wrath of God rests upon the posterity of that people, as is evident from the circumstance that they are driven out of כְּנַנָּה, Canaan, the land of their inheritance, and scattered, without priests, or altar, or sacrifice wherewith to serve Jehovah. Should not this continual displeasure of God lead them at length to examine themselves, and to search their own hearts with His word, in order to discover the sin on account of which they remain under this terrible curse? They must surely be guilty of a greater idolatry than their fathers, or of some still more grievous sin which they have not confessed or repented of before the Lord. All other sins He would have forgiven long ere this. He himself says, in the language in which He disclosed to Moses His inmost being: יְהֹmême יְהֹמֶה אָלָא רַבֵּי לֵוֹטָא אֲבֹתָא; אַלּי אִיֵּרְבֵּי אִשָּה אֲבֹתָא: "The Lord, the Lord God, merciful and gracious, long-suffering and of great goodness and truth, He keepeth mercy for thousands, and forgiveth iniquity, transgression, and
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sin."—Exod. xxxiv. 6, 7 (משה אליעז). And the
prophet Micah asks—“Who is a God like unto thee,
that pardoneth iniquity, and doth acquit the
remnant of his heritage of transgression? He
retaineth not his anger for ever, because he de-
lighteth in mercy.” Chap. vii. 18 (מיכא י). If
God had punished other sins as He has done
this, the fathers would never have seen the fulfil-
ment of the promise, or the land of which they
had been told. For He says—(וית ומק)
בציוויהו הבשא להבך אמא כה לבלשא אראקש
“Not for thy righteousness, or for the uprightness
of thine heart, dost thou go to possess their land,”
etc.—Deut. ix. 5. And how often does God lament
over them as a stiff-necked people, who always
choose the wrong way! If, therefore, He did not
reject the Jews in those days on account of their
general sins, we may fairly argue that He has not
done so with their descendants. The fathers
before the Babylonish captivity fell into idolatry,
and were plagued and cast off by God, when they
ceased to learn and to follow His word, and, in-
stead of listening to His prophets, believed false
prophets and priests, who neither regarded nor
taught the word of the Lord truly, but substituted
other things of their own invention, as God de-
clares by the prophet Jeremiah, chap. xxiii. 17,
(ירמיה יבכ) אמרו אמרו אמרו אמרו אמרו אמרו אמרו אמרו אמרו
ייקח להם לולא שלח משיחת להם אמרו אמרו אמרו אמרו אמרו אמרו אמרו אמרו
“They say to them who despise me:
The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.” God’s own sentence is, “My people hearkeneth not to my voice, and Israel will none of me; so I have given them up to their own hearts’ lust, that they may walk in their own counsels.”—Ps. lxxxix. 12, 13. The disobedience and obstinacy of the people having thwarted His plans of love, God makes their sin their punishment, and suffers their hearts to become hardened in it, so that they may persevere in their self-will and estrangement from Him. Thus it was in the end with Jerusalem, when God gave them no more prophets; so it has gone on to this day, growing worse and worse.

It is therefore to be feared that all are included under the words in Isa. xxix. 10–14, and Deut. xxviii. 28, 29, "The Lord shall smite thee with madness, and blindness, and raving of heart; and thou shalt grope at noonday as a blind man gropeth in darkness, and thou shalt not prosper in thy way.” So also ver. 64, "The Lord shall scatter thee among all peoples,
from one end of the earth even unto the other;* and there thou shalt serve other gods, which neither thou nor thy fathers know, even wood and stone.” That is, thou wilt care for nothing but the affairs of earth—thy body, food, houses, money, possessions, pride, and so forth. Alas! it is undeniable that Israel has been scattered by the Lord from one end of the world to the other, and that no people can be found under heaven so disheartened and forsaken as the Jews. Without king, or prince, or prophet; without temple, or city, or land of their own, they are subject to all nations, and these rule over them as they think fit.

II.

THE CONSEQUENCE OF THE WANT OF THE TRUE KNOWLEDGE OF GOD.

אָמַר בַּעַל בְּלַעֲבָה והַעֲבֹר

“The fool hath said in his heart, there is no God.”

It must strike a thinking Jew as a strange and fearful fact, that, although Jehovah Elohim revealed himself so frequently and in so many ways in the desert, yet there should be among that very people those whom David, the sacred psalmist, describes in two of his Psalms דָּבָר וּלְבֵב (14 and 53), both of which he commences in the words we have quoted

* The expression, “from one end of the earth even unto the other,” shows that the prophet does not here refer to the earlier dispersions of the people, for these were not thus extensive; but to the present long-continued exile, when they are literally to be found in all the five quarters of the world.
A Bal is a foolish and wicked person, whose folly and wickedness leads him to act according to the dictates of his heart, and hence he acknowledges no God. A Bal is a man without sap or strength, who desires not that humble wisdom whose foundation is the fear of God, but is satisfied with his own presumption. It is of such an one that the prophet Isaiah speaks, chap. xxxii., where he says—

**Tn:**

*The fool speaketh foolishly, and his heart worketh wickedness, to practise knavery, and to utter error against Jehovah.*

Hence it is plain that there have been, and there may be to this day, those who either expressly renounce the living Jehovah, or by their conduct, their actions, and thoughts, say—

**Eri:**

*There is no God.*

Here it is to be remarked, that, according to the Tenach (the word of God), there are two kinds of idolatry, a gross and a refined, both of which are comprised in the command, *Thou shalt not make to thyself any image, nor serve them.* The *gross* idolatry is described in Psalm cxv. 4–7.

*Their idols are silver and gold, the work of men's hands. They have a mouth, and they speak not; they have eyes, and see not; they have ears, and hear*
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not; they have a nose, and smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." With this may be compared the passages on the same subject in Isaiah xlv. ("עמשה מְעָרְיָה"). Refined or spiritual idolatry consists in fixing the heart on something, always thinking of it, looking at it, finding one's pleasure in it, putting trust in it, giving oneself up to it, and thus making this object a God. Thus, some lean to their own understanding, although God has expressly forbidden it, Proverbs iii. 5, ("עֵלַי אֲדֹנֵיָא אֲשֶׁר הָיוּ הָאָדָם בְּמַגֵּיבָה (משלי ג')"

"Lean not unto thine own understanding," for this is spiritual idolatry; and hence the same passage contains the admonition, בְּשֹׁרַע אֲדֹנֵיָא אֲשֶׁר הָיוּ (בַּלְעַד לֶא)

"Trust in the Lord with all thine heart." Others, again, build on their possessions; see Job xxxi. 24. ("בְּשֹׁרַע אֲדֹנֵיָא אֲשֶׁר הָיוּ הָאָדָם בְּמַגֵּיבָה (משלי ג')"

"If I have placed confidence in gold, and said to a lump of gold, thou art my hope;" and others on their skill and their industry, as the next verse indicates, יִסְדָּר אִישׁ וְיַעֲבֹר אֵלַי אֲשֶׁר מַעֲשָׁה פִּי. "If I have rejoiced because I had great wealth, and because mine hand had gained much." From all this Job had refrained, because he knew that if he indulged in it he would "deny the God that is above;" v. 28 ("יִסְדָּר אִישׁ וְיַעֲבֹר אֵלַי אֲשֶׁר מַעֲשָׁה פִּי"), and this would have been idolatry. Hence all lust, pride, and sinful desire is real idolatry, and actual revolt against God. And the danger in this spiritual idolatry is, that it is generally unperceived, and therefore not guarded against; and many flatter
themselves of their fidelity to the living Jehovah, thinking that they serve Him alone, whilst in fact, in their hearts, they cling to a false god. It was thus with the elders of Israel in the time of the prophet Ezekiel, (ד), chap. xiv. They came to the Lord to ask counsel of Him, and thus outwardly acknowledged Him; but Jehovah, who "searcheth the heart and the reins," looked them through and through, exposed to them the idolatry of their hearts, and said to the prophet, in the second verse, "These men have set up their idols in their heart." And the fearful consequence of this heart-idolatry is declared by God himself in the verse immediately following: "That the house of Israel may be persuaded (or convinced) in their heart that they are all estranged from me through their idols."

From these passages, it is evident that the people had at that time fallen away and lapsed into idolatry. And is not the same sin possible now among Israel? The words of Samuel, addressed to the disobedient King Saul, are a sufficient answer, "Rebellion is the sin of witchcraft, and stubbornness is iniquity and idolatry." Thus all disobedience to God is idolatry, because it puts man's own will and understanding in place of the divine will and wisdom. The true Jew, therefore—he who desires to be one not in appearance but in heart—seeks to know the
Jehovah of his fathers truly, that he may avoid idolatry, by doing His will and pleasing Him.

The estrangement of Israel from God, both in past days and now, is proved by such exhortations as we find, for example, in the Prophet Hosea, chap. xiii. 4, "I am the Lord thy God from the land of Egypt (that is, He whose pitying and saving love, and wise guidance, you learnt at the time of your deliverance from Egypt); therefore thou shalt know no Elohim but me, and no Saviour besides me." See also the passage from the same prophet at the head of this chapter; and let every sincere Israelite who reads these words pray, from the bottom of his heart, in the language of the Prophet Jeremiah, "Turn thou me, and I shall be turned; for thou art the Lord my God." Jer. xxxi. 18. Conversion and salvation are associated with the living knowledge of God, and he who truly possesses this may joyfully exclaim with Isaiah, "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation."—Is. xii. 2.
III.

JEHOVAH AND HIS PEOPLE ISRAEL.

"And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob."—Isaiah lx. 16.

Our fathers, Adam, Noah, Abraham, Isaac, and Jacob, received from the Lord a covenant of promise that He would be their God, and it was well with them. For although they were often in trouble, yet, as soon as they cried to their God for aid, Jehovah helped them mightily. How many great wonders He showed to the children of Israel! It is true they were severely chastised when they sinned and followed strange gods, but He always had compassion on them when they returned to Him. He did at length cast off the Ten Tribes with great wrath, so that they should no more be a people. But why? Because they were always disobedient and unfaithful, having forsaken the Lord and given themselves to idolatry, as may be seen in the 2nd Book of Kings, chap. xvii. (מלכים ב 'זוי), with which Isaiah, chap. i. (ישעיה א'), and Ezekiel xvi. (זרוקיאלי י), should be compared. To Judah, however (the two tribes and a half), further grace was extended, and although Judah sinned as well as Israel, as Jehovah himself says in Ezekiel, chapters xvi. and xxiii. (זרוקיאלי י, ב'), yet
God was pleased to spare Judah from the disruption suffered by the others. Why He should do so I know not, unless it were because the Messiah, the great Anointed One of God, was to spring from Judah, and because the sceptre and government should not depart from Judah, until the Shiloh, came, as Jacob prophesied on his death-bed.—Genesis xlix. 10. Of this Shiloh we shall have more to say in a future chapter.

As both Israel and Judah sinned so grievously with their open idolatry, offered to Baalim, to heights, to images, and to the whole host of heaven, and in burning their children and the like, 2 Kings xxi. God at last gave Judah also into the hands of his enemies, and left Jerusalem and the sanctuary a prey to destruction for seventy years. But he still preserved the royal house and princedom from perishing, and when they sincerely turned to Him, He brought them again into their land, that they might rebuild the city and its temple. He even caused it to be said to them by the prophets, “The glory of this latter house shall be greater than of the former.”—Haggai ii. 9. And it was declared that the Lord, whom they sought, and the angel, or messenger of the covenant, whom they desired, should come to that temple and there manifest himself.—Malachi iii. 1.
Behold, I will send my messenger, and He shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of Hosts."

Now a serious question arises. How is it that this is not fulfilled in the present day? Why is Judah, together with those who are left of the other tribes, so utterly forsaken? A Jew surely must be led to reflect thus:—"Our fathers thought seventy years a long time. But, alas! how short was that season of bondage, in comparison with the period of our present dispersion, which has lasted not seventy years, or seventy times seven, or seven hundred, but longer than the children of Israel ever possessed the promised land; longer even than the entire period from Moses and the giving of the law, to the final destruction of Jerusalem. Then, Jehovah has given the people no more prophets to comfort them, and He has taken away the royal house and the princes. And we—even those of us who are Jews, and desire to be called so as the worshippers of God—do not know when, or if ever, our misery will come to an end. Our sorrow is too great, and our rejection is too enduring."

The answer to these lamentations is—Jehovah the Lord has not forgotten to be gracious, nor has He shut up His mercy in anger. His covenant of grace with Noah, and all men, and much more
with Abraham, Isaac, and Jacob, is without end; and for this reason especially, because not only Israel, but all the nations of the earth, are to partake of the blessing. He is the God of all mankind. Did He not himself say to Moses, when Jehovah passed by, what we find recorded in Exod. xxxiv. 6, 7, and repeated by Moses, Numbers xiv. 18:

"Jehovah, Jehovah, God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and before whom no one is clear of guilt; visiting the iniquity of the fathers upon the children, and upon children's children, unto the third and to the fourth generation." If, then, the Lord God was so merciful and gracious to His people, who were sinful men, why should He not be so towards them now? Has He shown all His mercy to the fathers, and does He purpose to pour out His wrath for ever upon the Jews of the present day, leaving them to pine in eternal sorrow because of the abominations and idolatries of former days? Does He not say, by the Prophet Ezekiel, chap. xviii. 20:

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the
Righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And if the Lord threatens to visit the sins of the fathers upon the children, He himself declares that it shall be only to the third and fourth generation. Why, then, should the Jews, almost to the thousandth generation, continue to suffer the punishment of those transgressions and sins for which their fathers were so severely chastised and cast off? Is it because they are living in the same, or in some still more grievous sin, that He cannot have mercy on them? If so, what kind of sin is this?

It is clear that in former times idolatry always was the cause of the sore chastisements which the Lord inflicted upon the children of Israel. It was for this that He humbled them and threatened to uproot them. It was for this that He was ready to destroy them and Aaron, with his sacrifice of blood and all that pertained to it. It was for this that He gave them over, after the death of Joshua, into the hands of their enemies. For when Joshua, the son of Nun (נְעֹן), the servant of the Lord, and other godly men (as we read in the book of Judges, שׁוֹלְמֵי), were dead, the people began to be disobedient and stubborn, and served the heathen and their fictitious gods, and did evil before the Lord. They forgot the Lord their God, and served Baal (which signifies "the powers") and the groves (lofty, beautiful, prominent hills and woods that were considered sacred). Therefore the anger of the Lord was
kindled against Israel, and He sold them into the hands of their enemies. And we further read, in the 10th chapter of the same book, ver. 6, "And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not Him." (So far had the old serpent, Satan, succeeded, by his subtle abuse of the word Elohim, in carrying on the corruption of mankind, which he began with Eve, Gen. iii. 5, (בְּראָשִׁית). "And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon."—Judges x. 7. So it was with the idol and image of Micah, which proved the ruin of the tribe of Dan.—See Judges xvii., xviii. (שֶׁמֶסֶם יְהוָה). The idolatry of King Solomon with Ashtoreth, Chemosh, Molech, Milcom, and the like, led to the rending of the Ten Tribes from the house of Judah.—See 1 Kings xi. 5—9 (סַלְכֵּים כְּאָז), and ver. 10 especially, where the strange Elohim, are spoken of. For idolatry the house of Jeroboam, the first king of the Ten Tribes, was rooted out.—1 Kings
xii. 18, 14 (מלכים א יב'). And yet almost all the other kings of Israel followed his wicked example, and perished one after another, till at length the Ten Tribes were rejected by the Lord, and in their dispersion were given up to destruction, as we read 2 Kings xvii. (מלכים ב יד).

Many kings, princes, and priests in Judah acted the same sinful part; and when their people followed these abominations and idolatries, the anger of the Lord was kindled against them, so that He gave over Jerusalem to destruction, and permitted them to be taken captive to Babylon.—2 Kings xxiv., xxv. (מלכים כדר מ'). But as soon as they turned to the Lord, after seventy years, He brought them out of captivity, and gave them their land and His city Jerusalem again for a possession, till the last destruction came to pass, and that misery, which seems without end, befell the rest of the Jews.

God himself points out idolatry as the sin for which He will cast off His people.—Deut. xxix. 24—29 (דברים כט). And as it is thus clear and certain that all their troubles, and the divine anger, and their rejection, have resulted from their forsaking the Lord their rock, the אלוהים, Eloah, or אלהים, El (Deut. xxxii. 15—18, אלהים לֹא), the conclusion is evident, that the one cause of the ruin of the Jews is their having departed from Jehovah, Eloah, El, the true God and Redeemer, and, if not openly, yet in their hearts, having followed and served strange gods.

Yet, no sooner did their fathers acknowledge
their sins and their blindness, and sincerely turn from their idolatry to the Lord, than we find that He again had mercy upon them; for the Lord is merciful and gracious, long-suffering, and abundant in goodness and truth. And as He has for so many hundreds of years withheld His mercy from the whole race of Judah, either this is a sign that they have not confessed their sins and idolatries, and returned to the true God, the Lord, the God of Abraham, Isaac, and Jacob, or,—if literal (gross) idolatry cannot be laid to their charge since their deliverance from Babylon, or, at any rate, since their final dispersion,—then a most important question arises:

What is the grievous sin which has brought upon them these heavier judgments, and this more enduring chastisement?

We are well aware that the Jews assert, by way of exonerating themselves from the blame of their present position, that their fathers abandoned idolatry in Jerusalem, that they ceased from worshipping Baal and causing their children to go through fire, and chose no other God as their God but Jehovah. Thus they constantly speak. But, my Jewish reader, do you suppose that the Lord has been so long angry with you for nothing? and do you not think that you must have committed even greater sins than your forefathers? I believe that the chief cause of your unhappiness arises from the fact that you have never yet been willing truly to know your own sin. You really are not more godly than your fathers, the children
of Israel, were. If they were so often led away, so blind and so idolatrous, and yet the prophets of God were continued to them, how much more blind must their posterity be, to whom no more prophets have been sent, and who have been utterly cast away of the Lord, among all the nations?

Be entreated, then, to read and search the word of God diligently, and ponder what God has said by the prophets. Rest your faith no longer on a Talmud, which is only the work of man, and contains nothing but human inventions, the product of the very people whom God scattered from Jerusalem and rejected. To do this were to imitate the example of many other nations, who are circumcised only in the flesh, and who follow a Koran, knowing nothing else. *Heathenish idolatry does not always consist merely in regarding another besides the Lord as God. It is idolatry not to know Jehovah the Lord, the only God and Elohim, truly and spiritually, and not to fear, love, and trust Him, and follow Him obediently, as He requires in His revealed word.*

* Kimchi remarks on Isaiah xxvi. 16 (יִשְׂרָאֵל כְּלָו), "At the time when Thou didst chastise them (the Israelites) they poured out prayers before Thee, for they knew that the troubles which befel them in their captivity were Thine infliction, and not an accident, and that Thou didst correct them for their sins. Hence they extolled Thee, and prayed to Thee. This was their habit during the whole time of the exile."—See Daniel ix. (ז ח).
When the Jews were in captivity in Babylon, they still had among them some prophets and many devout men, who called upon the Lord with fasting and prayer, and entreated Him that He would again have mercy upon His people. Among them was Daniel, and God gave to him great understanding and special revelations. Any one who studies his history and his visions will come to the conclusion that, with the exception of Moses and the Messiah himself, it would be difficult to find as great a man, or a prophet of such high illumination. And what do we read of him?

In the first year of King Darius, I Daniel observed in the books the number of the years, whereof the Lord had spoken to Jeremiah the prophet, that Jerusalem should lay waste seventy years; and I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes."—Dan. ix. 1—3.

Let this passage, and the verses which follow it, be
read attentively, and it will be seen that Daniel pondered the word of God with prayer and fasting, and did not allow the time which God had appointed to escape his thoughts. It was after this preparation that the Lord gave him the revelation he records concerning the time of the Messiah.

The people are scattered now as they were in the days of Daniel, and deprived of their land; and their present dispersion has continued far longer than the former. They wait and hope for the Lord to send the Messiah, the Anointed One, to their help; but in vain. Why, then, do they not follow the example of Daniel, and observe in the books the number of the years which the Lord told the prophets would elapse before the coming of the Messiah? It is impossible for God to lie: "God is not a man, that he should lie, neither the son of man, that he should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not hold to it?" Numb. xxiii. 19.—If the transgressor truly turns to Him, He will forego the punishment which He has threatened, as in the case of the Ninevites, described in the third chapter of the Prophet Jonah (יְהוָה יְעָנֵי). But of the gracious promises of blessing, for which He has once fixed the time, He can never repent.

Now, the time for redemption and salvation is clearly set forth in the ninth chapter of Daniel, ver. 24 (יְהוָה יְעָנֵי). Let the following words be considered carefully, and in the fear of God, as He
expressly requires—"Therefore attend, that thou mayest understand the vision." Seventy weeks* are determined upon thy people, and upon thy holy city; then shall transgression be covered and sin done away (its condemning power shall cease), and reconciliation shall be made for iniquity, and everlasting righteousness shall be brought, and the vision and prophecy sealed up, and the Holy of holies† shall be anointed." (Of this anointing there had been a previous prophecy, Isa. lxi. 1, &c. "The Spirit of the Lord God is upon me; because the Lord hath anointed me.")

The prophet Daniel then proceeds—"Know therefore and understand, that from the going

* A time unalterably fixed in the wise purpose of God.

† The sanctuary, which, according to Haggai ii. 9, the Redeemer, who had formed it as a type of himself, will fill with His glory. Rabbi Moses Ben Nachman explains—"The Holy of holies is the Messiah, who is sanctified (held to be holy) by the children of Israel."
forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, there are seven weeks, and sixty and two weeks; the streets and walls shall be built again, although in troublous times. And after sixty and two weeks shall Messiah be cut off, and shall be no more (יְשׁוֹעָה), but not for himself. And a people of the prince shall come and destroy the city and the sanctuary, so that it shall come to an end as by a flood; and unto the end of the war desolations are decreed. And he shall confirm the covenant unto many for one week: and in the midst of the week the sacrifice and the oblation shall cease, and upon the utmost extent of the abomination shall be desolation, even until the consummation, and that which is determined shall be poured upon the desolate."

It is evident that these passages refer to the Messiah as the King and Redeemer of Israel, for He is twice mentioned. But the prophecy embraces three things: 1, the restoration of the city of Jerusalem and the temple; 2, the Messiah; 3, the destruction of the city and the temple, and what follows. Hence we read of seventy weeks, seven weeks, sixty and two weeks, and one week. The seven weeks denote the time in which Jerusalem and the temple are to be rebuilt; the sixty and two weeks, and one week, relate to the period of Messiah's coming, and the subsequent fall of the city and temple.

Now, if it be asked, what is meant by the weeks here specified? it must be obvious to every one
that the prophet does not speak of ordinary weeks of seven days; for the captivity did not end in a year and a half, but continued for several years after this prophecy was delivered. Daniel himself, who had this revelation in the first year of King Darius, must have lived several years longer in Babylon, because in the 10th chapter he dates from the third year of the next king. Nor can these weeks signify ordinary years; for we know that the temple was not rebuilt within seventy ordinary years, and that the Messiah did not come in the other sixty-two years. We must, therefore, take the weeks as standing for years of release (see דבורה ע"ש Deut. xv. 1); so that a week represents seven years, and a day a year, as Numb. xiv. 34

This announcement to Daniel is in harmony with the prophecy of Jacob, which he delivered to his children just before his death, that the sceptre should not entirely depart from Judah till Shiloh came, to whom the people would cleave.—(ברשם מְשִּׁים) Gen. xlix. 10. All the earlier Jewish theologians unreservedly acknowledge that Shiloh means the Messiah; and since the Jews have, alas, so long lost their sceptre and continued in dispersion, the Messiah must have come. But where is He, or where did He come, and who was He? A Jew asks these questions, and tells us that there have been impostors who pretended to be the Messiah; but they were soon extinguished, and their cause was destroyed. If this question is put to a Christian, he will point
to Him whose name he bears, and say that Christ is the true Shiloh. This title, Christ, is derived from a Greek word (Χριστός, Christos) which signifies “anointed,” and thus indicates that He is the Anointed of God, the same as the Hebrew term, מֶשֶׁה. Among all those who have laid claim to the Messianic office, there is but One whose teaching and whose cause have stood, and are ever gaining fresh ground, namely, He whom Christians call מַשְׁיחַ, and who is also named מַשְׁחִית, a Helper. The doctrines He taught not only have never been eradicated, but their power is growing day by day, and extends beyond that of any other faith in the world; although the earlier Jews and Pagans, and even Roman emperors, did their utmost to abolish it, as the thousands of Christian martyrs in the first four centuries testify. But the more men have sought to suppress true Christianity, the more it has flourished, as the Israelites did in Egypt, in spite of their adversaries.

Some, however, may be disposed to urge, in reply to this, that since the rise of Christianity Mohammedanism has been established, and is now a widely extended and powerful system. On the other hand, many of the Jews in the time of Jesus did not ally themselves to Him; and as Messiah is to reign not only over the Jewish people, but over all Israel, it seems impossible that Jesus can have been their true Messiah and King, especially as the Ten Tribes have not to this day been re-united to Judah, or even dis-
covered. It is also objected, that those Jews who have become followers of Christ, have thus obtained another name, which separates them from the very people from whom the true Messiah is to spring. If He were Israel's and Judah's true Messiah, it is said, would not His disciples in consequence be called Israelites or Jews? And further, the Jew may ask, did not God promise many great blessings to the people of Israel or the Jews in the time of Messiah, as, for example, Isaiah xi. (ג' ד') , where it is declared that there shall be peace, unity, happiness, that the wolf shall dwell with the lamb, and so forth? When and where has all this been fulfilled, since the coming of this Christ or Messiah?

Let us beg our reader, in answer to such objections as these, to examine humbly and devoutly the whole of the 11th chapter of Isaiah's prophecies.

It is hard, and indeed impossible, for the natural man truly to understand all that Isaiah predicts. Who can rightly comprehend, with his poor perverted reason, the 65th chapter (ז'), especially the 15th verse, in reference to the "name?" Yet, my brethren of Israel, read the following words with open eyes, and tremble, ver. 13—15: "Thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my
servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call His servants by another name." And what does the same prophet say, chap. xxiv. 16 ("דיל, "ב), of the islands, and of Europe, and of himself and his own people in Jerusalem? "From the end of the earth we hear songs in honour of the righteous. But I have to say: my leanness! my leanness! Woe unto me! for the scorners scorn; yea, the scorners scorn." Now, who is the righteous (נוא) referred to here? Is he not the same as we find mentioned Isaiah liii. 11 ("נוא"), whom God calls "My righteous servant," "זתר חלב"; and Jeremiah xxiii., "Jehovah our righteousness" ("זתר חלב"), "ברינית יתבש המ"? Is He not the King Messiah of whom God spake by the Prophet Zechariah, chap. ix. 9, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; He is righteous and a Saviour (נוא); poor, and riding on an ass, and upon a young foal of an ass?"

* Compare Psalm xxii. 24: One who is helped, and bringeth help. Also, Isaiah ix. 6: Poor, and yet a Prince; a Prince
But, it may be said, this must have taken place more than a thousand years ago, when the Jews possessed Jerusalem, and dwelt in it in peace; whereas, the true Messiah is to be King over Israel, not only for a period, but perpetually. It is predicted of Him by Daniel, that His kingdom shall not be taken away:

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom has no end."—Dan. vii. 14.

How, then, can this be applied to the Messiah of the Christians, who, as they confess, not only was crucified, but never was sovereign over a single village in the whole world, much less over a city, or over Jerusalem itself? To all this the disciples of Christ can furnish a sufficient answer, as we shall see hereafter. It is true that the Jews still raise objections, and, among others, the following:

"Christ," they say, "and His followers discarded the law of Moses, and represented the Godhead in a manner contrary to our faith; and He himself declared that He was God, although Moses says, יהוה אבינו, Jehovah is One, Deut. vi. 4), and afterwards adds the warning (chap. xiii., 2), that if a prophet or a dreamer, or any one else, dares to lead Israel astray, he shall be stoned to death."

Christians consider that they can vindicate themselves from this fearful charge, and that the guilt implied is not theirs, or Messiah's, but rests upon of Peace. Observe, He builds up His kingdom, not by horses and chariots, but by His word, and seals the covenant with His blood, as may be seen in the same chapter.
our nation; for the faith of Abraham, Isaac, Jacob, Moses, David, the prophets, and all other truly pious Israelites, concerning God, was in perfect harmony with what Christ afterwards publicly taught, while thousands of Israelites have agreed with Him, and believed in Him as the promised Messiah. Further, Christians say, and not untruly, that many of our fathers were stiffnecked and ungodly, and even despised and blasphemed the Holy One of Israel, as Isaiah himself, the prophet of the Jewish people (chap. i. 4) complains, and Moses uses the words (Deut. xxxii. 3, 5, 6), "I will praise the name of Jehovah. Ascribe ye greatness unto our Elohim; the corrupt are not his children, they are a blot; a perverse and crooked generation: do ye thus requite Jehovah, O foolish people and unwise?" Christians also say that our fathers despised and scorned the Messiah, because He told them of their sins, rebuked them, and sought to bring them back to Jehovah; and that having unjustly accused Him before their foreign masters, the Romans, they caused Him not to be stoned, but to be crucified. They assert that He was the Great Prophet of whom Moses prophesied, and that He met with the same fate at the hands of the stiffnecked and idolatrous people as Abel, who was slain by his brother because of his piety; Moses, whom they harassed and plagued; Joseph, whose brothers
sold him; Zechariah, whom they stoned (דֵּרֶךָ, 2 Chron. xxiv. 20—22); and all the other prophets. See, for example, הָרָמִים וּמִלָּה בַּר יְרָבֵּר; Neh. ix. 26; 2 Chron. xxxvi. 13—16. Such are some of the answers which Christians give to the arguments above mentioned.

A thinking Israelite may well say: I confess that I tremble when I hear or read of these things, and when I consider how God has cast us off, I cannot but acknowledge the truth of the fact that our fathers did as badly, and worse, the last time they possessed Jerusalem, than before, and even killed the Great Prophet (be He who He may) of whom Moses speaks. For what crime will not a man commit when he is under the wrath of God? Truly, it was not in vain that the last word of the last Jewish prophet was רְוֵר, "curse." To this day a curse lies upon our land and upon our people. And, as the Christians tells us that our fathers did not believe Jesus of Nazareth to be this Prophet, but regarded Him, and still regard Him, as a deceiver, it becomes me seriously to inquire into the whole matter. For, if my fathers came under divine wrath, they may have erred in this very thing, and led their posterity into error and ruin. The existence of such false shepherds is evident from Zechariah, chap. xi. (לָשְׁפֻּר—a warning that should be carefully weighed. And there is another consideration which must not be overlooked. The old Jewish historian Josephus, who was not a Christian, refers to Jesus of Nazareth and His disciples, and says nothing whatever deroga-
tory, but speaks well of them. He was a shrewd, intelligent man, and composed a careful record of the history of Jerusalem in his own time; he had been a Jewish commander or general in the province of Galilee, but was taken prisoner by the Romans, and retained in the imperial service till the capture and destruction of Jerusalem, after which he accompanied Titus to Rome, and was subsequently set at liberty. As Jesus of Nazareth lived within forty years of the destruction of Jerusalem, it is not unlikely that Josephus may have seen and heard Him; or, even if he were not a contemporary, he may have heard exact particulars from his father or mother, or a thousand other people, to whom the life of Jesus must have been thoroughly familiar. At any rate, I cannot believe that he would have borne such a testimony against his own people, whom he loved, if he had not been fully convinced that Jesus was a very upright and holy man. And, since Josephus only recorded things of an important nature, the life and doctrines of Jesus must not only have been publicly known, but they must have been looked upon as of some weight by the people generally, or else, for the sake of pleasing his own nation, Josephus would have abstained from referring to them. Is it not possible that this Jesus may have been the Great Prophet of whom so much has been written and prophesied, and for whom my nation has waited so long in vain?

The doubts and objections, however, which we have mentioned, and others urged by the Jews,
which hinder them from receiving salvation in the Messiah, are so serious and important, that it behoves Christian believers to examine them narrowly, and to give them a full refutation. This we will now endeavour to do.

V.

GOD HAS REVEALED HIS CHARACTER THROUGH HIS ANOINTED ONE.

"But thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."— Isa. lxiii. 16.

Christians believe that the Messiah has already appeared, and they have learned from Him what God is, who God is, and how He is to be worshipped. For man could never have known this, if God himself had not revealed it.

Those who believe in and worship God otherwise than according to the revelation and commands which He has given, commit idolatry.

God loves all men, if they do not wantonly sin against Him; for He has created all, and therefore has revealed himself to all, through Adam, Seth, Enoch, Noah, Abraham, and other godly men.

He has given a still "greater" revelation of His will by Moses, and in the people of Israel.

But the crowning revelation has been made through the Messiah himself.

Of this last we propose now to speak. God has revealed himself as but one deity or divine Being,
Messian. viz., Jehovah, according to Deut. vi. 4 (ד"ה, שמעי יְהֹוָה יְהוָה אלהים אלהים: "Hear, O Israel, Jehovah, our Elohim, is one Jehovah.

But this Jehovah has also revealed himself as Elohim, אלהים, those who are to be adored, or Panim, פנים, faces, as in the first command, wherein He says, "I, Jehovah, am thy Elohim; thou shalt have no other Elohim but my Panim, faces." This expression is in the plural, and hence signifies more than one. When only one is meant, one person in distinction being spoken of, the word אלהים, Eloah, is used, as in Deut. xxxii. 15 (עֹדֶלֶתָהָו חָסֹנָה וּבָאָל צָאַר יִשְׁרָעָה דְּבָרִים לָהֵב): "He forsook God which made him, and lightly esteemed the Rock of his salvation." Christians find only three Elohim in the whole Bible, who are divine Panim. The last two letters (ב) in the word Elohim show that it is in the plural, which is never used where only one person is spoken of, for in the holy Scriptures not a letter is employed in vain; as, for example, in the name Abraham, אבraham, the ה or h is not without its force; and men in whom the divine spirit and wisdom dwells adopt a like principle in interpreting the name Jehovah, יהוה, or Jah, יה, so that every single letter has a high meaning.

In regard to this Trinity of Persons we may offer the following remarks:—The first is termed בָּא, Ab, Father, and bears this name because of the ב, Ben, Son, as He himself says: בֵּן יְהוָה אלהים, "Thou art my Son, this day have I begotten thee." (תֹּרֵל יְהוָה כְּבָד) Psalm ii. 7.
He is also called the Father of all the godly, and indeed of all men (Deut. xxxii. 6; Isaiah lxiii. 16; lxiv. 8: "Thou, O Lord, art our Father, our Redeemer.") So that good men of old could address the divine Being by the highest name of love, and could pray, in spirit and in truth, "Our Father." This first divine Person, however, is often designated simply "Jehovah," "the Lord;" and it is declared of Him that He gives to men the Ruach Kodesh, the Holy Spirit. See Isaiah xlviii. 16, and Joel iii. 1.

The next Person, of whom Moses speaks at the very beginning of his first book (Gen. i. 2), is Ruach Elohim, the Spirit of the Elohim, who is elsewhere entitled Ruach Jehovah, the Spirit of Jehovah, or Ruach Kodesh, the Spirit of holiness. Of this Spirit we read that God has sent Him, and that the children of Israel "grieved and provoked Him:" It was He who spake through the prophets, as Moses himself says, Numb. xi. 29 (בּהָנַבְרֵי אָי), "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" He is again referred to, 2 Sam. xxiii. 1, 2 (סְמֹאֵל בְּעָב), where David says, "the Spirit of the Lord spake by me, and His word was in my tongue."
is the pen of a ready writer." And compare with these passages Genesis vi. 3; Psalm xxxiii. 6; li. 12—14; cxliii. 10, etc. In reference to the Ruach or "Spirit," the words to be found in Isaiah lxi. 1 (אשלייה סאני) are specially worthy of consideration, as furnishing an answer to the question, who the Prophet is that was promised to prophets and men of God? The Spirit of the Lord of Lords is upon me, because the Lord hath anointed me. He hath sent me to preach good tidings to the meek, to bind up broken hearts, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim a gracious year of the Lord,"—and so forth. (This preaching is termed by Christians, in the Greek language, εὐαγγέλιον, that is, "good news," or the proclamation of mercy, מיכה רבייה.)

Another of the Elohim, Panim, or "faces," remains for consideration, viz., the נֵס, or "Son." God says in one passage, Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." (שחייתו ז"ע) Isaiah lxvi. 9. In the Proverbs of Solomon we find the following passage: "Who ascendeth up to heaven, or descendeth? who holdeth the wind in his hands?
who bindeth 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! as thou knowest it."—Prov. xxx. 4. And again, Psa. ii. 7 "Thou art my Son, this day have I begotten thee." This divine Person is also sometimes called "The Angel of Jehovah," "The Angel of the Covenant." It was He who appeared to Moses in the burning bush, and said, "I am the Elohim (they who are to be worshipped) of Abraham, Isaac, and Jacob," and whom Moses calls Jehovah (םביה), Exod. iii. It was He who led the children of Israel out of Egypt (Exod. xiii. 21; xiv. 19; xxiii. 20—22), and He is the Messiah, who was born as a man. See Isaiah ix.: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called The wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace: so that his government shall be great, and there shall be no end of peace on the throne of David, and on his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Sabaoth (hosts) will do this." A devout consideration of the word
MESSIAH:

The Lord (Isa. 24; Mal. iii. 1; הָאָדָם), who is the Angel of the Covenant, will, it is to be hoped, lead the reader to ask God for His grace and teaching.

Now, since it is evident from Holy Scripture that אֱלֹהִים and יְהוָה and הנ' as distinct names, represent distinct persons, and yet these unitedly are Elohim and Jehovah, while, on the other hand, God himself has said that there is but One divine Being or Jehovah, Christians believe that there is one only divine Being or Jehovah, but that in Him there are three פָּנִים, Panim, faces, or Persons, this latter name being adopted because it is the best they know of; and that as man consists of body, soul, and spirit, and yet is but one being, so there is a tri-unity in God, though incomparably more perfect and indissoluble. They speak of God as tri-une, in the same way as it is said of the ancient Israelites that they wrote three Yods (י), but understood thereby, and believed in, one only divine Being, Jehovah. Hence, too, Christians explain the threesfold Holy, ת֨וֹרָה, uttered by the Seraphim (יְהוָה), Isaiah vi. 3; and the threesfold mention of Jehovah in the blessing pronounced upon the people (' בְּנֵי), Numb. vii. 24—26. The Holy Scriptures of God can contain no contradiction. But whoever examines them closely will find that the doctrine of the distinct Panim in the Deity is universally acknowledged. At the commencement of the sacred volume, the creation of the world is ascribed to the Elohim, the plurality of the Panim being thus indicated. At the same
time, the very next word in connexion with this term is in the singular, בַּעַל הָעָון, in order to show that the Elohim together are but One Jehovah. Not that three separate Gods are meant. This is not to be supposed for a moment; and Christians, far from holding this, fully adhere to the first command, where it is said of Jehovah (יָהְウェֹ הַוָּא), סָמָוָה יַהוָא, אַל-אֲהֵמָו אֶת-יוֹהוּ אֶל-קָנָא "Thou shalt have no other gods besides me." Heb. צְלִיבַמֵּין, "over, or besides, my faces."

VI.

JEHOVAH THE COVENANT GOD.

"Behold, I establish my covenant with you."—Genesis IX. 9.

This only divine Being, consisting of the three Elohim, calls himself "the God of Abraham, Isaac, and Jacob," because He specially revealed himself to them. It was, however, for the most part, the Ben "Son" (the second of the Panim), who did so; it was He who spoke with Abraham, with Isaac, and with Jacob, as also with Moses in the burning bush; it was He who led Israel out of Egypt. It was the Ben Jehovah who appeared to Abraham in mercy and in judgment—in mercy by promising the son as heir of the promise, and in judgment by punishing Sodom for its ungodliness. See Gen. xviii. (בָּאָשָׁר יִשְׂרָאֵל), where it is said that the Lord appeared to him. Abraham saw three men,
two of whom were angels (compare chap. xix. 1); and the third was the Lord (ver. 13). Though Abraham saw all three, invited them to partake refreshment, and afterwards conversed with them, there was only one of them to whom he specially addressed himself, and to whom he paid divine honour, for he called him Jehovah.

If it be said that this highly honoured personage was merely an angel, we would refer the reader to King David, who speaks of angels (Psalms xci. and ciii., רוחלים צא ליב) as servants or messengers, and creatures of God; from which it follows that divine honour cannot be paid to them. Two of the men were regarded by Abraham as angels; and they were so, as the sequel shows. For in ver. 16 of the chapter we have just referred to, it is stated that the men rose up together to go to Sodom. Abraham also went out with them, and then stayed behind with one of them—namely, Jehovah—while the others proceeded. In the 19th chapter (בָּא) the two who went forward are distinctly called angels. "The two angels came to Sodom at even." (Gen. xvi. 1.) There they turned into the house of Lot, and remained all night, and informed him that Jehovah was about to destroy the city. They subsequently led him forth, according to the command of the Lord, who had determined to save Lot and his family. Now there can be no doubt that these two men were real angels and servants of God, and that the third was more than an angel. He was one of the three great Elohim or divine Panim; for Abraham very humbly besought him on
behalf of the people of Sodom, and not only offered him divine honour, but addressed him as Jehovah and שְׁמֵשׁ גָּלְוָה הַאָרֶץ, “The Judge of the whole earth.”

After Abraham’s intercession we are told that Jehovah went His way, and Abraham returned unto his place. But on the following day, when the angels, very early in the morning, led Lot out of the city, we find Lot conversing with the three men, as Abraham had done, recognizing one of them as God, worshipping him, and entreating him that the city of Zoar might be spared, chap. xix. 18—22. Again we read, ver. 24: Then the Lord caused brimstone and fire to rain from the Lord out of heaven upon Sodom and Gomorrah.” It is clear that in this passage two Panim, or faces, in the Deity are spoken of; the one visible and acting upon earth, the other in heaven. If it be asked, which of the Panim was on earth; the answer is, the Son of Jehovah, Ben Jehovah. For there is no intimation in the Scriptures that the Ab, “the Father,” or the Ruach, “the Spirit,” ever took upon them the human form or nature, whereas this is frequently stated with regard to the Ben or “Son,” because He is the Messiah. And being the Messiah, as Judge and Lord of the earth, He, in human form, passed sentence upon Sodom, and was acknowledged in that august capacity by Abraham.

Care must be taken not to misunderstand the doctrine we have been unfolding, as if it involved
the idea of separate activity among the persons of the Godhead. No one of them acts without the operation of the others. Hence we find that the Ben of the Ab rained fire and brimstone upon Sodom and Gomorrah, because the inhabitants would not yield to the rebukes of the Ruach, or suffer themselves to be led by his influence—as God said of the people before the deluge—Gen. vi. 8 (בראשית פ). But still, the distinction between the divine Panim in the passage that has just passed under review is evident, and it is seen again in the fact that the Ben appears as a Malach (מלאך) of Jehovah, for the Malach is called God and Jehovah. If He himself is Jehovah, and at the same time a Malach or One sent, He who sent Him cannot be less than He; He also must be Jehovah. The Ben, or Son, is called a Malach because he was sent by the Ab to reveal and proclaim the will of the Most High Godhead. He appeared in this character to Hagar, Gen. xxi. (בראשית ו), and promised her that he would make of her son Ishmael a great nation. He had spoken to her similarly before (chap. xvi.), when he also appeared as Malach, and she acknowledged him as Jehovah. See ver. 13, 14, והבקרו את ה' וראיתו את אלי עזר ואריה "And she called the name of the Lord that spake unto her, Thou God seest me.” And the passage continues, “for she said, Surely, I have seen him here who hath seen me. Wherefore the well was called Beer-lahai-roi,” (the well of him that liveth and that
seeth me.)* Compare chapter xxiv. 62, xxv. 11 (כְּלָם 'כְּלָם).

It is truly remarkable that the first time this Malach is mentioned in Holy Scripture is on the occasion of His appearance to a poor sinful woman—the outcast Hagar—as her helper and saviour: an anticipation and a type of His work as the helper and redeemer of sinful, outcast humanity.

We find him appearing subsequently to Abraham as a Malach (בראשית כְּלָם). For when Abraham was about to slay Isaac, the Malach, the Angel of the Lord, called to him from heaven, and said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, since thou hast not withheld thy son, thine only one, from me." Thereupon Abraham called this place, "The Lord seeth" (תָּרָא הַצִּיוֹן).

Again, it was the Ben Jehovah who appeared to Jacob at Bethel (בראשית כְּלָם), and said to him, "I am Jehovah, the Elohim of thy father Abraham, and the Elohim of Isaac; the land whereon thou liest I will give to thee and to thy seed." That the speaker here is the same as has been called Malach or Ben in previous passages, is evident from chapter xxxi., where Jacob says, that the Angel of God appeared to him and said:—אָנֹכִי יְהוָה בֵּית אֲלֵיה יְהוָה יָשָּׁר מְשָׁחֵהוּ שֶׁמֶּלֶךְ וְשִּׁבְאֹת "I am the God of Beth-El, where thou anointedst the stone, and thou madest a vow unto me." See also chap. xxxv. 1 (לַלִּי),

* Because a human being had seen God and lived.
where God says to Jacob, "Arise, go up to Beth-El, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then said Jacob 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 Beth-El, 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." So, again, in the 48th chap. ("מָזוֹן"), when pronouncing the blessing of God upon Ephraim and Manasseh, Jacob says (ver. 15 and 16), "God (the Elohim), before whom my fathers Abraham and Isaac did walk, who hath tended* me all my life unto this day, the Angel (the Malach) who redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude on earth." Moses, again, speaks of this

* With the faithfulness of a shepherd.
Malach: "The goodwill of him that appeared* in the bush come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren," Deut. xxxiii. 16 (יְהֵעַרְבִּים לוֹ). This is the same Malach as appeared to Jacob, when he was returning from Mesopotamia, and dreaded the arrival of his offended brother Esau. Jacob thought of reconciling his brother with gifts, Gen. xxxii. 20 (בָּרָאשִׁים לֵב); but that which could not be accomplished thus, was effected through the mediation of another, and one mightier. It is recorded that a man wrestled with him as men do (Heb. בְּאָרְכָּם, "was placed in the dust," or "made dusty"): and this was one of the Panim of Jehovah, viz., the Malach, as is evident from the fact that he changed Jacob's name, and called him Israel. Israel, Êל prefixed, means "El ( אלה), the strong one, will conquer;" that is, "he will have the upper hand, and will carry out all his good intentions." And the Malach further said to him: כִּי שְׁרָרִיתךָ בָּאָדָם וְיִמָּשָׂה אֶשָּׁר יְשָׁמְשֶׁהָ רִחְצָל "Thou hast contended with God and with men, and hast prevailed," Gen. xxxii. 28 (בָּרָאשִׁים לֵב). That Jacob recognised the person who wrestled with him as Jehovah is clear; for he craved His blessing, and called the place פֶּנֶיֶל, Peniel, because he had seen God face to face, ver. 30. And by what means did he conquer? Not by bodily strength, but by weeping and prayer, as we learn from the testimony of the Panim, speaking through

* To make himself known as a deliverer from bondage.
the Prophet Hosea (chap. xii. 4—6, 'יהוה יב'):

*Jacob prevailed, not because he was strong in the flesh, for in that respect he was overcome; but because he was strong in faith, which he expressed by holding to God's promise with weeping and prayer.*
The Malach (or Angel) of Jehovah, who appeared to Moses in a fiery flame out of the bush (Exod. iii.), says, "I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Schaddai), but by my name Jehovah was I not known to them." Now observe, that they might have known God's name Jehovah, for it had been proclaimed before the Deluge, in the time of Enoch (Gen. iv. 26, וברא אתים ו); but the Lord had never before revealed himself in such great power and majesty as He now did to the proud Pharaoh. Before this, Pharaoh had defied Moses, and daringly asked, "Who is the Lord, that I should obey his voice to let Israel go?" (Exod. v. 2. As if he had said, "I, Pharaoh, an independent sovereign, who have no one else's will to obey,—I, the loftiest of autocrats, whose voice am I to listen to? I know nothing of Jehovah, and I will not let Israel go!" But a deep fall soon put a fearful end to all his pride and glory, as a warning to us!

When the people of Israel went forth, this Jehovah, the Malach, accompanied them on the way, Exod. xiii. 21, יללヘ לנה אתים אנתס מתפאות, אנה נטלחים ונה לנה לאתיר לנה: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." When the Egyptians appeared, the angel of God "removed,
and went behind the Israelites, and the pillar of the cloud went from before their face, and stood behind them, and it came between the camp of the Egyptians and the camp of Israel." "And it came to pass, that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily." This was the first judgment of God!

After this, the Malach Jehovah led the people of Israel, and guarded them as a shepherd guards his flock. When they arrived at Mount Sinai, it appears from the circumstances that the first of the Panim Jehovah (in the weakness of the human understanding I cannot otherwise conceive of or express the unity of persons in the Divine Being), namely, the בָּאָב, Ab, or Abba, plainly manifested himself to Moses and the people. For He descended in thunder and lightning upon the mountain, spoke with them, gave them His holy commands, and fully instructed Moses as to the conduct of divine worship among the people of Israel, according to the pattern showed him, Exod. xix. (משה ר), and so forth. That this was the Ab, or Father, may be seen from Exod. xxiii. 20, 21 (משה מ), where he says to Moses, רַבּוּ הַיָּהָוֶה מִלְּעֶשֶר לְקֹּחַר בְּכָלֵּכָּךְ בְּכָלֵּכָּהָם אֲלֵי בְּשֶׁבֶּהָו אֶלֶּה. דִּבְרֵי ה' דִּבְרֵי יִשְׂרָאֵל לְךָ נַעֲמַה רַבּוּ: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place
which I have prepared. Beware of him, and obey his voice, and provoke him not; for he will not pardon your transgressions: and my name is in him." This angel is called כְּפִּי יְהוָה, because it is in him that Jehovah makes known his character. God speaks of this angel in such a manner as to show that he is not a created being; for a created angel cannot forgive sins, and does not bear the name Jehovah. Hence it is the great Malach Jehovah, the Ben, or Son, that is here spoken of; and He who sends him must be the "Ab," or Father.

The correctness of this view may be further established from Exod. xxxii. שָׁמָהּ לָבַי. For when the people committed idolatry with the golden calf, the Lord was very angry with them, and said to Moses, that He would not go up with them into their land, but He would send His angel before them, and His "face" should go with them (Exod. xxxii. 34, xxxiii. 2, 3, 14, שָׁמָהּ לָבַי). Thus the Ab, strictly, did not go with them from Sinai, but the Malach went, one of the Panim, the "Angel of his face," מַלְאָךְ הַפָּנִים, as he is termed by the prophet Isaiah, chap. lixiii. 9, or as God speaks of him, Exod. xxxiii. 14, קִנֵּי בָלָהָא "My face shall go with thee, and I will guide thee;" and ver. 18: And he said, I beseech thee, show me thy glory. And
God said, I will make all my goodness* pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, thou canst not see my face; for there shall no man see me and live.”

It is a significant circumstance that the Ben, or Malach, is frequently said to be seen “from face to face,” which proves that the Malach in the pillar of cloud was one of the Panim of Jehovah. He is also designated “Jehovah,” Numb. xii. 5 (בְּכָל הָעַרְבּ), for there it is said that Jehovah came down in the pillar of the cloud to the door of the tabernacle, to rebuke Aaron and Miriam for speaking against Moses. And in Deut. i. 30, xxxi. 3, 8 (דְּרוֹרֵי לְאָשָׁ), Moses speaks of “Jehovah Elohim,” as he who went before the people and fought for them. It is also remarkable, that when Moses, on Mount Sinai, besought the Ab to show him his glory, God answered—“I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee.” And we read, Exod. xxxiv. 5 (יִהְיֶה לְךָ), נִמְרָד בְּרָעוֹת תָּכְנַנְתֵּנָה וְיָרֵאָב וְחֹפְשֵׁי ישֶׁמֶנָּה לָכֶם בְּרֹאשֶׁהוּ: “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.” Hence it appears that the Jehovah who passed before Moses, and is called “All the goodness of God,” Exod. xxxiii. 19 (יִהְיֶה לְךָ), is the Malach Jehovah who journeyed with Israel in the cloud, and of whom it is said, Numb. xi. 25,

* “All my goodness”—all the riches of His love, mercy, forgiveness, and salvation, with which His character is filled.
And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass that when the spirit rested upon them, they prophesied. The same cloud is referred to, Numb. ix. 16—23, x. 11 (במדבר יא), as resting upon the tabernacle of the testimony.

The Ben appeared visibly, as a man, to Joshua, see Joshua v. 13—16 (יהוה היה יד). It is referred to, Numb. ix. 16—23, x. 11 (במדבר יא), as resting upon the tabernacle of the testimony. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did
so." Moses was commanded to do the same; Exod. iii. 5 (衎 Malone).

The same Malach afterwards manifested himself to the people of Israel at Bochim, Judges ii. 1 ( đoán Malone), and to Gideon, Judges vi. 11—23, and as a man to Manoah, Samson's father, Judges xiii. The Psalms, too, and the Prophets, contain many references to him. The testimonies of Zechariah, chap. iii. (והרה Malone), and Malachi, chap. iii. (מלאכי Malone), may well be diligently studied.

Now, since the entire Scriptures, from Moses to the latest of the Prophets, ascribe to this Malach divine attributes; since they represent him as appearing to Abraham, Jacob, Moses, Joshua, and the children of Israel, and apply to him the names "God" and "Jehovah," while at the same time they speak of him as a "Malach," or "One Sent" of God,—it is incontrovertibly true that the one divine Being Jehovah is one only Jehovah, but that in this Jehovah there are certain Panim, or Elohim, and that each one of these Panim of Jehovah is in himself entitled Jehovah. Three only of these are mentioned in the Scriptures; and thus we come to the conclusion, from biblical revelation, that the true God of Israel, in whom Abraham, Isaac, and Jacob believed, is a triune God—the triune Jehovah who spake on Mount Sinai and said, "I, Jehovah, am thine Elohim (those who are to be prayed unto, to be had in the highest reverence). Thou shalt have no other Elohim besides my faces (my Panim), my
merciful affection towards thee, my gracious regard and watchfulness over thee."

Dear reader, what we have thus far proved should be sufficient to satisfy you and me, as those who fear God; for who can fathom all the depths of the Holy Scriptures, and of the Divine nature!

VII.

THE MESSIAH AS MAN—(BAR ENOSCH).

"KISS THE SON."—PSALM II.

If Messiah is one of the Panim of Jehovah—he of whom God says, "My face shall go, and I will give thee rest," Exod. xxxiii, 14, it is not surprising to find David saying of him, "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows," (Psalm xlv. 7, 8. So that the Psalm of Jehovah is Jehovah’s personal presence and manifestation—

* It is evident that the Targums referred this Psalm to the Messiah, for they rendered this passage: "Thou King Messiah," and similarly the beginning of verse 3 in the Hebrew text: "Thy beauty, King Messiah," verse 4, in the English version.
the same as is called, Exod. xxiii. (בכ), the 
in whom is the name of Jehovah, and whom
the Prophet Isaiah (lxiii. 9) accordingly terms
Nor is it strange that he should be
called the Son of God, and represented as a
sovereign over all the nations of the world, Psalm
ii. 6—8 (=E'): ""sh
in: Yet have I set my king
upon my holy hill of Zion. I will declare the
decree: the Lord hath said unto me, Thou art
my Son, this day have I begotten thee. Ask of me,
and I will give thee the heathen for thine inheri-
tance, and the uttermost parts of the earth for thy
possession,"* and so forth. And Dan. vii. 13, 14:
(דניאל ד') מֵעֵדֶת הָאָרֶץ לְהַלָּא לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַאָרֶץ לְהַa
"I (Daniel) saw in the night visions, and behold, one like the Son of man† came
in the clouds of heaven, and came to the Ancient
of days, and was brought before Him; who gave
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 hath no end."

* There can be no doubt that this Psalm relates to the
Messiah, and it has never been denied by the learned fathers
in any age.

† Jarchi says on this passage: בַר יָלוֹם סָאָדִי: Saadia:
דומֶר מִשְׁמָר צְדָקָה: Joseph Jachiades:
זָאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל מִשְׁמָר צְדָקָה: זְאֵל MESSIAH :
Now, if it be a wonderful fact that Messiah is Jehovah, it is equally wonderful that He is also man. "But," it may be asked, "is this possible? Can He who is Jehovah, be man? Jehovah is an infinite, almighty God; and can man be God? If Jehovah were man, could He be God too?" It is hard for reason to solve these questions; but a solution must be sought.

That Jehovah should become a human being, or rather, that the divine nature or essence should be changed into a human nature or essence, and become completely transmuted, so that Jehovah being a man, or a son of man, should no more be God, is indeed impossible—for Jehovah remains ever the same, Ps. cii. 27 (לְאַלַּתְוַה דָּהוָה, רֶחֶלְיוֹן כּוֹב) "Thou art the same." But it is not impossible that Jehovah should appear to men "in form as a man." In this way He visited Abraham, and ate with him, Gen. xviii. (בַּרְאָשִׁיא יְהוָ֣ה), and showed himself to Jacob, and wrestled with him, Gen. xxxii. (בַּרְאָשִׁיא לַב). If, therefore, God did come as a man, and ate and drank, and strove with Jacob, with the same body, He must have had a real body. Can it be said that Jehovah was then changed into a man? Certainly not. But God took upon Him, for a time, the human form and members, because He chose to manifest himself to mankind, and to speak with them. How this came to pass, we know not, and it is one among many things in the world that surpass our weak understanding. Who can find out the ways of God?
Thus God remained God, and yet was a real man, in the body which He took to himself: just as a king is still a king, though he may put on the clothes of a poor peasant; or, as a man is still a man, though he may wear a garment of wool, and appear as a beast of the field. And as God can adopt a body, according to His own will, He can, if He sees fit, adopt one that is really human. For He can do everything that He pleases, Psalm cxv. 3 (היהים כללו), "Our God is in the heavens; He hath done whatsoever He hath pleased." We have only, therefore, to inquire whether it was according to the will of God that Messiah should be a real man? And on this point we have clear and indubitable information. For, according to the Scriptures, He was to be of the seed of Abraham, of the stem of Judah, of the root of Jesse, and of the house of David. Isaiah says, chap. ix. 6 (שהרי) "Unto us a child is born, unto us a son is given," &c. And again, chapter xi. 1, 2 (ויהיה להיה: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

* The Chaldee Paraphrasts render this passage as follows:

"A king shall come forth from the children of Jesse, and from his posterity the Messiah shall spring." Kimchi's explanation of חל wła is remarkable. He says: "The root, which remains hidden in the ground, after the trunk of the tree has been hewn down."
upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

But here another question arises. How could the Messiah take to himself a real born body, or unite himself with human nature, when men are sinful, not only in their lives and actions, but from their very birth, and are indeed conceived in sin, as David confesses, Psalm li. 7 (רַחֲמִים אָז)? If the holy Jehovah himself determines to be the Messiah, then the Messiah, and His whole human nature, must be holy and without sin, because the Holy Jehovah cannot take anything sinful into union with himself. Hence Messiah cannot have such a sinful nature as David and other men had, and cannot spring from the נָשָׂא הַמְּרָצִים, the "seed of evil doers," who provoke the Holy One of Israel (Isaiah i. 4, גלָלָה הַשֵּׁלֵיה). And yet, Messiah was to be a "Son of David," and to be born as other men. How can this be possible? Can it be true that God has revealed this by the Prophets?

It is not impossible, because God wills it, and has revealed it as His will. Messiah was to spring from the seed of David, but not as David was conceived by his mother in sin. In order that He might come into the world without sin, He was to be born, in a miraculous manner, of a pure and sanctified virgin, who came from the house or family of David. We find in the Prophet Isaiah, vii. 14, the following words: "Behold, a virgin," נָשָׂא הַמְּרָצִים, the virgin chosen and destined by God
(as Rebecca and the sister of Moses, Gen. xxiv. 43, Exod. ii. 8, ""is with child, and shall bear a son, whom she shall call Immanuel, God with us, the strong God, the Mighty One is with us.""

If El (El), the Mighty One (from whom Jacob received the name of Israel) is Messiah, then God is indeed with men, when Messiah is among them. The prophet twice mentions Immanuel, the child of the virgin (see Isaiah viii. 8, 10, ""the child of the virgin""), in such a manner as to remove all doubt that Messiah, the king of Israel, is meant. Hence he says that the King of Assyria shall make war upon the land of Immanuel, and shall conquer; but neither he nor his people shall hold it long, because Immanuel shall come.

Surely, he must be the Messiah, of whom the Prophet speaks, chap. ix. (""as a child to be born; as a ""son,"" one who is ""given"" as a son (""ןל), who should wield the highest power, and bear his mighty dominion upon his own shoulders, needing no foreign help, and much less a co-regent, or a vicegerent to reign in his place. The words are so important that I will quote them fully as they stand:"

""Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his govern-
ment and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Here God tells Ahaz, through the prophet Isaiah, not to be afraid that he and his house will be overthrown by their enemies, because He purposes to preserve the kingdom of Judah and the house of David, till Messiah comes, who is to spring from the seed of David. On the other hand, two kings of Israel and Syria are to be destroyed—which came to pass, as we learn from 2 Kings xvi., xvii. (Mal'akim ב' 'י). Because, however, Ahaz, instead of trusting in God and His word, put confidence in Asshur, the prophet announced to him that, as a punishment, God would give Judah into the hand of the King of Assyria before Immanuel came, but, for Immanuel's sake, would raise up help for his rescue.

Thus we see that the Messiah is this Immanuel who was to be born of a virgin, the promised seed of the woman. And, as God announced a Saviour to all the people of Israel, especially to David and Abraham, so long beforehand, it may be supposed that He would also give some intimation of him to the earlier saints, as Adam, Noah, and Enoch. Hence I think there is no doubt that the words which God spoke to the serpent in the presence of Adam and Eve, are to be understood as referring to the Messiah: 'אַלֶחָא אֲנָשָׁא אַלֶבֶּךָ אִם כוֹנֶן צוּרֵךְ אֹתָהּ בֶּן קִסָּא הָאָדָם אֶלֶךָ וְרֵאָשָׁךְ לְרֵאשָׁךְ אֶלֶךָ.
“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Gen. iii. 15 (בראשית ג). This, it appears to me, is to be understood as if God had said to the serpent: Thou hast destroyed my image man, and sought to do evil against me; thou hast corrupted and ruined the whole race through the woman. But, as thou hast destroyed that which was good in my image, and brought all thine own mischief upon his head through the woman, so I will destroy all thy wicked purposes, by a man who shall be born only of the seed of a woman. For I will not leave those whom thou hast seduced to die without mercy, but will forgive their sins, and save them through the Messiah, who shall be a perfectly holy man, and Jehovah.

This gracious promise of God comforted Adam and Eve in their sorrow, for without it they would have been driven to despair. Even Eve had such strong confidence in this promise, that she supposed, in her ignorance, that the first son she bore must be the יוחנן איש and consequently called him יוחנן. But the fulfilment was not yet to come to pass. It was necessary for Eve to learn, in this first-born son, the greatness of the sin she had committed, and the fearful calamity in which she had involved Adam and all his posterity. Hence, we can see for what purpose the Divine Son of the Virgin was promised, viz., to redeem all men—the whole race of Adam and Eve—from the consequences of their fall; and,
accordingly, the prophets all speak of Him as the Desire of the nations (not only of the Jews, but of all nations), Haggai ii. 7. “And I will shake all nations, and the Desire of all nations shall come.” The Prophet Jeremiah, chapter xiv. 7—9, speaks thus: “O Lord, though our iniquities testify against us, do thou it for thy name’s sake: for our unfaithfulness is great, wherewith we have sinned against thee. Thou art the hope of Israel, and the Saviour thereof in time of trouble. Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.” So God declared to Abraham: “In thee shall all families of the earth be blessed,” Gen. xii. 3, xviii. 18, xxii. 18. Hence He promises, by the prophets, that Messiah shall make the “new covenant,” through which forgiveness of sins shall freely flow to mankind. And hence He announced to Daniel that in Messiah’s time transgression should be covered, and sin sealed up, and reconciliation made for iniquity, and eternal righteousness brought in.
THE ANOINTED OF GOD.

“JEHOVAH HATH ANOINTED ME.”—ISAIAH LXI. 1.

The word Messiah corresponds with the Greek Χριστός, “Christ,” and the English “Anointed,” and is employed in the second Psalm to designate Him who is associated in the closest manner with Jehovah, and described as His own Son, as universal Ruler, and a strict Judge, but gracious to all who trust in Him.

No human being has ever been held in such honour and affection as prophecy ascribes to Him. The most numerous, as well as the greatest and most striking predictions of Holy Scripture, are those which relate to Him. David was a great king in Israel, but he is little compared with Messiah; for the sovereignty of David only extended over a small territory, but Messiah is Lord of the whole earth. David calls himself only a servant of Messiah, and Messiah his Lord. His words run thus: "The Lord hath said to my Lord: Sit thou on my right hand, till I make thine enemies thy footstool."—Psalm cx. 1 (רְחֵלִים כָּלָ֥). This act of sitting (on a throne) indicates a participation in the divine rule and majesty. Moses was a great man of God (Deut. xxxiv. 10—12, רְבֵּרֵי לֹֽד); but, however great he may appear to us, Messiah is far greater, as Moses
himself testifies, Deut. xviii. 15 (דְּבָרֵי יְחִי): “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” And verse 18, God says, "I will raise them up a Prophet from their brethren, like unto thee,* and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

While there was no other Prophet but Messiah like unto Moses, yet Moses was far inferior to Him, for nothing was known of Moses previous to his appearance, and there was no revelation to herald his coming; but, long before Messiah came, prophecy announced Him, and the people of Israel, the prophets, and David, Moses, Jacob, Isaac, and Abraham, all spoke of Him again and again. And Moses only freed Israel from Egyptian bondage, but Messiah is to gather out of the seed of Abraham, and out of all nations, a people all His own, the true Israel, a people of God (יִשְׂרָאֵל), according to Malachi iii. (מַלְאָכִים), whom He will deliver from the power of sin and death, and

* “Like unto thee,” in mediating between Jehovah and His people, and announcing His will.

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will lead them to eternal rest (רָוָאִת רָוָאִת), Hosea. xiii. 14.

The expressions above quoted from Deuteronomy show that the great Prophet, Messiah, was to be a man, and not one created out of the earth, like Adam, but a Son of man. The question therefore occurs, what particular kind of man was He to be? Was He to be a sinful man, like the rest? God says (וַיִּקְרָא), Gen. viii. 21, "The imagination of man's heart is evil from his youth." David says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psalms xiv. and liii. (וַיִּשַׁבְרֵל). And David says of himself that he is naturally sinful: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm li. 7 (וַיִּשַׁבְרֵל). Now, was the Messiah to be a man of the same sinful nature? This is impossible, as we have found the Prophet Daniel (chap. ix.) applying to Him the name "Holy of holies."

If I examine the Scriptures, I discover that the Messiah is a true man, but holy, and more exalted than other men; so that, although He sprang from the seed of Abraham and David, He is greater and holier than either of them. He is spoken of as מָשָּׁא, an Anointed One. But what kind of anointed
one is He? The High Priest, Aaron, and his sons, were anointed by the command of God. Kings, too, were anointed, and they have been called the "Anointed of God." The Great Prophet—the Greatest of all Prophets—Messiah, was also anointed; but with what kind of anointing? Not with that which men could perform, but with the Holy Ghost (ד"ר ו' ח"ש), according to the prophecies.—Psalm ii. 2; xlv. 8; Isaiah lxi. 1 (רָחָלוֹת ב' מְזוֹד יִשְׁלֹיחֵי סֵא). And for what purpose was Messiah anointed? Was He to be a King, like Saul, or Rehoboam, or Hezekiah? Or more—a King and a Prophet, like David? Or was He to be even more than David—a King, Prophet, and High Priest? He was not to be such a prophet, נביא (speaker of God, foreteller), as Saul, of whom it was said, "Is Saul among the prophets?" 1 Sam. x. 11 (שמעת את א', לפני), from whom the Spirit of the Lord departed, because of his lofty imagination, and his proud, wilful character; and who was afterwards the subject of an evil spirit, to the day of his death. The Messiah was to be the Great Prophet, on whom the Spirit of the Lord rests and abides, Isaiah xi. 1, 2 (ישראלי אל'); the Great Priest of God, Psalm cx. 4 (רַחֲלוֹת ל), who should make atonement for all people, before the Lord, not with the blood of beasts; and the Great King of God over all His people, Isaiah ix. 6, 7 (ישראל מ' —י), who is called Wonderful.

I believe that, according to the Holy Scriptures, Messiah is at once King, Prophet, and High Priest, Isaiah xxxiii. 22 (ישראל ל', יהודא). But the Scriptures
frequently repeat that His kingdom is not of this
world. And, although He is a High Priest, He is
not like Aaron, who was a sinful man, for David
says, Psalm cx. 4: The Lord hath sworn
and will not repent: Thou art a priest for ever,
after the order of Melchizedek.” This Melchi-
zedek was a king and a priest of God in Jerusalem,
and blessed Abraham, and Abraham acknowledged
him in his priestly office, by giving him tithes
(Gen. xiv., 18). But it may be asked,
how can Messiah be the High Priest, or, indeed,
a priest at all, since He was not of the family
of Levi, but sprang from Judah, and from the
house of David? This is extraordinary; but who
can say anything against the Lord? If He were
not a priest, David surely would not have written
the words we have just read: “Thou art a priest
for ever, after the order of Melchizedek.” And as
the inspired word thus declares that Messiah is a
priest, and God has sworn that He shall be a
priest for ever, I believe Him to be so; and I
regard the priesthood of the descendants of Levi
as having ceased in Messiah’s time, that Messiah
might exercise the office of High Priest before
God, and make atonement for the tribe of Levi as
well as for all the other families of mankind.
When Abraham gave the tenth of the spoil, not
only for himself but for his associates, to Melchi-
zedek, and thus acknowledged him as the priest of
God, he had no children, and Levi, and all the
rest of the children of Israel, were yet in his loins;
so that, in this act, the whole of the seed of Israel bowed before Melchizedek the priest of God, offered him tithes, and received his blessing.

IX.

THE PROPHET LIKE UNTO MOSES.

These inspired words speak of One who, simply in reference to the official position which Moses occupied, was to be like him.

We read of Moses (ד"ריה ל"ר) מָלָא צְבַיָּהּ יִתְבַּעְתָּא דְּוִינִי בֵּיתָהוּ מִלּוּא "Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun,* when the heads of the people and the

* "Jeshurun," "the just people," "the people that acknowledge the rights of God."
tribes of Israel were gathered together."—Deut. xxxiii. 4, 5. Hence the Great Prophet who should be like unto Moses must be able to give laws to the people and to exercise the kingly office. And it is specially to be noticed that this prophecy of Moses never was fulfilled in any king or prophet in Israel, but remained to find its accomplishment in the Messiah.

Then Moses, on the occasion of the giving of the law, was the mediator between God and man. For the people could not endure the thunder and lightning, but said to Moses, יְהִי יְאָרָרִי לָעָם שָׁלֹא: סְמַךְ לְךָ אִישׁ שָׁלוֹא נְשָׁמָתָּה בִּלְבָדָךְ: Speak thou with us, and we will hear; but let not God speak with us, lest we die."—Exod. xx. 19 (תְּרֵיס וְהָאֲרוֹן). After this, God was about to destroy them and their high priest, Aaron, because of their sin; but Moses acted as their mediator, and pleaded on their behalf.—Deut. ix. 20 (רֹבֵי מַעֲשֵׂים). And as Messiah resembles Moses in regard to the office of legislator, so He does as the mediator between the terrible God and despairing man, whom He saves from death at God's presence. This, indeed, is the special point of correspondence. For it was at the very time when the terrified people begged that Moses might mediate between God and them, lest they should die, and in reference to their entreaty, that God said to Moses, "They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee (One who, like thee, shall be an intercessor between God and mankind);
and whosoever will not hearken unto Him, I will require it of him."—Deut. xviii. 17—19.

Thus, a threefold resemblance is to be traced. Messiah must hold a Kingly office; He must be a great Lawgiver; and He must intercede between God Jehovah and sinful men, turning away the wrath of God, and blessing the people, as a Priest for ever, like Melchizedek.

But, in every point, Messiah must be far higher, and more glorious and perfect, than Melchizedek or Moses. We have seen that He is a Priest for ever: "The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedek."—Psalm cx. 4 (רֵאֵל רֵאֵל). He is also to be a King and Lord over the whole earth for ever, as we read in Daniel vii. 13, 14 (דָּנֵי דָּנֵי):

I, Daniel, saw in the night visions, and, behold, one like a Son of man came in 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."

And He is a Mediator between God and men, through a new and eternal covenant, by which a complete atonement is made for man's sin, and an everlasting righteousness given to all who believe
in Him. Thus it is written, Jeremiah xxxi. 33, 34

The Prophet Daniel tells us that the angel Gabriel said to him (chap. ix. 24, 25): "Seventy weeks are determined upon this people and upon thy holy city; then transgression shall be covered, and sin sealed up, and atonement made for iniquity, and eternal righteousness brought in, and the vision and prophecy sealed, and the Holy of holies anointed." Is not this a great and glorious prediction of the Messiah? But when it is said that He will bring in everlasting righteousness, it is evident that something of a
THE HOPE OF ISRAEL.

sublime and special character is intended. It cannot be understood as meaning that the people generally in Messiah's time would be much more righteous and godly than before, for they must, of course, be born of their parents, and thus inheriting a sinful nature, would be sinful from their birth, and no better than David, who says:

"Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm li. 7

So thoroughly is his whole nature, heart and mind, interwoven with sin. And, concerning the sinfulness of all men, he says:

"Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one."—Psalm xiv. 3

God himself says of man generally, and therefore, of course, includes the people of Messiah's time:

"The imagination of man's heart is evil from his youth up."—Genesis viii. 21

It would have been a great thing, indeed, if the people in the time of Messiah had all been as righteous and as devout as David, the Prophet Daniel, and other good men were. But what was the piety of these saints before God?

In the second book of Samuel, chap. xii. 5—7, God says to David, on account of his sin, "Thou art the man (to die)" (שַׁמָּאלוּ ב' יב',ם). The Prophet Isaiah confesses before God:

"We are all as an un-
clean thing, and all our righteousnesses are as soiled garments."—Isa. lxiv. 5* (נשתיעי]. And Daniel exclaims in his prayer, "We have sinned, we have done wickedly."—Dan. ix. 15—20 (דניאל [א]). All men are sinners and unrighteous before God, as it is written, Psa. cxxx. 3 ([לע]. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" David says that every one that is godly needs to seek forgiveness of sins.—Psa. xxxii. 5, 6 ([לע]. And we read in Job, chap. xv. 14, 15 [יו]. "What is man, that he should be clean? and he that is born of a woman, that he should be righteous? Behold, He putteth no trust in His saints: yea, the heavens are not clean in His sight."

Hence it is evident that the words addressed to Daniel by the angel are not to be understood as describing the piety of the people. Though one here and there was better than others, and all were not equally wicked, yet all were sinners; and the righteousness spoken of by the angel is something of an entirely different nature. It appears to me that the reference is to the righteousness of Messiah himself; and I believe this righteousness is so great and so pleasing to God, and has such an abiding sufficiency, that out of love to Messiah, God will forgive His people all their sins. Thus this righteous One stands on our behalf before God, according to the words of Jeremiah, chap. * English version, ver. 6.
xxiii. 5, 6 (יְרוּשָׁם כָּל), where He is declared to be “The Lord our Righteousness,” יְהוָה יְשׁוּעַ. If God so often spared the children of Israel when entreated by His servant Moses, and so long preserved the kingdom of Judah for David’s sake, how much more will He be gracious to them for the sake of Messiah, and for His own sake blot out all their iniquities! This was promised to Daniel by the angel of God.—Dan. ix. 24 (דניאל עֲאָבִי). And God plainly declares by the Prophet Jeremiah, that in the new covenant which He will make with them through the Messiah, He “will forgive their iniquity, and will remember their sin no more.”—Jeremiah xxxi. 31—34 (רְמֵיה יְשׁוּעَا). Of this new covenant we propose to speak further hereafter.

X.

THE SHEKINAH.

In the blessing appointed by God to be pronounced upon Israel by the high priest (Numb. vi. 24—26, סְמָכָה לְ), the middle clause runs thus: יְהוָה יְשׁוּעַ ונְפָר אֱלֹהֵי יִשְׂרָאֵל “The Lord cause His face to shine upon thee, and be gracious unto thee.” It is worthy of remark that the fathers applied this clause to the Shekinah. They understood these words as referring to the glorious presence of God in the pillars of cloud and fire at the Red Sea, on Mount Siani, and, finally, in the Temple of Solomon. The word שְׁכִינָה, Shekinah, fromשָׁכָה, “to dwell,” hence in English signifying
“abode,” “dwelling,” is employed by the Jews as a name of God, because God dwelt in a visible manner among Israel. We would now ask every reader who sincerely loves the truth, to give a special consideration to the passage, Exod. xxxiii. 5—14; for surely no earnest inquirer after the truth will assert that God dwelt only in the Shekinah of the Tabernacle.

It is very remarkable that the Targums looked upon the “Word of the Lord” and the “Shekinah” as synonymous. Thus, Jonathan renders the passage, Deuteronomy xxxi. 3, "The Lord your God, and his Shekinah;" and verse 8, "And the Word of the Lord, his Shekinah, goeth with thee." And the Targums always translate "the glory of the Lord," Shekinah. No one, therefore, can dispute that the Targums took this term as designating the divine Being. After the time of Solomon's Temple, the Shekinah was never seen on earth; but, as might be expected, became the object of the most eager inquiry and expectation. The Targums, in their exposition of the passage, Isaiah ii. 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord," say, "This is the Shekinah, which from that time forward will be exalted, and wherewith is Messiah."*

* Sohar Chadasch, fol. 45, 2.
Messiah. But we know that the Shekinah was among men in the earlier ages, from the very beginning of the world; and, hence, it is natural to conclude that the Jews had in their eye some distinct and special manner in which the Shekinah would take up its abode.

Here, then, we find a striking harmony between Jews and Christians, the latter ascribing great things to the Λόγος, the “Word,” the “Shekinah” spoken of in their Scriptures.

XI.

SINFUL MAN AND THE HOLY GOD.

"IF THOU, LORD, SHOULDEST MARK INIQUITIES, O LORD, WHO SHALL STAND?"—PSALM CXXX. 3.

That all men are sinners, and that they must be purified and set free from this sinful nature before they can partake of eternal happiness, no true Israelite will dispute. God is called “a consuming fire,”* Deut. iv. 24, והא ולָלִיָּה וַיַּכְלַלֶּה וַיַּכְלַלֶּה הָאָלָּלָה (דבערדים ו) and as the Holy One, He cannot be approached by anything impure or unholy. Hence it is impossible that a man who has anything sinful in him can stand in God’s presence, or attain everlasting felicity with Him; and therefore He said to Moses, while he was a mortal man and a sinner,

* Fire is the symbol of corrective justice, as well as of the divine anger against all ungodliness.
“Thou canst not see my face: for there shall no man see my face, and live.”—Exod. xxxiii. 20 (םומתה לזר). But what help is there for him? Can a man purify himself from sin, and make himself holy? Or, what is more, can he reconcile himself to the Just God, and satisfy Him for all the sins he has committed against Him? This is impossible. For even a man who is guilty of only a few sins, is under the curse, as it is written: כursed be he that confirmeth not the words of this law to do them; and all the people shall say, Amen,”* Deut. xxvii. 26 (דברים כה). And hence David says: If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” Psalm cxxx. 3 (חרטילים לזר). "Enter not into judgment with thy servant; for in thy sight shall no man living be justified,” Psalm cxliii. 2 (חרטולים כסלו).

Nor can one man who is born of sinful human seed help another before God. The Psalmist felt this when he wrote the words, Psalm xlix. 8, 9 אב לאפרות יִקְנֶה אֶת לָאָרִי יִקְנֶה (חרטולים מסלו): "A brother cannot redeem any one, or give to God a ransom

* This sentence, forming the conclusion of a list of sins, which, though not literally embracing every variety, serve as examples of all the rest, is a comprehensive abbreviation intended to include all sins, known and unknown, named and unnamed, and shows that every transgression exposes the sinner to the curse of God.
for him; for the redemption of their soul is too precious, and he must leave it alone for ever.”

Whence, then, is salvation to come? It can only come from the almighty hand of God, for He has declared that in Him alone is Israel’s help, Hosea xiii. 9 (הָרָעָשׁ שִׁבְעָה). If man is to be saved, it must be through the fulfilment of the purpose of mercy which God was pleased to make known, immediately that man fell (Gen. iii. 13, יבּ וְשֹׁמעָה). Accordingly, the saints always took refuge in the mercy of God, and united with David in confessing:

“If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? For with thee is forgiveness, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.” Psalm cxxx. 3–8 (רַוַּיהָלָו כְּלִי).

And how does this come to pass? How does God redeem Israel from his sins? Will He leave sin unpunished, and will He treat the sinner with complacency in spite of his sins? That cannot be! For David says,
Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee," Psalm v. 5 (ורוהים יז). Is it not said: 

אַלֵּא גָּדוֹל בֵּן אֶרֶבֶּם כְּעִנּוֹת קֶרֶם 

פִּי אַלֵּא גָּדוֹל בֵּן אֶרֶבֶּם כְּעִנּוֹת קֶרֶם : "Fear God, and keep His commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 13, 14 (ויהיה ימה). And does not God declare: יְהַוֶּה לָבֶד תְּנַח פְּלַיִית אַלֵּא סֶרֶךְ קְרֵבָה מַעֲלֵיה:"

I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii. 10 (ריית וי). A righteous judge cannot leave crime unpunished. And God is a righteous judge, Psalm ix. 4; Jer. xi. 20 (רוהים מ'; ירמיה א). He is the Judge of all the earth, Gen. xviii. 25 (בראשית ז). He is just, and very holy, and He himself declares that He cannot leave even one sin unpunished, as we have seen above, Deut. xxvii. 26 (דברים כ). "Cursed be he that confirmeth not the words of this law to do them." If he is cursed who fails to keep the commands of God, then a single transgression against any command entails the curse. Where, then, is the man guiltless before God, who can say that he has not broken a single command? Where shall we find a human being exempt from the curse? And if all men are under the curse, in such a condition they can no more come and stand before God, than straw can stand before fire.
Perhaps you say: If God were to deal with men simply in justice, and according to their deserts, He must condemn them all and cast them from him; but He is merciful as well as just, and therefore He will take compassion on those who are better and more pious than others, and will forego justice for the sake of mercy. But think again,—The justice of God is as great as His mercy. He is perfect in everything. He cannot be more merciful than He is just and holy; nor can He be more strictly just than He is gracious.

A human sovereign or judge may often fail to administer justice rightly, by being lenient on one side and severe on the other; and this may arise either from want of true moral principle—in which case the judge is partial, or from ignorance—the matter not being properly understood. But can we ascribe such error to the great God? Does He respect persons? Is He merciful to those who are comparatively obedient to Him, or who belong to His people; while He is unmerciful and severe to others, who are not of His people, or who have been less obedient, though all are sinners, the former as well as the latter? God forbid! For He commands judges not to respect persons, but to exercise just judgment, that justice may not be injured. And we surely cannot conceive of the Just God violating justice. The fathers and the people at large sinned, and the justice of God could not leave their crime unpunished, for "His wrath burneth against all iniquity." We have seen the sentence He pro-
nounced upon every one who should fail to keep the words of His law (Deut. xxvii. 26); and has He ever reversed it? This curse, which is the simple result of God's justice and holiness, has fallen upon every man, and it is unalterable. Was not the deluge a sufficient proof of this? Divine mercy can avail men nothing, while they are under this curse. For the mercy of God cannot do anything contrary to His justice and holiness. The prophet Jeremiah says: "Zion shall be redeemed with judgment, and they that return (her captive ones) with justice," Isaiah i. 27 (אשיטיא).  

A just judge among men occasionally releases one who has done wrong; and in this the judge is blameless. But under what circumstances does it take place? Not until the transgressor acknowledges his fault, and makes good the wrong he has done, either from his own resources, or by the aid of another who can bear the loss for him. God commanded, Exod. xxii. (שענ), that the thief should be made to return double what he had stolen, and when he had done so, he was set at liberty. But, if a crime which could not be thus repaired were committed, then a personal punishment must follow: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," Exod. xxi. 24, 25 (שענ). The severity of this latter law is to be explained
from the circumstance that the offence was committed against man, as God's image, and hence it was regarded as against God himself. The justice of God requires that every sinner shall either make a sufficient restitution to Him, and thus reconcile Him, or that he shall suffer. For Divine justice is unchangeable. What God declares to be right among men, is right also in His kingdom. As justice must be carried out in minor things, so it must be in the greater, with only this distinction—that the greater the transgression, the greater must be the restitution or the punishment. It may be useful to consult the further examples of this principle, 2 Sam. xiv. 5—13; xix. 16—23; 1 Kings ii. 8, 9, 36—46; (b) "Show a's E-bo). Now, if Divine justice required such heavy atonements for crimes against men, what must be the punishment demanded upon him who sins against the living, holy, almighty, infinite, and eternal God? It must be proportionate to the sin. If temporal death is a righteous punishment among mortal men, sin against the Eternal One can be visited with nothing less than death and everlasting condemnation. We have already referred to the sentence, Gen. iii. Let us now turn to the fearful threatening in Deut. xxxii. 22 "A fire is kindled in mine anger, and shall burn unto the lowest hell;" and call to mind, in connexion with this, the law that we have more than once quoted, from chap. xxxv.,
pronouncing the Divine curse upon every one who breaks a single command; and who can deny that every one of us has incurred everlasting perdition? Where shall we seek shelter against the wrath of Almighty God? We cannot escape from Him (Psalm cxxxix. 7–9); nor can we atone to Him. For what can we offer Him as a compensation for all our acts of rebellion? What can a poor man, a worm of the earth, an accursed sinner, do to withstand the Almighty One, to avert His curse, to appease His terrible vengeance, to remove the eternal condemnation, or to quench His flaming anger? Where, on earth or in heaven, is there a brother, a friend, a kinsman, who will interest himself for us? What can a sinful man give as a ransom for his soul? Its redemption is too precious, and it must be left alone for ever, Psalm xlix. 9 If the Lord himself does not appear for us, we are lost. We have brought our ruin upon ourselves; but God alone can save us. Such is His own declaration by the Prophet Hosea, chap. xiii. 9: "O Israel, thou hast destroyed thyself; but in Me is thine help." Not that He has no mercy upon sinful man. He is willing that all men should be saved. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," Ezek. xxxiii. 11.

But how can we turn? Can we convert our-
Can a wild beast change his nature? Can he tame himself, or make himself a rational being? No more can man accomplish his own conversion. Are we not all naturally depraved? And is not David's confession, in his fifty-third Psalm, appropriate to every one of us? _Before we have had time to carry our thoughts into evil actions, the germ of sin is within us, and it comes to pass, as Jeremiah describes, chapter xiii._ 23

כִּי וְכָל הַיָּם יְכוֹלֵם בַּשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְбַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה לְבַשְׂדֵּה יְהוָה L"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil._

Our conversion, therefore, is not in our own power, but is dependent on the mercy of God, as Jeremiah prays, chap. xxxi. 18

"Convert thou me, that I may be converted; for thou, Lord, art my God._" And David cries, _I have gone astray like a lost sheep: seek thy servant._—Psalm cxix. 176

Thus we have seen that every natural man is a sinner; that, according to the just judgment of God, every one deserves death and condemnation, and is under God's curse; but that, in His great mercy, He has no pleasure in the destruction of the wicked, but rather that he should be saved. Still, His holiness and justice render it impossible for Him to deliver sinners from the doom they deserve, so long as they are not freed from sin. For His truth's sake, He cannot depart from the threatening addressed to Adam, and applying to
all men: "In the day that thou eatest thereof (of the forbidden tree) thou shalt surely die." What help, then, has been provided? Was David's a vain petition, when he cried:

"Create in me a clean heart, O God; and renew within me a right spirit." Psalm li. 12 (רזהל יא נא).

Where something new is to take place, the old must be done away. The old condemned nature must suffer the execution of the sentence: "Thou shalt surely die!" But who can create anything new? God alone can, and will. In His wondrous wisdom, He has appointed the means by which His truth and righteousness can be fully carried out, and at the same time saving mercy shown to mankind, even to all who do not wantonly persevere in the wickedness of unbelief.

XII.

THE ATONEMENT ORDAINED OF GOD.

"Jehovah hath laid on him the iniquity of us all."

As redemption could not be effected by a sinful man, burdened with all sorts of sins and infirmities, and unable even to help himself—it must be done by one not born in sin, perfectly holy, and able to endure punishment on behalf of sinners. Yet it was needful that he should be a man, so that through him the true relation between God and man might be restored. It was necessary that
THE HOPE OF ISRAEL.

He should be born of the seed of the woman, Gen. iii. 15 (בראשית ב'), and that all our iniquity should be laid upon him, Isaiah liii. Thus the curse could be removed; but this alone would not secure eternal life. It is necessary that the law should be fulfilled; and as sinful man could not do this, it was requisite that it should be done on his behalf by a perfectly holy man, possessing the life of God in himself. To reconcile all mankind—so deeply sunk in sin and misery—not to a potentate or king of this world, but to the omnipotent, omniscient God, is not the work of an ordinary man, but of one endowed with perfect love, and holiness, and power—of Him to whom, from the first of all, the Lord God has directed the hopes of all believers—to whom they have clung so firmly—the Messiah, the Saviour of His people, and the Desire of all nations, Isaiah xliii. 3, 11; xlix. 25; Hag. ii. 7 (ישעיהו ממל' פס' ; והי ב'). The Messiah alone could make reconciliation for our sins before God, for to Him alone the inspired promises point, as enduring the penalty of sin, and giving His life for the sinner. See Isaiah xliii. 24, 25 (ישעיהו ממל'). "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Compare with this, Isaiah liii. 5, and the words at the head of the present section.
It may be desirable to devote a little closer attention to the truth we have here laid down, because many Israelites are inclined to ask, How can my guilt be atoned for by another? We will therefore endeavour briefly to unfold the doctrine of the Old Testament concerning sin and its expiation.

If we recur to the entrance of sin into the world, the first act of disobedience by our parents in Eden, Gen. iii., we find that the punishment was nothing less than death—the death of the body and of the soul—or, in other words, death is the wages of sin, not to Adam and Eve, but to all their posterity, and to every sinner. The full punishment, however, through God's infinite mercy, did not immediately follow their sin; only a part of it was then inflicted, viz., suffering, sorrow, and toil in the sweat of the brow; even corporeal death was deferred. But between the fall and death the first Divine promise was given, that sin should be expiated and abolished by the power of a Mighty One. The promise occurs, Gen. iii. 15

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

* The words, אֲנִי נוֹסֵעָה עַל צֵלָב, "and thou shalt bruise his heel," are given by the Targum Jonathan thus:

In the days of the Messiah they will make a wounding in the heel." And the Targum Jerusalmi says:
appear until a later period, and in that interval sin, so far from being arrested, only increased as the number of mankind advanced. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. vi. 5.

Now, what could man offer as an atonement for his sins? He had nothing of his own fit to bring, for everything pertaining to him, every action of his life was tainted with sin, as we have abundantly shown.

It is easy to see the reason for those typical substitutionary sacrifices which God ordained as a satisfaction for the sins of Israel. When the Israelite presented a sacrifice, he at the same time, and in the very act, confessed that he was a sinner before God, and deserved to die; but according to God’s gracious will the offering of the animal served as an atonement, for the guilt of the offerer was laid upon it, and expiated in its blood.* Of course, the death of the victim could not actually atone for sin, and hence the question may naturally be asked:—What did it mean? Answer—The sacrifice was symbolical and typical, and pointed to the one sacrifice for the sins of the world, which was to be offered by the Messiah,

* The offerer brought the animal to the door of the tabernacle, and before it was sacrificed he laid his hand upon its head, and thus, in figure, transferred his sin to it.
according to the prophecy already referred to, Isaiah liii. ( MANUAL נב). A reconciliation of the sinner to God was indispensable to the fulfilment of both parts of His promises: “I will be your God, and ye shall be my people.” For the Holy God cannot be king over a people burdened with sin, nor can they in that condition enjoy a state of relationship to God.

Are we then to conclude that sin can only be expiated by blood? According to the Divine will nothing else is sufficient; for thus we read, Lev. xvii. 11: “For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.” The animal offered in sacrifice suffered death in the place of the sinner, according to the appointment of God, until Messiah should abolish this typical offering, by His own all-sufficient sacrifice, Isaiah liii. 4, 5 ( MANUAL נב). “Surely He hath carried our sickness, and burdened himself with our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.” This suffering, and conquest of evil,
formed the fulfilment of the prediction in the twenty-second Psalm, where Messiah is represented as crying, in the deepest distress, "My God, my God (Eli, Eli, my El, my El), why hast thou forsaken me?" The whole of this Psalm should be read with fear and trembling, as teaching us the infinite cost of our redemption from the bondage of sin and death. Compare also, Zech. ix. 9 (בריאת מז').

XIII.

REDEMPTION FROM SIN, AND THE JUSTIFICATION OF THE SINNER.

"BY HIS KNOWLEDGE SHALL MY RIGHTEOUS SERVANT JUSTIFY MANY; FOR HE SHALL BEAR THEIR INIQUITIES."—ISAIAH LIII. 11.

As to the possibility of salvation for the whole human race through the Messiah, there is no ground for doubt. Since He is not merely a man, but at the same time one of the great Elohim or Panim, He is well able to fulfil His own words, Exod. xv. 26 ( المسلم היחי): "I am the Lord that healeth thee." But when we inquire into the way in which this is to come to pass, we are too much like Eve. She thought the Messiah would come immediately, and that thus she and her husband, with their children, would be restored to happiness in this world. But she had to learn, in the midst of much suffering and
many trials, that the salvation provided through Messiah was not to consist in their return to Paradise, or in felicity during this life. Abraham, Jacob, and the children of Israel—Moses, Aaron, Joshua, Samuel, David, the Prophets, and all the saints, directed their hope to Messiah; but they passed their days in care and trouble—and they died. Hence believers in Him have never been encouraged to expect that He would exempt them from adversity in their earthly course. It was something else than this that they must have anticipated at His coming, or all their confidence would have availed them nothing. If it were admitted that God fulfilled His promises, when He led the children of Israel out of Egypt into the promised land, we should still have to account for the fact that Abraham had no part in this, for he had long been dead; nor had Jacob, or even Moses and Aaron. Abraham was only a stranger in Canaan, and journeyed from one country to another. Good old Isaac was a poor blind man for more than twenty years, and his wife Rebecca died before him. We hear Jacob, or Israel, saying to Pharaoh:

"Few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage," Gen. xlvii. 9. And he ended them in a strange land, in Mizraim, the land of Ham. It was the same with Joseph. And Moses, though "a very meek man" all his life
(Numb. xii. 3, יבר), died in the desert. These were some of the best of men, and the truest servants of God, and yet they enjoyed little or nothing of the promised blessing on earth. The burial of their bones in the inheritance of their people was no consolation to them, and much less could it be regarded as a great and mighty deliverance wrought by God on their behalf.

Are we then to conclude that the promise and covenant of God were of no effect to all these, and hundreds of thousands more, who died in Egypt, or in the desert? Had Abraham and his posterity not seen in God's promise a blessing of another and a higher kind, Abraham might almost have wished that it should not be fulfilled. For when God promised to multiply his seed, and to give him the land, did this imply that his posterity would all be godly? And were they happier in their life than other people? What was their condition in Egypt, but bondage and oppression? And did not multitudes of those who escaped from Egypt perish in the desert? In the time of the Judges, the nation was constantly troubled, and often defeated by enemies. With the exception of Solomon, they had not a single king under whom they could enjoy even outward peace; and of Solomon himself they said to his son Rehoboam (1 Kings xii. 4, יב, יב) "Thy father made our yoke grievous." Then two kingdoms arose, which often struggled to ruin each other, until at length Israel was destroyed by the heathen, and
Judah taken into captivity to Babylon. And when they had succeeded, in the midst of great difficulties, in rebuilding Jerusalem, how soon they were plunged again into trouble by the Egyptian kings and the Syrians! Then came Herod, an Edomite, as their sovereign, and soon afterwards, the Romans having utterly overthrown them, they were driven out and scattered through the world, and in this state of misery they have continued for more than fifteen hundred years. It is, therefore, evident that there was no more prospect of temporal happiness for his seed than for Adam and Eve; and hence that the promise of God, and their hope in the Messiah, must have been directed to another and far greater blessing.

This is quite in keeping with our daily experience, for every thoughtful man must feel that, as true happiness is not attainable in the present life, he cannot have been made merely for the enjoyment of this world. It is true there are many who live for this life only, as we find them described, Psalms xvii. 13, 14; xcii. 8; and lxxiii. (ךתליב תב ור"א); but such a course as this is unworthy of a human choice.

The real object of man's existence here is his education for true happiness beyond the grave. To this end he needs the teaching and training of the Holy Spirit, and if he desires to see God in eternal life, he must not attempt to dispense with it. It is exercised through suffering and occasions for submission. These are the chosen agencies that God employs, and our present state is full of
them. Hence Jacob did not expect felicity here, but looked forward to the future; and we hear him exclaiming on his dying bed, in the midst of his prophetic utterances: "I have waited for thy salvation, O Lord!" Gen. xlix. 18. Compare also Isaiah xii. 1–6. This divine discipline is necessary, because all flesh is corrupted and ruined by sin, and he who doubts this needs only to consult such passages as we have already noticed—Gen. vi. 5; viii. 21; Psalms xiv. 2; li. and liii. (בראשית ר' ו; תהלים ד' כג), and many others that might be adduced. After the first act of disobedience, sin penetrated man's body, and hence the judgment predicted, Genesis ii. 17 (בראשית ב') "Thou shalt surely die." But God, who is gracious as well as just, and has compassion on all His works (Ps. cxlv. 7, הורליאו ומכח), gives man time, and means, and instruction, before the penalty of death overtakes him, so that although his body must fall a prey to the grave, he may secure eternal life for the soul.

Hope in the Messiah, therefore, is prospective, and has to do with a future blessedness, of which the redeemed children of God have but a foretaste in this world: "Let, I pray thee, thy merciful kindness be for my comfort," says the King of Israel, in the midst of his many trials, Psalm cxix. 76 (חורליאו ומכח); and in the

* The wages of sin is not only the death of the body, but the eternal suffering of the soul; for the act of disobedience which entailed the penalty originated in the soul, and was committed with its aid.
course of this Psalm he often rejoices that God has humbled him, that He might teach him His will. Read also Psalm xciv. 12, 13 (הProjectile זר'); Prov. iii. 11, 12; xxx. 8, 9 (משלי י' ל').

Thus we find that temporal happiness is a small thing in the sight of God, and, indeed, there are cases in which it does more injury than good, for it too often leads men to forget their eternal welfare. The only great thing is to regain the favour of God, to be forgiven of Him, and eventually received to His everlasting glory. And this is just what is included in the covenant of grace which God made with man after the fall. It was eternal life that God promised to Abraham, as well as to those before him and after him. This is the blessing of blessings that God purposed to bestow upon all nations through the Messiah, and which He announced to Abraham when He said:

In thy seed shall all the nations of the earth be blessed.' Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4: (בראשית יב' ז' הב' כו').

Of this, Adam, Seth, Noah, Abraham, Moses, David, Daniel, and others partook; and this will be their portion without end, when the body is recovered from the dust, and, in companionship with the soul, for ever enjoys the presence of God. This was the object on which the patriarch fixed his dying gaze, when he said, 'I have waited for thy salvation, O Lord.' This was what sustained the confidence of Job, as he himself expresses it:

I know that my Redeemer liveth.' Compare Job xix. 25—27 (אובד ימ').
And this was the object of David’s hope, which we find him uttering in Psalm xvii. 15. "I shall behold thy face in righteousness; I shall be satisfied, when I wake up in thy likeness."

Now, if the blessings peculiar to Messiah’s kingdom can only be perfectly realised in eternal life, it may be asked, “What was the use of His coming, and commencing and completing His work of redemption in this life?” I answer, that His being born as a man was in accordance with Divine promise, and justified the hopes which godly men had placed in a Messiah who should appear in this world. For it was through the Messiah born in the flesh, that the prospect of happiness after death was opened to them; and He came that He might himself lead all His people to the eternal rest of God. This, and nothing less, was the end of His coming—this the goal on which all the godly, of every age, who have waited like Jacob for the Lord’s salvation, have fixed their eyes, and this is to form the grand fulfilment of all God’s greatest promises.
THE FAITH OF ABRAHAM.

"AND HE BELIEVED GOD; AND HE COUNTED IT TO HIM FOR RIGHTEOUSNESS."—GEN. XV. 6.

Abraham's belief of the promise was the fruit of his simple, living faith in God,—a faith which he exercised before he knew anything of an Ishmael or Isaac, or of circumcision, as we learn from Gen. xv. 6; xvii. 1, 2 (בראשית טו). Now, what was the design of outward circumcision? According to the will of God, the Israelites were to be a holy people, to keep His commands, and not to follow the sinful propensities of a corrupt nature, but to circumcise their evil hearts; and to remind them of this, God gave them an external sign, namely, circumcision in the flesh. That this was His purpose in the institution of the sign of the covenant is plain from the words (דביר), Deut. x. 16: "Circumcise therefore the foreskin of your heart, and be no more stiff-necked." (Compare Lev. xxvi. 41; Deut. xxx. 6; Ezek. xliv. 7.)

But they were satisfied with the sign, and did not circumsice their evil hearts. And God complains, by the Prophet Jeremiah, that instead of observing the covenant of heart-circumcision, the Jews acted as badly, and sometimes worse, than the heathen: "All the nations are uncircumcised, and all the house of Israel are uncircumcised in the
heart.” Jer. ix. 26. And hence He said to them, by the same prophet, chap. iv. 4 (r) כָּלַעְתֵּךְ לְבַכְכָּךְ אִשְׁיُ הָיוֹתָרָה יִשְׁבֶּבֶּ יְרוּשָׁלָיָמָא לָאָשׁ בֵּאָרָה, יְבֶשֶׂרָה בְּאָיִן בַּכָּכָה מקָמָה רָי מַעְיָלְכָהוּ: “Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.” Moreover, it must not be forgotten that circumcision in the flesh was confined to the male sex; whereas women are sinful and need redemption from sin and renewal of heart, as much as men, for indeed it was through them that sin entered into the world. And hence it is evident that the covenant of outward circumcision left a great want to be supplied, and therefore pre-supposed and necessitated a change.

It is clear that God was far from satisfied with the mere observance of the feasts, however correctly it might be performed; for He says, Mal. ii. 3 בַּעֲרֵה יְרוּשָׁלָיָמָא בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ בֶּקֶשׁ יְמָא (מָלָאָלָא ב) יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָأ יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא יְמָא ي ה 2
determined to abolish in the new covenant that He contemplated through the Messiah, as the angel announced to Daniel, chap. ix. 27 (דַּבֵּא לָתָם). In the days of Messiah, it was to be as it was in those of Adam, Seth, Enoch, Noah, Shem, Lot, and Abraham, who had no temple, no feasts, no institution of circumcision, and yet were the people of God. Enoch, indeed, was so distinguished for his piety and faithfulness to God, that he was spared the passage of death, as we read, and translated to heaven. Long before circumcision was instituted, Abraham enjoyed a state of acceptance with God, and received the Divine promise that in his seed all the nations of the earth should be blessed, Gen. xviii. 18 (בַּרְאָשָׁיָיו הִי).

The Scriptures inform us that, at a later period, God instructed Moses and the people of Israel to erect a holy tabernacle, wherein He purposed to dwell by means of the Shekinah. Then He caused a sacred abode, or temple, for himself, to be built by Solomon in Jerusalem, where He manifested His presence in the pillar of cloud. He threatened to visit even with death any one of His people who should act profanely towards this sanctuary. The fearful character of this sin has been again and again seen, as in the case of Nadab and Abihu, the two anointed sons of the high priest Aaron, who offered strange fire (Lev. x. 2, "וַיָּוֶרֶא "), and were immediately smitten with death; and in that of Uzziah, one of the most powerful kings of Judah, and most favoured of God, 2 Chron. xxvi. (דֹּבֵר הָדוֹמִים בּ כַּל), who
was punished with leprosy, and cut off from the house of the Lord, for invading the office of the priest. The fall of this monarch is specially remarkable, because it was recorded of him in earlier days that "he did that which was right in the sight of the Lord, according to all that his father Amaziah had done. And he sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper" (2 Chron. xxvi. 4, 5). After the death of this good preceptor, it is probable that the statesmen and generals around Uzziah may have gained such an influence upon his mind as gradually to persuade him that it was not politic to allow such unrestricted power to the priests, and that the offering of incense became his royal person even better than it did the appointed functionaries. But what kind of temple is the more fitting for the presence of God,—a structure composed of cloth, and wood, and stone,—or man, formed of a living body, soul, and spirit, in God's own image?

In the sixth section of this little treatise we spoke of Jehovah as the covenant God, and showed that He condescended to make a covenant with our first fathers and the people (ברית ברייה). We know from the inspired records, that God frequently renewed this covenant, as if to revive it in the memory of His people; and He gave them
Messiah:

His law of the ten commands to teach them how to act towards Him as their covenant God, it being involved in this relationship of children to a Father, that they should become like-minded with Him, resembling Him in their thoughts, and desires, and character, according to His declaration, Lev. xi. 44: "Ye shall be holy, for I am holy." History, alas, proves how often they forgot this sacred bond, and how they rebelled and murmured against God, so that we hear Him justly complaining: "If I am a father, where is mine honour?"—Mal. i. 6. But still, eternal mercy did not forsake this people. The covenant of God stands for ever, and the purpose of His love to save the sinner is unchangeable. He willeth not the death of the sinner, but rather that he should turn from his evil ways, and live. Hence He sent His prophets to urge the guilty to repentance, to point out the way of life, and to renew and extend His covenant, so that it should at length embrace the whole rebel world. Thus we read in the Prophet Jeremiah, chap. xxxi. 91—33: Behold, the days come,
saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The first thing that strikes us in this promise is that not a word is said about the sign of the covenant, *circumcision*; and further, that the law inscribed on tables of stone (the ten commandments) is exchanged for another law, to be written, not on tables of stone, but in the hearts of men, by the Spirit of the Lord, and through the gracious forgiveness of sins which stands in connexion with this covenant.

Now the question arises, what was to be the sign of this new covenant? Is it not that which we find promised by Ezekiel, chap. xxxvi. 25—27: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols,
will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Christians consider that this sprinkling with clean water is the sign of the new covenant, and they connect therewith the forgiveness of sins and the gift of the Spirit of God.

This renewed and extended covenant is designed to embrace all men (for the Lord says, “They shall all know me from the least unto the greatest,”) and to fulfil the promise (ך ר ו י מ נ ו מ ו נ ו נ ו נ)

“My house shall be called a house of prayer for all people.”—Isaiah Ivi. 7. God intended His kingdom for all mankind, and therefore gave Messiah: ל ב ו ה י מ נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ו נ ו מ ובאYellowstone National Park

The fact that Messiah introduced changes in the order of the covenant, goes to establish the conviction that He was necessarily greater than Moses, and indeed it may be ranked in the evidence for His divinity. It is true that Moses was called “Elohim of Pharaoh,” Exodus vii. 1 (שומרי מ), because he was a “Malach Elohim,” a messenger of God to him, and commanded him, on behalf of
God, what he should do; but it is nowhere said that Moses possessed a **divine** nature like that of Messiah. It is a property of God to be from everlasting to everlasting, and to be through all ages the Sovereign of the world. And these are characteristics of Messiah, as the words of the Prophet Micah distinctly state, chap. v. 1.*

> "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting."

And as the passages we have quoted from Isaiah (ix. 6, 7; †) and Daniel (vii. 13, 14; †) also teach.

David acknowledges, 2 Sam. vii. and 1 Chron. xvii. (ויהי ב, "ז רבר היימס א ר"מ), the great mercy God has shown him in blessing him, and raising him to the throne of Judah, but declares that this is a small thing compared with what God has revealed to him and promised him concerning his house, although the fulfilment was to be far in the future; and it was so wonderful in his view

*English version, ver. 2.*

† This passage is directly referred to Messiah by the Targumists. They render it as follows: "משיהアウト Of thee will the Messiah go forth, in my presence to establish His dominion over Israel."

† The words "Prince of Peace," used in this passage, are paraphrased by the Elders, "Messiah of Peace."
that he knew not what to say of it. That this all referred to the Messiah is beyond question, for it has not been fulfilled in any one else of David’s posterity. David, no doubt, had his son Solomon, to a certain extent, in view in these expressions, and Solomon both applied his father’s words to himself, and finished the earthly dwelling which David desired to build for God. But it is well known that Solomon was not the Messiah. Besides which, Solomon, instead of coming to the throne long after David’s death, was actually king in David’s life-time. As such he was but a feeble type of the Messiah, who would inaugurate a reign of peace, and whom the prophet calls the “Prince of Peace” (Isaiah ix. 6, 7; ישתיא יל), because in His days there should be no end of peace. David also speaks of Him as his Lord, and represents Him as sitting at the right hand of Jehovah: “The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”—Psalm cx. 1* (רהלוי יר).

But David himself, like Solomon, was a type of Messiah, and is occasionally designated as such. For the words, “Behold, I will both search my sheep, and seek them out. As a shepherd seeketh out his flock when they are scattered from his fold, so will I seek out my sheep,” Ezek. xxxiv. 11, 12, are inapplicable to David, who had long been dead, and they can only be

* The participation of Messiah in the divine rule, as taught in this verse, is also indicated Zech. xiii. 7, where God speaks of Him as בהר עליבא “The man that is my fellow.”
understood in relation to the Messiah. Then, in ver. 15, he says, "I will feed my flock, and I will cause them to lie down, saith the Lord God." Also, ver. 23, 24: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it." And ver. 31: "And ye, my flock, the flock of my pasture, are men, and I will be your God, saith the Lord God."

This last verse contains a strong confirmation of the truth that Messiah is Jehovah. God had previously declared that He would destroy the shepherds who had been unfaithful, and here He promises that He himself will feed His people, while in verse 23, He tells them that Messiah, David (in English, "The beloved"), shall be their pastor. We find similar declarations, chapter xxxvii. 23, 24, and Jer. xxx. 9 (דַּרְכֵיהוּ לֵ). Of this David, who is at the same time Jehovah, the Prophet Hosea (chapter iii. 5, "ויהי", "become" הָבְכָּה) says, "Afterward shall the children of Israel..."
return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness* in the latter days." What is "His goodness?" Let us recall the words of God to Moses: "I will cause all my goodness (ךָלִּים טובים) to pass before thee," Exod. xxxiii. 19 (שמות לג). If it be asked, whether this expression denotes a mere thing, or a person, the question may be answered by a comparison of verse 22, where God speaks of His "glory" as passing by, and adds at the close of the verse, "I will cover thee with my hand while I pass by." And, chapter xxxiv. 5, 6, the narrator proceeds to say: "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." See further, Numbers xiv. 17, 18 (במדבר יכ). Oh, how much may be learnt from these divine records, if we search them in the fear of God! Here we may truly apply the language of Psalm cxi. (16 רָחַלִּים כְּזָא) and xcii. 6, 7 (6, 7 רָחַלִּים צַד) "O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this."

Let us conclude this portion of our inquiry with the testimony of Malachi, chap. iii. 1 (מלאך ג)

* The Chaldee paraphrase refers this passage to the Messiah. It renders the latter part of it thus: וְיֵשְׁרַמְצֵא לֶאֶמְתָּיו בָּר דָּוִד מְלָכָיו "And they shall obey Messiah, David's Son, their king."
Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.

Reflect on this passage, my reader, and compare it with the last verse of the chapter, where the prophet speaks of the coming judgment (יהוה יהויה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יforest:191/297x479.8Diptiziced by Google
clearness, we will do so in the form of question and answer.

**A.—The Original State.**

1. How did God create man?

God created man in His own image, that is, holy, and sinless.

2. Did man continue in this state?

No; he lost this holiness and innocence through unbelief and disobedience; his unbelief leading him especially to doubt the love of God.

3. What was the result?

Sin.

**B.—Sin and Its Remedy.**

4. What is sin?

Sin is the turning away of the heart, that is, the will, and hence all the powers of the soul, from God. The horrible character of sin consists in this—that man, God's creature, rises in rebellion against the will of the Creator—the child sets himself against his Father. The consequences of this estrangement from God are: *Injury to the soul's life* (ח bufioית רחמים קבשה, 'משלי י"א). He that sinneth against me wrongeth his own soul,” Prov. viii. 36. Compare also, Psalm lxxxi. 11, 12 (רויוליםします). And further: *Bondage of the will, An evil conscience, and The loss of peace*, as it is written, Psalm xxxviii. 5 (ךbrero ר(rb לוחב כמשוה כבר בכרgetElement כמקמים: "Mine iniquities are gone over my head; as a heavy burden they are too heavy for me.” Compare Isaiah lvii. 20, 21 (משלריב ויב).
5. Are all men sinners?

Our first parents having fallen into sin by their first act of disobedience against God (Gen. iii., בראשית ב), all the children of men, their posterity, have shared in that fall; sin has penetrated their whole nature: "There is no man that sinneth not," 1 Kings viii. זרות אשמה ושם הזה על כלבריאתם (מלכים א, כ"א). לנרות בהון משפכתי ורהי ואריהיהם: "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one," Psalm xiv. 3 (והולל וה), "The imagination of man's heart is evil from his youth," Gen. viii. 21, (בראשית ח).

6. What is the consequence of sin?

The consequence of sin is the estrangement of the soul from God, the fountain of its life. But without God it cannot live; and hence death is the reward of sin. "In the day thou eatest thereof thou shalt surely die," was the warning of God, Genesis ii. 17 (בראשית ב), and this is the portion of all sinners.

7. Does God desire the death of the sinner?

God, who is rich in mercy, hath no pleasure in the death of the wicked, "but rather that he should turn and live," Ezek. xviii. 23 (יהוה יד).* Hence He has provided a way whereby to save man without compromising

* It is a striking circumstance that in ver. 32 of the same chapter, where this declaration is repeated, instead of the word "wicked" (רעה), we have "him that dieth" (רעה), which plainly proves that in the sight of God sin and death go together.
MESSIAH:

His holiness, before which nothing impure can stand, Hab. i. 12 (דְּבָרָיו א"), or His righteousness, which cannot leave sin unpunished, Exod. xxxiv. 7 (שֵׁם יְהוָה לְדֹם).

8. Where has God made known this way of salvation?

He has communicated His holy will to man, in human language, in the Holy Scriptures, so that all who prayerfully search them may find the true path to eternal life, Amos v. 4, 6; Isaiah viii. 16, 20.

9. When did the revelation of this plan of salvation commence?

The revelation of this divine purpose to save man commenced immediately after the fall, in the words, Gen. iii. 15 (אִ֥ישׁ אֱדֹ֖ם בָּהָיִֽו) וַאֲנַלְכָּה אֶלָּא שָׁאְלֵנָה אֱדֹם בָּהָיִו וּרְאֵם אָנַלְכָּה אִמָּא שָׁאְלֵנָה אֱדֹם בָּהָיִו אֶלָּא שָׁאְלֵנָה אִמָּא שָׁאְלֵנָה אֱדֹם בָּהָיִו: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This promise shows that man was not at once to escape all further experience of the power of sin, but that the possibility of deliverance from the power of sin and death was preserved to him. And it is followed by a succession of promises in the word of God, which all point to the one salvation prepared by Him.

10. For what purpose was Israel chosen?

The promise related to the whole posterity of the first human parents. But in order to carry out His purpose of mercy, God chose a particular people, whose history is embraced in the divine plan of salvation—the people of Israel.
The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth," Deut. vii. 6. Compare also Isaiah xliii. 10-28 (משעיה מב"א).

11. Was, then, the salvation of God intended only for this chosen people?

No; for the first promise of a Saviour was given before the call of Abraham Gen. iii. (בראשית ב"א). It was subsequently renewed to the patriarchs, Abraham, Isaac, and Jacob, but with the distinct statement that through their seed the blessing should extend to all the nations of the earth; the like promise was made to every one of them (בראשית ו' יד יד כ"ה)

12. From which of the tribes of Israel was the Deliverer, the Anointed, ממשיח, to spring?

Jacob, the last of the patriarchs, longed for this salvation: "I have waited for thy salvation, O Lord," he exclaims, in his old age, and Jehovah gave him a further revelation as to the manner in which the plan of salvation would be accomplished; namely, that the Saviour from sin would come of the tribe of Judah, Gen. xlix. 10 (בראשית ט"א) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,* and unto Him shall the people cleave."

* Onkelos: "till Messiah comes," Targum Jonathan: "till the..."
13. For what purpose was the law given on Sinai?

The people, as a whole, needed to be educated, and prepared for the knowledge of sin, and the enjoyment of salvation. This was the design of their separation from other peoples, their abode in the desert, and their subjection to the law. *The law of the ten commandments taught nothing new*; its contents had been implanted in the human heart, for man was created in the image of God, righteous and holy. But sin had confused his knowledge and corrupted his inclinations, Gen. vii. 21 (בְּרֵאשֵׁי), and hence God repeated His laws in a new form and with new impression.

The law was therefore intended to quicken the consciences of the people, and to keep them awake so that they might pass judgment on themselves, and become convinced of their sinfulness and their need of salvation. A blessing was connected with the law—"If a man do them (my judgments) he shall live by them," Lev. xlviii. 5 (יְזַרְצַרְצַר); but a curse accompanied it—"Cursed be he that confirmeth not the words of this law to do them." That the people were not in a condition to fulfil the words of this law, was soon abundantly proved time that King Messiah comes." All ancient Jewish expositors have referred this passage to the Messiah; and the fulfilment of it may be historically demonstrated in the Messiah of the Christians. There was always a sovereign or sceptre-bearer of the tribe of Judah; even during the captivity, there was the סִינָה, the prince, of that tribe, till the time of Titus, when the Jewish kingdom and sceptre passed entirely away; "the sceptre departed from Judah." This was just after the appearance of the Shiloh, whom Christians acknowledge as Messiah, and as the fulfilment of the above promise.
in their history, and the desire for the promised Redeemer, who would deliver them from the curse, was quickly awakened. Thus, the law was a teacher, a master, training the people for the promised Saviour; and accordingly it came between the promise given to our first parents and its fulfilment. What it then was to the Israelites, it has become to all mankind, its office being to convince them of sin, to warn them against the curse which follows transgression, and to point them to the Saviour, the Holy One of Israel, Isaiah xliii. 3.

14. What was the purpose of sacrifices?
The divinely appointed sacrifices had a typical and preparative meaning. The offerer, in presenting his oblation, confessed his sinfulness before God, and acknowledged the necessity of a satisfaction for sin. But the blood of bullocks could not wash away sin. Had this been sufficient, God would not have so frequently declared (as in Isaiah and in other parts of His Word) that He desired not the blood of beasts; and, moreover, He has now caused the offering to cease for nearly two thousand years. The real intent of the sacrifices was to remind the people of the promised seed, who should finish the war against sin, and bring in the everlasting righteousness (Dan. ix. 24, 'דִּבְרֵי יִרְמְיָהוּ',)

15. How does the sinner become just before God?
Inasmuch as no one can fulfil the law in all its parts, it is evident that the works of the law cannot justify any man, or make him acceptable
in the sight of God. Every one who transgresses it lies under the curse, and it is only by the right use of the appointed means of salvation, that is, by believing in God's mercy, and laying hold of His grace, that he can be set free. Abraham was not justified by the works of the law—for the law was not given in his days—but "he" (and with him the other children of God and the patriarchs before the giving of the law) "believed in the Lord; and He counted it to him for righteousness," Gen. xv. 6 (בְּרָאשָׁיו מָזָא). And we find the same thing most distinctly laid down by the prophet Habakkuk, chap. ii. 4 (וְיִבְשַׁם ב), "The just shall live by his faith."

16. From what family was the Saviour to come?

Jacob's prophecy, above referred to, transferred the promise from the whole of his posterity to one particular portion of it, the tribe of Judah; and in the after course of Israel's history, it was confined to one family of that tribe, namely, the family of David. Not only was David placed on the throne of Israel, which too soon proved but a temporary honour; but he was favoured with a renewal of the promise, that "his seed should rule, and his throne and kingdom be established for ever," 2 Sam. vii. 12 (שְׁמַחַל ב, צ). This promise can only relate to a spiritual kingdom, by means of which "all the nations of the earth shall be blessed." (See Section 7.) Thus, the anticipation of the personal Redeemer of the seed of Abraham, and the house of David, and joyful hope in Him, appear more and more distinctly, in David as well as his pos-
terity, and in all the prophets. The utterances of all the holy men in those ages must be viewed together, in order to obtain a true idea of the person of this expected Saviour.

C.—Messiah, the Seed of Abraham and of David, and the Saviour of Sinners.

17. What does Holy Scripture teach concerning the person of Messiah?

The Spirit of God (for all Scripture is given by Him) teaches that Messiah is (1) a Prophet, (2) a Priest, and (3) a King.

(1) The Prophet like unto Moses.

Moses, the mediator of the old covenant, before his death reminds the people of the favour shown by God, in choosing Israel for a people, although they were not better than other nations around them, Deut. vii. 7 (דברי יシーズン)—a choice in which He contemplated the accomplishment of His gracious plan of salvation. Moses then brings to their remembrance the manifold sins still cleaving to them, and the promises yet to be fulfilled, which he gathers together in one sentence: “The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken,” Deut. xviii. 15 (דברי י십시오). And in ver. 18, 19, he quotes the divine declaration made to him: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it
According to this promise, then, Messiah was to be a prophet like Moses. Like Moses, He was to be a Deliverer of the people, and the founder and mediator of a new and better covenant, namely, that to which Jeremiah points, chap. xxxi. 32—34; and like Moses, He was to prophesy.

(2) A Priest.

He was to be a priest before God, to atone for the sins of the people, according to Psalm cx. 1 ss. (הארלי)

"The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Melchizedek was "a priest of the Most High God," Gen. xiv. 18 ss. (בראשיתArk); he blessed Abraham, and entertained him with the elements of bread and wine. The Aaronic priesthood, whose office was to make reconciliation for the people with God, by means of sacrifices, was only a temporal ordinance, since the possibility of sacrifice was connected with a certain place, a certain house, and a certain family; it was a shadow, as we have seen, of the coming reality; and after the destruction of the temple it ceased in fact. Are we then to suppose that from that time God remained unreconciled? Nay; for He has appointed a priest for ever, not after the transient order of Aaron, but after that of Melchizedek, who was a high priest of the Most High before the special calling of Israel had come to pass. And as the holiest function of the Aaronic priest was
to enter once a year within the veil, into the most holy place, to make reconciliation for the people, this is undoubtedly a part of the office of Messiah.

(3) A King.

Even Melchizedek, his type, was a king, and the king of ישהלך Salem—a prince of peace, as Messiah is called, Isaiah ix. 6, יששהלך. Messiah is also referred to under this designation, Psalm ii. 6; xxiv. xlv. (הרודילוב בכרמר). And so also Daniel vii. 14 (דריאל), "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Compare Zech. xiv. 9.

18. How was Messiah to come into the world?

The Goel (Redeemer) was to be born into the world, Isaiah ix. 5 (ישכרffee ס"כ); but not in the same way as sinful men. Since a new creation was to begin with Him, and He was to be the first-born of the new divine kingdom, as Adam was of the first creation, He would necessarily come into the world in an extraordinary manner, Isaiah vii. 14 (ישכרffee כ). But it was also necessary that He should take upon Him the form of man, that He might sympathise with humanity and redeem it.

19. Was He then to have only a temporal existence?

Although He was not to appear till a specified time, it must not be assumed that this was the actual beginning of His existence, for, according to Micah v. 1 (📖) "His goings forth have been from of old, from everlasting;" and the same prophet informs us that His advent as the deliverer
of His brethren is to take place, מESSIAH: of His brethren is to take place, מESSIAH: when "she that travaileth hath brought forth," chap. v. 2. The extraordinary manner of His birth—His being the son of a virgin—has already been referred to. In this point also there is a correspondence between Him and Melchizedek, whose appearance in history is singularly mysterious. Compare Gen. xiv.

20. Where was Messiah to be born?

The place of His birth is distinctly foretold. See Micah v. 1 (תָּלְהַב תִּלְהַב): "And thou, Bethlehem Ephratah, who art little among the thousands of Judah, out of thee shall He come forth unto me, who is ruler in Israel."

21. What work is assigned to Messiah?

His work was to be the carrying out and completion of the redemption which God began immediately after man fell. "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."—Ezek. xxxiv. 23. Like Moses He is a teacher and guide of the people, and at the same time a servant.

22. What was to be the character of His external appearing?

He was not to come in outward pomp or power, but in humiliation, צלע. See Zech. ix. 9 (צלעה). And yet His spiritual glory was to be unmistakable to those who longed for the salvation of Israel; for, although poor, He was at the same time to be מושל נביאים, a ruler in Israel. Compare the above passage with Micah v. 1.
23. What is the special sign of His humiliation?

It was not enough that He should condescend, in unutterable love, to take the form of a servant, that He might teach mankind the ways of God; He was to be still more deeply humbled by suffering death for our sins, to deliver us from the punishment and the power of evil, and thus to accomplish the divine plan of salvation. The Prophet Isaiah distinctly foretells this, chap. liii. ('שיטירב לוב): “Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so He opened not His mouth.” Zechariah also speaks of the rejection and sufferings of Messiah, chap. xi. 12—14; xii. 10; xiii. 7 ('ויכת אכ' יב', כב'); and David in the 22nd Psalm ('רחלים כב').

He was to be “cut off out of the land of the living,” and to be buried, although “there was no deceit in His mouth.” Isaiah liii. 8, 9 (לשתריב לוב). See also Daniel ix. 26 ('ךחרא (רוחאלא מ') (ויכת אכ' מ'). The shedding of blood was indispensable to the washing away of sin: “it is the blood that maketh atonement for the life.” Levit. xvii. 11 (ויכת אכ' מ). And hence, when the temple and altar were
destroyed, and the sacrifices consequently ceased, it was necessary that there should be another shedding of blood, once for all, and thus an eternal righteousness wrought out. In the blood of this great sacrifice "a fountain was opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1 (וְלֹא יִרְדּוּ וְלֹא יִבָּא).

24. Wherein does His glory consist?

In His conquering death; making good His eternal kingship and priesthood; proving himself to be the Son of God; and establishing the divine kingdom. The following is the representation given of Him in the prophets:—

He is the Conqueror of Death.

He does not remain in the grave, but rises to new life. "He will swallow up death in victory." Isaiah xxv. 8 (וַיְיִתְבְּרֵעוּ). He is the firstborn of the new kingdom, and, through suffering and humiliation, leads His "brethren" (Micah v. 3) to glory.

He authenticates himself as the eternal King and Priest.

In the Prophet Zechariah, it is promised of Him that "He shall sit and rule upon His throne; and He shall be a priest upon His throne," chap. vi. 13 (וְלֹא יִרְדּוּ וְלֹא יִבָּא). In Jeremiah xxxiii. 15 (וַיְיִתְבְּרֵאוֹת לְבֶן) it is said that "He shall execute judgment and righteousness on earth;" and Hosea iii. 5 (וַיְיִתְבְּרֵאוֹת לְבֶן) we find Him acting as "Israel's Lord and David their King." This eternal kingdom and priesthood is fully described in Psalms xiii., lxxii., and cx.
He proves His divine Sonship.

The Man whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isaiah ix. 6, after having humbled himself for a time, returns to the glory of the Father, who calls Him His Son, Psalm ii. 7, there to sit at His side, Zech. xiii. 7, and make everything subject to Him, Psalm cx. From thence He pours out His Spirit upon all flesh, Joel iii. 1; Zech. xii. 10.

Lastly, He establishes the Kingdom of God.

And this leads us to an important point, namely, that redemption was not provided merely on behalf of the people of Israel, but since all men are sinners, its benefits are intended for all. If Israel was chosen as the instrument by which salvation should be prepared, when the work was accomplished, the separate position of that people naturally ceased. The Redeemer is declared in prophecy to be not only "the Hope of Israel," but "the Desire of all Nations," Hag. ii. 7 (ב זר); and it is said that in His days "many people and nations (Gentiles) shall come to seek the Lord of Sabaoth in Jerusalem, to pray before the Lord," Zech. viii. 22 (ז חל). Thus the distinction of Israel as the only nation possessing the true knowledge of God, disappears in the time of the Redeemer, and the Lord then chooses a people out of all nations, to glorify His name and follow His word. And it must not be forgotten that as the establishment of God's kingdom was not com-
pleted at once, but is progressive through time, so the development of the new order of things instituted by the Saviour advances through the ages, although the events which lie at the foundation of its existence and progress (the incarnation, suffering and death of the Saviour) have come to pass.

25. Do the Scriptures contain any definite information as to the time of His appearing?

On this point, also, the clearest light is afforded on a comparison of Gen. xlix. 10 (הארמונית אנה) with Dan. ix. 24—27 (דנייל אנה).* According to the first of these passages, at the time of His coming the sceptre was to depart from Judah; in the second, the same point of time is specified, and other particulars are given as signs by which He is to be identified.

* According to Daniel ix. 24, the Messiah was to act in two ways: He was to undo and to do.

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**To undo.**

- Finish,
- Seal up,
- Blot out, sins.

**To do.**

- To reveal the true glory of God, and to confirm the truth of the things spoken by the prophets.

By presenting a sacrifice on behalf of the guilty.

† This passage is explained by Moses Ben Nachman thus: "The Most Holy is the Messiah, who is sanctified in the sight of the children of David." Abarbanel says: "לבני ישראל בבלית נשות ונשים הלוה, מקררים בהם והמשיח והרבין "Israel in general having been called holy, Messiah is called The Most Holy, because He is holier than all Israel." The term משלם, "to anoint," deserves notice.
CONCLUSION.

As the Scriptures present such a complete portraiture of the world's Redeemer, in whom the fathers hoped, and whose future coming was their comfort in life and in death, it surely becomes every Israelite who loves the truth to study every feature of this representation with the deepest seriousness and with heartfelt prayer. Although there are heights and depths in the Word of the living God which surpass all human understanding, yet it is one of the evidences of its divine origin, that it is not a sealed book to the simplest mind, but opens its treasures and offers many a precious gift to every one who approaches it in a spirit of reverential inquiry. Deut. xxx. 14. Humility of mind and earnest prayerfulness are the first requisites to prepare us for solving the question, whether Jesus of Nazareth, the Saviour acknowledged by Christians, is the Messiah promised by God and looked for by the fathers and the prophets.

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