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THE BIBLE TRUE FROM THE BEGINNING.



# THE BIBLE

TRUE FROM THE BEGINNING.

BY

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'Thy Word is true from the beginning.'—Ps. cxix. 160.

Ζητῶ γὰρ τὴν ἀλήθειαν, ἣς οὐδεὶς πώποτε ἐβλάβη. Βλάπτεται δὲ ὁ ἐπιμένων  
ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ ἀλνοίας.

ANTONINUS, Book VI., p. 21.

'For I seek the Truth, by which no one ever yet was injured. But he is injured  
who abides in his deception and ignorance.'

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## INTRODUCTION.

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It was while examining the teaching of Scripture in its relation to future punishment, that the writer was led to consider the various and widely-different subjects discussed in the following pages. As he saw bays and inlets opening before him, he could not forbear turning from his intended course to explore them. How far he was justified in so doing, and whether the results of such exploration be satisfactory or otherwise, it is for the reader to judge. From the prayerful quest of these realms of Scriptural truth there comes a peculiar and sacred pleasure :

‘As when to them who sail  
Beyond the Cape of Hope, and now are past  
Mozambic, off at sea north-east winds blow  
Sabæan odours from the spicy shore  
Of Araby the Blest.’

It was formerly the writer's conviction that the Bible taught the doctrine of the endless punishment of the wicked. To doubt the orthodox teaching on this subject appeared to him an imitation of those who seek to

‘Snatch from God's hand the balance and the rod,  
Rejudge His justice, be the God of God.’

After hearing the subject discussed in Bible-classes and social meetings, and meeting with so many allusions to it in the religious literature of the day, the writer thought it would be well to examine for himself the teaching of Scripture concerning human destiny. He accordingly copied the passages of Scripture that seemed to apply to the subject, and classified them thus: (1) Passages which appear to favour the doctrine of endless punishment; (2) Passages which seem to support the doctrine of annihilation; (3) Passages which seem to favour the doctrine of restoration; (4) Doubtful passages. He placed ‘endless punishment’ first, thinking it most likely that examination would convince him of its truth. If there could be difficulty in substantiating that

theory, it appeared to him it could only be as against the theory of annihilation. As one might seek to remove a preliminary difficulty before coming to the heart of a controversy, he sought to remove the difficulties presented by the passages that seemed to favour the restorationists. To his surprise he found himself powerless in presence of this task. These passages seemed to define the place of all the rest, and to constrain all to their sway. It was with great reluctance that the writer accepted the idea of restoration being supported by Scripture. In his disquietude he sought help from books that favoured the orthodox view, and read much that had been written on the subject by British and American divines. However able the arguments of such writers might be, they all assumed a theory of judgment which the writer could not see to be Scriptural. This will be seen in the following pages. It is on Scriptural evidence that the writer wishes to rest his case. He is, however, very far from anticipating that the evidence which has satisfied him will be deemed conclusive by all to whom that evidence is here to be stated.

Though the reader may dissent, and that widely, from the opinions here maintained, let him not suspect the writer of conscious disloyalty to God's Word, or of disregard for the honour of Christ. It is a feeling of loyalty to what he considers to be the teaching of Scripture which has led him to accept views directly opposed to long-cherished convictions, and to denominational preferences and creeds. Job's last view of God filled him with a more profound sense of the Divine holiness than he had ever felt before. So the change which the mind of the writer has undergone has exalted his thoughts of Jesus, the Son of God. He knew not that he had so mighty and so merciful a Saviour. The joy of his life is, and shall be, to point men to the Crucified, and to say, 'Behold Him !'

E. GOUGH.

AUBURN HOUSE, BARROWFORD,  
1889.

# The Bible True from the Beginning.

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## BOOK I.

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### CHAPTER I.

#### SOME SCRIPTURAL PRINCIPLES THAT IMPLY RESTORATION.

MANY persons who believe that the future punishment of the ungodly will either end in annihilation, or be without end, will yet allow that there are some passages of Scripture which do not readily harmonize with either of these theories. It is needless to quote isolated texts to justify such admission. Far more important is it to examine some Scriptural principles, not dependent on one or more detached texts, but which enter into the very substance of Scripture, which possess systematic strength and completeness, and which are nevertheless opposed to the alternative theories just mentioned. Four such principles may here be stated.

1. The Scriptures foretell the salvation of entire nations and communities, even where masses of the people thus specified have lived and died in unbelief. For example, it is foretold that after the fulness of the Gentiles be come in, 'all Israel shall be saved' (Rom. xi. 26). Agreeing therewith Isaiah declares that 'in the Lord shall all the seed of Israel be justified and shall glory' (Is. xlv. 25). It is commonly thought that these prophecies refer only to the particular generation that will be living at the time of their fulfilment. It is difficult to see how such a phrase as 'all the seed' can be limited to one generation. We do not save a family from a burning house by simply snatching the youngest member of that family from the flames. There is a principle of continuity, or, as we shall term it, an Adamic principle, in Paul's argument which is commonly ignored. He speaks as if the same people who fall are to have fulness (verse 12), and as if those who are cast away are again to be received (verse 15). He deals with the Jewish nation as one and the same generation, not as a succession of generations. What is true of

the nation in its totality is true of those who constitute the nation. If the nation is to be saved, they must be saved. An objector may allege that it is a spiritual Israel, consisting of those who are heirs by faith, that will be saved. But the Apostle is here speaking of unbelievers as well as of believers. 'God hath shut up all unto disobedience that He might have mercy upon all' (Rom. xi. 32). Divine mercy is thus made commensurate with human guilt. Another may object that the Jewish nation as a whole was a type of the Church of Christ. Hence he may allege that God's dealings with the chosen people cannot illustrate His measure of mercy towards wicked Gentiles. Such a man, however, would not deny that the Sodomites were sinners of the Gentiles, whose sin superabounded. They were swept from the earth by the wrath of God. Nevertheless Ezekiel tells us that the captivity of Sodom is to be brought back again, and that she will be given to Israel for a daughter, though not by the Jewish covenant (Ezek. xvi. 53-61). So likewise did the Moabites sin and perish; but God says of them, 'Yet will I bring again the captivity of Moab in the latter days, saith the Lord' (Jer. xlviii. 47). In like manner, though God says He will send the sword after Elam 'till He have consumed them,' He adds the gracious promise, 'It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord' (Jer. xlix. 37, 39). Such references to particular nations have their logical sequence expressed in the statements, 'And I, if I be lifted up from the earth, will draw all men unto Myself' (John xii. 32). 'The living God, who is the Saviour of all men' (1 Tim. iv. 10). 'For the grace of God hath appeared bringing salvation to all men' (Titus ii. 11). Jesus speaks of two kinds of wealth, the unrighteous mammon and the true riches (Luke xvi. 11). The former is not our own. It is a treasure lent to us as stewards, put into our hands to use, and ultimately to be taken away (1 Tim. vi. 7). But the true riches of godliness (1 Tim. vi. 6) are inwrought into our character, and are our own in a sense in which gold and silver are never our own. Jesus intimates that these true riches are the possession of all men, though they are withheld from us so long as we are unfaithful in the unrighteous mammon. 'If ye have not been faithful in that which is another's, who will give you that which is your own?' (Luke xvi. 12).

2. The Scriptures show that there is a distinction between soul and spirit. Many writers, from Origen to the present time, have maintained that man was a tripartite being, consisting of body, soul, and spirit. (See Heard's 'Tripartite Man.')

The passage most frequently quoted in support of this theory is 1 Thess. v. 23, 'And may your spirit (*πνεῦμα*) and soul (*ψυχή*) and body (*σῶμα*) be preserved entire.' It is only with important qualifications that the writer would avow faith in the tripartite theory. Even from the passage just quoted we might infer that the body which is to be preserved entire cannot be an earthly body. Paul is not deprecating either bodily mutilation or bodily death. The writer may here state that some of the principles enunciated in the early part of this book are written by him on reviewing his work, and by way of correction. They represent inferences and conclusions drawn from many portions of Scripture, and from a great variety of Scriptural evidence. It would be impossible for him to state in a preliminary chapter all the

evidence upon which he relies to substantiate these principles. He can only state to the reader that he will find such evidence, as the writer thinks, in later parts of this work. Hence he would ask him to accept the principles conditionally for the present, and if when he reaches the end of the book he is not satisfied that the principles have been proved to be Scriptural, let him reject them. This request will need to be considered in respect to many of the statements in the earlier portion of this book.

A second particular that it may be well to note is the following: As his work has grown upon his hand, the writer has seen reason to modify statements which he had previously written. But it is very probable that in some cases he has omitted to correct what he had written in error. If therefore the reader should find a statement in the early part of the book conflicting with a statement in the later part of the book, let him conclude as a general rule that the former statement should be made to accord with the latter statement, and not the latter with the former.

With these preliminary considerations laid down, the writer would avow his conviction that the Scripture recognises in man five constituent parts. First, there is the literal earthy body as described in Eccles. xii. This is the earthy enswathement, or 'corporal rind' as Milton terms it ('Comus'). Little prominence is given in the New Testament to this earthy husk or shell. Second, there is what Paul designates 'the body of the flesh' (Coloss. ii. 11). Origen may be alluding to this when he speaks of Thomas's view that 'the body of the soul could be made manifest to the eyes of the sense perceptions'—ὅτι δύναται ὀφθαλμοῖς αἰσθηταῖς φανῆναι ψυχῆς σῶμα (Cont. Cels., Lib. II., c. 61). Between this body of flesh and the literal earthy body there must be close affinity, for both are spoken of by kindred terms, 'flesh,' 'members,' etc. Thus far we might accept Mr. Bain's definition of matter as 'a double-faced unity' ('Mind and Body'). Thirdly, there is the soul, or the part of man's nature in which life and feeling inhere. These three elements, the earthy body, the body of flesh, and the soul, constitute what may be called the soulical side. Fourthly, there is what Paul terms the *σῶμα ψυχικόν*, or 'soulical body' (1 Cor. xv. 44). This is sometimes supposed to be the earthy body. So far from that being the case, the writer believes that Scriptural evidence will be found to show that this soulical body is not even identical with the body of flesh. It does not pertain to the soulical side at all. While the body of flesh is represented as something that can be crucified, the soulical body is never so represented. It is designated a soulical body as being in an earthy and imperfect state, in which it has not been raised a spiritual body. Fifthly, there is the hidden part which knows wisdom, and which in this aspect of knowing wisdom is designated *νοῦς*, or mind. Sometimes when regarded according to its being only, it is spoken of as spirit. These two, the soulical body and the spirit, pertain to the spiritual or intellectual side. As the body of flesh is an enswathement of the soul, so the soulical body is an enswathement of the spiritual or intellectual nature. Leaving out of thought for the present the earthy body, and the body of flesh, and the soulical body, we may so far accept the tripartite theory as to maintain

that Scripture clearly distinguishes between soul and spirit, that is, between the emotional and the intellectual natures. We read of the Word of God 'piercing even to the dividing of soul and spirit' (Heb. iv. 12). Objects which are thus separable cannot be identical. Paul urges the Philippians to 'stand fast in one spirit with one soul' (i. 27). Some may see nothing more than Hebrew parallelism in the following verses, while others, like the writer, will deem them at least confirmatory of the tripartite theory: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour' (Luke i. 46, 47). 'With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early' (Is. xxvi. 9). We read, 'Behold, Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom' (Ps. li. 6). Is it not of the hidden part which knows wisdom that the Apostle speaks when he says, 'Who among men knoweth the things of a man, save the spirit of the man which is in him?' (1 Cor. ii. 11). The Hebrew phrase, 'God of the spirits to all flesh' (Numb. xvi. 22, xxvii. 16), or as the Septuagint expresses it, 'God of the spirits and of all flesh,' implies a tripartite theory, according as we believe that the term 'flesh' applies to what has soulical affections rather than to earthly bodies.

When we remember that man is in God's image and likeness, it seems reasonable to allow that for man's spirit and soul to be distinct in nature is an antecedent probability by the very law of his creation. Evidence of this truth is found in Scripture. God is in special relation to our spirits. He is 'the Father of spirits' (Heb. xii. 9), and He 'formeth the spirit of man within him' (Zech. xii. 1). We shall afterwards try to show that the soul should be regarded, as an emanation from Christ, as divine. In Him is life, and life is the essential characteristic attribute of the soul. 'Christ who is our Life' (Col. iii. 4). 'The Life was manifested' (1 John i. 2). Earthly objects may thus reflect what is heavenly. There were priests who served 'that which is a copy and shadow of the heavenly things' (Heb. viii. 5).

Some of the passages which refer to sin imply a distinction between the soulical and the spiritual natures. We read of 'defilement of flesh and spirit' (2 Cor. vii. 1), and of 'the desires of the flesh and of the mind' (Eph. ii. 3). In the days of Christ there existed a belief that the soul and spirit were not identical. Josephus, describing the creation, says, 'God took dust from the ground, and formed man; and inserted in him a spirit and a soul' (Ant., Bk. I., c. i., § 2). He also says, 'Moses entirely forbade us the use of blood for food, and esteemed it to contain the soul and spirit' (Bk. III., c. xi.). Of the idolater it is said in the Book of Wisdom, 'He knew not Him who formed him, and breathed into him an active soul, and infused a vital spirit' (xv. 11). And again, 'Man kills in his malice, but he does not subvert the passing spirit nor dissolve the accepted soul' (xvi. 14). Origen believed that in man there were three elements—the body, the soulical, and the spiritual. He deemed the spiritual element to be the uncorrupted principle left in man, which came originally from God. He also speaks of it synonymously with the mind (*νοῦς*, T. XXXII., Joh., c. xi.). Justin Martyr held similar views. Writers like Philo, who frequently put the

soul into contrast with the body, as if the two comprehended the whole man, are yet accustomed to subdivide the soul. Philo speaks of the soul being in the body, and the 'nous,' or mind, being in the soul (Lib. Abra., c. xlvi. ; De Confus. Ling., c. vii.). Marcus Antoninus, while affirming that he consists of what is bodily, and of what is from the soul (Com., Bk. VI., §§ 25, 32), speaks of body, soul, mind ; the perceptions (*αἰσθήσεις*) of the body, the impulses (*ἰρμυαί*) of the soul, the determinations (*δόγματα*) of the mind' (Bk. III., § 16).

Modern phraseology so completely assumes the duality of man's nature—body and soul—that any tripartite theory may seem opposed to all modern teaching. Yet it is as metaphysically orthodox as the dual theory. Utilitarians divide man's nature into Thought, Feeling, and Will. Under Feeling they include Sensations as well as Emotions. Mr. Bain says, 'the Mind can seldom operate exclusively in any one of these modes' ('Ment. and Mor. Sci.,' p. 2). We can, however, distinguish in thought between Emotions and Sensations on the one hand, and Thought and Will on the other. One is the soulical, the other the spiritual side of man's being. Mr. Maurice says, 'The soul is that with which we think' ('Theological Essays,' p. 141). The writer does not accept this statement. The soulical nature may fittingly be designated the Emotional nature of man ; while his spiritual faculties may be designated the Intellectual nature of man. The philosophy of Kant, Hamilton, Butler, Fichte, Chalmers ('Bridgew. Treat. '), etc., distinguishes more fully between the Ego and the Non-Ego—between man and an outer and material world. But, while distinguishing more fully between Body and Mind, it draws as full a distinction as the other philosophy between the Intellect and the Emotions.

From the foregoing considerations it may fairly be urged that the following passage does not support the annihilation theory: 'Fear Him which is able to destroy both body and soul in Gehenna' (Matt. x. 28). Assuming, for argument's sake, that the body here spoken of is the earthy body, it may yet be asked, 'Do body and soul comprehend the whole man? Why is the spirit—that hidden part which knows wisdom—thus sent down into silence?' The New Testament never puts the soul into contrast with the body, as if it represented the immaterial in distinction from the material nature of man. It does contrast such terms as 'body' and 'flesh' with the spirit. In the passage quoted, soul and body are spoken of as sharing the same Gehenna. Participation in a common doom suggests some similarity rather than complete contrariety of nature.

From the way in which the word 'soul' (*ψυχή*) is applied to man's animal life, we may infer that it does not denote the whole of man's immaterial nature. Josephus represents Esther as saying, that, in her fear of the king, her spirit left her, and she was forsaken by the soul (Ant., Bk. XI., c. vi., § 9). So the king speaks of Mordecai as having saved his soul (§ 10). It is not uncommon to read of so many souls being destroyed in a battle (1 Macc. ix. 2). Philo speaks of Moabitish women destroying the souls and bodies of their Israelitish paramours (Vit. Mos., Bk. I., c. lvi.). A young Jewish martyr glories that he is giving both body and soul for God's laws (2 Macc. vii. 37) ; yet he is

not expecting annihilation, but an uprising to life. In cases where man is being regarded in a purely mortal and physical aspect, the word 'soul' is used with the meaning of 'person.' Thus we read of so many souls going into Egypt (Gen. xlvi. 26, 27), or being on board a ship (Acts xxvii. 37). At other times the word is used in relation to what is manifestly immaterial, as when we read of the soul hoping in God (Ps. xlii. 11). Even where the word is used of man's animal life, it is probable that there is a latent reference to the immaterial and emotional nature. Since the ancients believed that the soul went down into Sheol after death, it is easy to see why the loss of earthly life should be spoken of as a change experienced by the soul. The writer holds that to eliminate this higher significance from the word in the following passages, and to restrict its meaning to mortal life only, is an unwise and an unscriptural limitation. 'The good Shepherd layeth down His life for the sheep' (John x. 11). 'I will lay down my life for Thee' (John xiii. 37). Priscilla and Aquila laid down their necks for Paul's life (Rom. xvi. 4). When we read of a man gaining the world and losing his life or soul (Matt. xvi. 25, 26), we should remember that the life lost for Christ may be the loss which a suffering soul has to endure in its emotional nature as well as literal death. So the life found in Him is soulical, rather than mortal and earthy. Still the application of this word 'psyche' to man's emotional existence, both here and hereafter, justifies the inference that it denotes a part rather than the whole of man's nature. Hence we cannot conclude that a destruction of the soul in Gehenna is equivalent to annihilation.

3. A principle of great importance in its relation to future punishment is thus stated by the Apostle: 'He that hath suffered in the flesh hath ceased from sin' (1 Pet. iv. 1). There is evidently a doctrinal and historical connection between the passages in this epistle, which refer to a visit to the spirits in prison, to the suffering in the flesh, and to the preaching of the gospel to the dead (iii. 18-20, iv. 1, 6). When the Apostle speaks in one chapter of Christ being put to death in the flesh, but quickened in the spirit, and of His going in the spirit to preach unto the spirits in prison; when also, in the next chapter, he again speaks of a suffering in the flesh, and of a preaching of the Gospel to the dead, we must in fairness apply one rule of interpretation to these resembling phrases. But how are we generally taught to regard these verses? Why, we are told that Christ's suffering in the flesh was only bodily suffering endured in the crucifixion. He is said to have gone and preached to the spirits in prison by giving His Spirit to Noah, the preacher, in the days when the antediluvians were not spirits, but were in the flesh, and when they had not yet gone to prison. Thus Christ, according to this theory, 'went' to Noah, not to the prison. The Gospel is said to have been preached even to the dead, because it was preached to those who were dead in trespasses and sins. Similar incongruous explanations are given of the phrase, 'That they might be judged according to men in the flesh, but live according to God in the spirit.' Mr. Darby translates the passage correctly in his 'New Translation;' but in his 'Synopsis' he expounds the passage as if it read, '*or* live according to God in the spirit.' Some commentators change the verb



'to judge' from the passive into the active voice, and represent these sinners, now dead, as having been preached to when living, and so led to condemn their own lusts and live spiritually. By such pleasant processes we may squeeze the foot until it fits the shoe.

What is the suffering in the flesh which brings cessation from sin? Can bodily death effect cessation from sin? This cannot be, since some whom Christ condemns in a judgement that is after death are called 'wicked.' Moreover, the Apostle says of those who have thus suffered, 'that ye should no longer live the rest of your time,' etc., showing that these sufferers in the flesh are still men living upon earth. Hence 'to suffer in the flesh' is not simply to die, and the word 'flesh,' in this case, cannot mean the earthy body. Many people suffer in the body who have not ceased from sin. Most Christians would say, 'To suffer in the flesh is to crucify the flesh, to put to death the deeds of the body. It is to die unto sin, and then to yield ourselves unto God as those who are alive from the dead' (Rom. vi. 13). See, however, what is implied in this answer. We now find that the word 'flesh' may apply to something distinct from the earthy body, and that to suffer in the flesh is something distinct from the pain of literally dying or being killed. This is a truth to be remembered and used as we advance. If the phrase, 'to suffer in the flesh,' when applied to a Christian, does not mean 'to suffer in an earthy body,' it may not have that meaning when virtually applied to the ungodly. Carrying the argument to its logical issue, the phrase may not have that meaning when virtually applied to Christ. All will admit that Jesus was not referring to the suffering of an earthy body when He said, 'Now is My soul troubled, and what shall I say? Father, save Me from this hour' (John xii. 27). To say that suffering in the flesh is soulical suffering accords with what we read elsewhere. 'They that are of Christ Jesus have crucified the flesh, with the passions and the lusts thereof' (Gal. v. 24). It is the soul rather than the earthy body which has passions and lusts. Paul says, 'We henceforth know no man after the flesh, even though we have known Christ after the flesh, yet now we know Him so no more' (2 Cor. v. 16). Can it be said that we do not recognise men by means of our bodily faculties, or by their bodily features? Is it not evident that the word 'flesh' here means more than 'the earthy body'? So Ignatius says, 'Let no one behold according to the flesh (*κατὰ σάρκα*) his neighbour, but ever love one another in Jesus Christ' (Ad. Mag., c. vi.). Clement of Alexandria says, 'For this, "the flower of grass" (Jas. i. 10), and the "walking according to the flesh" (*κατὰ σάρκα*, 2 Cor. x. 2), and the "being fleshly," according to the Apostle, means that they are in sins' (Strom. III., c. vi.). A Christian is not in the flesh (Rom. viii. 9), but he is in an earthy body (2 Cor. v. 6; 2 Pet. i. 13). Does not the Apostle imply that we ought not to be in the flesh when he says, 'Are ye not carnal, and walk according to man?' (*κατὰ ἀνθρώπου*, 1 Cor. iii. 3).

From the latter phrase we may infer what is meant by *κατὰ ἀνθρώπους*, or, 'according to men,' in 1 Pet. iv. 6. That the word is plural in the latter passage is probably owing to the fact that the antithesis between 'men' and 'God' therein contained answers to a like antithesis in

verse 2, between 'the lusts of men' and 'the will of God.' The important word, 'flesh,' bears at least two meanings in the New Testament. First it has a soulical and moral meaning, in which it contrasts with the word 'spirit.' In this sense to be in the flesh is to be in the likeness of the first Adam, who was a soulical and fleshly Adam. The sinful element in this case is especially associated with the body of flesh, reigning in its members, and bringing forth fruit unto death. Nevertheless, this fleshly principle affects also the soul and the mind, or spiritual nature. Fleshly lusts war against the soul, and there is a mind of the flesh which is enmity against God. As opposed to this state we may be in the spirit. That is, we may now be having implanted in our nature the likeness of the second Adam, the life-giving Spirit from heaven. Secondly, the word has an earthy meaning, denoting the earthy and mortal state. In this sense Paul speaks of living and abiding in the flesh (Philip. i. 22, 24). Some had not seen his face in the flesh (Col. ii. 1). Even in this use the word 'flesh' is contrasted with the word 'spirit,' as when Paul speaks of being absent in flesh but present in spirit (Col. ii. 5). Suffering in the flesh is essentially suffering in the soulical nature, wherein the works of the flesh have their origin. That suffering must, however, affect the mind so far as it is designed to free the mind from fleshly corruption.

In the phrase, 'according to man,' we have a latent allusion to the old man which is corrupt (Ephes. iv. 22), and which comes from the man who was 'of the earth earthy' (1 Cor. xv. 47). This corrupt man is after the flesh, and is opposed to 'the hidden man of the heart' (1 Pet. iii. 4), which is created after, or according to, God (*κατὰ θεόν*, Ephes. iv. 24). Jesus said to Peter, 'Thou mindest not the things of God, but the things of men' (Mark viii. 33). When the Apostle speaks of being judged according to men, and living according to God, it is not likely that he means that any men had judged these dead sinners. He is speaking adverbially, and shewing how these sinners are treated on two opposite sides of their characters. The sinful side, which is according to man and fleshly, is judged; but the spiritual side, as a result of this judgement, is enabled to live according to God. This adverbial mode of speech is in harmony with the following passages: 'Matthew publishes the genesis of Jesus according to man' (*κατὰ ἀνθρώπων*, Irenæus, Bk. III., c. xi., § 8). Marcus Antoninus says, 'He is just in the things towards (*πρὸς*) men, and holy in the things towards the gods' (Com., Bk. VII., § 66). 'Some artists, having a love for their own trades, are wasted by the labours according to them (*κατ' αὐτάς*), being unwashed and without food' (Bk. V., § 1). 'Reason and the reasoning art are powers sufficient for themselves, and for deeds according to themselves' (*καθ' ἑαυτάς*, Bk. V., § 14). Philo says, 'If, indeed, man is mortal according to the visible part (*κατὰ τὴν ὀρατὴν μερίδα*), according, at least, to the invisible (*κατὰ γοῦν τὴν ἀόρατον*) he is endowed with immortality. Wherefore, also, one might justly say that man is an intermediary of the mortal and the immortal nature, partaking of each as far as it is necessary, and that he has been born alike mortal and immortal; mortal, indeed, according to the body (*κατὰ τὸ σῶμα*), but according to the mind (*κατὰ δὲ τὴν διάνοιαν*) immortal' (De Mund.

Op., c. xlvi.). So, in c. li., he says, 'Every man, according to the understanding (*κατὰ μὲν τὴν διάνοιαν*) is allied to the divine word . . . but, according to (*κατὰ*) the composition of the body [he is allied] to the whole world.' In Leg. Al., Bk. III., c. xliii, he refers to the virtue that is according to men (*κατ' ἀνθρώπους*). In the same localizing idiom that the Apostle uses, as the writer thinks, Philo speaks of 'the pupil as touching the eye' (*τῇ κατὰ τὸν ὀφθαλμὸν κόρη*, Leg. Al., Bk. III., c. lix.). He says the fifth commandment is an intermediary of the two tables, 'For being the last of the former table, in which are the things most sacred as respects (*περὶ*) the Deity, it also unites with the second, which contains the things that are just as respects man. . . . At two tribunals, therefore, which indeed are single in nature, let them not be ignorant that they stand condemned. Of ungodliness at the divine [tribunal] . . . but of misanthropy at the [tribunal] according to men' (*κατ' ἀνθρώπους*, De dec. Orac., c. xxii, xxiii.). Socrates speaks of a wisdom greater than the wisdom which is 'according to man' (*κατ' ἀνθρώπων*, Plat. Apol., c. v.). Ignatius says, 'I no longer wish to live according to men' (*κατὰ ἀνθρώπους*, Epis. ad. Rom., c. viii.). These idioms show that the Apostle was not speaking of any judgement which men had passed, or would pass, on these sinners, but only of two aspects of their character in one of which they would be judged, while in the other they would enter life. They were to be judged in so far as they were after the old man, and lived 'in the flesh to the lusts of men' (verse 2). It was 'in the flesh' that they were to suffer this judgement, but having suffered it, they were to 'live according to God in the spirit.'

Even the soul, when raised from moral death, may be said to become spiritual, just as that which is sown a soulical body is said to be raised a spiritual body (1 Cor. xv. 44). Hence, when the terms 'flesh' and 'spirit' are contrasted, as in some of the passages just considered, it is most fair to apply the word 'spirit' to the higher state into which the soul that has died to the flesh passes when it receives the law of the spirit of life through Christ Jesus (Rom. viii. 2). It is unfair to assume that when the Apostle speaks of Christ being put to death in the flesh, made alive in the spirit, and going in the spirit to preach to spirits, it simply means that Christ, who afterwards died, gave His Holy Spirit to Noah in antediluvian times. The dead to whom the Gospel was preached are not merely spoken of as 'suffering,' but as being 'judged.' Their suffering in the flesh, unlike that of Christ and of all His saints, was a judgement. But by whom were these dead judged? Certainly not by man. The dead are beyond human jurisdiction. We can only judge them in the sense of forming an estimate of their character. This is a purely subjective feeling, and has nothing to do with the flesh of those about whom the estimate is formed. This judgement, then, is some punitive suffering inflicted on the fleshly soulical nature by Christ, which He has in readiness to judge the living and the dead.

Many commentators say that this preaching to the antediluvians was in the days of Noah. But, of all the millions who lived before the death of Christ, why is no mention made of any but the antediluvians? If Christ preached by His Spirit in Noah, did He not in like manner

preach in Samuel, and David, and Elijah? Does not Peter say of the prophets generally that the Spirit of Christ was in them? (1 Peter i. 11). Why, then, are all preceding generations passed by except that which heard the preaching of Noah? The writer holds that the true answer to these questions is found in the fact that the Deluge marks the end of one age or *æon*, and the beginning of another.

Controversy has made the words 'æon' (*αιών*) and 'æonian' (*αιώνιον*) as familiar as a proclamation made from the house-top. 'Æon' is the noun, and 'æonian' is its corresponding adjective. By derivation both words mean 'that which always exists.' Advocates of endless punishment insist on this philological meaning when duration of punishment is in question. Stephen used the part of this word which relates to duration when he said, 'Ye do always (*ἀεὶ*) resist the Holy Ghost' (Acts vii. 51). No man, however, will affirm that either the English word 'always' or this Greek equivalent must mean 'endlessly.' Yet both words are sometimes used of infinite duration. In like manner the word 'æonian' may mean 'infinite,' and it may also mean 'for a cycle' or 'for an age.' It is applied in the New Testament to the duration of future happiness as well as of future woe. Conscientious Christians very naturally refer to this two-fold use of the word in Matt. xxv. 46, and say that if we limit the duration of future punishment, we must in verbal consistency limit the duration of future life as well. This objection will be considered subsequently. It is undoubtedly true that the words 'æonian' and 'aidian' sometimes mean 'endless' or 'everlasting.' We read of 'the æonian God' (Rom. xvi. 26; Gen. xxi. 32; Exod. iii. 15). The Divine Being is called 'the only æonian God' (Maccab., Bk. II., ii. 25). So we read of 'the æonian Spirit' (Heb. ix. 14). The day of heaven is called 'an æonian day' (Philo, Lib. de Jos., c. xxiv.). Paul speaks of God's 'aidian power and divinity' (Rom. i. 20). We read of 'the aidian æon' (Marc. Ant. Com., Bk. IX., § 32), and are told that the present time is but 'a moment of the æon' (Id., Bk. VI., § 36). It is equally clear, however, that these words have sometimes a more restricted meaning. A period which is limited by a certain day is virtually called 'aidian' by Jude. 'He hath kept in aidian bonds under darkness unto the judgment of the great day' (verse 6). Polybius speaks of aidian war as we speak of 'perpetual strife' (Bel. Rhod., c. xliii.). Philo refers to Adam's 'aidian flight from Eden' (De Cher., c. i., ii., iii.). The old covenant with the Jews, which was to vanish away (Heb. viii. 13), is often called 'an æonian covenant' (Gen. xvii. 7; xiii. 19; Lev. xxiv. 8). In like manner Canaan was to be an æonian possession (Gen. xvii. 8: xlviii. 4). Any command respecting feasts, washing, etc., is called an æonian ordinance (Exod. xii. 14, 17; Lev. xvii. 29), just as the priesthood is said to be given to Aaron's family by an æonian covenant (Numb. xxv. 13). These ordinances and gifts, so far as they are literal, have all ceased. We read also of æonian gates (Ps. xxiv. 7, 9), æonian landmarks (Prov. xxii. 28; xxiii. 10), of the leviathan being man's æonian servant (Job xl. 23), and of the æonian path which the righteous have trod (Job xxxii. 15). So the dead are described as the æonians (Job iii. 18), and we even read of æonian sheep (Job xxi. 11). It is common for men to use 'æonian' in the

sense in which we use the word 'perpetual,' as when Diodorus represents historians as securing for men æonian renown (Bk. I., c. i.).

In like manner with the adjective, the noun 'æon' is sometimes used of infinite duration and sometimes of a limited period. God lives to the æon (Deut. xxxii. 40). Philo speaks of an æon as synonymous with what is 'immortal' (Vit. Mos., Bk. II., c. iii.). Antoninus speaks of 'so great an æon' as that of the immortal gods (Com., Bk. VII., § 70). Plutarch writes, 'But we must say that there is a God, and He is according to no time, but according to the immoveable, and timeless, and undeviating æon, where also nothing is before, nor after, nor about to be, nor passed by, nor older, nor younger; but, being one, the Always is completed in the one Now, and the really existing is only according to this, not having been, nor about to be, nor beginning, nor ceasing' (Apud Delp., c. xxi.). Zeus is the King of the ceaseless æon (Æsch. Iket., 576). Euripidés refers to the solitary æon (Phœn., 1520), and the days of the æon are said to be numberless as the sand of the sea or the drops of rain (Sirach, c. i., v. 2).

On the other hand, the word 'æon' is often used of a limited period. We have such phrases as 'from æon to æon' (Marc. Ant. Com., Bk. IX., § 28), 'the greatest æon' (Lesb. Erin De Fort.). One man is to be another man's servant for an æon (Deut. xv. 17). David says he shall not be moved nor ashamed unto the æon (Ps. xxx. 6; xxxi. 1). Solomon is to sit on the throne of the kingdom for an æon (Josephus, Ant., Bk. VII., c. xiv., § 5). The word is often used in the plural where a single æon cannot equal an eternity. Truth is the majesty of all the æons (Esdras, Bk. I., c. iv., v. 40), which are all exalted by God (Tobit, c. xiii., v. 18), who is our Father to all the æons (Id., verse 4), and also the King of the æons whose name is blessed to the æons (Id., verses 6, 10; c. xi., v. 14). Paul speaks of 'the æons to come' (Eph. ii. 7), and contrasts 'this æon' with one to come (i. 21). So we read of 'æons of æons' (Rev. xx. 10).

Amongst the Gnostics, and especially of the Valentinian School, the term 'æon' was applied to a series of emanations, one proceeding from another, and the first from the Divine Being, these 'æons,' said to have been thirty in number, manifesting Divine energy in various forms of life. In Scripture itself the word is sometimes used, not merely in relation to time, but also in relation to what has an existence in space. In this sense it is translated 'world.' It is probable that in Heb. xi. 30 the word is applied to each of the six days of creation and the things made therein. It would not be misleading if the reader were to conceive of these æons as so many circles or rings placed one above the other. Each circle, proceeding from the lowest upward, represents one grade in the unfolding of the laws of life. Unlike to the Gnostic æons, however, we should consider each successive æon as better than the one preceding it. The upward passage from a circle or æon to the next circle or æon is as a change from one type of life to another. Such change could only be effected by special act of God. Apart from this Divine working, a creature of a bird-type could never assume a mammalian type. Each circle with its peculiar type of being is æonian or endless, just as the ancients regarded the circle of one human life as an

æon. So when Paul speaks of Christ delivering us from this present evil æon (Gal. i. 4), he is not referring to a passage from the literal world, such as all men experience in death. He is rather referring to an elevation from a lower to a higher moral type of being, effected in us and for us by the power of Christ. Thus, while each æon is endless, and while we can never escape from a particular æon by mere lapse of time, we may yet escape by moral elevation, wrought in us by God, wherein we cease as by a death from the lower and more imperfect æon, and henceforth live as in a new æon or world.

Whether the word 'æon' be understood to mean 'an age,' or whether we also include in it the idea of one uniform physical or moral state, what more conspicuous landmarks could be found to mark the opposite bounds of such an æon than the Deluge and the Death of Christ? This might be termed the Jewish æon in human history, as in contrast with the antediluvian æon on the one hand, and the Christian æon on the other. Suffering of spirits in prison through this Jewish æon would be æonian suffering. That it was at the end of the Jewish æon, and not in the days of Noah, that Christ went to preach to them is implied in the indication that a good result followed from the preaching. That preaching would not be a judgement according to the flesh, this having been already effected. It is the saving aspect of the history that connects itself with the preaching. The dead live according to God in consequence of it. No such result attended the preaching of Noah to his contemporaries.

Paul writes in regard to apostates of a peculiar kind, 'Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus' (1 Cor. v. 5). This is a rule applicable to a class as well as to an individual. 'Such a one.' 'Flesh' and 'spirit' are so contrasted as to strengthen the view that it was not by the Holy Spirit in Noah, but in His own spiritual nature, as a Being no longer after a fleshly nature, that Jesus went to preach to spirits. While Peter speaks of 'suffering in the flesh,' Paul speaks of 'destruction of the flesh'—this being inflicted by Satan. What is this destruction of the flesh? Some commentators tell us that Satan destroys the apostate's flesh by inflicting bodily diseases and death. But have we not seen in the case of the Christian that 'to suffer in the flesh' does not mean to have bodily diseases or to die? In such a passage the word 'flesh' does not denote the earthy body, but a sinful soulical nature. When Paul says that the Spirit of God has written 'in tables that are hearts of flesh' (2 Cor. iii. 3), no one thinks that he is alluding to something written in the valves and muscular tissues of the Christian's literal heart. Clemens Alex. distinguishes between the *χοϊκή σάρξ*, or 'earthy flesh,' and the *σάρξ ἡ ὑλική* ('Epitome,' p. 797), or 'flesh of hylic matter.' Even in the case of the sinner, will any man contend that the destruction of the body by diseases destroys the fleshly principle, and brings cessation from sin? If it did, then it might be maintained that pangs of physical suffering endured in this mortal state work out the sinner's salvation. It would still, however, remain to be asked why, having thus suffered in body, his spirit should not obtain salvation until the day of the Lord Jesus? Would one of the most emphatic words

(ὄλεθρον) in the Scriptural vocabulary of punishment have been employed to denote a lot common to man? Death from bodily diseases! Why does not the saint as well as the sinner die from bodily diseases?

‘The bounding pulse, the languid limb,  
The changing spirit’s rise and fall;  
We know that these were felt by Him,  
For these are felt by all.’

What special or surpassing woe would it have been for an apostate to have been plagued by bodily diseases in an age when good men ‘were tortured, not accepting their deliverance,’ and when they were ‘accounted as sheep for the slaughter?’ Diabolus had the power of death (Heb. ii. 14), but death and Hades are associated in Scripture (Rev. xx. 13, 14). When the Apostle speaks of ‘the destruction of the flesh,’ it is fair to interpret his words of a process which takes place in Hades. He himself connects this suffering with the day of the Lord Jesus. Tertullian (De Pudicit., c. xiii.) thinks, from 2 Cor. ii. 6-11, that a particular apostate here referred to was afterwards forgiven. It is true that Paul speaks of this forgiveness as if it prevented Satan getting an advantage (verse 11). That any forgiveness by Paul in the person of Christ (verse 10) could save men from the doom of having the flesh destroyed by Satan, tends to show that destruction of the flesh was a soulical process. From the general teaching of the passages considered, we may maintain that there are two ways from flesh and sin to life and salvation. One way is to crucify the fleshly nature by the Cross of Christ, and so to die to the world. This is to suffer in the flesh on earth. The other way is to have the fleshly nature destroyed by the æonian and punitive processes of Gehenna. This latter is the destruction of the flesh; yet even this destruction is followed by the salvation of the spirit.

That the destruction of the flesh by Satan is remedial is further implied in what is stated in 1 Tim. i. 20. ‘Of whom is Hymenæus and Alexander, whom I delivered unto Satan that they might be taught not to blaspheme.’ Oh, how grim would be the sarcasm if by the phrase ‘might be taught not to blaspheme,’ the Apostle were hinting either at extinction or endless woe! The word rendered ‘might be taught,’ most commonly means ‘to discipline,’ or ‘to chasten.’ ‘Whom the Lord loveth He chasteneth’ (Heb. xii. 6); ‘As chastened and not killed’ (2 Cor. vi. 9); ‘My father chastised you with whips, but I will chastise you with scorpions’ (1 Kings xii. 11, 14, and Deut. viii. 5), etc.

4. Life, as bestowed by Jesus, is represented in Scripture in more than one aspect; and the attribute of immortality is attributed to this life in its various aspects.

(a) First, there is a distinction between the Water of Life and the Tree of Life. The living water is the gift bestowed by Jesus upon the believing soul. It is pre-eminently the reward of Faith. On the other hand, the Tree of Life is in closer relation to Christian Obedience. Those who overcome are to eat of the tree of life (Rev. ii. 7); but the Living Water is not thus promised to those who overcome. He that believeth hath the living water springing up within him (John vii. 38). The living water is eternal life, and so the tree is a tree of life, and

confers immortality (Gen. iii. 22). Thus we have two distinct aspects of Life, both of which are eternal, and yet they are not identical. It is commonly assumed that there cannot be anything higher than æonian life, but we have to bear in mind that there are distinctions in Eternal Life answering to the distinctions between Faith and Obedience. The distinction is analogous to that made in the narrative of Eden between the river that watered the garden, and the tree of life in the midst of the garden. Of the river which watered the garden Adam might drink. No hint is given of any restriction in this respect. But of the tree of life it is said, 'Lest he put forth his hand, and take also of the tree of life, and eat and live for ever' (iii. 22). It is contended that he had previously eaten of this tree, but that this prohibition was put in force after he had sinned to prevent the perpetuity of sin. Irenæus holds this opinion: 'Qua propter et ejecit eum de Paradiso, et a ligno vitæ longe transtulit: non invidens ei lignum vitæ, quemadmodum quidam dicunt; sed miserans ejus, ut non perseveraret semper transgressor, neque immortale esset quod esset circa eum peccatum et malum interminabile et insanabile. Prohibuit autem ejus transgressionem, interponens mortem, et cessare faciens peccatum, finem inferens ei per carnis resolutionem, quæ fieret in terra; uti cessans aliquando homo vivere peccato et moriens ei, inciperet vivere Deo' (Lib. III., c. 37). 'Wherefore also He drove him from Paradise, and removed him far from the tree of life, not envying him the tree of life, as some say, but having pity upon him that he should not remain always a transgressor, and that the sin now attaching to him might not be immortal, nor the wickedness be without end and irremediable. He restrained his transgression, and brought in death, making sin to cease, putting an end to it by a dissolution of the flesh, which was on the earth, so that man, ceasing to live to sin and dying to it, might begin to live to God.' This view, that man had eaten of the tree, but that he was driven from it when he sinned to prevent the perpetuity of sin, is very illogical. If the eating of that tree would have ensured immortality to Adam the sinner, surely it should have ensured immortality to Adam the sinless man. If there was such virtue in the tree that even a sinner who ate thereof would be made immortal, and if Adam ate of the tree before he sinned, what place is left for the sentence that on the day on which he ate of the tree of knowledge he would die? The fact that he could thus be driven from the tree and the garden, and could die when he was disobedient, is virtually a proof that he never had been obedient to the commandment, and never had eaten of the tree of life. His exclusion from the tree by disobedience shows the close connection between the tree of life and the rewards of obedience. It also brings into question some widespread opinions as to the moral character of the primeval Adam.

(b) We shall find that there is in Scripture a further distinction in the aspects of Christian life. There is an aspect in which eternal life is in relation to Sinaitic Law. In this aspect there is a justification of life (Rom. v. 18). Grace reigns to æonian life, through Jesus Christ our Lord (verse 21). In contrast with this legal and Sinaitic aspect of eternal life, there is an aspect in which Jesus is in us as seed is in ground. We receive the implanted word which saves the soul (Jas. i.



21). From very many passages and narratives we shall see the importance of this distinction. Throughout this book we shall speak of life in the former aspect as the Sinaitic process, while we shall speak of life in the latter aspect as the Seed process. In one case Christ is set forth crucified before our eyes as an outward object of faith. In the latter case He is in us the hope of glory. If we find life in the Sinaitic process, we find in the Seed process the life that is more abundant (John x. 10), the life 'which is life indeed' (1 Tim. vi. 19). We shall see how both these forms of life stand related to the highest form of Christian life, that in which it is found in the sons of God who have been morally raised in a moral uprising to God's right hand. Meanwhile it may be enough to urge here that life in the Seed process aspect is a higher blessing than life in the Sinaitic or legal process. It is in truth the higher Christian life.

(c) As having an indirect bearing on this subject, it may be added that one of the most important Scriptural peculiarities is this: The Bible personifies good or evil qualities, and speaks of them as human beings. When, for example, the righteous are said to wash their feet in the blood of the wicked (Ps. lviii. 10), or to tread them as ashes under their feet in the day of the Lord (Mal. iv. 3), we should read such statements in the light of the Scriptural principle, that what seem to be two distinct persons, may be two distinct seeds. The Lord told Rebekah that two nations were in her womb, and that two manner of people were to be separated from her bowels (Gen. xxv. 23). We should bear this in mind when we read of God loving Jacob and hating Esau (Mal. i. 2, 3). Daniel speaks of some who mingle themselves with the seed of men (ii. 43). We read of children of wrath (Ephes. ii. 3), and children of the devil (1 John iii. 10); just as we read on the other hand of sons of light, and sons of the day (1 Thess. v. 5). Even if good and bad qualities are personified, they must of course inhere in human beings. Still it must follow that what is said of these personified qualities will not always bear an application to the persons in whom such qualities inhere. Thus, to tread elements of wickedness as ashes under our feet is not the same as if we trod wicked persons under our feet, and for this reason: Those wicked elements may have been in the men who tread them under foot. Hence the treading is as a bruising of Satan under foot (Rom. xvi. 20). This principle is fully involved in the passages which state that 'whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin because he is begotten of God' (1 John iii. 9). 'Whosoever is begotten of God sinneth not' (v. 18). It finds support in the impersonal form of speech adopted in such verses as the following: 'All that which (not "those whom") the Father giveth Me shall come unto Me' (John vi. 37). 'This is the will of Him that sent Me, that of all that which He hath given Me I shall lose nothing, but should raise it up in the last day' (verse 39). When this Scriptural principle meets with due recognition, one of the greatest difficulties connected with the subject of future punishment will disappear.

Recent controversies respecting the higher life and Wesleyan teaching concerning sanctification, illustrate a tendency which has ever been

manifest in the Church towards a recognition of a higher plane of life in Christ, than that reached by every man who repents unto life and who is justified by faith. There is the higher life of those in whom Christ is a sanctifying power, every one of whom can say: 'I live, and yet no longer I, but Christ liveth in me' (Gal. ii. 20). Paul's metaphor appears to imply a like distinction when he says: 'They which run in a race run all, but one receiveth the prize. Even so run that ye may attain' (1 Cor. ix. 24). It may be said that all justified persons are running the race, but it cannot be said that all such persons have been begotten unto the incorruptible inheritance (1 Pet. i. 4) through the incorruptible seed. Clemens Romanus makes a like distinction when he says: 'Wherefore, my brethren, let us contend earnestly, knowing that the contest is close, and that to corruptible contests many put in but all are not crowned, only those who have wrought many labours and contended well. Let us therefore contend earnestly that we may all be crowned. Let us therefore run the straight way the incorruptible contest, and let many of us put in for it and contend earnestly that we may also be crowned, and if we cannot all be crowned, at least let us be near the crown' (2 Epis. vii.).

It is the righteous who are said, in Matt. xxv. 46, to enter æonian life. But as life has more than one aspect, so is it with righteousness. There is a sense in which Jesus becomes to us a Sinaitic or propitiatory righteousness, and there is another sense in which He becomes to us a righteousness that is actual and inwrought. Thus, though it is said that the righteous go into æonian life, the question still remains—in what sense are these saved people said to be righteous, and in what sense is this life said to be æonian life?

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## CHAPTER II.

### THE DAY OF JUDGEMENT AND MATTHEW XXV.

THE New Testament is commonly supposed to teach that the course of time and of human history will end with a day of judgement, sometimes called 'the last day.' This great day is expected to open with a general resurrection of the bodies, both of the just and of the unjust. To this day of judgement all decisions affecting man's final destiny are supposed to be reserved. It is thought that Adam and all his posterity, including the spirits in prison to whom Christ preached, are still awaiting judgement. After the lapse of long ages they must come to the bar of God at the same time as those

'Who shall creation's death behold  
As Adam saw its prime.'

If asked for Scriptural evidence in support of such doctrines, many Christians would appeal to Matthew xxv. In the narrative of the separation of the sheep from the goats, they think that the universal

judgement of the last day is prefigured. Such a reading of Matt. xxv. appears to be both doctrinally and historically erroneous. Doctrinally the chapter describes God's dealings with three moral classes—the virgins, the men with talents, and the εἰδωλη or Gentiles. Historically the chapter relates to a judgement which other parts of Scripture show was ushered in at the end of the Jewish æon. That was at the overthrow of Jerusalem, or forty years after the crucifixion. We shall hereafter mention A.D. 70 as the date, for that was about the middle period of the war which ended in the ruin of the city, A.D. 67-73. While thus assigning a particular time to the commencement of this judgement, we should not forget that in Scripture the term 'day' often means an era. There does appear to be good reason to assign this meaning to the term 'day of the Lord' as used in the New Testament with respect to this judgement. We read of the coming of this day, but it is nowhere spoken of as if it would soon be passed.

The passages which are supposed to foretell a judgement at the end of time are the following: 'Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other' (Matt. xxiv. 29-31). 'When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another, as a shepherd separateth the sheep from the goats' (Matt. xxv. 31). Although the Saviour, after uttering the prophecies first quoted, adds, 'Verily I say unto you, This generation shall not pass till all these things be accomplished'—although the Apostles speak of the coming of the Lord as drawing nigh—it is yet maintained by many literalists that these intimations of an imminent judgement applied to what was at least eighteen centuries distant. They allege (*a*) that living men have never seen these angels, nor heard this trumpet. (*b*) The metaphors are inapplicable to any convulsions of Nature that have hitherto been witnessed. (*c*) Since there are nations of men now living on earth, this judgement of all nations cannot have come.

When men thus reason, they are assuming that everything of which Christ was speaking can only come to pass in a sphere that is seen and temporal. But there is a sphere of things unseen and eternal to which men are said to look (2 Cor. iv. 18). Ancient theories of judgement assume that those who stand to be judged are no longer in mortal bodies. In this respect the heathen were less materialistic in their conceptions of judgement than many who live in the present day. Plato describes a judgement of naked souls by a Judge who is Himself naked (γυμνός), having died. It was not as living mortals that men appeared before Minos, Rhadamanthus, and Æacus; neither did Christ say that all the wonders of which He spake would be seen by

mortal eyes on this material globe. Using Christ's own figure, when the fig-tree putteth forth its leaves we know that the summer is nigh, but still we cannot see the summer as if it were fully come. So when we see certain things come to pass, we are to know that Christ, or the kingdom of God, is nigh even at the doors (Matt. xxiv. 32, 33; Luke xxi. 29-31). But we can no more see Christ with mortal eyes than we can see the kingdom of God, which cometh not with observation, or than we can see the summer before it has fully come. There is a meeting with the Lord in the air (Luke xvii. 20). Christ could come to a judgement at A.D. 70 to judge the nations who had lived and died during the Jewish æon, and these might hear the call of the trumpet whether living men heard it or not. In Rev. v. 9; vii. 9, we read of multitudes of every nation and kindred and people and tongue who stand before the throne. They are not said to be disembodied, yet we do not think that they were standing before the throne, in the kingdom which flesh and blood cannot inherit, wearing the habiliments of mortality. Neither ought we to assume that the nations were to be gathered in corporeal form before the Son of Man. Judgement after so physical and carnal a mode would not agree with either classical or Scriptural teaching as to the spiritual nature of the judgements which decide man's destiny.

If we have respect to the metaphorical language of Scripture generally, we shall not contend that the metaphors used by Jesus are too awful to be a suitable description of anything yet witnessed. Daniel uses the figure of the casting down of stars to signify the overthrow of persons high in ecclesiastical rank (viii. 10). It is not said that the sun and moon are to cease to exist, but that one is to be darkened, and the other is to cease shining. Very similar metaphors are used in other parts of Scripture which are not supposed to relate to the end of time. Jeremiah says (iv. 23, 24), 'I beheld the earth, and, lo! it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo! they trembled, and all the hills moved lightly.' Isaiah, denouncing Babylon, says (xiii. 10), 'For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' So in xxiv. 23 we read, 'The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem.' A devastation, caused by God's army of locusts, is thus portrayed: 'The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining' (Joel ii. 10). By the same prophet, the Pentecostal baptism is associated with a time when God will 'show wonders in the heavens and in the earth—blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come' (ii. 30, 31). Peter declares that these signs preceding the judgement had come in his day. 'This is that which hath been spoken by the prophet Joel' (Acts ii. 16). He quotes the prophetic references to the 'terrible day.' But why is this quotation laden with so alarming an emphasis if it relates to a judgement 1,900 years in the future?

Henry Ward Beecher maintains that the word *ἔθνη* in the account of the separation of the sheep and goats signifies the Gentile nations only, as in other passages. He adds, however, that he reads the account as a parable, and does not attach importance to the time and sequence of the events therein described. As against this latter teaching, the writer holds that the statement, 'when the Son of Man shall come in His glory,' implies a fact of history which must have its definite time.

Josephus, in his well-known reference to the portents witnessed at the siege of Jerusalem, says, 'There was a star, resembling a sword, which stood over the city, and a comet that continued a whole year' (Wars, Bk. VI., c. v., § 3). A sword may be termed a 'sign' of the Son of Man (Matt. xxiv. 29). Out of the mouth of the Son of Man there went a sharp two-edged sword (Rev. i. 13, 16). His Name is 'the Word of God,' and we are to take 'the sword of the Spirit, which is the Word of God' (Ephes. vi. 17).

Other statements made by Josephus remind us of what is said in the Gospels. Jesus says, 'Behold your house is left unto you desolate' (Matt. xxiii. 38). Josephus writes that when the priests were entering the inner court of the temple, on the night of the Pentecostal feast, 'they felt a quaking, and heard a great noise; and after that they heard a sound as of a multitude, saying, Let us remove hence.' Jesus spake of them, seeing Jerusalem compassed with armies (Luke xx. 21). Josephus says, 'A certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable were it not related by those who saw it, and were not the events that followed of so considerable a nature as to deserve such signals; for, before sun-setting, chariots, and troops of soldiers in their armour, were seen running about among the clouds, and surrounding of cities' (Wars, Bk. VI., c. v., § 3). Jesus said, 'They shall see the Son of Man coming on the clouds of heaven' (Matt. xxiv. 30).

The Saviour says, 'Verily I say unto you, This generation (*γενεά*) shall not pass till all these things be accomplished' (Matt. xxiv. 34). The word 'genæa' has several meanings. Ordinarily, it means a lifetime. Pausanias refers to the tenth genæa after the time of Cephalus just as Nicolaus speaks of the successors of a king reigning to the tenth genæa. Plutarch says, 'Hesiod speaks of human life as the genæa' (De Def. Orac., c. xii.). Joseph saw Ephraim's children of the third genæa (Gen. l. 23), as Job saw his sons to the fourth genæa (xlii. 16). Sometimes the word is used of a man's kindred: 'Return unto the land of thy fathers and to thy genæa' (Gen. xxxi. 3); 'The man asked us straitly of our state and of our genæa' (Gen. xliii. 7; *Æd. Tyr.*, verse 1, 186). Sometimes it bears the meaning of 'race,' as we might speak of a 'family line': 'For there is the same cycle, both to the planted fruits of earth, and to the genæa of mortals' (Plut. Cons. ad Apol., c. vi.). Josephus says that God promised Abraham that there should be a great genæa (*πολλήν γενεάν*) born from him (Ant., Bk. I., c. x., § 3); so he refers to the genæa of Saul (Bk. VII., c. xi., § 3), and the genæa of Ahab (Bk. IX., c. vi., § 5), when he means all their line. Pilate says to Jews, 'Your genæa was ever diabolic and unbelieving' (Acta Pilati., B., c. ix.). We shall yet see that there is good reason for the conclusion that it is

in this wide sense that the word is used by Jesus ; neither does it apply to literal Jews, but to a moral class. Hence the writer does not quote the passage as evidence of an imminent judgement ; he only quotes it as affording evidence that the judgement is not deferred until the end of time. These things are fulfilled before the *genea* passes. Without standing committed to the current opinions respecting the following passages, the writer may yet maintain that they militate against the theory of a judgement at the end of time : 'The Son of Man shall come in the glory of His Father with His angels, and then shall He render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here which shall in no wise taste of death till they shall see the Son of Man coming in His kingdom' (Matt. xxvi. 28, 29). It is in the Epistles that we have the clearest references to an imminent judgement ; but we read in the Gospels, 'Verily I say unto you, Ye shall not have gone through the cities of Israel till the Son of Man be come' (Matt. x. 23). Some time ago the writer read an article which maintained that the Evangelists, by some mental confusion, had blended two distinct discourses of Jesus—one relating to the destruction of Jerusalem ; the other to the last judgement. Was not the writer, unconsciously to himself, convicting the Son of God of error? After Christ has said, 'This generation shall not pass away until all these things be accomplished,' the next verse has the emphatic words, 'Heaven and earth shall pass away, but My words shall not pass away' (verse 35). If, however, the very men whom He was inspiring did not know how to record His words, those words have virtually passed away. Canon Liddon thinks that the apparent connecting of two events arises from the Saviour speaking as an Eastern Man without a close and exclusive connection between His sentences. Statements of facts, however, cannot safely be made to depend upon peculiarities of Eastern or Western modes of speech. Moreover, the words of Christ are spoken to the whole world. Other writers have maintained that the allusions which the Apostles make to a speedy coming of Christ prove them to have been under a delusion. Thus the theory of one general judgement at the end of time entails disparaging reflections both upon Christ and upon His Apostles.

Evangelical Christians involve themselves in doctrinal inconsistency by accepting the popular explanation of Matt. xxv. There is theological fitness in the theory that this chapter is showing how the destiny of men who had lived during the age of law would be decided at the close of that age when the dispensation of the fulness of times would begin. But how can it be said that men who have lived in the times of the Gospel are to be judged by standards in which the Gospel is virtually ignored? In the narratives of the talents, and of the sheep and goats, it is works or benevolent conduct that is brought into question, not spiritual excellencies of character. Nothing is said to show that those who appear before the King were believers in the Lord Jesus Christ. If this chapter prefigures the standards by which we are all to be judged at the end of time, Evangelical Christian doctrine is a superfluity. It becomes needless to tell men so earnestly that faith in Jesus is necessary to salvation.

Further, this chapter describes a separation of sheep from goats, which does not take place until the nations are gathered. Accepting for purposes of argument the popular idea as to the nature of this separation, we may still ask: Can it be said that the Church of Christ is undistinguishably mingled with the unsaved multitudes up to the day of a final judgement? How can this be said of those who are 'known and read of all men,' who have come out from the ungodly to be a separate people, and whom Christ in an act of appropriation has already sanctified unto Himself?

In some later chapters we shall consider more fully the teaching of this chapter respecting the foolish virgins, and those who are sent into æonian punishment. Meanwhile, the writer would maintain that the chapter brings before us three distinct moral classes, all of whom appeared before the King at the end of the Jewish æon, or A.D. 70. It is somewhat common in Scripture for God's dealings with men to be set forth in a tripartite aspect (Ezek. v. 2, 12; Zech. xiii. 8, 9). Babylon, 'the great city,' was divided into three parts' (Rev. xvi. 19).

1. The highest and best of these moral classes is symbolized by the wise virgins. They are the saintly souls of the Jewish age who had been looking for redemption in Israel, and waiting for the Bridegroom's appearing. In them there had been an actual separation between what was fleshly and what was spiritual, as in a sacrifice. In their vessels the oil of grace is keeping the light of piety burning. They do not come into condemnation. They enter with the Bridegroom into the marriage. Jesus Christ is the Bridegroom. Elsewhere the Church is spoken of as the Bride of Christ (Rev. xix. 7, 8). Virgins follow her when she is brought in unto the King (Ps. xlv. 14). Christ is in close relationship with saintly souls from the Jewish age, as well as with His Christian Church. Something more than the righteousness of law is emblemized in the wise virgins. They are saintly souls fitted by faith as Jews had faith (Rom. iii. 30) to be companions of the Church which Christ will present to Himself as 'a glorious Church, not having spot or wrinkle,' but being 'holy and without blemish' (Ephes. v. 27). How great the purity of such souls is may be inferred from the words, 'These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were purchased from among men to be the firstfruits unto God and unto the Lamb, and in their mouth was found no lie; they are without blemish' (Rev. xiv. 4, 5). In this tripartite arrangement of moral classes the wise virgins are the first to be rewarded, a fitting place for those who are firstfruits.

2. The second class in a special sense consists of those with whom the King enters into judgement. Their standard of judgement is the law of righteousness. As there is no righteousness without faith, so a measure of faith is involved in the obedience of the servants who are designated 'faithful.' The Lord of the servants said: 'Trade ye herewith till I come' (Luke xix. 13), and according to their faith in that coming would be their fidelity. All who are judged in this class have known their Lord's will. All the Jews had 'in the law the form of knowledge and of the truth' (Rom. ii. 20). They knew the things

which were excellent. Nor must we think that it was only the Jews who knew the commandments, and had faith in God. Having the law in its completeness, it may be said that unto them ten talents had been given. But even amongst the Gentiles there were some who, if they had not any form of knowledge in a divinely inspired law, showed 'the work of the law written in their hearts' (Rom. ii. 15). They were as men to whom five talents had been given. Such chapters as the seventeenth and thirty-second of Plato's 'Apologia,' or the thirtieth and fifty-seventh of his 'Phaedo,' testify how much Divine wisdom had been apprehended by heathen philosophers. Antigone's noble speech and bearing in honour of the divinity as against Creon, the king, show that the poets were not behind the philosophers in admitting the obligations of virtue and of the Divine commands. He who thought it his duty to abide where God placed him as much as it was the duty of a soldier to remain at his post, might well despise death and exult in the prospect of meeting the noble dead. In the narrative of the faithful servant with five talents we have a picture drawn by Christ's own hand of the happy destiny of such as Socrates. But amongst these Gentiles were some to whom only one talent had been given. They had some knowledge of God, but they thought of Him as a Being of strict justice, and implacable in taking vengeance, rather than as a God who delighted in mercy. They never realized His Fatherhood, but regarded Him as harsh and austere,

'Changeful, partial, passionate, unjust.'

Nevertheless, this imperfect idea of God is used against them in judgement. 'Out of thine own mouth will I judge thee, thou wicked servant' (Luke xix. 22). Conscious unfaithfulness to a duty, however dimly that duty may be apprehended, entails punishment. He who fails to use his one talent is sent into outer darkness, while the faith of all who believe and obey is counted for righteousness.

3. The third moral class consists of those in whom a process of separation is effected when they appear before the King. The standard according to which this process of separation is carried on, is not a standard of holiness, nor a standard of righteousness, but only a standard of mercy. The merciful here obtain mercy (Matt. v. 7). When Jesus says: 'After all these things do the nations (*τὰ ἔθνη*) seek' (Matt. vi. 32), it is evident that the phrase 'the nations' denotes certain Gentile peoples only, and not the entire population of the globe. When, therefore, Christ says that 'all the nations' (*πάντα τὰ ἔθνη*) are to appear before Him (Matt. xxv. 32), it does not seem right to dissociate the word 'nations' from its common and limited connection with Gentile and heathen peoples only. These nations, who are thus separated according to a standard of mercy, appear to be peoples to whom no written revelation has been given. They have lived in ignorance of the truth. The standard according to which they are separated is not in relation to intellect, but to feeling. For them the great question is: 'How have you met the appeals which suffering and poverty were at all times, and in all places, making to your emotional nature?' These heathen peoples might be aliens from Israel's commonwealth. They might be strangers to the philosophic morality of sages and their schools. Philosophers



might have convinced them that the secrets of wisdom were never intended for the common people, but only for sacred and privileged castes. Yet even these ignorant masses could have natural affections and bowels of affection. It is in strict accord with this view of the narrative, that amongst the rudest heathen and from the most ancient times, the duties of hospitality have formed an integral and prominent feature in any system of religion embraced by them. They are ignorant of the more spiritual requirements of the written law. They plead this ignorance, and say, 'Lord, when?' We cannot urge such a plea. Christians well know that to be kind to the poor is to be kind to Christ. How often we quote the words 'Inasmuch as ye did it' (Matt. xxv. 40). We read of some who are sent for their unmercifulness and lack of natural affection into æonian fire. To this aspect of the narrative we shall revert. Meanwhile, let the reader note that this narrative is not describing a judgement, but rather a separation of that which is only good, from that which is only evil. This æonian punishment is not said to be prepared for human beings, but for the devil and his angels. Gehenna, to which this narrative is supposed to refer, was not so much a place for the torture of anything living, as for the destruction of that which was corrupt and dead. Since this æonian fire is thus associated with the lowest moral class, it is probable that it does not symbolize the worst form of Hædean punishment. We shall meet with other evidence that supports the same conclusion.

The foregoing view better accords with the parable of the wheat and tares than does the popular theory: 'He that soweth the good seed is the Son of Man, and the field is the world, and the good seed, these are the sons of the kingdom.' The last phrase must have a more spiritual meaning than it bears in Matt. viii. 12, unless we are prepared to maintain that the Jews are the wheat, and the Gentiles the tares. 'And the tares are the sons of the evil one, and the enemy that sowed them is the devil, and the harvest is the completion of the æon (*συντέλεια τοῦ αἰωνός*), and the reapers are the angels. As therefore the tares are gathered up and burned with fire, so shall it be in the completion of this æon. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity' (Matt. xiii. 37-42). It cannot well be said that Christians are growing like wheat amongst tares, and in a field as wide as the world. Neither can it be said that Christians cannot be distinguished from sinners with sufficient clearness to justify separation until the angels come. While Jesus said, 'The harvest is the completion of the æon,' He also said, 'Look on the fields that they are white already unto harvest' (John iv. 35).

Some readers may think that the use of the definite article in the phrase 'the day of judgement' favours the view that the judgement is at one definite time, and that the end of the world. But in the Greek the article is generally absent. In the following passages there is no article: 'More tolerable for Sodom and Gomorrhæ in day of judgement' (Matt. x. 15; xi. 24). 'Every idle word that men shall speak, they shall give account thereof in day of judgement' (Matt. xii. 36). 'To keep the unrighteous under punishment unto day of judgement'

(2 Pet. ii. 9. ; iii. 7). The article precedes the word 'day' in 1 John iv. 17. 'That we may have boldness in the day of judgement.' Jude speaks of a judgement of a great day (verse 6), and Paul, of an appointed day (Acts xvii. 31). Luke also refers to the time of Sodom's judgement as 'that day' (x. 12), and both he and Matthew speak of 'the judgement' (x. xiv. ; Matt. xii. 41). Such expressions might fittingly be applied to a judgement day at the close of the Jewish æon, without precluding the possibility of a continuous era of judgement. The Apostle says in general terms : 'It is appointed unto men once to die, and after this judgement' (Heb. ix. 28).

In accordance with the foregoing teaching we should have to give a somewhat peculiar answer to the question : 'Why did Christ go to the imprisoned antediluvians only?' The answer would be, 'It was because there were no other spirits in prison, though there were souls in Hades awaiting judgement.' The Deluge, as we shall try to show subsequently from Scripture, was the close of the antediluvian æon, and the time of the antediluvian judgement. Does not the language of Peter show that there were no other spirits in prison? We should only use the expression 'the spirits in prison' if we meant all the spirits in prison. Otherwise we should omit the word 'the,' or insert some limiting word. No word of limitation is used by the Apostle, for the subsequent verse wherein he refers to their disobedience only shows how they came to be in prison. It does not distinguish them from other prisoners.

The predictions of His coming, or 'parousia,' given by Christ, and recorded in Matt. xxiv., are not only in reply to the question, 'What shall be the sign of Thy parousia and of the completion of the æon?' (verse 3), but to the question, 'When shall these things be?' that is, that the stones of the temple would be cast down. From the union of these two questions, and the fact that the Saviour answers both questions as if they were virtually one, we see that, whatever higher meaning may be in the chapter, it appears to indicate that the parousia of Christ and the overthrow of the temple would be contemporaneous events. A like conclusion is deducible from the following passages, apart from any symbolic element that may pervade them : 'In the day when the Son of Man is revealed, in that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away ; and let him that is in the field likewise not return back' (Luke xvii. 30, 31). In Matt. xiv. 16-18, we read, 'Then let them that are in Judæa flee unto the mountains ; let him that is on the housetop not go down to take out the things that are in his house ; and let him that is in the field not return back to take his cloke.' We must admit that these two passages are virtually identical and relate to the same time. If so, then the day in which the Son of Man is revealed is the day in which the inhabitants of Judæa are to flee. But why the inhabitants of Judæa particularly, unless the time of the Saviour's revealing was coincident with some great peril threatening the people of Judæa ?

The Apostle John shows us most clearly that these prophecies in Matt. xxiv. were having a fulfilment in his day. Jesus said of the day when the people of Judæa were to flee, and when the Son of Man was to be revealed, 'There shall arise false Christs and false prophets, and

shall show great signs and wonders, so as to lead astray, if possible, even the elect' (Matt. xxiv. 24). John says, 'Little children, it is the last hour; and as ye have heard that antichrist cometh, even now have there arisen many antichrists, whereby we know that it is the last hour. . . . These things have I written unto you concerning them that would lead you astray. . . . Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist' (1 John ii. 18-26; 2 John, verse 7). So, as if it were the last hour, he says, 'And now, my little children, abide in Him, that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming' (1 John ii. 28). While there must have been a special time of Christ's appearing for the judgement of those who had lived during the Jewish æon, so far as respects His appearance in the sanctified of this æon His appearance, like His resurrection, is never passed. He is ever revealing Himself in successive generations of the sanctified. Hence it was to those who waited for Him that Christ was to appear (Heb. ix. 28). Jesus says that it is a little flock to whom it is the Father's good pleasure to give the kingdom (Luke xii. 32). Only those who are born from above can see the kingdom of God (John iii. 3), which is within them (Luke xvii. 21). The Apostle says, 'As it is appointed unto men once to die, and after this the judgement: so Christ also, having been once offered to bear the sins of many, shall appear the second time, apart from sin, to them that wait for Him, unto salvation' (Heb. ix. 27, 28). We die in an earthly realm, but the subsequent judgement is in a realm unseen. So Christ died on earth, but His appearing a second time is an event pertaining to an unseen and spiritual realm. Hence it is analogous to a judgement following a death. Christ went into the Holy Place as our High Priest to make atonement; but the High Priest did not tarry long inside the Holy Place. It is inconsistent with the ritual of redemption to place the second appearing of Christ at the end of time. The people waited for the High Priest's reappearance; so Christians in apostolic times are represented as looking and waiting for Christ. He did manifest Himself to the hearts of all who loved His appearing. While Christ went within the veil, He came out 'apart from sin,' to be known henceforth as those know each other who have died to sin in the flesh, and who now live spiritually and unto God (Rom. vi. 10).

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### CHAPTER III.

#### TOPOGRAPHICAL SYMBOLISM OF PUNISHMENT.

THINGS seen are often used in Scripture as emblems of things unseen. By the rivers and garden of the ancient Eden the heavenly Eden is foreshadowed. A like foreshadowing is found in regard to modes and places of punishment.

The writer believes it to be the teaching of Scripture that there was a judgement of the antediluvians at the Deluge. Reasons for this belief

will be given subsequently. The day of judgement for the Jewish æon is described in Matt. xxiv., xxv. Its beginning was contemporaneous with the overthrow of Jerusalem. The judgement described in Rev. xx. 11-15, appears to be most associated with this Christian or spiritual æon. It is difficult to see why Christ should have gone to preach to the antediluvians, if they were yet waiting to be judged for the deeds done in the body.

In his lecture on the 'Final Permanence of Moral Character,' and in the preludes to Lectures 104, 105, 106, the Rev. Joseph Cook defends the common theory of endless punishment. He ought not, however, to assume that those who hold a doctrine of restoration would be any readier than men who hold his views, to advise a man to trust to an opportunity of repentance after death. From such a *non sequitur* the writer conscientiously recoils. Mr. Cook's arguments on this subject assume a theory of judgement which the writer believes to be unscriptural. Nor could he accept Mr. Cook's view that the preaching to the spirits may only imply that light is kept before the lost, and not that they necessarily love light. Christ would never have gone to preach a gospel that could do no good. It is a contradiction in terms to speak of such preaching as a gospel at all. Peter declares that the design of this preaching was in part that the dead might 'live according to God in the spirit' (1 Pet. iv. 6).

Protagoras says that 'man is a measure of the universe.' It has often been said that man is a microcosm, a little world reflecting the world in which he lives. By the Gnostics man was very closely associated as respects his origin with the material world. The Vedic hymns, the Platonic doctrine that 'in the generation of all things, intelligence and final causes precede matter and efficient causes' (De. Leg., Bk. X.), the recognition by Christian men everywhere of the truth that life precedes organization, all tend to show that it is possible that what is said in Gen. i., while relating to the creation of the literal universe, may have a special and spiritual application to man himself. The truthfulness of this principle will be made more manifest when we see its application. Meanwhile, it may here be noted that as respects the land of Canaan and the river Jordan, and Egypt and Assyria, no Christian man doubts but that these places and objects are sometimes used in Scripture as symbols of moral truths. Many devout men are now beginning to accept the doctrine that the narrative of Eden is an allegory, in which case the rivers, and Havilah, and Assyria, and Euphrates must all have a moral significance. The writer holds that there is a sense in which what is said in Gen. i. 1, 2, has a special reference to man. It is needless to refer to the way in which the imagery of creation is applied in the New Testament to man's new moral creation. Such words as 'world,' 'elements,' 'earth,' 'heavenly places,' etc., are all used of a moral state, and in relation to what is in man. Why, then, should we think it strange if what is said of the primeval creation of heaven and earth have a relation to man? Paul quotes the passage, 'Their line is gone out through all the earth, and their words to the end of the world;' (Ps. xix. 4), as if what is here said of the universe related to man. 'But, I say, Did they not hear? yea, verily, their sound went out into all the earth, and their words

unto the ends of the world' (Rom. x. 18). They who accept this principle may yet be slow to accept the doctrine that the 'earth' and the 'deep' mentioned in Gen. i. 2, are analogues of the human soul and the human spirit respectively. Nevertheless, the word 'earth' is often used in Scripture as a symbol of what is soulical. The man who was made a living soul was of the earth earthy. So deep things are spiritual things. 'The deep things of Satan' (Rev. ii. 24) are spiritual things of wickedness. The Spirit of God searches God's deep things (1 Cor. ii. 10).

The heaven above is the sphere in which we are blessed with spiritual blessings (Eph. i. 3). As the deep which lieth beneath is sometimes an emblem of a human spirit in a sinful state, so the earth, as contrasted with that deep, is a symbol of a sinful soulical nature. As a sinner possesses a spiritual as well as a soulical side, he can be thought of as being in two states of suffering at one and the same time.

We have no express mention made of the use of fire in the punishment of the antediluvians. Their place of punishment or restraint is called a 'prison' (1 Pet. iii. 19). Since Zechariah intimates that when Christ came as a King to Zion He would send forth some prisoners from a pit in which there was no water (ix. 11), since Peter also says that Christ when He had been put to death went to preach to some spirits in prison, and since no other event recorded in the New Testament seems to answer so directly, both in its own nature and the time of its occurrence to this prediction of Zechariah's, it is most likely that both passages relate to the same historical event. As the spirits are said to be in prison, so the abyss is called a prison (Rev. xx. 7). We read also of a well or pit of the abyss from which smoke comes (Rev. ix. 2). After the analogy of a prison the abyss is spoken of as being locked or shut up with a key (Rev. xx. 1, 2). So, like a prisoner, Satan is kept chained in the abyss (verse 7). As Christ went to the prison after His death, so Paul refers to Christ as not being now in the abyss amongst the dead (Rom. x. 7); that is, such as those to whom He preached the Gospel (1 Pet. iv. 6). Thus it is probable that the prison to which Christ went, and wherein the spirits heard Him preach, is identical with the prison called an abyss.

This word 'abyss' (*ἄβυσσος*), used in Gen. i. 2 as the equivalent of 'deep' (Tehom), is often used in Scripture. There appears to be in it, as a general rule, some implied reference to the sea. It is occasionally applied to depths of the earth (Ps. lxxi. 20), and to 'the depths that spring out of valleys and hills' (Deut. viii. 7). Usually, however, it relates to the sea, to which sailors go down (Ps. cvii. 26), which closed Jonah round about (Jon. ii. 5), whose waters God dries up (Is. li. 10), or binds in storehouses (Ps. xxxiii. 7, Wisd. x. 19). It sometimes denotes the sea in contrast with the earth. 'The abyss and the earth shall be shaken by His visitation' (Sirach xvi. 18). In other passages, while associated with the sea, a certain distinction is made between them. 'The abyss saith, It is not in me, and the sea saith, It is not with me' (Job xxviii. 14). 'The thought (of Wisdom) has been magnified above the sea, and her counsel above the great abyss' (Sirach xxiv. 29). Clemens Romanus renders the Hebrew 'Sheol' as 'abysses.'

'If I make my bed in the abysses, there is Thy Spirit' (Ps. cxxxix. 8; Clem., 1 Epis. xxviii). What Moses speaks of as beyond the sea is spoken of by Paul as in the abyss (Rom. x. 7). From the historical element common to both passages, it seems as if the abyss to which Paul refers is the place which he afterwards describes as 'the lower parts of the earth' (Ephes. iv. 8). This, however, does not necessarily imply an absence of all connection with the sea. Sometimes, as in Gen. i. 1, the term 'earth' applies to the entire globe. Jonah speaks of going down to the bottoms of the mountains, and of having the bars of the earth around him (ii. 6). In the Deluge the fountains of the great abyss were broken up (Gen. vii. 11). Finally we read of abysses of trouble, and of abysses in general (Ps. xlii. 7; Prov. iii. 20; Sirach xxiv. 5).

In Luke viii. 31 we read of unclean spirits which feared to be sent out into the abyss. These could not be the spirits in prison. Neither does it follow that the abyss here spoken of is identical with that prison. Seas are used in Scripture as emblems of a nature that needs healing. We read of 'the former sea,' and 'the hinder sea' (Zech. xiv. 8; Ezek. xlvi. 8).

In the metaphors used to set forth the punishment of the wicked at the close of the Jewish æon, fire has a prominent place. Three symbols are several times used in relation to this punishment. They are the furnace of fire (Matt. xiii. 42), Gehenna (Mark ix. 47), and outer darkness (Matt. xxii. 13). There are said to be weeping and wailing both in the furnace and in the outer darkness. Inasmuch, however, as it is the tares which are separated from the wheat that are cast into the furnace, just as it is the goats who are separated from the sheep that depart into æonion fire, it is probable that the furnace and the æonion fire are identical. These again appear to be identical with Gehenna, for the metaphors used of Tophet or Gehenna (Is. xxx. 33) would apply to a furnace. We read of the rich man suffering in Hades, but this term seems to denote the unseen realm generally, and in respect to all who come under the power of death, good or bad. Thus in relation to punishment at the close of the Jewish æon we have two prominent symbols, Gehenna, otherwise called a furnace or æonion fire, and the outer darkness.

The best attested symbol of punishment is

'The pleasant vale of Hinnom, Tophet thence,  
And black Gehenna called, the type of hell.'

This celebrated valley lies to the south of Jerusalem, and extends from the hill of Evil Counsel to the Valley of Jehoshaphat. Herein carcases were either burned or buried, and here also in ancient times children were made to pass through the fire to Moloch. As Gehenna in the time of Christ was a place for the destruction of what was fleshly and dead, and not for the torture of what was living, so Isaiah says it is the carcases of those who have transgressed upon which men will look, and whose worm will not die, nor fire be quenched (lxvi. 24). All the metaphors of place, the fire, the worm, etc., tend to show that the process of destruction effected in Gehenna is that which is elsewhere called 'destruction of the flesh' (1 Cor. v. 5). It is worthy of notice also that whether the reference be to the destruction of sinful flesh in Gehenna,

or in more general terms to the suffering of the soul in Hades, the dead who are passing through these punitive processes are described after a material and fleshly mode as if they still retained human substance and form. They are spoken of as having hands, feet, and eyes (Mark ix. 43-48); as having a tongue, and being in anguish in flame (Luke xvi. 24). They are capable of a destruction like to a destruction of a body (Matt. x. 28). Even though a soul is here spoken of as being destroyed, we must remember that the same word was commonly used in ancient times of a moral destruction the opposite of hopeless. Clemens Romanus says of God, 'He saved us who had perished' (*ἀπολλυμένων ἡμᾶς ἕσωσεν*, 2 Epis. i.). 'He came and called us who had already perished' (*ἐλθὼν καλεῖσας ἡμᾶς ἣδη ἀπολλυμένων*, *Id.* ii.). Fleshly symbolism, like the foregoing, is not used of those who are sent into the Lake of Fire. This fact constitutes a characteristic difference between the two forms of punishment.

What is signified by the phrase 'outer darkness'? Into this darkness there enter 'the sons of the kingdom' (Matt. viii. 12), the ungodly man in the church (Matt. xxii. 13), and the unprofitable servant (Matt. xxv. 30). The ancients spake of the dead as partakers of an æon of darkness (Eurip. Phœn. Virg., v. 1,484) having a sunless dwelling in Hades (Alcestis, v. 436), and having looked upon the sun's orb for the last time (Hecuba, v. 411). But they usually speak of it as a darkness that is under the earth, and not as an outer darkness. Some may think that there is in the phrase an implied contrast between the gloom of the dark night in which such as the foolish virgins were left, and the bright hall in which the Bridegroom feasted his guests. A contrast to a state within may be implied in the words, 'Without (*ἔξω*) are the dogs' (Rev. xxii. 15). But the word 'outer' (*ἔξωτερον*) seems to imply that this is a darkness that is remote or further away, rather than a darkness contrasted with an inner light. In the beginning darkness was upon the face of the abyss (Gen. i. 2). The abyss which the demons feared to enter (Luke viii. 31) is spoken of as being 'out of the country' (Mark v. 10). Hence it is more likely that the outer darkness is as an outer abyss, or deep with darkness upon it, than as the Tartarus beneath in which angels were kept in darkness (2 Pet. ii. 4; Jude, verse 6). Thus the outer darkness and abyss are probably the symbols of a suffering in mind or spirit, while Gehenna and Hades pertain to fleshly destruction and soulful suffering. Those who suffer in the outer darkness must suffer with all sinners the destruction of the flesh in Gehenna. Nevertheless, it does not follow that all sinners in less degree, whose sinful flesh is burnt in æonian fire, must suffer in the outer darkness. These symbols of punishment pertain to states rather than to places. They are only distinct, as a fleshly soul may be said to be distinct from its dark mind, in the same individual. A man may be in two separate states in distinct parts of his being at one and the same time. While passing through great suffering of soul and emotional distress, his spirit may be full of a joyful confidence in God. The rich man in Hades showed natural affection, and was evidently in great emotional suffering; but there is no evidence that he felt such regret as might be expected where the intellect was filled with remorse.

In Rev. xx. we have a symbol of punishment designated 'the lake of fire,' or 'the second death.' In Plato's symbolism of Hades (Phædo, c. lxii.) the Acherusian and kindred lakes are in connection with the four Hadean rivers, and all constitute one system. But in Scriptural symbolism the lake of fire is distinct both from the abyss and Gehenna. Diabolus (Rev. xx. 8, 10) and the Beast (xvii. 8) both come up out of the abyss before they enter the lake. Gehenna, or the valley of Hinnom, had no connection with a lake. Moreover, Hades, with which Gehenna is closely associated, is itself cast into the lake of fire. On the common theory that there is but one day of judgement at the end of time, it is not easy to account for the marked distinction between Hades, Gehenna, and the abyss on the one hand, and the lake of fire or the second death on the other. It is clear that Hades, which is cast into the lake, cannot be identical with the lake. It is to be noticed also that the term 'æonion' is nowhere applied to the sufferings of human beings in the lake of fire. It is, however, said that Diabolus, the Beast, and the false Prophet, will be tormented therein for æons of æons. This phrase 'æons of æons,' is commonly used by early Christian writers in ascriptions of glory to God (Clem. Rom., Ep c i. 58, 59; Martyr. Polycarp., c. xxii.). They whose smoke of torment ascends for æons of æons are not said to be in the lake (Rev. xiv. 11). In the narrative pertaining to the lake of fire (Rev. xx.), there is nothing to show that it relates to the same historical event described in the narrative of the sheep and goats. They who appear before the white throne are said to be judged, but nothing is said of a process of separation. None plead ignorance. The punishment is set forth by a different symbol. Since the chapter shows that this judgement takes place a long time after the first resurrection, it is most probable that it is a judgement pertaining to the Christian æon as in contrast with the Jewish æon. As a symbol pertaining to sinners who have had most light, it is natural that it should appear to be a symbol expressive of the keenest and least fleshly form of suffering.

Spirits in the pit or well are said to be without water (Zech. ix. 11). So the rich man in Hades asked for water (Luke xvi. 24). Even the figure of a fiery lake comports with the idea of a lack of water. The waters of the Dead Sea are undrinkable, and the prophet represents the waters of life as flowing into this sea of death to heal it (Ezek. xlvi. 8). The water that these suffering souls lack is doubtless the water of life from Jesus. Since they have left their earthly bodies behind them they cannot long for earthly water. When Jesus promised the water of life to those who came to Him, was it not equivalent to a threat to withhold that water from those who stayed away? They who die without having come to Christ for this living water will feel their need of it in the unseen state.

We read of Death and Hades giving up their dead for the judgement that is followed by the second death (Rev. xx. 13). Since doom follows judgement, these dead must have been in Death and Hades awaiting judgement. The Lord knoweth how 'to keep the unrighteous under punishment' (or 'imprisoned' Sinaitic) 'unto a day of judgement' (2 Pet. ii. 9). This preliminary suffering or restraint, being in Death and Hades, is most probably soulical in its nature. In contrast with



Death and Hades, we read that the sea gave up its dead (verse 13). It is usual to explain this passage as meaning that those who have been drowned will then arise. But are not the drowned in Death and Hades as much as those who have died on land? Earth and heaven had fled away (verse 11). It is more probable that this allusion to the sea and its dead has respect to spiritual suffering and the intellectual side. In this connection it may be noted that several Scriptural references to apostates, whose guilt must be great, associate them with the sea. They are said to be 'wild waves of the sea, foaming out their own shame' (Jude, verse 13). The metaphor, 'hidden rocks in your love-feasts,' is from the sea, since 'spilades' denotes rocks with the sea over them (verse 12). Such apostates are 'mists driven by a storm, for whom the blackness of darkness hath been reserved' (2 Pet. ii. 17); 'Clouds without water, carried along by winds' (Jude, verse 12).

To the two forms of punishment—fleshly destruction in Gehenna or in Hades, and the more spiritual suffering in the dark mind, which is as an abyss with darkness on it, needing also some fiery purification because of fleshliness of mind—the prophet Amos appears to be referring in a poetic but expressive passage. In reading what he says of the caterpillars or locusts who eat the grass, we should have in mind the Scriptural metaphor which compares flesh to grass (Is. xl. 6; 1 Pet. i. 24). We should remember also in our reading how Christ, who came as a King, speaks of the end of the Jewish æon as a harvest (Matt. xiii. 39; John iv. 35). We must notice also that both the destruction of the grass or flesh, and the action of the fire on the deep or spiritual nature, end in mercy: 'Thus hath the Lord God showed unto me; and, behold, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the King's mowings. And it came to pass, that when they had made an end of eating the grass of the field, then I said, O my Lord, forgive, I beseech Thee: by whom shall Jacob arise? for he is small. The Lord repented for this: I shall not be, saith the Lord. Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend with fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech Thee: by whom shall Jacob arise? for he is small. The Lord repented for this: This also shall not be, saith the Lord God' (Amos vii. 1-6).

When the Fountain was to be opened for sin and uncleanness, the waters of life were to go 'toward the east country, and go down into the desert, and go into the sea' (Ezek. lxxvii. 8). It is clear that in this passage, as well as in Zech. xiv. 8, the Dead Sea, as well as its vicinity, is used as a symbol of some sinful moral nature to be blessed and healed by living waters after the coming of Christ. One city is specially associated with the district thus symbolically used, and that is Jericho. No city mentioned in the Bible has a closer connection with supernatural events than Jericho, unless it be Jerusalem. That Jerusalem has a typical relation to a moral state is clearly taught in Scripture. Without calling into question the existence of a literal town called Jericho, the writer maintains that what is said in Scripture of this city has, in many cases, a typical aspect. He will have to refer many times to this subject,

but a few things may here be noted. It would seem as if this city were a symbol of darkness of mind, such as that in which the lost, whether upon earth or in the unseen state, are enshrouded. The appearance of the Man with the drawn sword over against Jericho (Josh. v. 13), the unique and mysterious way in which the walls of this city were cast down without hands, the curse pronounced against the man who should rebuild the city (vi. 26)—all agree with the view that this city, blocking the way of the Israelites into Canaan, prefigures something in antagonism to God's people, and which is to fall before spiritual weapons. If Jerusalem or the Cities of Refuge have a relation to a moral sphere, the same can certainly be said of Jericho. Men who read of the overthrow of this city often forget the Man with the drawn sword; but surely He who came to be Captain of the Lord's host would not leave that host on its first engagement. The fall of the city shows the power of the Man with the drawn sword:

1. By most philologists the name 'Jericho' is derived from the Hebrew word for 'moon,' which, again, is supposed to be derived from a word meaning that which wanders or travels on. Some, however, think that the name 'Jericho' comes originally from a word meaning 'spirit' or 'breath,' and which is applied secondarily to the balmy breath of flowers. From the symbolic surroundings of the history of Jericho, the writer believes that the common derivation from the word 'moon' is correct. As that which rules the night (Gen. i. 16), the moon is a fitting symbol of the power of darkness. Jericho appears to be in symbolic relation to that realm of moral darkness wherein the god of this world blinds the minds of them that are lost (2 Cor. iv. 4). It was surely in something more than a merely literal sense that the waters of Jericho which Elisha healed were a source of death and barren land (2 Kings ii. 19-21). Its towering walls were fitting emblems of whatever can keep the human mind in darkness.

2. Jericho is very closely associated in the Gospels with the recovery of sight by those who had been blind (Matt. xx. 30). For ages there has been ascribed to the moon a detrimental power over the sight of both man and beast. In thus alluding to moon-blindness, the writer is simply affirming the existence of the tradition, and not its scientific accuracy. In the tradition itself, there may be a reflection of a truth pertaining to a higher sphere. In giving sight at the entrance of Jericho to the blind men on whom He had compassion, Jesus was probably pre-figuring a better deliverance for prisoners in darkness, to whom He would say, 'Show yourselves' (Is. xlix. 9). Zacchæus, whose name is said to denote what is clear and pure, was wishful to see Jesus, but could not for the press. He was also little of stature. Jesus seems to invest Zacchæus with representative importance. He said that salvation had come that day to his house. Did He mean to the building in which Zacchæus lived, or to his unnamed family? Even if we regard this house as a moral class, not a literal building, as a class consisting of those who had moral diminutiveness, being, like Jacob, 'small' (Amos vii. 2)—if Jesus really were referring to those who, like Zacchæus, were peering out of their dark estate to see the coming Light, and whom He would own as sons of Abraham—would not this fact well accord with

the added verse, 'For the Son of Man came to seek and to save that which was lost' (verse 10)? It is while in darkness that men are most comparable to lost sheep. Bartimæus, from the opposite side of Jericho, and whose name, in direct contrast to that of Zacchæus, probably means 'a son of pollution,' stood by the wayside begging eyesight from Jesus, as he might have begged of other people for bread. As healing waters from Christ were to flow down into this realm which symbolized a state that needed moral healing, so Jesus, in whom the waters had their spring, did manifest healing virtue in this realm that thus symbolized moral death. A somewhat curious literal association of the Dead Sea and Jericho with darkness is recorded by Dr. Thomson in his 'Land and the Book,' p. 616. He says, 'All of us noticed an unnatural gloom, not upon the sea only, but also over the whole plain below Jericho. This, too, is mentioned by ancient historians. It had the appearance of Indian summer in America, and like a vast funeral pall, hung down from heaven; it hung heavily on the lifeless form of this mysterious lake.' This natural feature may have led to the Scriptural use of the symbol.

3. It is by the Gospel that the darkness which enshrouds the human mind is to be removed. The preaching of the Gospel is compared to the blowing of a trumpet (Is. xxvii. 13). Jericho's walls fell before the blowing of trumpets and the shouting of the people (Josh. vi. 20). Such an event is a fitting type of the overthrow of the power of darkness by the coming in of the light of the Gospel. So at the new moon, when the darkness had passed and the light was beginning to appear, the Israelites at God's command blew trumpets (Numb. x. 10; Ps. lxxxi. 3). Amongst some heathen peoples, it is still customary, in times of eclipse, to beat drums and blow trumpets in order to drive away the dragon of darkness which is supposed to be devouring the light.

4. The lack of wholesome water in this town, named from the moon, as well as its notoriety for hurtful fruit, accords with the view that the town was a symbol of something evil. Even the literal moon is destitute of seas, and Herschel says that no earthly form of life could exist therein (Astron., § 363). Those to whom blackness of darkness is reserved are compared by Jude to 'autumn trees, without fruit, twice dead' (verse 12). Jericho is traditionally associated with trees that bear poisonous fruit, if not with fruitless trees. Thomson says that by the fountain of Jericho there 'grow great numbers of bushes, bearing a yellow apple about the size and having very much the appearance of a small apricot, beautiful to the eye, but nauseous to the taste, and said to be poisonous. I can do as others have done before me—inquire, Is this the apple of Sodom?' ('Land and Book,' p. 617.)

5. There is a certain connection of Jericho, and also of the moon and darkness, with children and increase. Sun and moon are regarded both in Scripture and in mythology as productive principles. Moses speaks of precious things put forth by sun and moon (Deut. xxxiii. 14). Baal and Ashtoreth, conjoined in Scripture (Judg. ii. 13), are supposed by most writers to be the sun and moon. These are generally admitted to be associated with increase, the sun being regarded as a generative

principle, while the functions of the moon pertain to conception. Readers of the classics will remember how closely the moon-deity, in its various personifications, is associated with woman and child-birth. But not only are sun and moon thus regarded as masculine and feminine respectively. In another aspect each is regarded as conjoining in itself the two sexes, and as having its own distinct offspring. Baal is spoken of in the Sept. as if it were both male (*ὁ Βάαλ*, Judg. ii. 13) and female (*ἡ Βάαλ*, Jer. xix. 5). Orpheus addresses the moon as 'female and male' (Hy. 9). Of the two principles, Night, which is ruled by the moon, is supposed to be older than the Day, which is ruled by the sun. There was darkness before God said, 'Let there be light' (Gen. i. 3). So in mythology, Night and its offspring are supposed to be older than Day and its offspring. Orpheus addresses Night as 'the mother (*γενέτειρα*) of gods and men, the source of all things' (Hy. 3). Moreover, the offspring of Night are usually considered to be of a baleful kind. The most noteworthy are Sleep and Death, which are said to be twin brothers (Plut. Consol. ad Apol., § 12). Amongst the children of Night some mythologists reckon the Fates, Revenge, Deceit, Censure, Grief, Trouble, Hunger, War, Perjury, etc. (Moritz., p. 32). On the other hand, the children of Day are all forms of love and beauty. This distinction between the children of Night and the children of Day is recognised in Scripture. Jesus says, 'The sons of this world are, for their own generation, wiser than the sons of the light' (Luke xvi. 8). Paul writes, 'Ye are all sons of light, and sons of the day; we are not of the night, nor of darkness' (1 Thess. v. 5). Upon the children of the man who should rebuild Jericho a curse is pronounced such as is not spoken against any other builder or city. This is not strange if the city be a symbol of darkness and its children. Upon those who fear His Name, Christ rises as the Sun (Mal. iv. 2). They who believe not on Him 'abide in the darkness' (John xii. 46). Of this realm of darkness, ruled by the god of this world, the writer believes Jericho, or the moon-town, to have been a symbol. It is significant that the compassing of Jericho took place at the dawning of day when the darkness of night was ending (Josh. vi. 12, 15). From this kingdom of darkness, Christ, the Captain of the Lord's host, translates us, and brings us into marvellous light.

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## CHAPTER IV.

### THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD.

THE phrase 'the kingdom of heaven' used by Matthew seems to be applied to the state of perfection or holiness, as pertaining to what is legal and Sinaitic in its aspect. At the end of the Jewish æon Christ was revealed as the *τέλος* or perfection of law for righteousness unto all believers (Rom. x. 4). In regard to all who had previously died in faith, it must have been in the unseen state that they received perfection (Heb. xi. 39). They had not previously received the blessing promised.

The phrase 'kingdom of God' is used pre-eminently of the kingdom which is according to the Seed Process, in which Jesus is the Living Seed within us. By the phrase, 'kingdom of heaven,' we understand a moral state that is more in affinity with Judaism, than the state indicated in the phrase 'the kingdom of God.' The latter kingdom is within us (Luke xvii. 21). Its elements are 'righteousness, peace, and joy in the Holy Ghost' (Rom. xiv. 17). Both these kingdoms can be entered by men yet living on earth. We have not to die before we can sit in heavenly places with Jesus. All who rise to these heavenly places are those of whom Paul speaks as 'spiritual' (Gal. vi. 1). They have crucified the flesh and risen with Christ. On the other hand, they who are morally beneath the heavenly places are yet in the Body of Flesh. They are carnal, and walk as men (1 Cor. iii. 3).

The kingdom of heaven is in special relation to the Sinaitic Law and its Righteousness. Paul says that God 'will (*μέλλει*) judge the world in righteousness' (Acts xvii. 31). The word *μέλλει* is sometimes used of what is imminent. 'Is about' (Matt. ii. 13; xvii. 12). Isaac on the mount asks his father what he is about (*μέλλει*) to sacrifice when no priest is present (Josephus, Ant., Bk. I., c. xiii., § 2). The phrase 'in righteousness' is elsewhere used of just judgement (Lev. xix. 5; Ps. ix. 8). As used here, it is probably something more than an assurance that God will do right. It may carry in it an implication that the judgement will have respect to law and righteousness.

Greek writers make a certain distinction between righteousness and holiness. They sometimes regard righteousness as a just dealing with man, and holiness as piety towards God (Philo. Lib. de Abra., cxxxvii.; Marc. Ant. Com., Bk. VII., § 66; Bk. XI., § 20). In the New Testament, however, righteousness is not thus limited to integrity between men. It has respect to the law of God. Righteousness in regard to the Jews is the state of those who are justified on account of (*ἐκ*) faith (Rom. iii. 3; iv. 16; Gal. iii. 7, 9, 11). In regard to the uncircumcision, and especially of this spiritual æon, it denotes the state of those who are justified by means of (*διὰ*) faith (Rom. iii. 30; Gal. iii. 14; Eph. ii. 8). These latter passages seem to refer to faith in a more subjective aspect, as that by which a man is actually made righteous.

While all are spiritual who come to the heavenly places, we shall see that some account is taken both of man's Soulical and of his Intellectual Side in that uprising. A man may have risen in one aspect, and yet his moral uprising may be incomplete. We shall see the Scriptural teaching on this subject more fully afterwards. Before a man has come to Zion or the heavenly places he may have faith. But it is only when he rises to Zion, and rises on the Intellectual as well as the Soulical Side that he has attained to *γνώσις*, or knowledge, and is fully spiritual. As we attain to purity of heart as well as to righteousness in relation to law, we are becoming holy as well as righteous. In regard to the Seed Process, Holiness must be in close affinity to the actual and Inwrought Righteousness. We are to serve God 'in holiness and righteousness' (Luke i. 75; Deut. ix. 5), and we are told that the new man is 'created in righteousness and holiness of truth' (Eph. iv. 24).

Ancient writers distinguished between *πίστις*, or 'faith,' and *γνώσις*, or

'knowledge,' and that with some Scriptural justification. Neander says of Clement of Alexandria, 'He appears to understand by *πίστις*, only a very subordinate stage of subjective Christianity and of the Christian life, a carnal faith, received upon authority, and clinging to the letter; a faith which is still far removed from the true spirit and essence of Christianity . . . *γνώσις*, on the contrary, is an inward, living, spiritual Christianity, a divine life. . . . It acts always under the guidance of an enlightened reason, with clear Christian views, and with a consciousness of their clearness' (Hist. of Christ. Relig., v. 2, p. 214). Origen makes *πίστις* the lowest stage of Christianity, and above faith he places *γνώσις*. He affirms that there is both a fleshly and a spiritual Christianity. The fleshly Christian abides by the letter and the outward appearance only, contenting himself with the mere shell of Christian doctrines. The spiritual Christian finds a spiritual essence within the letter of the word. In trying to prove that there is a distinction between faith and knowledge, Origen quotes John viii. 31, 32, and 1 Cor. xii. 9.

In regard to these opinions, the writer may here state how far he accepts them. We may take the three terms, 'Faith,' 'Spiritual,' 'Gnosis.' Suppose a man has believed in Prophecy, or even in the Gospel, but has not died and risen with Jesus to Zion; then, even though he has faith he is unspiritual, and in the flesh. But suppose that he crucifies the flesh, and on his Soulical Side rises to Zion, but yet, as regards his Intellectual Side, continues to read the truth simply according to the letter; then, although he has become Spiritual, he has not received Gnosis. But suppose the man not only rises to Zion on the Soulical Side, but also rises intellectually, and comes to know the truth in its spiritual meaning, and not according to the letter only; then he has not only become Spiritual, but he has received Gnosis. Thus Gnosis is not a Life, for Life is a Soulical Quality, but Gnosis is an Intellectual Quality.

The primitive Christians not only distinguished between *πίστις* and *γνώσις*, but they did what Clemens Alexandrinus does not do: they kept the idea of Gnosis to its own Intellectual Side. They understood by it an insight into the spiritual meaning of truth, and not a life. Barnabas wishes that the brethren may have gnosis perfect as well as faith (c. i. 2). But he so uses the term *γνώσις* (c. ix., etc.) as to show that he regards it as denoting the power by which Christians are able to understand and declare the spiritual meaning of Scriptural Truth. Clemens Romanus teaches the same doctrine. With him it is those who have had the eyes of the heart (*οἱ ὀφθαλμοὶ τῆς καρδίας*, Comp. Eph. i. 18) opened, who taste of the immortal gnosis (Ep. I., c. xxxvi.). To fall from a state in which men have had gnosis is especially deprecated in the New Testament. 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins' (Heb. x. 26). 'If, after they have escaped the defilements of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first' (2 Pet. ii. 2). To fall from a state of eminent privilege is naturally a sin most deserving of punishment. We may adopt the words of Clement, 'Ye see, brethren, by as much as we have been

counted worthy of more gnosis, by so much the more are we exposed to danger' (Ep. I., c. xli.). God not only wills 'all men to be saved,' but He also wills them to 'come to the knowledge of the truth' (1 Tim. ii. 4), unto which some, though they are ever learning, never attain (2 Tim. iii. 7). To those who are disciples indeed, Jesus promises that they shall 'know the truth' (John viii. 31, 32). Paul speaks of 'them that are believers, and who know the truth' (*τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν*, 1 Tim. iv. 3).

Bengel renders 1 Cor. ii. 13, thus: 'Interpreting spiritual things to spiritual persons.' The Revisers have adopted this as one of the marginal readings. Paul's allusion in verse 6 to the speaking of wisdom among the perfect; his declaration in iii. 1, 'I, brethren, could not speak unto you as unto spiritual,' the intimation in the next verse (verse 14), that the Soulical Man could not receive these spiritual things, and the course of his argument generally, all support Bengel's reading. The word *συνκρίνω* is used in the Sept. in the sense of 'interpret' (Gen. xl. 8; xli. 12, 15). A version of 'Corinthians' by 'Five Clergymen' favours the reading recommended by the American Revisers, 'Combining spiritual things with spiritual words.' This reading also implies a higher meaning of truth or Gnosis. It does not, however, accord so well with the Apostle's argument. So, to speak of 'comparing spiritual things with spiritual' is not to describe adequately the peculiarities of Apostolic teaching. On the other hand, it is a well-attested fact that in the earliest Christian times there did exist in the Church a practice of teaching the higher meaning of truth to those who were most advanced in Christian attainment. Tertullian, when pointing out the tokens of degeneracy that were beginning to be made manifest in the churches, says, 'In primis quis catechumens, quis fidelis, incertum est: pariter adeunt, pariter audiunt, pariter orant' (De Præs. Hær., c. xli.): 'First of all it has become uncertain who is a catechumen, and who is one of the faithful. Alike they are present, alike they hear, alike they pray.' Basilides and his son said that Matthias had spoken to them *λόγους ἀποκρύφους*, or secret sayings (Hippol. Ref. Hær. VII., 20). They also had a Gospel which they called *ἡ τῶν ὑπερκosμίων γνῶσις* (Id. 27). 'The Knowledge of Super-mundane things.' Irenæus frequently denounces the Valentinians as boasting to know more than others from unwritten sources (*ἐξ ἀγράφων*, Lib. I., c. i., § 8). So, after alluding to some of the abstruse doctrines of the Valentinians, he represents them as adding, *ταῦτα δὲ φανερώς μὲν μὴ εἰρήσθαι, διὰ τὸ μὴ πάντας χωρεῖν τὴν γνῶσιν, μυστηριωδῶς δὲ ὑπὸ τοῦ Σωτῆρος διὰ παραβολῶν μεμνηῖσθαι τοῖς συνειῶν ἐναμένους* (Lib. I., c. i., § 5): 'But that these things were not spoken clearly, since all had not received gnosis, but that they were mysteriously intimated by the Saviour in parables to those able to understand.'

## CHAPTER V.

## THROUGH DEATH TO LIFE.

IN Col. ii. 10, 11, we read : 'And in Him ye are made full, who is the Head of all principality and power : in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of flesh in the circumcision of Christ.' It is often assumed that the Apostle is here referring to a literal circumcision of Christ as a literal Infant. Had the Apostle been alluding to such an event, instead of using the noun with the possessive case following, it is more likely that his idiom would have been somewhat as follows : 'Through Christ being circumcised.' When we read of John's baptism (Matt. iii. 7), or of 'the baptism of John' (Matt. xxi. 25), we understand the words to signify the baptism which John administered and enjoined. So the phrase 'the circumcision of Christ' appears to denote a circumcision enjoined by Christ, whether or not such circumcision was prefigured in any circumcision to which Christ Himself submitted. This conclusion is supported by the way in which the phrase 'the circumcision' was used in primitive times when a distinction was being made between two kinds of circumcision. 'For the circumcision (*ἡ περιτομή*) in which they trusted is annulled. Moreover He has enjoined a circumcision that is not of the flesh' (Barnabas, c. ix.). In a similar sense Jesus says that circumcision is not of Moses, but of the fathers (John vii. 22). Thus we put off the body of the flesh when we experience the circumcision which is enjoined by Christ. It is said that this is 'a circumcision not made with hands,' and therefore the Apostle cannot be referring to any literal rite affecting man's earthly body. This circumcision cannot be immersion in a baptistry. As a circumcision made without hands, it is manifestly the same circumcision as that described in Rom. ii. 29 : 'Circumcision is that of the heart, in the spirit, not in the letter ; whose praise is not of men, but of God.' Yet since in this circumcision we put off a body, and Peter describes death as a putting off of the tabernacle or body (2 Pet. i. 14), the circumcision here spoken of must be analogous to a death. In the following verse the Apostle defines more fully this circumcision which Christ enjoins, and he uses the metaphors of death and burial in his description : 'Having been buried with Him in the (*τῷ*) baptism wherein ye were also raised with Him through the faith of the working of God, who raised Him from the dead' (verse 12). This cannot be a baptism in literal water, since it is a circumcision made without hands. It is a baptism into the death of Jesus Christ (Rom. vi. 3). 'We were buried therefore with Him through baptism into death' (verse 4), not in any baptistry, but by a baptism made without hands. In other words by 'putting off the body of the flesh' (Col. ii. 14), which is not done in a literal baptism. The putting off from the soul of a sinful body of flesh is the suffering in the flesh of which Peter speaks (1 Pet. iv. 1), and which, as we have seen, a man may have



suffered and yet be a living man. Suffering the death of the fleshly nature is a circumcision which puts off from the soul a body that is not the earthy body. It is a baptism not made by hands into the death of Christ. Of His own baptism into death Jesus was speaking when He said: 'I have a baptism to be baptized with; and how am I straitened until it be accomplished?' (Luke xii. 50). They who suffer after a like analogy are being buried with Christ in baptism. It was of such a suffering in the flesh as would give His disciples rest from sin, in which baptism physical suffering might be an ingredient, that Christ was speaking when He said: 'With the baptism that I am baptized withal shall ye be baptized' (Mark x. 39). To bear the cross after Jesus, to suffer His reproach, to put to death the deeds of our body of flesh, this is our baptism into the death of Jesus, our circumcision made without hands. Of this baptismal suffering which puts to death the body of flesh, Paul says: 'Else what shall they do which are baptized for the dead? If the dead are not raised at all, why are they then baptized for them?' (1 Cor. xv. 29). Paul's language here is consistent with what he says to the Colossians. The Christian's suffering with Christ in the body of flesh is the baptism which puts that body to death, and fits it for rising to a new life. That this was not a baptism with literal water; that it was a baptism of suffering affecting the soul, whereby the sufferers were made conformable unto Christ's death, is confirmed by the words following: 'Why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily' (verses 30, 31). Thus the metaphors of death, and burial, and a purifying baptism are carried into a soulical realm, as in the 'Shepherd of Hermas' (Bk. III., Sim. ix., c. 16), and after the analogy of the fairies in Fletcher's 'Faithful Shepherdess':

'For to that holy wood is consecrate  
A virtuous well, about whose flowery banks  
The nimble-footed fairies dance their rounds  
By the pale moonshine, dipping oftentimes  
Their stolen children, so to make them free  
From dying flesh and dull mortality.'

The body which we put off in dying with Christ is not the earthy body, but the body of flesh. As put off by us, it is a body of sin and death in which fleshly principles inhere. These fleshly principles are spoken of as 'members' of this body (Col. iii. 5). Hence we read of 'the body of sin' (Rom. vi. 6), 'the body of death' (vii. 24), 'the old man' (vi. 6). Sin reigns in it unto death (vi. 12), either death in Hades or death in Christ. In the case of the wicked, the body of flesh will be cast into Gehenna (Matt. v. 29). When those who die with Christ put off this body of flesh, it bears the fashion of the earthy Adam. But when in their resurrection with Christ that body is raised from death, it bears the form of the second Adam, the Lord from heaven.

Paul writes: 'And you being dead through your trespasses, and the uncircumcision of your flesh, you, I say, did He quicken, together with Him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us, and He hath taken it out of the way, nailing it to His cross' (Col. ii. 13, 14).

Here, again, the phrase 'uncircumcision of your flesh' has a moral meaning, and shows that in these allusions to circumcision the Apostle is not referring to the earthy body, but to the body of flesh in which fleshly lusts inhere. So he says: 'Our old man was crucified with Him, that the body of sin might be annulled' (Rom. vi. 6). The word 'with,' as we shall see, implies identity in time, as well as identity of manner. If we put off the corrupt body of flesh as in a death, we also put on that body as a new man when by its death to sin and burial with Christ it is made meet for an uprising to heavenly places. That which before was soulical and capable of death, is now changed as in a resurrection, to that which is spiritual and immortal. As we are conformed unto Jesus in His death, so are we conformed unto Him in His uprising. 'If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection' (Rom. vi. 5). 'If we died with Christ we believe that we shall also live with Him' (verse 8). 'For the death that He died, He died unto sin once; but the life that He liveth, He liveth unto God. Even so, reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus' (verses 10, 11). Christ was both weak and mighty, and we share with Him and in Him these opposing attributes. 'He was crucified through weakness, yet He liveth through the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you' (2 Cor. xiii. 4). 'Smitten down, but not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh' (2 Cor. iv. 9-11).

The writer has urged that in respect to man's nature there are three senses in which the New Testament uses the word 'body.' First it is used of the literal earthy body. Secondly it is used of the body which enswathes the soul, or the body of flesh. Thirdly it is used of the body which enswathes the mind, or the soulical body. One common error is to confound the body in the third sense with the body in the first sense. Hence many people expect a literal uprising of earthy bodies, for they think that Paul is speaking of such earthy bodies when he says: 'It is sown a soulical body' (1 Cor. xv. 44). It is an equally likely thing that the reader will confound the body of flesh of the soulical side, with the soulical body of the intellectual side. But we shall see good reasons afterward for not coming to the conclusion that the body of flesh and the soulical body are identical. Further, the writer believes that the phrase 'mortal body,' as used in the New Testament, has no reference to the Earthy Body, nor even to the Body of Flesh, but only to the Soulical Body.

We read: 'If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall also make alive your mortal bodies (*θνητὰ σώματα*) through His Spirit that dwelleth in you' (Rom. viii. 11). It is often taken for granted that the expression 'mortal bodies' refers to the bodily organism. But it is not usual for Greek writers to speak of the corpse as a mortal body. They more commonly describe it by such terms as 'ptoma,' 'nekron,' etc. The term 'mortal' (*θνητός*) signifies liability to death rather than absolute deadness. Moreover it is as often applied to immaterial as to material

things. In quoting this passage Valentinus renders 'mortal' as 'soulical.' 'He who raised Christ from the dead, shall also make alive your mortal bodies, even the soulical' (*ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, ἧτοι ψυχικά*, Hippol. Ref. Hær., Bk. VI., § 35). We have such expressions as 'mortal servants and prophets' (Plut. de Pyth. Orac., c. xxvi.); 'mortal affections' (Id. De Def. Orac., c. xii.); 'mortal life' (Philo De Som., Bk. I., c. xiv.); 'mortal race' (Philo De Sac. Ab., c. xxxiii.); 'mortal nature' (Plut. Cons. ad Apol., c. vi.); 'mortal folly' (Id., c. xiii.); 'mortal doctrine' (Epis. ad Diognet., c. vii.). The phrase 'mortal bodies,' as used by uninspired writers, generally denotes the bodies of living men, rather than the dead *γήϊνον σώμα*, or earthy body, as separated from the soul (Plut. De Pyth. Orac., c. xxi.; Philo De Mund., c. iii.; Quod Det. Pot., c. xlv., etc.). When it is said 'The body is dead because of sin,' the terms 'body' and 'dead' cannot well refer to the earthy body that is in full vitality. The soulical body is morally dead, and as thus capable of death it may fittingly be termed 'mortal.' It is this same body that is to be made alive. Strictly speaking, the earthy body can neither sin nor die. It is a chemical combination liable to dissolution. We speak of dying men, but rarely of dying bodies.

While as regards the body of flesh a moral death and resurrection appears to have been going on in living men from the first preaching of Christianity, the uprising or redemption of the soulical body seems to have been deferred until the close of the Jewish æon, beginning from thence. Sons of God who had received the first-fruits of the spirit, were waiting for the redemption of that soulical body (Rom. viii. 23).

After they believed the sanctified were sealed in earnest of that redemption (Eph. i. 13, 14). The glory of the spiritual state would then be revealed towards or in them (Rom. viii. 18). Hence it could not be an outward and visible glory.

Paul writes, 'And we know that to them that love God, all things work together for good, even to them that are called according to His purpose. For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren; and whom He foreordained, them he also called; and whom He called, them He also justified; and whom He justified, them He also glorified' (Rom. viii. 28-30). Sometimes it is taken for granted that being conformed to the image of Christ is one of the first stages in this saving process, and that being glorified is the last stage only to be reached in heaven. But to purpose or foreordain is not the same as to give effect to that purpose. In verse 28 the Apostle uses the word 'purpose.' In verse 29 he states what that purpose is. It is that we may be conformed to the image of Christ, that He may be the Firstborn among many brethren. Then in verse 30 he shows how God gives effect to this purpose. It is by calling us, by justifying us, and by glorifying us. That these are the ways by which He is carrying out His purpose is implied in the words 'called according to His purpose.' As the calling is according to His purpose, so the justification and the glorification are according to His purpose. To take an analogy, suppose that a father of a large family, forecasting the gifts and tendencies of his children, destines one of his sons for the work of the Christian ministry.

That mere purpose does not make the son a minister. Stages of preparation have to be passed. We have to speak of the completed process thus: 'Whom the father foreknew amongst his children, he also foreordained to the work of the Christian ministry; and whom he foreordained, he sent to a public school; and whom he sent to a public school, he also sent to college; and whom he sent to college, he caused to be inducted into the ministerial office in a Christian church.' Thus the induction gave full effect to what had long before been ordained. So God foreordained our conformity to the image of Christ, and our glorification gives full effect to that purpose. When we are coming into conformity to the image of Christ, we are in the very deed being glorified. So Paul says we 'are transformed into the same image from glory unto glory' (2 Cor. iii. 18). But this conformity to Christ's image or glorification is a change which takes place within a man, not without. Paul writes, 'It was the good pleasure of God, who separated me from my mother's womb, and called me through His grace, to reveal His Son in me' (Gal. i. 15, 16). This is the glory revealed unto us in this life (Rom. viii. 18), when Christ is glorified in us (John xvii. 10). We partake now of the glory, which will be made manifest more fully hereafter. Already the Spirit of glory resteth upon the sanctified (1 Pet. iv. 14). Paul writes, 'My little children, of whom I am again in travail until Christ be formed in you' (Gal. iv. 19). This is our conformity to the image of Christ, the glory to be revealed even on earth to the foreordained, who rise to the moral grade of sons of God.

The Saviour often speaks of a manifestation of Himself within His disciples rather than before their eyes. 'I am glorified in them' (John xvii. 10). 'That the love wherewith Thou lovest Me may be in them, and I in them' (verse 26). The Apostles were already partakers of the glory (1 Pet. v. 1). 'And the glory which Thou hast given Me I have given unto them, that they may be one, even as We are one: I in them, and Thou in Me, that they may be perfected into one' (verses 22, 23). Jesus also spake thus to His disciples of His manifestation: 'If I go and prepare a place for you, I come again' (xiv. 3). He did not say that when He came again He would take them away from earth, but He said, 'I will receive you unto Myself' (xiv. 3). So He said, 'I will draw all men unto Myself' (xii. 32). He says nothing about drawing us to heaven, for we find our heaven in Him. This coming again was to be in such a form that worldly men could not see Him, this fact being a mystery to some of His Apostles. 'Yet a little while and the world beholdeth Me no more, but ye behold Me; because I live ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you' (verse 20). If the disciples were to know in that day that Christ was in them, it is clear that He could not be speaking of seeing Him before their eyes. He must be referring to that mystery which Paul said it had pleased God to make known, and 'which is Christ in you, the hope of glory' (Col. i. 27). Paul says this mystery has 'been manifested to His saints' (verse 26), which implies that it has not been manifested to the world. So we read, 'He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. Judas (not Iscariot) saith unto Him, Lord,

what is come to pass that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love Me he will keep My word, and My Father will love him; and We will come unto him and make Our abode with him' (John xiv. 21-23). As lovers of Jesus, they might well ponder the words, 'Ye heard how I said to you, I go away and I come to you; if ye loved Me, ye would have rejoiced because I go unto the Father' (xiv. 28). The words 'I come to you' signify to them alone, and not to the world in general. Again He says, 'A little while and ye behold Me no more, and again a little while and ye shall see Me' (xvi. 16). They would no more know Him after the flesh (2 Cor. v. 16). He says, 'Again a little while and ye shall see Me' (verse 16). They would see Him with the eyes of the heart (Eph. i. 13), as the pure in heart see God (Matt. v. 8). They who have the hope of this vision purify themselves (1 John iii. 3). So Jesus spake of this vision as causing gladness of heart. 'Ye therefore now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you' (xvi. 22). Christians were to establish their hearts because the parousia was near (Jas. v. 8). If, not having seen Christ with the outward eye, we feel that He has manifested Himself to our hearts, then, believing in Him, we shall 'rejoice greatly with joy unspeakable and full of glory' (1 Pet. i. 8). Alluding to this manifestation of Himself to the hearts of those who loved His appearing, He says, 'The hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father' (xvi. 25). This is the glory wherewith the sons of God were glorified. Christ had been the first to enter this state. He was 'the Firstborn among many brethren' (Rom. viii. 29). But all who sit in the heavenly places in Christ (Eph. ii. 6) are partakers of this glory, 'In the flesh they are, but not according to the flesh do they live. On earth they pass their time, but in heaven is their citizenship' (*ἐν οὐρανῷ πολίτευονται*, Epis. ad Diog., c. 5).

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## CHAPTER VI.

### THE BIRTH FROM ABOVE.

IN the English Versions of the New Testament the word 'anothen,' in John iii. 3, is rendered either 'again' or 'anew.' It is true that in Luke i. 3, and Acts xxvi. 5, the word 'anothen' means 'from the beginning,' with the idea of a succession of persons or incidents involved therein. In its rarest use it has this meaning in classic writings. Ordinarily, however, it means 'from above.' The word 'anew,' or 'from the beginning,' is generally expressed in Greek by *ἐξ ἀρχῆς*, (Barnabas, c. xvi.; Epis. ad Diog., c. ii.). In this chapter we read, 'He that cometh from above (anothen) is above all' (verse 31). Jesus speaks of power given from above (xix. 11). The veil of the temple was rent from above (Matt. xxvii. 51). Good gifts and wisdom are from above (Jas. i. 17; iii. 15-17). God says to Moses, 'I will com-

mune with thee from above (another) the mercy seat' (Ex. xxv. 22). This is the common classical meaning of the word. It is applied to the title which heads epistles (Lucian, Peri. Paras.). Such phrases as 'another from heaven,' 'the Lord another,' are common (Philo de Abra., c. xxx. ; Vit. Mos., c. xx. ; Martyr. Polycarpi., c. i.). The word is applied to an upper garment (Josephus, Ant., Bk. III., c. vii., § 3), upper rooms (Id., Bk. VIII., c. iii., § 2), to men fighting from house-tops (Id., Bk. XIII., c. v., § 3). The Holy Spirit is said to descend on Jesus 'another' (Epiphan., p. 110), and we read of the God 'another' (Id. Hær., 44). Dunbar, in his Lexicon, alluding to John iii. 3, and the word 'again,' says, 'This is the meaning given to "another" by the translators of the New Testament in John iii. 3. But I can find no authority in any classical author for such a meaning. The meaning is, "unless one be born from above." The objections which are valid against the rendering 'born again,' have some force against the Revised rendering 'born anew.' How, then, are we to understand the phrases 'born from above,' and 'born of water and the Spirit;' and what is the difference, if any, between these two births?

It is very probable that when Jesus speaks of being born of water and the Spirit, His words glance at Gen. i. 2, 'And the Spirit of God moved upon the face of the waters.' A comparison of the two verses tends still further to show that the opening verses in Genesis have an aspect towards man, 'the little world,' as Philo calls him (*ὁ Βραχὺς κόσμος*, De Mundo., c. vi.). For a like reason the Saviour's words may be in affinity with Gen. ii. 6, 7, where we read of the mist that watered, and of the breath. In all these cases we have the same singular combination of water and the Spirit, and that, too, in a new creative act. It is in the Spirit's fluttering and in the waters that we find the ultimate source of life and motion. Yet the life thus indicated could not have been life in its most advanced form. So the new spiritual creation must have its varying moral altitudes. In these verses Jesus is speaking of the kingdom of God, not of the kingdom of heaven. He makes no reference to what is legal and Sinaitic. His imagery accords rather with a Seed Process. He is speaking of a birth or births. The writer may tax the reader's patience in stating Principles so long before giving proofs. He would, however, add that he believes that the narratives we have yet to consider will justify the following distinctions. The heavenly places are divided into two Great Grades. For reasons to be given subsequently, the writer will speak of the lower of these grades as The Grade of Tongues. This is Zion. Above the Grade of Tongues there is a grade of Sons of God. This is the third heaven, or God's right hand. The Grade of Tongues has two aspects: One is towards what is Legal and Sinaitic, in which it is the kingdom of heaven or Jerusalem above. The other aspect is towards the Seed Process, in which it is the kingdom of God. Even the highest grade of sons of God is also a part, and that the best part of the kingdom of God. When Jesus speaks of the birth of water and the Spirit through which we enter the kingdom of God, or of the birth from above, it is probable that the reference is to the transition from the earthly and fleshly realm to the Grade of Tongues or kingdom of God.

When we examine the passages relating to repentance and justification, they do not contain in them references to a change of moral image. It is this change which characterizes the birth from above, in its relation to the grade of sons of God. The birth of Water and the Spirit is preliminary to this change of moral image, whereby we become sons of God. In considering the applicability of the phrase 'born from above' to this change to the spiritual realm and to a new moral image, two passages from Epiphanius may serve for purposes of illustration. In writing of Mark's Gospel, and in an allusion to the fact that Mark does not give any genealogy of Jesus as Matthew had done, he quotes a saying about Mark 'not at all stating the genesis from above' (*οὐδαμοῦ ἄνωθεν λέγων τὴν γέννησιν*, Haer. II., t. i., h. 51). Here it is evident that the genesis, or birth anothēn, does not signify a change in Christ alone, but relates to His ancestry and His birth from them. But, it may be said, our ancestors may all be dead before our birth from above; and that, in any case, such a moral change in us cannot have anything to do with our literal forefathers. A further quotation from Epiphanius may here be useful. Speaking of Luke and the genealogy of Christ as given by him, he says, 'For Luke, having carried up the genealogies from the things below to the things above' (*Ἀνεπέγχαντος γὰρ τοῦ Λουκᾶ τὰς γενεαλογίας ἀπὸ τῶν κάτω ἐπὶ τὰ ἄνω*, Haer., *idem.*) Here Epiphanius seems to be alluding to the fact that Luke not only carries the ancestry of Jesus back to Adam, but also says of Adam that he was the Son of God. This was to carry up the genealogy from things below to things above. Now, there is a sense in which it can be said that Adam still lives in all the unregenerate, inasmuch as they all bear his image. Even when we have been justified by faith, or born of water and the Spirit, we may not have fully undergone that inward and sanctifying change, whereby we put off the image of the first Adam, who was earthy, and put on the image of Christ, the Son of God, who is from heaven. Our birth from above is spiritual in its nature, and begins to take place in this earthly sphere. It is the idea of a change from the earthy Adam to the heavenly Adam which underlies the various references to the putting off of the old man, and the putting on of the new man. To be born from above is to be changed from the image of the earthy Adam into the image of Christ from heaven. This accords with the meaning of 'anothen' in both its uses. First, when we change into the image of Christ, we are changing, not merely in ourselves, but in our ancestry. Instead of the sinful Adam being our Head, we are found in Christ. We have put on Christ (Gal. iii. 27). We no longer know or sustain relationship to the old man after the flesh, whom we have put off, and we are now 'a new creation' (2 Cor. v. 16, 17). Secondly, we are born from above, not only in the sense that we have got a new moral ancestry, but also in the sense that we now bear a heavenly instead of an earthly image. Henceforth, we do not walk 'according to man' (1 Cor. iii. 3); for we have been changed into the image of Christ, and so born from above. The two images thus noted answer to the two phrases 'after man' (*κατὰ ἄνθρωπον*) and 'after God' (*κατὰ Θεόν*). We are after man, in so far as we have on 'the old man, which is corrupt;' and we are after God, in so far as we bear the image of 'the new man, which, after God,

hath been created in righteousness and holiness of truth' (Ephes. iv. 24). It can, therefore, fittingly be maintained that the phrases 'according to men in the flesh,' and 'according to God in the spirit,' as used in 1 Peter iv. 6, relate to two moral aspects in the characters of those who are judged.

It is when we behold with unveiled face the glory of the Lord that we 'are transformed into the same image from glory to glory' (2 Cor. iii. 18). It is as we see God that we become like Him (1 John iii. 2). So far as we give any groundwork at all to the ideas of 'an image' and 'a likeness,' we associate such image and likeness with the head and the face. Thus to be born from above is equivalent to getting a new head to the inner nature. A figure whereby Christ is compared to a new Head to which all things are being gathered as a body is also a favourite one with Paul (Ephes. i. 10; iv. 12). In fact, it is more than figure—it is a veritable truth. The writer makes these statements for the following reason. He believes that in many historical incidents yet to be noted in Scripture, the birth from above is typified as a change in the head. This birth from above is a glorification. It is an ascent from a soulical to a spiritual, from an earthly to a heavenly image. Christ appears to indicate that no man had yet undergone that change when He says to Nicodemus, 'No man hath ascended into heaven' (John iii. 13). This idea of a change of image has its analogue in classic writings. When the Sicilians sold some Athenian captives for slaves, they branded the image of a horse upon their faces or foreheads (Plut. Vit., 542). This signified a birth from beneath—a descent from the state and image of a man to the state and image of a beast.

Nicodemus testified to Jesus that he was from God, and referred to the miracles as showing it. Jesus, referring to a better source of enlightenment, said, 'Except a man be born from above, he cannot see the kingdom of God' (verse 3). There is a spiritual insight which is the prerogative of the pure in heart (Matt. v. 8), who have had the eyes of the heart enlightened (Ephes. i. 18). Nicodemus shows himself ignorant of this mystery, and then Christ speaks of the initiatory change—the birth of water and the Spirit (verse 5). Proceeding to a fuller explanation of His meaning, He says, 'Marvel not that I said unto thee, Ye must be born from above' (verse 7). The next verse shows that the being born of water and the Spirit is like the mystery of the wind. The Saviour appears to be beginning in this verse a fuller analysis of this birth-change. When, however, Nicodemus says of the more elementary stage—the birth of water and the Spirit—'How can these things be?' (verse 9) Jesus assures him that He is speaking of what He knows and has seen (verse 11). Then He adds, 'If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?' (verse 12). This seems to be like saying that if Nicodemus had been incredulous when Jesus began to explain the birth of water and the Spirit, which began on earth in repentance and faith, how was it likely that he would believe if Jesus began to explain the birth from above, or the change into the image of sons of God?

In Col. ii. 11, we read of putting off the body of flesh. In iii. 9, we are told of those who have put off the old man. In ii. 15, Christ



is said to put off principalities and powers. He puts them off as men put off a garment, or as we put off a body. The metaphor is probably founded on the truth set forth in verse 10, where Christ is said to be the Head of all principality and power. When it is said that Christ is the Head of the Church, it is added that the Church is His body (Ephes. i. 23). If, then, He be the Head of all principality and power, these may be spoken of as a body of Christ. Sometimes these terms 'principalities' and 'powers,' or 'authorities,' are applied to civil rulers (Titus iii. 1). At other times they denote heavenly beings (Ephes. iii. 10). In some cases, however, they denote what is sinful, and, as we shall yet try to show, impersonal. In this use of the terms, we are told that Christ is to annul all principality, and authority, and power (1 Cor. xv. 24). Against these we wrestle (Ephes. vi. 12). They cannot separate us from the love of God (Rom. viii. 38). As Head of the race, our Saviour, though without sin, assumed our soulical nature, and with it the sinful body of principality and power which inhered therein. He wore our sin-stained garments, and was found in the likeness of flesh of sin. In this likeness He bore our guilt in the sight of law, and tasted death for every man. Just as we put off a body of sin when we are baptized into Christ's death, so Christ, in His suffering of death as man's representative, put off a sinful body of principality and power to which He had become Head. By His resurrection, He manifested His triumph over these principles of wickedness.

It may be said that if they who suffer in the flesh cease from sin, and if they who die with Christ and rise with Him to heavenly places do thus suffer in the flesh, then the sanctified must be incapable of sin. This by no means follows. It is said, 'We which have believed do enter into that rest' (Heb. iv. 3); and yet it is said there remaineth a Sabbath rest for the people of God (verse 9). So we may cease from our 'old sins,' as Peter terms them (2 Pet. i. 19), and may yet have to wrestle with sin in a more spiritual form. Peter bids those who cease from sin arm themselves, and speaks of a fiery trial which is to try them as if they would still have a warfare to wage (1 Pet. iv. 1, 12). There are spiritual things (*τὰ πνευματικὰ*) of wickedness even in the heavenly places to which the sanctified ascend (Ephes. vi. 12). There is also a spiritual form of wickedness pertaining to this Christian æon as in contrast with the fleshly form of wickedness of the Jewish æon. This spiritual wickedness of this Christian æon is called the man of sin (2 Thess. ii. 3). It contrasts with the sin of the Jewish æon in that it is opposition to Christ, or, in other words, 'antichrist.' This new form of sin was revealed when the light of the New Testament began to shine. Men regard this man of sin as an external system such as Popery. The writer believes it to be the sin symbolized in antichrist, and which is committed by every man who has received the light of Christianity, and yet refuses to walk therein. A new and higher æon involves a new and more spiritual form of sin. It was the coming of the clearer light that made the darker sin possible. The spiritual things of this wickedness have been especially rampant in hierarchical circles; but the wickedness works in every man who lifts himself up against Christ. Judas lifted up his heel against the Saviour, who calls him 'a

devil' (John vi. 7 ; xiii. 18), and 'the son of perdition'—a title given to the man of sin (2 Thess. ii. 4). Even those who have put off the body of flesh and risen to heavenly places have to wage conflict with this foe. Like Lucifer he exalts his throne above the stars of God (Is. xiv. 13). We may rest from sin in the flesh as those who no longer have the spirit of bondage to fear, and yet freedom from one enemy is not freedom from all enemies. We need a jealous watchfulness that we may appear blameless in the light of the truth of the Gospel, and that we may fulfil its searching requirements.

In harmony with what has already been advanced, it is here maintained that, instead of the resurrection of the Christian being the uprising of his changed earthy body from the grave at the end of time, it is the uprising of soul and spirit from a soulical and fleshly to a spiritual and heavenly state. This change, in its soulical aspect, is experienced by us when we cease to be fleshly and to walk as men, and when we rise with Christ. The Apostle's declaration that we have been raised with Christ through faith and in a baptism (Col. ii. 12) proves that this uprising, like the baptism or circumcision made without hands, is spiritual and not earthy. Hence the resurrection is never passed, as Hymenæus and Philetus alleged it to be (2 Tim. ii. 18); for in the process of sanctification, Christians are continually rising throughout the Christian æon. Those who had lived and died in faith throughout the Jewish æon were raised at the close of that æon, when those in tombs came forth (John v. 28, 29). But since Christ has brought life and incorruption to light, death has been annulled (2 Tim. i. 10). Dying Christians have no longer to descend into Hades, as the patriarchs of old descended. In the Old Testament, even the righteous are represented as going down into Sheol; but it is not so in the New Testament. If we have been sanctified, we have already risen with Christ. God hath 'raised us up with Him, and made us to sit with Him in the heavenlies in Christ Jesus' (Ephes. ii. 6). We not only obtain the salvation which is in Christ, but eternal glory (2 Tim. ii. 10). We are already partakers of the glory that shall be revealed (1 Pet. v. 1). Paul says, 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory' (1 Cor. xv. 44). But elsewhere he alludes to a like swallowing up as if it were imminent: 'Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life' (2 Cor. v. 4). So the passage thus to be fulfilled (Is. xxv. 8) relates to the days when the fulness of the feast of the Gospel would be prepared, and not to the end of time. Thus we would urge that the resurrection is not one historical fact pertaining to the end of time. It is a moral transition—a prize attainable by moral merit—within the reach of every man who will count all things loss in order to know the power of Christ's resurrection (Phil. iii. 10). Such a theory of the resurrection is not less likely to bear practical fruit unto holiness than the historical theory.

In Col. ii. 18 we have a passage bearing on this subject, which the writer would translate as follows: 'Let no man rob you of your prize, doing his will in the matter of humble-mindedness, and in the religion of

the angels acting intrusively (1 Macc. xiv. 31; xv. 40) as respects things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head.' No Christian grace is more commended by early Christian writers than lowliness of mind, that which is to be put on by 'God's elect, holy and beloved' (Col. iii. 12). As an inward grace it may be contrasted with things that are seen.

(a) An act of the will is sometimes assigned as a cause of birth. 'Born not of blood, nor of the will of the flesh, nor of the will of man, but of God' (1 John i. 14). 'Of His own will He brought us forth by the word of truth' (Jas. i. 18). In the passage that we are considering the participle *θέλων* seems to have in it the idea of a usurping will, the will of him who would rob these Christians of the prize. Sometimes this participle is used adverbially as the English versions here render it (Soph. Phil., 1323). In such cases, however, it is generally an adjunct of another verb. But in this passage it appears to be used as a principal verb, having its noun in government. It is often used without another verb and governing nouns (Ps. xxii. 8; xxxiv. 12; xxxv. 27; 2 Cor. xi. 12). In Ps. cxi. 1, and cxlvii. 10, the future of the verb is used with the dative.

(b) The religious system given on Sinai is said to have been given by angels. 'Who received the law as it was ordained by angels' (Acts vii. 53). 'It was ordained through angels' (Gal. iii. 19). 'If the word spoken through angels proved stedfast' (Heb. ii. 2). Hence the ordinances given on Sinai might be called 'the religion of angels.'

(c) While *θρησκεία* sometimes means 'worship,' it often means 'religion.' In Acts xxvi. 5; Jas. i. 26, 27, it means 'religion.' Photius writes of Eunapius, 'As to religion (*θρησκείαν*) he is impious' (Biblio., p. 169). Of Olympiodorus he says, 'He was a Greek as to religion' (*Ἐλλήνη τὴν θρησκείαν*, p. 178). Photius says of Zosimus, 'As to religion he is impious' (*ἔστι δὲ θρησκείαν ἀσεβῆς*, p. 269). A similar construction to that in the text occurs in Sozomen, H. E., l. i., c. v., p. 406. 'It seems to me that these stories have been invented by those who wish to reproach the Christian religion' (*τὴν χριστιανῶν θρησκείαν κακηγῶν*). So in Macc, Bk. IV., c. v., v. 6, we read of Eleazer 'using the religion of the Jews' (*τῆ Ἰουδαίων χρώμενος θρησκείᾳ*). The object of worship is sometimes introduced by a periphrasis. 'The religion concerning Christ' (*ἡ περὶ Χριστοῦ θρησκεία*). 'The religion concerning the gods' (*ἡ περὶ τὰ θεῖα θρησκεία*, Zosimus, l. v., pp. 794, 796). Josephus uses the word in both senses. First he uses it in the sense of 'worship' as when the gods of Laban are said to be worthy of 'worship' (Ant., Bk. I., c. xix. § 9), and when Isaac is said to be zealous for the 'worship' of God (Ant., Bk. I., c. xiii.). Next he uses it in the sense of 'religion' as when God is said to learn from Abraham's sacrifice the pre-eminence of his 'religion' (Id., c. iv.), or when He is said to wish to make proof of his 'religion' (Id., c. xiii.). For the foregoing reasons it may be maintained that the phrase 'threeskeia of angels' does not mean 'the worship of angels,' but 'the religion of angels,' or the law given by angels on Mount Sinai.

(d) We have no evidence that the worship of angels was practised even amongst those theosophico-ascetic Jews, against whom Neander

thinks that Paul is here writing. It is true that in the second century Saturninus, Basilides, Cerinthus, Carpocrates, and others, thought that angels had made the world. Basilides also taught that the angel-creator was worthy to be praised. Usually, however, these angels were despised as authors of evil rather than worshipped. Carpocrates says that the Christlike mind can disdain (potest contemnere) these angelic creators (Iren., Bk. I., c. xxv. § 2). Philo attributes the evil in the world to servants of God who helped in creation (De Mund. Op., c. xxiv.). He does not, however, refer to them as beings to be worshipped. There is not a single passage in the writings of Barnabas, Clemens Romanus, Ignatius, Polycarp, just as there is not any other passage in the New Testament which shows that the practice of worshipping angels was common, or in any degree troublesome, in the primitive churches.

(e) The terms and phrases used by the apostolic fathers show that Paul is not referring to incipient Gnostic heresies, but that he is enforcing spiritual truth. It is very common for them to enjoin this particular grace of lowliness of mind as in opposition to those who exalt themselves. To the humble-minded (ταπεινοφρονοῦντες) Clement says, 'It is therefore, men and brethren, a righteous and holy thing that we be obedient to God, rather than that we follow those who are captains (ἀρχαγούσι) in vain boasting, and in the turbulence of a pestilent emulation. For we shall suffer not a light hurt, but rather a great danger if we rashly give ourselves up to the wills (θελήμασιν) of men who pervert to strife and seditions that they may estrange us from what is good' (1 Epis. xiv.). 'For He is the Christ of the lowly-minded, not of those who are exalted over His flock' (Id., c. xvi.). 'Let us rather offend foolish and ignorant men, who exalt themselves and boast in the pomp of their speech, than offend God' (xxi.). 'Foolish and ignorant men, silly and unlearned, deride and mock us, while in their own thoughts they are wishing to exalt themselves' (xxxix.).

(f) The subsequent references to ordinances (verses 20-22) show that the phrase 'religion of angels' denotes the ceremonial law. It is as if the Apostle had said, 'Be not ruled by any man's will, neither become as a body to any human head. Let no man presume to pass ordinances for you in external and visible things like those ordained by angels, bidding you eat or abstain, work or keep holyday. He who so acts is assuming headship and usurping Christ's place. It belongs to Him to will and ordain. Human ordinances may have an appearance of wisdom in religion of the will, and humble-mindedness, and harsh treatment of the body, but they are worthless against indulgence of the flesh.'

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## CHAPTER VII.

### LITTLE ONES AND THEIR ANGELS, MATT. XVIII. 10.

ARCHBISHOP TILLOTSON, in his sermon on the nature and ministry of angels, teaches that the angels here spoken of are guardian angels, high in rank, deputed to watch over children. He also maintains that when the disciples said in respect of Peter, 'It is his angel' (Acts xii. 15), they

meant that it was his guardian angel. Origen believed that Peter and Paul, and all in the church, had every one an angel for a guardian (De Princip.). Such views of angelic ministration are said to have been common among the Jews of old. Poets like Spenser have sung of the blessed angels, who

‘With golden pinions cleave  
The fitting skies, like flying pursuivant  
Against foul fiends to aid us militant.’

Keble, in ‘St. Michael and all Angels,’ teaches the same doctrine that Tillotson held. Clemens Alexandrinus teaches that τὰ βρέφη τὰ ἐκτεθέντα (Epit., p. 806), or ‘cast away children,’ are delivered to the care of an angel, who watches over their growth and training.

If we take Scripture as our sole guide, we are not justified in regarding these little ones and their angels as distinct beings. (a) It is very probable from the context that the phrase ‘little ones’ does not in this passage signify ‘young ones.’ Clemens Alexandrinus speaks of οἱ ἄγγελοι τούτων τῶν μικρῶν τῶν ἐκλεκτῶν (Epit., p. 793), ‘The angels of these little elect ones.’ In some passages Hebrew words for ‘little’ are used to signify ‘young’ (Gen. xxxiv. 19; xix. 31, etc.), but Greek words for ‘little’ are not so used in the New Testament. There is a significant variation of terms in this narrative. When speaking of a literal child, Jesus uses the ordinary diminutive παιδίον, meaning ‘little child,’ but having no separate word for ‘little.’ This word is used in verses 2, 3, 4, 5. But in verses 6, 10, 14, Jesus uses the word μικρός alone, which, as used in the New Testament, means ‘small in size,’ and not ‘a child.’ (b) It is difficult to see how the constant guardianship of children on earth comports with the statement that these angels always see God’s face in heaven. (c) While angels are sent forth to minister to the heirs of salvation, it does not follow that they thereby become ‘our angels.’ They are still the angels or messengers of the Being by whom they are sent forth. Daniel said, ‘My God hath sent His angel’ (vi. 22); he did not say ‘My angel.’ They are angels of God. He gives them a charge over us, but they are His angels still, not ours (Ps. xci. 11). So we read, ‘I, Jesus, have sent Mine angel’ (Rev. xxii. 16). Angels in heaven are not sent as messengers by us, and hence they are not our angels. Scripture nowhere else justifies our use of the language of appropriation of angels as distinct from ourselves, nor do we speak of angels of God as Socrates spake of his demon. Clemens Alexandrinus refers to the Platonic doctrine that Lachesis or Destiny gives to everyone ὃν εἰλετο δαίμονα (Strom., Lib. V., p. 592) ‘the demon whom he has chosen,’ that this demon may go with the man as a guard of his life. Such demons might be called ‘our demons.’ (d) We cannot think that guardian angels were supposed to speak with a similar voice to that of the persons whom they guarded. Rhoda knew Peter’s voice when she ran in to tell that Peter was before the gate. As she had not seen Peter, but had only come to hearken, and had known him by his voice, she and they whom she addressed must in any case have concluded from the voice alone that it was Peter’s angel. Is it not evident that they supposed Peter to be already dead, and that it was his wraith or disembodied soul that was at the door? After a like analogy Philo speaks of the mind of a living

man as the man's demon (τὸν γοῦν ἴδιον δαίμονα, λέγω δὲ τὸν ἑαυτοῦ νοῦν, etc., Ex. Euseb., c. xiii.).

In this case, then, there is evidence to show that the word 'angel' does not denote a supernatural order of beings but an incorporeal soul. By a somewhat inductive method we shall try to show that in Scripture the word sometimes bears this meaning. Ancient opinion on the nature of angels, while sometimes recognising a distinction between them and man, did not admit that the distinction was great. Origen, however, says : οἶδαμεν δὲ καὶ τοὺς ἀγγέλους οὕτως εἶναι ἀνθρώπων κρείττονας (Cont. Cels., Lib. IV., c. xxix.)—'We know also that angels are thus greater than men.' Josephus represents angels, demons, and men as all appearing for judgement (Hades, § 6). Plutarch virtually identifies angels with men, saying : 'Hesiod first clearly and particularly describes four kinds of rational beings : gods, then demons, many of whom are good ; then heroes, then men ; the demigods having assumed the character of heroes. But others represent that there is a transference both in bodies and souls alike, as water is seen to be produced from earth, and air from water, and fire from air, the essence being carried upward ; so superior souls receive a transference from men into heroes, and from heroes into demons ; and a few in course of time, having been purified through virtue, have fully partaken of divinity' (De Defect. Orac.). Philo's view of angels is as follows : Speaking of the realm of air, he says it is 'as a well-manned city, having incorruptible and immortal citizens, souls equal in number to the stars. Of these souls, some, as many as are nearest to earth, and most in love with bodies, come down to be confined in mortal bodies, and some mount up, having been separated again [from the body] according to the limitations and times prescribed by nature. Of these souls, some, longing after the familiar and customary things of the mortal life, hasten back again ; but some, having recognised its great folly, have called the body a prison and a tomb, and fleeing as from a prison or a monument, having mounted up with light wings to the ether, live on high eternally. But there are other souls, purest and best, partakers of greater and more divine thoughts, never at all having reached after any of the things terrestrial, and who are viceroys of the universal Ruler ; as eyes and ears of the great King, viewing and hearing all things. Some philosophers call these demons, but the sacred Word is accustomed to call them angels, using a more suitable name, for they both make known the commands of the Father to His offspring, and the needs of the offspring to the Father' (De Som., Lib. I., c. xxii.). Speaking of angels going in to the daughters of men, he says, 'those whom other philosophers call demons, Moses is accustomed to call angels, and they are souls flying through the air. . . . And as many say that there are good and bad demons, and the same with souls, so also some angels are worthy of excellent honour as ambassadors of men to God, and of God to men, inviolable and sacred on account of this faultless and most honourable service : but some, on the other hand, are unholy and undeserving of respect' (De Gig., c. ii., § 4 ; De Con. Ling., c. xxxiv.). Since Philo identifies angels and demons, his statement that a man's own mind is his demon is, so far, equivalent to saying that a

man's own mind is his angel. In Mart. Polycarpi, c. ii., martyrs are said to be no longer men, but angels.

It is sometimes argued that men must be a distinct race from angels since the latter existed before man was created. Creation, it is said, was sung

‘By the celestial quires, when orient light  
Exhaling first from darkness they beheld,  
Birthday of Heaven and Earth.’

We do, it is certain, read that when the foundations of the earth were being laid, ‘the morning stars sang together, and all the sons of God shouted for joy’ (Job xxxviii. 7). But in a similar passage we read that when God appointed the foundations of the earth, Christ the Divine Wisdom was with Him, ‘rejoicing in the habitable part of His earth, and My delights were with the sons of men’ (Prov. viii. 31). Thus man is associated with the work of creation. We read: ‘Behold He put no trust in His servants; and His angels He charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust?’ (Job iv. 18, 19). But departed souls can be contrasted with those still dwelling in houses of clay. Such souls also are spoken of as servants. As angels are called a heavenly host (*σπαρατῖα*, Luke ii. 13), as Philo calls them an army (*στρατός*, De Conf. Ling., c. xxxiv.), so saints in white robes are classed with heavenly armies (*στράτευμα*, Rev. xix. 8, 14). They serve God day and night in His temple (Rev. vii. 15; xxii. 4). The term ‘angel’ implies office as well as nature. Men who are sent on an embassy are angels. John the Baptist sent angels to Jesus (Luke vii. 24). Other objections against the application of the term ‘angel’ to souls, and especially those founded on Ps. viii. 5, will be considered subsequently.

In the Book of Revelation angels are nowhere put into a distinct class in contrast with those who are redeemed from amongst men.

In the following pages many arguments will be used in support of the following principles, which arguments can be better adduced in their Scriptural connection than in a preliminary defence of the principles. Hence the writer must ask for a certain reservation of judgement in respect to the principles.

1. It was an ancient opinion, maintained by Philo and others, that the mind or spiritual nature was a masculine element in man, while the soul or emotional nature was a feminine element. The writer believes that this view can be supported from Scripture, and that the teaching of Scripture is that the spirit or masculine element comes in a special degree from God the Father of our spirits, while the soul or emotional nature comes in a special degree from Christ. Life is an essential quality of the soul, and the Saviour is pre-eminently our Life. In Him was Life, but He is nowhere spoken of by such epithets as ‘Father of spirits.’

2. When a man comes to Zion his nature becomes spiritual. The man is no longer a soulical man. Sexual distinctions as ordinarily understood are abolished. In Christ Jesus there is neither male nor female.

3. To persons thus spiritual, and of both sexes, the term ‘man’

is sometimes applied in the New Testament in a special sense as meaning a spiritual man. It is so used in the passage 'the Head of every man is Christ' (1 Cor. xi. 3). Most people will admit that the term 'sons of God' includes holy women, as well as holy men. It is not strange, therefore, that the term 'man' should sometimes include women.

4. After the same analogy men and women alike, when found in the image of the Adam who was a living soul, are sometimes regarded in Scripture as women. We shall try to show this more fully when we come to examine what is said of 'daughters of men' (Gen. vi. 2).

5. In some cases the Bible seems to use the word 'angel' of a disembodied soul as in contrast with its disembodied spirit. The allusion to the resurrection in the following passage tends to show that the terms 'angel' and 'spirit' are being used of the disembodied dead rather than of beings that never lived on earth. 'The Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both.' 'What if a spirit hath spoken to him, or an angel?' (Acts xxiii. 8, 9).

6. In its widest significance the term 'angel' seems to have been applied to all the disembodied dead of the Jewish æon before they were perfected. Thus they are in contrast with the sons of God, or the sanctified of this Christian æon. They are contrasted with sons. 'Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?' (Heb. i. 5). We have, however, to bear in mind, that amongst the dead of the Jewish æon were many who received authority to become sons of God. They received this sonship when at the close of the Jewish æon Christ took hold of them and led them to glory (John i. 12). Until then all the dead in the unseen state had been in the soulical Adamic image, and hence were regarded as angels, and not as sons.

7. While the term 'angel' applied to all the disembodied and unperfected dead of the Jewish æon while bearing the Adamic image, it has a more limited application to such of these dead as are not included in the seed of Abraham. In other words, it denotes all who had been saved otherwise than by faith. We read: 'For verily, not of angels doth He take hold, but He taketh hold of the seed of Abraham' (ii. 16). It is taken for granted that 'angels' and 'the seed of Abraham' must be beings distinct in nature. The writer regards the idiom here used by the Apostle as that of a universal with the limited particular included therein. So in Rom. ii. 13, we read: 'Not the hearers of a law are just before God, but the doers,' where the term 'hearers' literally includes 'doers.' The word *ἀγγέλων* itself suggests that the not taking hold of angels is a matter which some might think not strictly and to the letter accurate. It often denotes 'it may be,' or 'perhaps.' Christ did not take hold of angels or departed souls of the saved, as a class, but He took hold of all amid their ranks who were the seed of Abraham by faith, and He led them into the glory of sons of God. Such angels might more justly be called 'elect angels' than the imaginary beings who are supposed to have kept a good which Satan and his angels lost. In



the limited sense the term 'angel' applies to those who neither belong to the ranks of the just made perfect, nor to the church of firstborn sons of God. These angels are contrasted with the seed of Abraham, and 'they which be of faith, the same are sons of Abraham' (Gal. iii. 7, 16). 'If ye are Christ's, then are ye Abraham's seed' (verse 29). Women are Sarah's children if they do well' (1 Pet. iii. 6). Angels that are saved otherwise than by faith would include all children who died in infancy before they became capable of faith. They would include also, as the writer will yet try at length to show, multitudes of men who lived in the childhood of the world, and whose moral stature was like to that of children. They had not enough knowledge to justify their being held accountable, and to them the commandment had not yet come. That we are said in Heb. xi. 22, 23, to come to angels as we come to the just and the sanctified, is an indication that angels must have something in common with the other classes. What is said also of the mental endowments of angels implies inferiority to sons of God, even though they excel in strength to do God's commandments (Ps. ciii. 20), and are greater in power and might than apostate men (2 Pet. ii. 11). Such strength is associated with ignorance of spiritual mysteries. The woman of Tekoah speaks of an angel of God as one who can hear good and bad, and who is wise to know all things that are in the earth (2 Sam. xiv. 17, 20). We have, however, to read such testimony in the light of what is elsewhere stated. Angels desire to look into the things preached to us (1 Pet. i. 12). They minister to the saints (Heb. i. 14). Some at least of the angels were to be judged by saints (1 Cor. vi. 3), and angels thus to be judged must have lived in some state of probation, and must have been inferior to the saints who judged them. There is nothing in the Bible to show that angels as a class are equal, much less superior, in wisdom to those spiritual persons or sons of God, who have from the Spirit a revelation of the deep things of God (1 Cor. ii. 10). It has yet to be maintained that the close association of angels with the ζῶα or 'living creatures,' is indicative of their inferiority (Rev. v. 11; vii. 11). When the angel sent by the Lord God of the spirits of the prophets said: 'I am a fellow servant with thee and with thy brethren the prophets' (Rev. xxii. 9), we may fairly conclude that he was one in nature with these prophets. In this case the term 'angel' may specially apply to him as one thus sent.

Christ took hold of all Abraham's seed who had received authority to become sons of God, but He did not take hold of those who had been ignorant of law as children and primeval men were ignorant. Where there is no knowledge of law, there can be no sin; and where there is no sin, there is no sentence to soulical death. Hence angels cannot die (Luke xx. 36). Jesus came to help those who had died in faith, but who were yet under law and liable to soulical death. In thus becoming their Helper He assumed to some extent their fleshly nature. Nevertheless, He did not so far become one with them as to assume the sinful image of their fleshly Adamic Head. 'He took part of' (μετέσχε) does not, like *κεκοινωνήκε*, denote an equal sharing (Heb. ii. 14). He was made lower than the angels in respect to the suffering of death, for He submitted to the suffering of soulical death. He humbled Himself thus to

annul him who had the power of soulical death, and to deliver believing souls that were yet subject to bondage and fear. There are other Scriptural uses of the word 'angel' to which reference will be made subsequently.

We read, 'See that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. [For the Son of Man came to save that which was lost'] (Matt. xviii. 10, 11). When, in verses 8, 9, the Saviour speaks of cutting off the hand or foot that causeth stumbling, it is evident that, though His metaphor has a physical aspect, it does not relate to the earthly body, but to something soulical. Irenæus says, 'Et hic oculus quoque offoditur scandalizans, et pes et manus, ne reliquum corpus pariter pereat (Lib. IV., c. 46). And here also the offending eye is plucked out, and the foot and hand [cut off], lest the remainder of the body should in like manner perish.' Though a little child is used by the Saviour as men use a text, His reference in these verses is rather to a state of moral childhood than to literal children. His expression 'as little children' (verse 3) signifies moral likeness. It cannot mean physical identity. So when the Saviour designates them as 'little ones which believe in Me' (verse 6), He is evidently referring to a moral childhood. Baptists and Christians of other churches act on the assumption that little children can hardly be classed with believers. A comparison of the following verses shows that by the phrase 'little ones' Christ does not mean literal children, but those who are little in the humility of discipleship. 'Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple' (Matt. x. 42). 'Whosoever shall give you a cup of water to drink because ye are Christ's' (Mark ix. 41). Thus the term 'little' has respect, not to physical bulk, but to moral quality—to that childlikeness of spirit without which we cannot enter heaven. There is a littleness which is commendable, just as there is a greatness of which Christ disapproves (Mark x. 43). The Apostle Paul, whose name means 'little,' adjudged himself to be 'the least of the Apostles' (1 Cor. xv. 9), and 'less than the least of all saints' (Eph. iii. 8).

There is, however, a moral littleness which is wrought by suffering and self-sacrifice, rather than by faith in a known Saviour. Amongst ignorant and heathen multitudes, there have been many who scorned to live the life of a Sardanapalus, and who did not reckon everything to be lost which they had not eaten (Tusc. Disp., Bk. V., c. xxxv.). Gallonius, wasting his substance on prawns and sturgeons (De Fin., Bk. II., c. viii.) might think he was rich, and had need of nothing (Rev. iii. 17), but many in times of darkness and sin have sought after a light and purity which they did not possess. Many a Lazarus found rest in Abraham's bosom. Many a modest Syrophœnician woman coveted crumbs from the table whereon the bread of life was spread. Multitudes have had in them the spirit of the men who denied themselves in order to bring the lame, the blind, the dumb, and the maimed where they would find a cure (Matt. xv. 30-32). Upon such kind-hearted people by the multitude together Christ has had compassion (Mark vi. 34-39). He who had compassion on the multitude because

they had fasted three days (Matt. xv. 32) would not shut up a multitude to endless torment in hell. There are and have been people who were strangers to the Gospel, and who yet sought after 'sweet clean abstinence,' and had some desires to be free from lust and sin. Livingstone tells us of the African Baiyeiye who lived on peace principles like the English Friends.

The writer holds that in verse 10 Christ is speaking of such souls as even amid darkness have practised self-denial. We gather from the context that if there be one who has become little and childlike by faith in Jesus, he who causes such an one to stumble will incur the curse of Christ. But the man by whom this stumbling cometh is the man of sin who is threatened with Babylon's doom (Luke xvii. 12 ; Rev. xviii. 21).

There is, however, a sphere in which this man of sin is still more mighty (verse 7). This is the world of the old man and his deeds, wherein are the lust of the flesh, the lust of the eye, and the pride of life. It must needs be that occasions of stumbling come in this world and from this man of sin, whose mutilation the Saviour proceeds to describe. He cannot mean that any man must needs cause a literal child to stumble. He is urging the mutilation of the man of sin ; His language is in affinity with what Paul says about mortifying the deeds of a sinful body (Rom. viii. 13), the members which are upon the earth (Col. iii. 5). Hand and foot of this body of flesh must be cut off when they cause stumbling. Some who are in the world, and who have not heard of the Gospel, do yet make themselves sacrifices by cutting off offending members from the man of sin within them. But we have seen in Amos vii. 2, 5 that when locusts have eaten a part, and fire has burnt a part, that which is left of Jacob is said to be small or little. Cannot we then say, after the same rule, that when a man has cut off an offending hand or foot from his body of sinful flesh, that which is left is little or small? Such a man may not have put off altogether the body of flesh in the circumcision made without hands, the baptism of suffering which Christ enjoins (Col. ii. 11). Still, he may have mutilated the body of sin which he did not know how to kill, not having heard of the cross. They who in their darkness lift their hands against their sinful lusts, and struggle to free themselves from the body of sin within them, are like Jacob small, but they are the small things that Jesus never despises. And He does not wish His disciples to despise them either. Though these self-mutilated souls may die without hearing of Christ, they are safe as the souls of little children are safe. They see God's face in heaven. Their angels—that is, their disembodied souls—join the angelic hosts of children, and of such as died before the commandment came. They are not the seed of Abraham, for they could not believe in Him of whom they had not heard (Rom. x. 14). Nevertheless, they are to be classed with those who 'made themselves eunuchs for the kingdom of heaven's sake' (Matt. xix. 12). In some versions Christ is represented as saying in relation to these little ones, 'For the Son of Man came to save that which was lost' (verse 11 ; Luke xix. 10). Such words seem more appropriate in the narrative when applied as above, than when we refer them to literal children. Even when, with some versions, we omit these words, the fact remains that Jesus illustrates God's kindly feeling

to these little ones by the parable of the lost sheep. This illustrative parable of the lost sheep, conjoined with such passages as 'go rather to the lost sheep of the house of Israel' (Matt. x. 6), is evidence that these little self-mutilated ones are such as are saved from the ranks of the ignorant, and not literal children. Over these lost sheep, when found again, angels rejoice more than over the just (Luke xv. 10).

It may be alleged that when Christ says, 'If thy hand,' He must mean the hand of the disciples whom He was addressing. But the word 'thou' is frequently used in didactic and general speech, as in Matt. xix. 18, 19. Moreover, the reference to the world and its occasions of stumbling seems less appropriate if 'thy' and 'thine' in verses 8, 9, pertain to those who are not of the world, but in Christ (John xvii. 16). The contrast also between 'ye' and 'little ones' in verse 10 suggests also that they represent distinct classes.

In Mark's version of this discourse we read, 'Where the worm of them (*ἀυτῶν*) dieth not, and the fire is not quenched. For everyone (*πᾶς γὰρ*) shall be salted with fire, and every sacrifice shall be salted with salt' (ix. 48, 49). Two of the best versions (S.V.) omit the latter clause of verse 49.

In this Gospel there are few passages involved or abrupt, and where the narrative does not move on with an even course. It would be contrary to the style of the Gospel generally if verse 49 were not a simple and natural statement of a truth following what had just previously been stated. Both the text and the doctrine shut us up to this conclusion. The conjunctive *γὰρ*, 'for,' naturally connects itself with what precedes. There are three illustrations of this in verses 39-41. Moreover, the idiom here used is common in the New Testament, and its use elsewhere shows that verse 49 is an explanatory statement illustrative of the truth stated in verse 48. 'Ask, and it shall be given you.' 'For everyone (*πᾶς γὰρ*) that asketh receiveth' (Matt. vii. 7, 8; Luke xi. 9, 10). 'The multitude welcomed Him, for they were all (*γὰρ πάντες*) waiting for Him' (Luke viii. 40). 'We are no longer under a tutor, for ye are all (*πάντες γὰρ*) sons of God' (Gal. iii. 25, 26). 'And cried out, for they all (*πάντες γὰρ*) saw Him' (Mark vi. 49, 50; vii. 3). The antecedent to the word *πᾶς*, 'everyone,' in verse 49, appears to be the pronoun *αυτῶν* in verse 48. We might read, 'Where the worm of them shall not die, and the fire shall not be quenched. For every one [of them] shall be salted with fire.'

According to Scriptural symbolism, salt, which is counteractive to fleshly corruption, is also a token of a covenant between God and man (Lev. ii. 13; 2 Chron. xiii. 5). Elisha healed certain waters of death by means of salt (2 Kings ii. 21). Since the fire of Gehenna is thus compared to a salting, we may infer that it is a remedial fire. The cities of the plain, which Ezekiel says are to be given to Jerusalem for daughters (xvi. 61), had this salting with fire. The disciples to whom Jesus was speaking had the salting of grace. These salted disciples, however, must abide in their covenant; for, 'if the salt have lost its saltness, wherewith will ye season it?' Hence they must keep free from fleshly corruption. 'Have salt in yourselves.' But Christians are not only to abide in God's love and covenant; they are also to love one another.

Salt is used in some lands as a symbol of friendship and goodwill. The Saviour adds, 'Be at peace one with another' (verse 50).

We would hold, then, that while the word *παιδίον* in these chapters denotes a literal child, the word *μικρὸς* used of those who believe, and of those who cut off offending members, has respect to moral stature. There was not much danger of men despising literal children, but they might despise such self-sacrificing souls as have been described. To say that it is not God's will that one literal child should perish implies that some such children may perish, even as some sinners die whose death God willeth not.

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## CHAPTER VIII.

### DOCTRINAL ASPECTS OF THE RESURRECTION.

THE ideas respecting the creation of man that have been commonly held in the Christian Church presuppose the fallacy of all theories of Evolution, Theistic or Atheistic. In like manner most Christians hold a doctrine of the resurrection which assumes that there is no basis of truth under the teaching of Berkeley, Ferrier, Hume, Mill, and Bain respecting matter. So the Scriptural testimony to man's tripartite nature, with the important results attaching to that doctrine, is generally ignored. Physiological science, however, is justifying the theory of a distinction between soul and spirit, even though the term 'spirit' is hardly recognised in the nomenclature of the science.

While the New Testament does not accord with the Berkeleian philosophy in its denial of matter, there is something essentially Berkeleian in the Scriptural references to a body as distinct from the soul, which yet is not, as we understand the term, a material body. Mr. Bain says, 'The denial of matter is the affirmation of mind' (Logic, Bk. I., § 16). No principle so sweeping is laid down in the New Testament; nevertheless, it represents unseen things as eternal, it speaks of this world as having a fashion which passes away (2 Cor. iv. 18; 1 Cor. vii. 31), and it recognises what we may call spiritualized matter. For example, the word 'flesh' is often used in Scripture, not as Shylock used it when he demanded his pound of flesh, but in reference to what has lusts and affections. So the word 'psyche' is sometimes used in such a way as to leave it doubtful whether it denotes the mortal life or the immortal soul. Especially do we find this double use of terms in respect to the word 'body.' Sometimes it denotes the earthy body, as when we read of those who kill the body (Matt. x. 28). In other passages, it applies to a body which may be cast into Gehenna. In other passages, again, it applies to a soulical body (1 Cor. xv. 44). Generally, when men read of the body and its resurrection, they think that it is the 'ptoma' or earthy body that is meant. The writer thinks that this view is unscriptural, and that for the following reasons:

1. The rich man prayed that Lazarus might be sent to his father's house. We cannot think that he wished the earthy body of Lazarus to

be raised. Yet Abraham speaks of such a visit as a rising from the dead (Luke xvi. 31).

2. Jesus said, 'But that the dead are raised even Moses showed in the place concerning the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Now, He is not the God of the dead, but of the living; for all live unto Him' (Luke xx. 37, 38). Such a declaration is proof sufficient that the souls of the faithful dead had life, and therefore would have life's uprising; but it is not a proof that the mouldering body is raised. In this respect the patriarchs have not been raised even now.

3. Paul says, 'If there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God, because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished' (1 Cor. xv. 13-18). Would the reader maintain that all these mighty issues depended on the upraising of perishable dust? They who slept in Christ might have perished if He and they had gone to the realms of the dead never to rise again. But would the reader maintain that all who slept in Jesus were only saved from perdition through the uprising of an earthy body of Christ? Could not the Saviour have gone to heaven without any such body? Do not the great results here set forth show that the Apostle was not speaking of an uprising from dust of an earthy body, but of an uprising from Sheol—an uprising of the soul and of its body? His use of the present tense is also an indication that he is not speaking of a resurrection at the end of time: 'There is,' not 'there shall be' (verse 12). 'The dead are not raised' (verses 15, 16). Christ could have lived and saved us, and manifested Himself to us apart from an earthy body. But if His soul had remained in Hades, He could never have shown to us the path of life.

4. In 2 Tim. ii. 18, Paul says of Hymenæus and Philetus, 'Who concerning the truth have erred, saying that the uprising is past already, and overthrow the faith of some.' Two things are proved by this passage. First, it shows that there were persons in the primitive churches who were expecting a speedy uprising of the dead. Secondly, it indicates that the uprising in which these persons believed was an uprising of souls, not of earthy bodies. These heretics could not have thought that all dead bodies had been raised, as there would be demonstrative proof on every hand that the bodies were still in the graves, the ashes still in the urns. Nor does the Apostle find any fault with this view of an uprising of souls, except in so far as there is in it a serious error as to time.

5. Paul writes in 1 Cor. xv. 35, 'But some will say, How are the dead raised? and with what manner of body do they come?' He says in reply, 'Thou foolish one, that which thou thyself sowest is not quickened except it die' (verse 36). But the seed which is thus sown is no more the earthy body than the wheat is the chaff. The earthy body which ensoweth both the soul and the soulical body is like the chaff around

the wheat. It is the soulical body, and not the earthy body, which undergoes a change like the sowing of seed. It is not of our earthy bodies that Paul is speaking when he says we are united with Christ by the likeness both of our death and resurrection (Rom. vi. 5). Jesus also compares His dying and glorification to the dying and fructification of a grain of wheat. But we shall try to show from Scripture that it was as a soulical body that He became like seed. This figure of sowing is common in the classics in relation to life in its fulness, but not in relation to the earthy body. A man will speak of the father who had sown him (Eurip., Phœn. 1600), of sowing the furrow of children (Id., verses 17-22). Plato tells how the soul that goes forth polluted by the body quickly falls again into another body, and as being sown is implanted (*σπειρομένη ἐμψύεσθαι*, Phæd., c. xxxiii. See also Græc. Anth. Phil. Thes., Bk. IX., § 85; Plut., Cons. ad Ap., c. vi.; Philo, De Mig. Abra., c. vii.). The idiom has been adopted by English writers, as when Wordsworth writes in the 'Excursion':

'O, many are the poets that are sown  
By Nature.'

As Paul is here speaking of the sowing of a soulical body, so Philo speaks of a soulical death, though he regards it, not as a death to sin, but as a death to virtue (Quod Det. Pot. Ir.). The soulical body constitutes the seed which the Apostle says is sown. Are not the life and substance of the grain present in seeds? Can it be said that our life is in the empty shell that we lower into the tomb? The seed dies in the ground. Jesus says it is to 'fall into the earth and die' (John xii. 24). But the body of a dead man is dead before it is put into the ground. We know how much life is in that dead body by the poor fruit which it bears—grass, and what is of the earth earthy. But the grain of which Paul speaks has a fulness of life in it, and is to yield glorious fruit. Sown as a soulical body, it is raised a spiritual body. Sown in dishonour, it is raised in glory. The Apostle's argument shows us that even for the soulical body death is the gate of life; but it does not show that our earthy bodies are to share in the honourable exaltation. Next, the Apostle gives us an answer to the question: 'And with what manner of body do they come?' He does it in these words, 'And that which thou sowest, thou sowest not the body that shall be, but naked grain (*γυμνὸν κόκκον*), it may chance of wheat or of some other grain; but God giveth it a body as it pleased Him, and to each seed a body of its own' (verses 37, 38). Our word 'bare,' used in the English versions, is literally correct; and yet it is very misleading. It misleads by suggesting the idea of 'mere grain.' But the word has not the meaning of 'mere,' but only of 'naked.' It involves no allusion to the smallness of the grain, but simply indicates one feature of it—that is, its nakedness. The grain of which the Apostle is speaking, so far from being identical with the earthy body, has no such body about it. That body is put off as the man puts off apparel when lying down to rest, or as the chaff has gone from the wheat which the husbandman sows. It is a naked seed which is sown. So Paul speaks of being found naked (*γυμνοί*, 2 Cor. v. 3). So Clemens Alexandrinus refers to *γυμνή δὲ ἡ ψυχὴ* (Epit.,

p. 794)—‘the naked soul.’ Herod took the ornament from some effigies, and showed the Jews the naked wood (*γυμνά τὰ ξύλα*, Jos. Ant., Bk. XV., c. viii., § 2). From the same word our word ‘gymnastics’ is derived, since athletes were generally naked when contending. The word is used to signify absence of clothing (John xxi. 7; Eurip. Ion., verse 1208), lack of armour, etc. (Jos. Ant., Bk. VI., c. ix., § 4; c. xiv., § 6). Clemens Romanus describes the resurrection by the same figure—thus: ‘Let us look at fruits. After what fashion is the sowing of grain? The sower went forth and cast seed into the earth, and having been cast forth the seed which fell into the earth dry and naked (*ξηρά και γυμνά*) is dissolved. Then from the dissolution the greatness of the providence of the Almighty raises it up, and from one many come forth and produce fruit’ (1 Epis. c. xxiv.). In what sense is the term ‘naked’ here applied to the grain that is sown? There does not seem to be any reference to the smallness of the grain. It signifies rather that the grain is destitute of a covering which it once possessed—that is, the chaff and straw which covered it as a body enshrines the soul. Thus it may be said that the seed and the earthy body are no more identical than the wheat is identical with its chaff. So Origen refers to the departed soul as being in such a body as to appear naked of the body it had previously: *και του γυμνην ποιουτου σωματος φαινεσθαι ψυχην* (Cont. Cels., Lib. II., c. lxii.). So in Lib. IV., c. xcii., he speaks of demons as being *γυμνοι των γηινων σωμάτων*—‘naked (destitute) of earthy bodies.’

It may here be noted that the ordinary theory gives an unusual meaning to the contrasted terms ‘weakness’ and ‘power.’ We read ‘it is sown in weakness, it is raised in power’ (1 Cor. xv. 43). To apply the term ‘weakness’ to a corpse seems inappropriate. So is it inappropriate to speak of the burial of a literal body as a sowing in dishonour. How full of moral meaning are these contrasted terms as elsewhere used: ‘My power is made perfect in weakness;’ ‘I will rather glory in my weaknesses, that the power of Christ may rest upon me’ (2 Cor. xii. 9); ‘When I am weak, then am I powerful’ (verse 10); ‘He was crucified through weakness, yet He liveth through the power of God; for we also are weak in Him, but we shall live with Him through the power of God toward you’ (xiii. 4). So the terms ‘glory’ and ‘dishonour’ are used for the purpose of moral contrast (2 Cor. vi. 8).

By the following statement of fact the Apostle enables us to see what is implied in his figure of sowing seed. ‘It is sown a soulical body, it is raised a spiritual body’ (verse 44). Although he had just said ‘that which thou sowest,’ he does not say ‘thou sowest a soulical body,’ but ‘it is sown.’ He speaks impersonally. No man can sow such a body. It falls into death and dies. We may ask, Is the earthy body the soulical body? The Apostle James speaks of a wisdom that is ‘earthly, soulical and devilish’ (iii. 15), which implies some distinction between ‘earthly’ and ‘soulical.’ We read of ‘the soulical man,’ an epithet which denotes that man is carnal (1 Cor. ii. 14). Sin reigns in the soulical body, the invisible enswathement of the mind. In writing of this soulical body the Apostle shows that he is not referring to the earthy body, which comes from dust and returns to dust again, but to a body which has soulical properties, a body more essential to the man, and which is



inherited from Adam, the living soul. So Clem. Alex. refers to τὸ σῶμα τὸ ψυχικὸν ἐν γένῃ ἀπολείσσει (Epit., p. 797). 'The soulical body that is destroyed in Gehenna.' It is clear that this is not the earthy body. 'If there is a soulical body, there is also a spiritual body. So, also, it is written: The first man Adam became a living soul, the last Adam became a life-giving Spirit' (verses 44, 45). We have no more right to assume that these earthy bodies, even in a changed form, are to be worn by us in eternity, than we have to assume that the chaff which clothed the seed in autumn will reappear in the growing grain of the following spring.

6. A characteristic feature of the references made in the New Testament to the resurrection is that they do not speak merely of uprising bodies, but of uprising persons. The dead rise in the totality of their being.

7. When the Saviour speaks of a body, the hand, eye, or foot of which we should cut off, and which is liable to be burnt in Gehenna (Mark ix. 43-47), it is manifest that He is carrying into a soulical realm terms which we are accustomed to restrict to a realm that is earthy and material. When the Apostle says we are to draw near to God, having 'our body washed with pure water' (Heb. x. 22), the pure water cannot be literal water, and hence the body spoken of cannot be the literal earthy body. Because of its connection with sin and death the soulical body is called a 'mortal body' (Rom. viii. 11). This is no more a proof of its identity with our material organism than the allusion to the soul as a dying thing proves the soul to be material (Ezek. xviii. 20; Jas. v. 20). The Apostle says, 'Let not sin, therefore, reign in your mortal body, that ye should obey the lusts thereof' (Rom. vi. 12). But is it not in the immaterial nature that sin is enthroned rather than in the earthy body? Paul says, 'If Christ is in you, the body is dead because of sin' (Rom. viii. 10). Does that mean that in a Christian man the physical organism has lost its vitality? We are all conscious that no such loss has been sustained. All earthy bodies are subject to the same laws of dissolution, irrespective of the presence or absence of the Spirit of Christ. We are acting in the spirit of the ancient ascetics and anchorites when we apply these allusions to a body to the material organism. Paul says, 'If by the Spirit ye mortify the deeds of the body, ye shall live' (Rom. viii. 13). Is he speaking of outward actions performed by hands, tongue, or feet? Can such actions be put to death? Is he not referring to a body which can sin when the earthy body is inactive? to the soulical body in which sin reigned? He says, 'Mortify therefore your members which are upon the earth; fornication, uncleanness, passion' (Col. iii. 5). When he thus speaks of members (μῆλη, Rom. vii. 23), he does not mean arms, or legs, though this word ordinarily means 'limbs.' But if in such phrases as 'deeds of the body,' 'the body,' 'members,' etc., he is referring to what is incorporeal, then it follows, as Calvin teaches, that he is not speaking of the earthy body, but of the soulical body when he says, 'If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you' (Rom. viii. 11). Since these bodies of Christians are dead through sin

while these Christians are yet alive, why should we think that the uprising of these bodies during the Christian æon can only take place when the Christians to whom they belong have departed from this life? If we can be dead in the Apostolic meaning of the word, even while we are living on earth, why cannot we also be quickened again while we are living on earth? The word 'dead,' like the word 'body,' has a moral meaning. Shakespeare, in 'Macbeth,' describes the ascetic or hermit as 'the mortified man.' Philo speaks of the bodies of the dead as 'dead bodies' (*νεκρῶν σωμάτων*, De Mon., Bk. I., c. ix.); but it is of the bodies of living men that he generally uses the phrase 'mortal bodies' (*θνητὰ σώματα*, De Mon., Bk. II., c. v. ; De Mund, c. iii. ; Ex Euseb., c. xiii.). The way in which early writers refer to 'mortal' and 'soulical' bodies shows that the popular opinion of the meaning of these phrases in the New Testament is incorrect. Hippolytus, referring to Valentinus, quotes his paraphrase of Eph. iii. 14, 16-18, 'That Christ may dwell in the inner man, that is the soulical, not the corporeal' (*κατοικῆσαι τὸν Χριστὸν εἰς τὸν ἐσω ἄνθρωπον, τοῦτέστι τὸν ψυχικὸν ὄν τὸν σωματικόν*, Ref. Hær., vi. 34). In this case the word *ψυχικόν* does not mean 'earthy.' Why, then, should it be thought to mean 'earthy' in the passage, 'It is sown a *ψυχικόν* body?' (1 Cor. xv. 44). Again Hippolytus quotes, 'He who raised up Christ from the dead shall also quicken your mortal bodies, even the soulical' (*ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, ἧτοι ψυχικά*, vi. 35). This passage identifies mortal bodies with soulical bodies. Heracleon, who is classed by Irenæus (Bk. II., c. iv. § 1) with Gnostics of the Valentinian school, and who held some Docetic views, is said by Hippolytus (Ref. Hær., vi. 35) to have maintained that Christ had a soulical body, while others from the East maintained that He had a pneumatic or spiritual body. The following passage will be better understood if the reader remember that, according to Carpocrates and other Gnostics, the Devil was the chief amongst the angel-creators of the material universe (Iren., Bk. I., c. xxv. § 4). Origen, referring to the Saviour speaking of some Jews as children of the Devil (John viii. 44), adds, 'Heracleon says that these things are not spoken in respect to those who are children of the Devil by nature, that is the earthy (*τοῦς χοϊκοῦς*), but in respect to the soulical (*τοῦς ψυχικοῦς*) who have become children of the Devil by adoption' (Com. in Joan., Tom. XX.). In this case there is a distinction between 'soulical' and 'earthy.' Some allusions to the passages under consideration prove that the soulical body which Paul says is sown, was in those early times regarded by some as immaterial. Thus Theodotus is quoted by Clem. Alex. (Epit., c. xiv.) as saying, 'The angels are bodies; at least, they are visible. Moreover, the soul is a body. The Apostle therefore says, "It is sown a soulical body, it is raised a spiritual body" (1 Cor. xv. 44)' Theodotus seems to regard the body on which Paul bore the stigmata of Jesus as something soulical (Gal. vi. 17). He says, 'The faithful soul, receiving the seal of truth, carries about (*περιφέρει*) the stigma of Christ' (Epit., c. lxxxvi.). This reminds us of 2 Cor. iv. 10, 'Always bearing about (*περιφέροντες*) in the body the putting to death (*νέκρωσιν*) of the Lord Jesus, that the life also of Jesus may be manifested in our body.' The writer holds that it was not merely through bodily perils that the early Christians died daily. Paul's allusions to dying with

Christ have a deeper and a moral meaning. His doctrine that we so die as henceforth to know no man after the flesh (2 Cor. v. 15, 16) by the side of the words 'henceforth let no man trouble me' (Gal. vi. 17), gives powerful support to Theodotus's view that such stigmata as are spoken of in the latter verse are borne in the soulical nature. They are not mere bodily scars. They who have received the stigmata that wound the sinful body of flesh, and cause it to die to sin, have received the stigmata of Jesus. They have died with Him and, as Theodotus fancifully yet beautifully says, 'they are the children already resting in the sleeping chamber' (Luke xi. 7). Thus when Paul speaks of God raising our 'mortal bodies' he is probably referring to such an uprising from mortal conditions as the pious dead of the Jewish æon experienced at the close of that æon, and as the sanctified now on earth experienced when they rose with Christ to heavenly places. Multitudes in primitive times did not believe in the doctrine that what is said in the New Testament of the resurrection has respect to the earthy body. Tertullian argued against 'Animalists,' as he calls them, or believers in a spiritual uprising, and he speaks of men's faltering faith in the resurrection of the flesh (Res. of Flesh, c. lxiii.).

8. The moral meaning which often attaches to the terms 'heaven' and 'earth' shows that an uprising may not be of or from what is literally earthy. The soulical is the earthy, and the spiritual is the heavenly. 'As is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heavenly' (1 Cor. xv. 48). The first man who was made a living soul is of the earth, earthy; the second Man, who is a life-giving Spirit, is the Lord from heaven. When that which was sown in a soulical form is raised in a spiritual form, it has passed from earth to heaven. They who have risen with Christ sit in the heavenlies (Eph. ii. 6).

9. What we read in two of the most ancient versions (S. A.) of 1 Cor. xv. 49 implies a moral resurrection. 'And as we have borne the image of the earthy, let us also bear the image of the heavenly.' When Adam lost God's image by sin, and began to beget in his own image, he did not get a new earthy body. His soulical nature was changed, but not his earthy body. It must be in the soulical nature, therefore, and not in the earthy body, that we have borne the image of the earthy. But if so, then our change from the earthy to the heavenly image no more implies a change in an earthy body, than Adam's change from a heavenly to an earthy image involved a change from one body to another. Men speak of unveiling a statue, but that statue has been carved into the image of some one before it is shown in the light of day. So a sanctified Christian already bears the heavenly image though the earthy body veils it. He is already a Son of God, being conformed to the image of God's Son, but it does not yet fully appear what he will be. Death will unveil the image.

10. This theory of a moral resurrection finds support in the fact that the Jews held that the souls of the dead, good and bad alike, during the age of Judaism, went down and not up. It is hard for us to dissociate such terms as heaven, earth, down, up, from their topographical usage, and to fix them to a moral application. Most probably the idea of going

down is in latent contrast with a moral resurrection. Both are aspects of one great change, one being the aspect towards death, and the other the aspect that is towards life. Paul seems to intimate this to us when he says, 'Now this, He ascended, what is it but that He also descended into the lower parts of the earth?' (Eph. iv. 9). Hence when Jesus says, 'No man hath ascended into heaven' (John iii. 13), He probably means that no one had yet ascended by a moral resurrection such as the sanctified experience, and not that the pious dead could not be considered to be in a heavenly place. The same remark applies to Peter's words, 'David ascended not into the heavens' (Acts ii. 34). Christ was to be the first-fruits of this moral uprising. Two facts, however, are clear. First that angels generally, and angels of little ones, are said to be in heaven; and secondly, that even while the pious dead were supposed to go down, they were yet considered to be in a heavenly state. Æneas went down by the 'descensus Averni' (Bk. VI., verse 126), yet he came to the Elysian fields of the good as well as to the Tartarus of the evil (542). Josephus, Tertullian, and others write of Abraham's bosom as a place beneath (*apud inferos*). In the Shepherd of Hermas (Bk. III., Sim. IX., c. xvi.) it is maintained that the righteous dead did not come up from the deep until after Christ had come. The same doctrine is taught in what is sometimes called 'the Gospel of Nicodemus.' Even though the pious dead might be in a heavenly state, it was only as such a state can pertain to those who have not yet arisen from the dead. There was a promise which they could not inherit until Christ came to raise them to a spiritual heaven, and until He thus came they are spoken of as having gone down. Primitive Christians frequently use the word *ἐπαγγελία*, or 'promise,' of the heavenly kingdom. Clemens Romanus speaks of men who 'choose rather present pleasure than the future promise. For they know not what torment the present pleasure has, and what delight the future promise has' (Ad. Cor., Bk. II., c. x. See also c. v.; Bk. I., c. xxxiv.). The word has the same meaning in the New Testament. Jesus received this promise of the Father (Acts i. 4; ii. 33). They who do God's will receive the promise (Heb. x. 36). But it is said of the pious dead of the Jewish æon that they had not received the promise (xi. 40). Is not this an indication that they had not yet arisen from a fleshly to a spiritual state? Without us they could not be made thus perfect.

That the pious dead during the Jewish æon went down, and not up, is taught in Scripture. Jacob speaks of going down with sorrow to Shêol (Sept. *Ἀδης*; Gen. xlii. 38; xliv. 29, 31). Job speaks of the man going down to Shêol and not coming up again to his house (vii. 9). Men are said to go down into the pit (Ps. lv. 15; lxxxviii. 4) into silence (Ps. cxv. 17). When the rich man is said to be in Hades (Luke xvi. 23), the saying is not regarded by us as meaning that he was in the grave. Hades was the place where his soul was suffering. Jesus says, 'Thou wilt not leave my soul in Hades' (Acts ii. 27). After referring to the sun-deity as the lord of light, Plutarch writes, 'But the lord of an opposite destiny, whether he be god or demon, they call Hades, inasmuch as when we suffer dissolution we pass to the unknown and invisible' (De Occult. Viv., c. vi.) Since he speaks of some of these dead as

having been swallowed up in an abyss, and a yawning sea (Id., c. vii.), he cannot be alluding to the grave. Plato says, 'Let us consider it in this way, whether in Hades there are the souls of the men who have died, or whether there are not' (Phæd., c. xv.). Since it is the soul which goes down into Shëol or Hades, and not the earthy body, it is natural to think that it is the soul which rises up, and that this uprising is from the Hadean abode of souls, not from the grave. That the soul is said to go down at all is so far presumptive evidence, that when the New Testament speaks of an uprising, it is referring to an uprising of what is soulical and not of earthy bodies. There is a word 'Rephaim' applied in the Old Testament to the dead. In the Sept. the word is sometimes confounded with 'Rapha,' 'to heal,' and rendered 'physicians.' More probably as Robertson, Davies, etc., intimate, it is from 'Rapha' 'to cease,' 'to sink down.' It may have been applied to the dead, because like a setting sun or a drooping flame they had gone down from their former activity. An uprising is sometimes brought into contrast with this word. 'Shall the dead rise up and praise Thee?' (Ps. lxxxviii. 10). 'They are deceased, they shall not rise up' (Is. xxvi. 14). In the New Testament there is mention of a place of the dead that is beneath. 'Who shall ascend into heaven (that is to bring Christ down?) Or who shall descend into the abyss (that is to bring Christ up—ἀναγαγεῖν—from the dead?)' (Rom. x. 6, 7; Heb. xiii. 20). A tomb in a garden was not in the abyss. The contrast with heaven above implies that this abyss is beneath. Some under the earth were to bow at the Name of Jesus. With Josephus also Hades was not the grave, but the abode of souls; and he also believed that these souls could rise up. Writing of Saul and the witch of Endor, he states (Ant., Bk. VI., c. xiv., § 2), "He commanded that some woman should be sought for him who was a soothsayer and called forth the souls of the dead (τάς τῶν τεθνηκότων ψυχὰς ἐπικαλούμενον). . . . For this soothsaying race that bring up the souls of the dead (ἀνάγον τὰς τῶν νεκρῶν ψυχὰς) do by them foretell to suppliants what is about to come to pass. . . . He came to Endor to the woman, and besought her to use her art and bring up for him a soul (ἀνάγειν αὐτῷ ψυχὴν) whosoever he might name. . . . He commands her to bring up for him the soul of Samuel (τὴν Σαμουήλου ψυχὴν ἀνάγειν αὐτῷ). She, not knowing who Samuel was, calls him from Hades (καλεῖ τοῦτον ἐξ ᾄδου). . . . The soul of Samuel asked on what account he had disturbed her and caused her to be brought up.' From such a passage as the foregoing we may well maintain that such expressions as the following from the Psalms pertain to a soulical sphere: 'O Lord, Thou hast brought up my soul from Hades' (ἀνήγαγες ἐξ ᾄδου τὴν ψυχὴν μου, Ps. xxx. 3). 'God will redeem my soul from the hand of Hades, when He shall receive me' (xlix. 15).

The Hebrew word 'Shëol' is used of the abode of the souls of the dead throughout the Jewish æon. Hence it includes within it the place called Abraham's Bosom. 'Apud inferos in Sinu Abrahami' (Tertul., c. M., lib. III., c. xxiv.). In some sixty passages the Sept. renders 'Shëol' by 'Hades.' It was the place where God hid His people (Job xiv. 13), where the dead were silent (Ps. xxxi. 17). Though our version sometimes renders Shëol or Hades by the word 'grave,' it is doubtful if

either word, in its Scriptural use at least, ever denotes the place where an earthy body lies, apart from the soul. 'Chereb' is the word generally used where the grave alone is meant (Gen. i. 5 ; 2 Sam. iii. 32 ; Job v. 26 ; x. 19, etc.). Shēol is the Hadean region beneath. What is ethereal and spiritual in its nature naturally rises, and what is material and fleshly as naturally sinks down. Until Christ condemned sin in the flesh, the souls even of the pious dead were in a measure fleshly, and 'could not be made perfect.' All went down into the Hadean realm. Plato was probably not erring when he represented fleshly souls as weighted and dragged down by the wicked fleshly element still attaching to them (Phæd., c. xxx.). Christ could not be held by such pains of death.

In such dramas as the 'Alcestis' of Euripides, the Athenians, who mocked at the preaching of an anastasis (Acts xvii. 32), had been familiarized with the idea of a bodily return from the state of the dead to mortal conditions. The doctrine of a paligennesia to which Philo often refers, though he argues against the paligennesia, or the being born again of the world after its dissolution by fire (Vit. Mos., Bk. II., c. xi. ; De Cherub., c. xxxii. ; De Incurrup. Mund., c. iii.-xxi. ; De Mund., c. xv.), had been an approximation to the Christian doctrine of the resurrection. So the disciples had seen the dead reanimated. But the Christian anastasis was unlike all such changes in that it was not a return to mortal conditions.

11. In speaking of our resurrection, Paul says, 'Behold, I tell you a mystery' (1 Cor. xv. 51). It neither comports with fact, nor is it in harmony with the Apostle's use of the word 'mystery' (1 Cor. iv. 1), that it should be applied to an instantaneous death of earthy bodies, and their subsequent presentation in an altered form before the judgement seat. From the solemn, earnest, personal aspect of this verse, we see that the Apostle is speaking of what deeply concerned these Corinthians. Would he have rung his bell so loudly and demanded such attention merely to make proclamation that the earthy bodies of the latest generation of men would be changed in a moment at the coming of Christ? Would a sudden change of the earthy bodies of the latest living men be any particular mystery, if all bodies are to undergo a like change? Would not the raising of dead bodies from dust after long centuries of dispersion and transformation be a far more noticeable mystery than a sudden change in the bodies of living men? Such a use of the word 'mystery' is incongruous. On the other hand the Apostle does habitually use this word of the spiritual change which the sanctified undergo, and especially of their conformation to Christ in the revelation of His glory which was then impending. 'According to the dispensation of God which is given me to you-ward, to fulfil the word of God, even the mystery which hath been hid from all ages and generations ; but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory' (Col. i. 28, 29). 'Having made known unto us the mystery of His will, according to His good pleasure which He purposed in Him, unto a dispensation of the fulness of the times, to gather to one Head all things in Christ, both which are in the heavenlies and which are on earth in Him' (Eph. i. 9, 10). Of

this rapture to a spiritual or heavenly sphere, the Apostle is speaking when he says 'that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the rising out from the dead' (Phil. iii. 10, 11). 'Forgetting the things which are behind, and stretching forward unto the things which are before, I press on toward the goal, unto the prize of the upward calling of God in Christ Jesus' (verses 13, 14). This upward calling, this gathering to Christ as Head, is 'the birth from above' spoken of in John iii. 3. It is the passing up in a moral resurrection from an earthly to a heavenly image. This is what Paul designates 'the mystery of the Gospel' (Eph. vi. 19), and it was this mystery which he told to the Corinthians. They had the earnest of the change already; but it would be consummated in a moment in the day of full redemption. The word 'revelation' applied to the manifestation of the impending glory within the sons of God correlates with this word 'mystery.'

12. The idiom of the expressions 'put on incorruption,' 'put on immortality,' tends to prove that the Apostle is speaking of an analogous spiritual change to that which he describes in the words 'put ye on the Lord Jesus Christ' (Rom. xiii. 14), 'put on the armour of light' (verse 12), 'put on the new man' (Eph. iv. 24), 'and have put on the new man' (Col. iii. 10). 'Put on therefore as God's elect, holy and beloved, a heart of compassion' (verse 12).

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## CHAPTER IX.

### HISTORICAL ASPECTS OF THE RESURRECTION.

JESUS said, 'The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live' (John v. 25). Elsewhere He speaks of the hour being come, and in such cases the allusion is to what is already at hand (John xvi. 32; xvii. 1). The voice of the Son of God was the word, living and powerful, which even then was beginning to bid dead souls wake from moral death and rise to life and light (Eph. v. 14). This is a moral change which Christ effects by His truth. He adds, 'For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself' (verse 26). Paul says of our change, 'Reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus' (Rom. vi. 11).

Having alluded to this higher moral resurrection, the Saviour proceeds to speak of a literal and local, even if moral, uprising of the dead, which was to take place at A.D. 70. 'Marvel not at this, for the hour cometh in which all that are in the tombs (*μνημείους*) shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgement' (verses 28, 29). Because the word 'tombs' is used, it is assumed that this passage must relate to literal bodies in literal graves. But are

departed souls in literal tombs? Jesus says 'all (πάντες οἱ) who are in the tombs.' Would the masculine gender have been used of mouldering dust? It is more likely that the word 'tombs' here signifies the realms of the dead. According to ancient modes of speech, the souls of the departed were associated with the tombs where their bodies were buried. We read of 'the son of Peleus appearing over his tomb' (Hecuba, verse 37). 'The spectre (φάντασμα) of Achilles came above the lofty summit of his tomb' (Id. 94). It is at her tomb that Alcestis is snatched from death by the hands of Hercules (Alcest., verse 1142). In Rev. xi. 9 the word 'tombs' is used to denote the burial-place of what are not literal bodies. The tombs spoken of in John v. 28 probably denote the Hadean abodes of soulical bodies rather than literal graves. Elsewhere the phrase 'the hour is coming' implies imminence (John iv. 21), and it is unlikely that as here used it relates to what is more than eighteen centuries distant.

Jesus promised to the Apostles who had followed Him, that in the paligennesia, or regeneration (Jos. Ant., Bk. XI., c. iii., § 9), when as the Son of Man He sat on the throne of His glory, they should sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix. 28). John says, 'I saw thrones, and they sat upon them; and judgement was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand, and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first uprising. Blessed and holy is he that hath part in the first uprising' (Rev. xx. 4-6). Martyrs who died by a literal beheading constitute but a small proportion of the army of martyrs, nor is it easy to see why special pre-eminence should be given to them over other martyrs. But there is a beheading of a still nobler kind, and the writer holds that it is alluded to here. As the second Adam is becoming Head to His body, the Church, so they who are in the old Adam have that fleshly Adam for their head. To lose the image of the fleshly Adam from the inward nature is to suffer as by a beheading. After the same analogy by which Christ speaks of cutting off offending members, it can be said that in this case the offending head has been cut off. The souls of such as had experienced this change arose at the close of the Jewish æon, and lived and reigned with Christ. Theirs was the first uprising. Jesus speaks of an uprising to judgement as well as to life, but to rise up to judgement is not to rise from the dead. Such condemned souls abide in death even after they have arisen, for their uprising is not to life. Hence we read, 'The ungodly shall not rise up (kûm: see Mark v. 41) in the judgement' (Ps. i. 5). So the rest of the dead are said not to have lived at that time. Hence the writer holds that this first uprising is a moral uprising from the dead, or from death to life, and that they who only arise to condemnation have no part in this better uprising, for they still abide in death. But when it adds 'the rest of the dead lived not until the thousand years should be finished,' it is clearly indicated that at the close of a thousand years, symbolic or otherwise, they would recover life.



Even for these dead souls an anastasis to life was in reservation. Such a passage as the foregoing helps us to understand the Gospel of restoration as contained in the words, 'As in Adam all die, so also in Christ shall all be made alive' (1 Cor. xiv. 22). Souls which rise up to judgement are not thereby made alive. To apply the promise just quoted to such an uprising is to turn it from a promise into a curse. To come forth is not necessarily to live. These souls do not recover life in judgement. This passage shows that annihilationists cannot justly identify a state of death with a state of non-existence. The dead exist though they are not made alive in Christ.

That the uprising spoken of by John is an uprising to life accords with what we read elsewhere. Faithful men suffered 'that they might obtain a better uprising' (Heb. xi. 35). An uprising to judgement may fittingly be contrasted with such an uprising. Paul sought if by any means he might attain unto the rising out from (τῆν ἐξανάστασιν) the dead' (Phil. iii. 10). This implies that they who thus rise, rise to life, but leave some dead below them. Why should the Apostle speak of a resurrection as dependent on his own efforts, if there be only one general uprising at the end of time in which good and bad must share? Why does he speak as if it was he himself who was to rise, and not his earthy body? Where is the Scriptural evidence to show that at the end of time saints are to return to vaults and charnel houses to put on their uprising and changed bodies? Are departed souls partially unclothed upon between death and that final resurrection? Why does Scripture represent the man in his totality as dying, rising, and being glorified, if it be only dead bodies that are to be raised, and that at the end of time?

Jesus also speaks of an uprising of merit, the very idea of which conflicts with the theory of a last general and compulsory uprising: 'They that are accounted worthy to attain to that æon, and the uprising from the dead, neither marry, nor are given in marriage; for neither can they die any more, for they are equal to the angels, and are sons of God, being sons of the uprising' (Luke xx. 35, 36). Departed souls in this spiritual æon, if they have departed in Christ, are equal to angels in that they cannot die. It was by a moral uprising that these glorified ones, while on earth, were raised with Christ, in whom is neither male nor female. In this spiritual realm there cannot be any marrying or giving in marriage. All are one in Christ. God 'begat us again unto a living hope by the uprising of Jesus Christ from the dead' (1 Pet. i. 3). They who are thus begotten by God through an uprising are sons of God, and also sons of the uprising.

In 1 Thess. iv. 15-17, Paul speaks of an uprising which he might live to see: 'We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall, together with them, be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' It is generally supposed that the being caught up must imply the rapture of the literal body to a local heaven. But when Paul spake of being caught up into the third heaven and Paradise

(2 Cor. xii. 2, 4), he could not mean that he had risen bodily. He did not know whether he was in or out of the body. It is said that these survivors are to be caught up 'in clouds' (ἐν νεφέλαις). It does not say 'into the clouds.' So Christ is said to come 'in clouds' (Mark xiii. 26), 'in a cloud' (Luke xxi. 27), 'on (ἐπι) clouds' (Matt. xxiv. 30; xxvi. 64), or 'with (μετὰ) clouds' (Rev. i. 7; Dan. vii. 13). The Lord is to descend in clouds, with a shout, with the voice of the archangel, and the trump of God. These are to be His surroundings as He descends. On the other hand, the saints who live until Christ comes are to be caught up in clouds—that is, clouds are to be their surroundings as they ascend. What is meant by these allusions to clouds?

The writer holds that no reference is here intended to the clouds of the firmament, but that it is most probable that the cloud is a symbol of that which hides from sight. The expression implies that the Saviour would not be seen by mortal eyes. It is said that 'every eye shall see Him' (Rev. i. 7) when He thus comes; but if this does not apply exclusively to those in the realms of the dead, the passage itself implies that He can only be seen as one coming with clouds. When God came to Sinai 'in a thick cloud' (Exod. xix. 9), He is said to 'come down in the sight of all the people' (verse 11); but this does not mean that the people saw God within the cloud. He says, 'I will appear in the cloud upon the mercy seat' (Lev. xvi. 2); but this appearance in a cloud, while an appearance in glory (Exod. xl. 34, 35), was not an appearance in visible form or shape. The Apostle's meaning appears to be that while the redeemed soulical bodies of living saints would be caught up to Christ, and to the citizens of the heavenly Zion, nevertheless they would not see these heavenly beings, but would be like men in clouds. So Christ was hidden by a cloud (Acts i. 9). God has clouds and darkness round about Him (Ps. cxvii. 2; 2 Sam. xxii. 12); and we read of an angel arrayed with a cloud (Rev. x. 1). God hides the sun in a cloud (Ezek. xxxii. 7). We often speak of what is not fully revealed as being 'in nubibus,' or in clouds. One of the most common classic figures is to represent the gods as veiling themselves, or their favourite heroes, in clouds, so as to render them invisible. Thus Venus hid Æneas and his companions in obscure air, and poured around them a plentiful covering of cloud (*Æn.*, Bk. I., verse 415), just as Tertullian says that a cloud was poured around Christ (*circumfusa nube*, *Apol.*, c. xxi.). Hid in the cloud Æneas entered the city, mingling with men, and passing through the midst, and yet none saw him (verse 443). So saints on earth can be in fellowship with the glorified, but we are yet 'in clouds.' Our eyes are darkly holden by this 'palpable obscure' of mortality. None the less, if we are sons of God, we have been caught up to heavenly places. As we leave the mortal state, we may anticipate the breaking of the cloud, just as the cloud that had been round Æneas vanished in the opening heaven. Then shall we know even as we are known.

These allusions in Scripture to clouds show that the coming of Christ was not to be a coming in which He Himself would be visible to mortal sight, and that the uprising was not to be a visible uprising. No hint is given that they who remain over are to experience a death-change when Christ thus comes. They are to be caught up into the air (verse 17)

to meet the Lord ; but Paul uses the word 'air' in describing a moral sphere (Eph. ii. 2). They who are raised up with Christ, and made to sit with Him in heavenly places (ii. 6), may already be said to have been caught up to meet the Lord in the air. We may infer that there was a great change of a spiritual kind when Christ came in His kingdom at A.D. 70. But His kingdom never came with outward observation. Spiritual realities elude the carnal eye. It was only to those who were waiting for Him that Christ was to appear (Heb. ix. 28). This passage in Thessalonians will be considered more fully afterwards.

It has already been urged that the terms 'heaven' and 'earth' have often a moral meaning. The Apostle quotes Haggai's words, 'Yet once more will I make to tremble, not the earth only, but also the heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that the things which are not shaken may remain' (Heb. xii. 26, 27). Do these words portend a shaking or removing of the literal heavens? Do they not relate to a transformation in the spiritual realm? Haggai uses these words of a change to be wrought when Jesus comes: 'Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry. And I will shake all nations, and the Desire of all nations shall come' (ii. 6, 7). 'I will shake the heavens and the earth' (verse 21). In the times of the Gospel, the Lord shakes terribly the earth (Is. ii. 19, 21).

When Jesus says of the man who eats His flesh and drinks His blood, 'I will raise him up in the last day,' He is probably alluding to an uprising from a soulical to a spiritual sphere in the spiritual æon. This repeated promise loses its significance when understood of a universal uprising, or of an uprising of the body. There is some latitude in the Scriptural use of the phrase 'the last day.' Both in Hebrew and the Sept., the phrase 'the last of the days' is used of another day than the day of judgement (Numb. xxiv. 14; Deut. iv. 30). Job speaks of the time when his Redeemer would stand upon earth as the 'latter day' (xix. 25); and the Apostles speak of their own times as 'last days' (Acts ii. 17; Heb. i. 2; Jas. v. 3).

Paul says that all are to be made alive in Christ, but every man in his own order—Christ the first-fruits, afterward they that are Christ's at His coming (verse 23). After that (*εἴτῃ*, Mark iv. 17, 28) there cometh the end when He shall deliver up the kingdom to God, even the Father (verse 24). That there is succession of time implied in these events shows that the theory of a universal and contemporaneous uprising is unscriptural. Since in that coming hour, when they who were Christ's were to be made alive, the wicked were to have an uprising to condemnation, we may see that to be made alive in Christ is something more than an uprising to judgement. It is evident also that the end when the kingdom is to be given up pertains to some later time than A.D. 70, when they that were Christ's were made alive.

The Apostle passes on to speak of the more spiritual uprising which is experienced on earth by those who are baptized into a death to the body of sin by Christ's circumcision that is not made with hands. These are they who die daily with Christ in suffering. After a further description of the dying process and the process of life, he says, 'Behold, I

tell you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump' (verses 51, 52). Evidently the word 'we' in this passage does not include all who die in Adam, but only Christians ; they who call upon the Name of Jesus (i. 2), and who having received the Gospel, stand therein (xv. 1, 2). Sometimes the word 'all' has this restricted meaning : 'Of His fulness we all received' (John i. 16) ; 'That they may all be one' (xvii. 21). In verse 49 the Apostle had spoken of two images : 'As we have borne the image of the earthy, let us also bear the image of the heavenly.' It is most probably to this change from the earthly to the heavenly image, to be fully completed in those who should be alive and remain, that the Apostle is alluding when he says, 'We shall be changed' (verse 52). The word rendered 'changed' is sometimes used of such a change of image : 'And changed the glory of the incorruptible God for the likeness of an image of corruptible man' (Rom. i. 23). In kindred words, Paul describes the change in its initiation thus : 'We all with unveiled face, reflecting as a mirror the glory of the Lord, are metamorphosed (*μεταμορφωόμεθα*) into the same image from glory to glory, even as from the Lord, the Spirit' (2 Cor. iii. 18). Here also the word 'all' signifies 'all saints.' Paul says, 'For our commonwealth exists in the heavenlies, whence also we await the Saviour, the Lord Jesus Christ, who shall transform (*μετασχηματίσει*) the body of our low estate (Luke i. 48) into conformity to the body of His glory' (Phil. iii. 20, 21). Such a transformation ought not to be confounded with the uprising in an altered form of earthy bodies. It is a transformation of the soulical body into a spiritual body. Satan is transformed into an angel of light, and his servants into servants of righteousness (2 Cor. xi. 13-15). A transformation is a change from one form into another, and it implies that the first form continues in existence until the second begins to take its place. But when these earthy bodies return to dust, they lose the form of bodies. Even if they were raised up at the end of time, it could hardly be said that such a change was a transformation. It would rather be a reconstitution.

This waiting for Christ to transform the body shows that the change was imminent. Elsewhere Paul teaches the same truth : 'For I reckon that the sufferings of this present season (Acts xxiv. 25 ; Rom. xi. 5) are not worthy to be compared with the glory about to be revealed to usward (*τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς*, Jos. Ant., Bk. I., c. xi., § 4 ; Bk. VII., c. xiii., § 4 ; Bk. VIII., c. xiii., § 2). For the earnest expectation of the creation (Mark x. 6 ; Heb. ix. 11) awaits the revelation of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now ; and not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, awaiting adoption, the redemption of our body' (Rom. viii. 18-23). Christ also spake of a coming redemption (Luke xxi. 28). Would these Christians, including Paul himself, have groaned in expectation of what was more than

eighteen centuries distant? When we are told that they were groaning within themselves, that they had already the first-fruits of the Spirit, and that the Spirit helped their infirmities, interceding for them in their weakness for prayer, with unutterable groanings, it is clear that the Apostle is speaking of a change that is to take place within these Christians—a change which is in intimate connection with the possession of the Spirit and with the duty of prayer. Elsewhere Paul sets forth the same truth with equal clearness and with a spirituality of thought which shows that they are in error who think that Christ will come with an outward and visible glory. He says in words which have an affinity with the passage just quoted from Romans: 'Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession' (Ephes. i. 14). Here we see that the earnest of the inheritance was already given. And where was it possessed?—before the eyes or in the heart? Paul tells us, 'God, who also sealed us, and gave us the earnest of the Spirit in our hearts' (2 Cor. i. 22). But if the 'arrabon' or 'earnest' is in the heart, the full inheritance will most fittingly come to the same place. If the Holy Spirit in the heart was an earnest unto a redemption, Paul might well say, 'Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.' The body to be redeemed was not the earthy tabernacle, but the soulical body which came from the earthy Adam who was made a living soul (1 Cor. xv. 45). It was as a dead body (viii. 10) in which sin no more reigned (vi. 12). But though sown in death, and though the first-fruits of the Spirit were enjoyed by those who had thus become free from sin, nevertheless the soulical body had not yet become fully conformed to the glorious body of Christ. This change would be completed when Christ came in His glory at A.D. 70 (Matt. xxv. 30). When the spiritual æon thus came fully in, there would be a completion of the annulling of death in the flesh for all the sanctified. Peter says that grace would be brought to them at the revelation of Jesus Christ (1 Pet. i. 13); and this fact shows that they were not to be carried away bodily, but only changed inwardly. Since that period for those who have already been 'raised together with Christ' (Col. iii. 1), there remaineth no further resurrection from the dead. He who lives and believes in Jesus never dies (John xi. 26), and hence cannot rise from the dead. Jesus is the Resurrection as well as the Life (verse 25). He said, 'If a man keep My word, he shall never see death' (John viii. 51). He 'died for us that, whether we wake or sleep, we should live together with Him' (1 Thess. v. 10).

The Rev. Joseph Cook quotes with approval Dr. Muller's teaching, that now and here we have a natural body, and now and here we have a spiritual body (Lecture 110). He also represents the Scriptures as teaching that there is a sameness between the body which we bury, and the body which is to be raised, though he says they do not teach in what the sameness consists. The writer thinks this teaching erroneous. He holds that the Scriptures nowhere represent the earthy body which we bury, as a part of the seed which is sown. What is sown, according to the Apostle, is a soulical body, and it is like naked grain. The

earthy body, in the case of all the dead, had gone from it like chaff from seed. Since the earthy body formed no part of the seed sown, there could not be sameness between such a body and what came from the seed. Neither could the writer accept the view that a man could have a soulical body and a spiritual body at the same time, any more than he could believe that a man could be in the first Adam and in the second Adam at the same time. We cannot keep the seed alive and yet have the fruit which never can come from the seed except it die. The spiritual body is the soulical body metamorphosed, and is in succession to the soulical body. 'It is sown a soulical body, it is raised a spiritual body' (1 Cor. xv. 44). 'Howbeit that is not first which is spiritual, but that which is soulical; then that which is spiritual' (verse 46).

We read: 'Then shall come to pass the saying that is written, Death is swallowed up in victory' (verse 54). But the prophecy thus quoted (Is. xxv. 8) relates to the beginning of the times of the Gospel, not to the end of them. By his song of victory in verses 54-57, Paul is describing the same conquest of which he elsewhere writes: 'O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord' (Rom. vii. 24, 25). Even the allusion to law as the strength of sin, agreeing as it does so closely with Rom. vii. 7-11, shows that the Apostle is here speaking of the triumph over death which those who had lived during the age of law obtained when Christ came to deliver them from the curse of the law, and to bring them into the liberty of the glory of the children of God.

We have urged that the Apostle is not speaking of the earthy body in such passages as the following: 'This mortal' (*θνητόν*, 1 Cor. xv. 53). 'Let not sin therefore reign in your mortal body' (Rom. vi. 12). 'The body is dead because of sin' (viii. 10). 'Shall make alive also your mortal bodies' (verse 11). The death that comes through sin is death of the soulical nature, not death of the mortal frame. Geology shows that material bodies had suffered dissolution before death came by sin. When Paul speaks of Christ being brought up from the dead in the abyss, he cannot be referring to the grave. He must be alluding to the Hadean realm. This word 'dead' is applied to the ghosts who were in the shades below (Soph. Antig., v. 25, 844; Il., Bk. XXIII., v. 51). As we have seen, the word 'mortal,' while sometimes used of the body of a living man as contrasted with the soul (Philo, De Mon., Lib. II., c. v.), is often applied to what is not so material as 'a mortal example' (Philo, De Mon., Lib. I., c. ii.). We read of the soul's 'fellowship with mortal affections' (Plut. Lib. Per. Frag., c. vi.), of ideas that are no longer mortal, but immortal (Philo, Quod Det. Pot., c. xxiv.), also of a mortal place (*χωρίον*, Id., c. xlv.) and mortal genera (Leg. Al., Bk. I., c. ii.). Men in their entire humanity, and not in regard to the earthy body alone, are 'mortals' (Plut. De Nobil., c. xx.). What is said by Philo of the primeval sentence of death shows that the Alexandrian Jews recognised a death of soul as well as of body. He says: 'Death is double, one of man and a special one of the soul. The death of man is a separation of the soul from the body, but the death of soul is a corruption of virtue and a resumption of depravity. Where-

fore He not only says "thou shalt die," but "dying thou shalt die," signifying not the common, but the peculiar and pre-eminent death which is characteristic of a soul buried in lusts and all vices. And the latter death is almost in contrast to the former, for the former is a separation of what has been conjoined, of body and soul; but the latter, on the contrary, is a conjunction of two, of an inferior which gets the mastery, that is the body, and of a superior which is mastered, that is the soul. Where, therefore, it says, "Dying thou shalt die," it signifies that he experiences the death which is by punishment, not that which is by nature. Natural death is the death by which the soul is separated from the body, but the death by punishment is originated when the soul dies as to the life of virtue and lives only as to the life of wickedness' (Leg. Al., Bk. I., § 33; Sac. Par., 748). In its essential particulars the above teaching appears to be Scriptural. Death through sin is soulical death. The body which is dead through sin is the soulical body, not the earthy body. So the uprising which the holy man experiences is the rising, after a death unto sin, to the heavenly places, and to the image of Christ.

From the English version of 2 Thess. ii. 2, it might be argued that the day of judgement could not have come in Apostolic times. It reads: 'Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand' (*ἐνέσθηκεν*). The Revised Version changes 'is at hand' into 'is now present.' *ἐνέσθηκεν* means 'to be present.' 'What Kebes has said stands in the way' (Phæd., c. lxxvii.). Its participle is commonly used in the sense of 'present.' 'Things present' (Rom. viii. 38; 1 Cor. iii. 22). 'The present wicked æon' (Gal. i. 4). 'The time now present' (Heb. ix. 9). 'Past, present' (Philo, Lib. de Sac. Ab., c. xi.). 'The time now present' (Polyb., Bk. IV., c. lxxvii.; Jos. Ant. Proem, c. ii.). Sometimes it is used of what is close at hand, as an impending war (Demos, 255, 9), or the imminent approach and beginning of a fixed season (1 Esdras v. 47; Thucyd., Bk. VII., etc.). It conveys the idea of imminence even to contact, where the coming event or time may be said to be already in process of initiation or in part begun. When Paul wrote this epistle, 'the coming æon' (Heb. vi. 5) was not yet a present reality. This verse shows us that the phrase 'day of the Lord' was sometimes used in the primitive churches in an age-long sense. Such teaching as that of Hymenæus and Philetus might have been exerting an influence at Thessalonica. Some Christians were disposed to think that the uprising was already passed, and that the day of the Lord had begun. Paul writes to assure them that the day of the Lord was not yet present, nor would it come until an apostasy, which was already working, had fully set in. Inasmuch as these epistles to the Thessalonians are supposed to be amongst the first that Paul wrote, A.D. 52 or 53, there was time for a further development of the great apostasy between that date and A.D. 70. It is probable that he who holds or lets is Diabolus, as having the power of death during the fleshly age of law. The law wherein men were held or hindered (Rom. vii. 6) was weak through the flesh, and became the strength of sin. But Christ would annul this power of death. Paul's words seem

to indicate that the hinderer would soon be removed. 'Only there is one that restraineth now until he be taken out of the way' (verse 7). But antichristian wickedness would have its season or time (verse 6), even as fleshly wickedness had continued through the age of law. Christ, however, is ever destroying this antichrist by the spiritual sword from His mouth, and He is ever annulling him by the brightness of His presence or coming (verse 8).

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## CHAPTER X.

### THE APOSTLE PETER'S DESCRIPTION OF THE COMING OF CHRIST.

SEVERAL references have been made to Philo's works, and more are to follow. It is not that the writer regards Philo's philosophy as worthy of general acceptance. It is because there are certain principles enunciated in his writings which are not only interesting as showing what symbols of truth were in use amongst the Alexandrian Jews of the time of Christ, but which are also of service as illustrations of many passages of Scripture.

For example, the following principle has a bearing on the portion of Scripture about to be considered. Philo applies the terms 'heaven' and 'earth' to man's spiritual and soulical natures respectively. Speaking of God making heaven and earth, he says: 'For by His most conspicuous and most effulgent Logos, the Word, God makes both the image of the mind (*νοῦς*) which, symbolically, He has called "heaven," and the image of the sense (*αἰσθησις*) which, through a sign, He named "earth." And He compares the image of the mind and the image of the sense to two fields, for the mind bears fruits, the things which pertain to having thought, and the sense bears the things in sense-perception' (*αἰσθάνεσθαι*, Leg. Al., Bk. I., c. ix.). Elsewhere he says: 'Heaven, symbolically, is our mind' (*οὐρανὸς δὲ συμβολικῶς ὁ νοῦς ἡμῶν ἔστι*, De Confus. Ling., c. xxvi.). Tatian also, writing to the Greeks, says 'The dwelling-place of the spirit is above, but the origin of the soul is from beneath' (c. xiii.). This may not be correct so far as concerns man's origin, but there is truth in it as respects the Scriptural use of the terms 'spiritual' and 'soulical.' The spiritual is the heavenly, and the soulical is the earthly (1 Cor. xv. 45-47; Eph. i. 3).

It is generally taken for granted that when Peter speaks of the day of the Lord coming as a thief, the heavens passing away with a great noise, the elements melting with fervent heat, the earth and its works being revealed or burnt up, he is referring to the end of time (2 Pet. iii. 10). The writer believes that Peter is describing a change which took place in the unseen realm, and especially in the soulical nature of the dead, at the close of the Jewish æon, or A.D. 70, when the spiritual æon came fully in. He does so for the following reasons:

1. In verse 6 the Apostle speaks of the antediluvian world (*cosmos*) having perished at the Deluge. But the literal antediluvian world, as geology shows, is still in existence. If, therefore, the perishing of the



antediluvian world by water did not mean the dissolution of the material globe, so the perishing of the later world by fire may not mean the dissolution of the material universe. Anciently the word 'cosmos' was used in a variety of senses, sometimes meaning 'adornment' (1 Pet. iii. 3; Xenoph. De Vect., c. iv., § 8), while at other times we have the expressions, 'the world of air, the world of water, the world of fire,' etc. (Plut. De Def. Orac., c. xxiii., xxxvi.). 'The cosmos signifies first the system of heaven and the stars with the contents of earth, and the living creatures and plants thereupon. According to another meaning it signifies heaven alone, into which looking, Anaxagoras, to one who asked him why he assayed to pass so many nights in the open air, answered "to see the world," meaning the movements and circuits of the stars. Thirdly, as used by the Stoics it signifies a certain essence, extending even to the conflagration, whether put in order, or incapable of being put in order, and they say that time is an interval of its motion' (Philo, De Incorrupt. Mund., c. ii.). From the fact that Peter, in verse 7, speaks of heavens and earth, it is evident that, by the word 'cosmos,' in verse 6, he means more than the literal globe. This will be considered subsequently. In the New Testament the word 'world' or 'cosmos' has sometimes a moral meaning. There was a world in which saints were no longer living (Col. ii. 20).

2. Paul, as well as Peter, speaks of the day of the Lord coming as a thief (1 Thess. v. 2), and yet he refers to it as if some to whom he wrote would live until its appearing: 'Ye brethren are not in darkness, that that day should overtake you as a thief' (verse 4). If it was thus by a moral light they could see the coming day, we may infer that it was a new moral era that was coming in, not certain convulsions of nature.

3. Peter says that these heavens were to pass away with a great noise (verse 10); he also designates them 'the heavens that now are, and the earth' (verse 7). If those heavens could thus be contrasted with antediluvian heavens, why may they not be contrasted with the heavens of this spiritual æon? Further, the Bible distinctly teaches that there was to be a passing away of heavens in Apostolic times. 'Whose voice then shook the earth, but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the transposition (*μετάθεσιν*) of those things that are shaken as of those things that have been made, that those things which are not shaken may remain. Wherefore receiving a kingdom that cannot be shaken, let us have grace' (Heb. xii. 26-28). Philo's illustration of *μετάθεσις* is when one thing takes another's place, as if the letter 'd' should take the place of the letter 'e' (De Incorrupt. Mund., c. xxii.). When the Apostle speaks of 'a circumcision not made with hands' (Col. ii. 11), his language implies that the literal Jewish circumcision was made by hands. When we read of Christ having entered into the holy place not made with hands (Heb. ix. 24), and when we are told that this is 'the greater and more perfect tabernacle not made with hands, that is to say not of this creation' (verse 11), it follows that the characteristic of the Jewish system of worship, as in contrast with spiritual worship (John iv. 23) in this æon, is that the former is made with hands, while the latter is not made with hands. These Jewish things

made with hands are also designated 'a creation,' which is like speaking of them as a heaven and earth. These are the 'things which are made' and which are to be moved from their place, and not the material globe. Haggai intimates that this shaking is to take effect when the Desire of all nations comes (ii. 6, 7). It cannot, therefore, denote a removing of the literal universe. So in Is. xxxiv. 4 and Rev. vi. 14 we read of heaven departing as a scroll; yet this can only import some spiritual change, since we read of heaven and earth after this event. This figure of shaking and moving was very commonly used in reference to what was soulical. The soul of Holophernes was shaken (*ἐσαλεύθη*) by the presence of Judith (Judith xiii. 16). Men are said to be shaken by wine (Athanasius, Bk. IV., § 66; Lucian, Theo. Dial., c. xviii. § 2). All the inhabitants of the world are to be shaken from God (Ps. xxxiii. 8). To be perfectly secure is to be unshaken (Ps. lxxii. 2). Philo says: 'See, therefore, how, as with a chain, the powers of a living being are connected with one another. For the mind, the sense-perception, and also the thing perceived, being three, sense-perception holds the middle place, and at the extremities are the mind and the object perceived. But neither can the mind act, that is, put forth energy in regard to perception, unless God send rain . . . and the mind extending itself as far as sense-perception, move (*κινήσει*) it from its calm and lead it to the apprehension of the object. Thus the mind and the object always act and react' (Leg. Al., Bk. I., c. xi.). He says, 'genesis is in motion' (c. xxxiii.); and again, 'Motion is the beginning of genesis' (De Incorrupt. Mund., c. xviii.). He adds, 'All the affections of the soul are violent, moving and shaking it unnaturally' (De Dec. Orac., c. xxviii.). 'Pleasure is not a quality of things calm and settled, but of what is moved and full of agitation. For, as a flame in motion, so after the fashion of a flame, the affection moved in the soul does not permit it to be calm' (Leg. Al., c. liv.). In one of the above passages, Philo represents the mind (*νοῦς*) as moving sense-perception. Paul appears to be using a similar idiom, when he says, 'Be not quickly shaken from the mind' (*μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς*, 2 Thess. ii. 2). So men are shaken from God (*ἀπ' αὐτοῦ δὲ σαλευθήσασαν πάντες*, Ps. xxxiii. 8). See also Is. xix. 1; Nahum i. 5; 2 Cor. vii. 13). It is most probable that Paul does not mean that we are not to be shaken in mind, but that we are not to allow our mind to shake us. In Isaiah's description of the establishment of the mountain of the Lord's house in the last days, he twice declares that God would shake terribly the earth (ii. 19, 21).

4. Peter says, 'The elements (*στοιχεῖα*), being burnt, shall be dissolved' (2 Eph. iii. 10), but this word 'elements' is used elsewhere of the characteristics of the Jewish æon, which is spoken of as a cosmos or world. 'Even so we, when we were children, were held in bondage under the elements of the world' (Gal. iv. 3). The writer holds that these are the elements of which Peter is speaking. 'But now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly elements whereunto ye desire again to be under bondage?' (verse 9). Paul contrasts these worldly elements with Christ. 'After the elements of the world, and not after Christ' (Col. ii. 8). 'If ye died with Christ from the elements of the world, why, as though

living in the world, do ye subject yourselves to ordinances?' (verse 20). So we read of the elements of the beginning of the oracles of God (Heb. v. 12). In other writings the word is most commonly used of the four elements—earth, air, fire, water (Jos. Ant., Bk. III., c. vii., § 7; Plut. De Is. et Os., c. lxiii.; Philo, Vit. Mos., Bk. I., c. xvii., etc.). Sometimes, however, the word is found in passages that relate to what is supra-physical. Philo says that the image of the soul is not fashioned from the same elements from which other things are perfected, but from a purer and better essence (Quod Deus Immut., c. x.). He represents the understanding as reflecting 'whether the things that appear are unbegotten or received a beginning of genesis, whether they are illimitable or limited; whether there are four elements of all things, or heaven and the things therein possess a select nature partaking of the Divine [nature], and not of the same essence with the other [elements]' (Lib. De Ab., c. xxxi.). Plutarch quotes Plato's reference to five worlds, 'that of earth, that of water, that of air, and that of fire, and last, that which embraces these, the twelve-sided world, diffused and versatile, to which, indeed, especially, he assigned a fashion becoming, and adjusted to, soulical circuits and motions' (De Def. Orac., c. xxxiii.) 'What, then, some might say, did Plato carry back to five forms the number of the five worlds?' (c. xxxvii.). It is a world analogous to Plato's fifth world with its soulical circuits, rather than a material globe, of which Peter is speaking.

5. It is said that this day will come as a thief (verse 10). Usually this is understood as meaning that it will come suddenly and at an unexpected moment. May it not also have reference to the fact that it would come without outward observation? Both the Saviour (Matt. xxiv. 43) and Paul (1 Thess. v. 2) compare its coming to that of a thief in the night. Such a thief not only comes unexpectedly, he also comes in darkness and is unseen. Jesus says, 'If the master of the house had known in what watch the thief was coming he would have watched, and would not have suffered his house to be broken through.' Peter has just stated that the facts of the antediluvian judgement lie hid from these scorers (verse 5). He enjoins saints not to let a certain thing lie hid from them (verse 8). Paul contrasts the perfect knowledge which saints have of the manner in which this day will come, with the ignorance of those sons of night who are in darkness (1 Thess. ii. 2, 4, 5). These allusions tend to show that the day was not only to come suddenly, but that it was also to come so as only to be seen by the spiritually enlightened.

6. The statement that these elements were to be dissolved by fire accords with other references to a day which was to come soon after the coming of Christ. 'Behold the day cometh that shall burn as an oven' (Mal. iv. 1). Jesus came to send fire on earth (Luke xii. 44), and this was not only such fire as came at Pentecost, but such as would burn chaff (Matt. iii. 12).

7. It is said in verse 10 that the earth and the works ( $\tauὰ \epsilon̅ργα$ ) therein would be discovered or burnt. In its rarest use this word ( $\epsilon̅ργον$ ) denotes man's artistic products (Exod. xxxi. 1-3; Philo, De Post. Cain., c. xlii.), and the works of God's hands (Quod Deus Immut., c. viii., xvii.). In

Gen. ii. 2, it is used of the works of God in creation. But its common use, both in the New Testament and elsewhere, is to denote actions. It relates to actions as in contrast with what only exists in word or name (1 John iii. 18; De Post. Cain., c. xxiv., liii., liv., etc.). The use of this word shows that Peter is referring to such a fire as would burn actions. In reference to the same fire Paul says, 'The fire itself shall prove every man's work (*ἔργον*) of what sort it is' (1 Cor. iii. 13). 'If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as through fire' (verse 15). 'If ye call on Him as Father, who, without respect of persons, judgeth according to each man's work, pass the time of your sojourning in fear' (1 Pet. i. 17). 'Behold I come quickly, and My reward is with Me to render to each man according as his work is' (Rev. xxii. 12). 'Then shall be made manifest the secret and open works of men' (Clement, 2 Epis., c. xvi., § 3).

8. The most ancient versions (S. V.) render in verse 10: 'The earth also and the works therein shall be discovered' (*εὐρεθήσεται*). No idiom is more common in the writings of the Apostolic Fathers, than this of being discovered or found in the revealing day. This most probable reading accords also with the many passages which refer to various aspects of Christ's appearing as a 'revelation.' See for example the first Epistle of Peter. 'Salvation ready to be revealed in the last time' (i. 5). Only for a little while, and if needs be, must they to whom he writes be in heaviness (verse 6). Their faith is tried that it may be discovered to be for honour and glory at Christ's appearing (verse 7). They are longing unto the end for the grace that is to be brought unto them at the revelation of Jesus Christ (verse 13). When His glory was revealed, they would be glad with exceeding joy (iv. 13). Peter was a partaker of the glory about to be revealed (v. 1), when the Chief Shepherd should appear (verse 4). Then others, being eyewitnesses of their good works, would glorify God in the day of visitation (ii. 12). This last idiom is used of a time of examination and judgement. 'Before judgement examine thyself, and in the hour of visitation thou shalt find pardon' (Sirach xviii. 20; Wisd. iii. 7). Jerusalem knew not her time of visitation or judgement (Luke xix. 44). Paul says, 'Now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand' (Rom. xiii. 11, 12). There is a light which shines not on sea or shore, but which shines into sanctified hearts. In such a light, and not before the bodily eye, Christ was to be revealed. It was unto them that waited for Him that He was to appear (Heb. ix. 28). Had He appeared to the eyes of sinful flesh He would have been seen by all. His glory was to be revealed within, not without (Rom. viii. 18). He was to be known after the flesh no more (2 Cor. v. 16). Flesh and blood did not reveal Christ to Peter, nor will they ever reveal Him to us (Matt. xvi. 17).

9. That righteousness is to dwell in the new heaven and new earth (verse 13) shows that Peter is not speaking of any sphere like a material earth with literal inhabitants, but that he is alluding to a soulical realm. It may be said, did not righteousness dwell in the moral world of the Jewish age? Since in the sight of God 'no man is justified by the law' (Gal. iii. 11), it could be said of all under law, 'There is none

righteous, no not one' (Rom. iii. 10). But Christ brought in a true righteousness (Dan. ix. 24). The writer holds that it is the consummation of righteousness which is often spoken of in the New Testament as the τέλος or 'end' when death was swallowed up of life. This was the moral ending or perfecting of the Jewish æon.

Some readers think that such expressions as τέλος and 'the bringing in of everlasting righteousness' have only a judicial meaning: that they import that, by the death of Jesus, law would be so honoured that believers could be accounted righteous even when they were in themselves unrighteous. Inasmuch as Christ is only the τέλος of law unto righteousness to believers (Rom. x. 4), it is more likely that it is not in a judicial sense only, but actually and by virtue of a subjective change wrought in believers through their faith in Jesus that He becomes their τέλος unto righteousness. At the same time this faith has respect to Christ in a Sinaitic aspect only. Paul was not speaking of righteousness imputed only when he said, 'Our Lord Jesus Christ, who shall also confirm you unto the τέλος unreprouvable in the day of our Lord Jesus Christ' (1 Cor. i. 8). The idiom 'unto the end' is often used with the general meaning of 'unto perfection,' without any allusion to a particular time. When Paul laboured to present every man perfect (τέλειον) in Christ, he was seeking an actual perfection (Col. i. 29).

This subject illustrates the Scriptural teaching respecting the destiny of the wicked. Jesus said, 'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished' (Matt. v. 17, 18). What is it to accomplish or fulfil the law? If a man break the law and is punished for his transgression, does that punishment fulfil the law? Can we say that to avenge the law is to fulfil the law? There is a righteousness of law as well as a penalty of law. If we punish a man for taking God's name in vain, such punishment does not fulfil the law which bade that offender love the Lord with all his heart and soul and strength. It is only a judicial means to this higher end. All things will not have been accomplished until that offender is brought to love the Lord perfectly. The law is specially designed for sinners. Hence all things pertaining to it will not have been accomplished until sinners are brought to fulfil its righteous claims as well as to experience the truth of its threatenings. As long as a sinner is left even in hell who hates God, so long, in that sinner's case, the righteousness of the law will not have been fulfilled. It will be fulfilled when all to whom it was given obey and delight in its teaching, as well as offer to it satisfaction for past misdeeds.

Believers could never have attained to this perfect righteousness without Christ. Law was weak through the flesh (Rom. viii. 3), and 'made nothing perfect' (Heb. vii. 19; x. 1). Its righteous requirements could only be fulfilled by those who did not walk 'after the flesh, but after the Spirit.' Throughout the Jewish æon, believers, or the seed of Abraham, had died in a state of legal imperfection. When Christ came, however, He took hold of the seed of Abraham to help them. The just in the Hædean realm were by Him made perfect (Heb. xi. 40; xii. 23). It

was not merely that He suffered for their transgressions. Jesus did make propitiation for the sins of the people (Heb. ii. 17), but He did more. He perfected in righteousness, and so led into a righteous inheritance all who had died in faith, but who had not received this promise. Of the consummation of the æon, Jesus says, 'Then shall the righteous shine forth as the sun in the kingdom of their Father' (Matt. xiii. 43).

We read of our Saviour that 'His eyes were as a flame of fire, and His feet like unto burnished brass, as if it had been refined in a furnace' (Rev. i. 14, 15). These eyes search 'the reins and hearts' (ii. 23), and all things lie naked and open unto them (Heb. iv. 12). They are the searching lamps which went through Abraham's divided offerings (Gen. xv. 17), and they are the fiery ordeal which proves 'each man's work of what sort it is' (1 Cor. iii. 13). He of whom Daniel speaks as a Stone 'cut out without hands' (ii. 34) is spoken of in Zech. iii. 9, as a Stone having seven eyes. A Stone with seven eyes must be a Stone that is alive, and that is full of light: Christ is that Stone laid in Zion. All who come to Him as a Stone that is alive, themselves become stones full of eyes and full of light; that is, they become perfected in righteousness. 'Unto whom coming a living Stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house' (1 Pet. ii. 4, 5). From the words 'unto whom coming,' we may infer that men never were and never can be perfect in righteousness without coming to Jesus. All stones which are alive will look to the Saviour as the Israelites looked to the uplifted serpent (John iii. 14, 15). They will run their race 'looking unto Jesus,' until He becomes the Consummator of their faith (Heb. xii. 2).

Jesus says, 'The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!' (Matt. vi. 22, 23). It is evident that this language has a soulical meaning. It applies to the body of flesh and its eye, rather than to the earthy body. The eye of this body of flesh may lust for evil things (1 John ii. 16). When it lusts for riches it is an evil eye (Matt. xx. 15). 'He that hasteth to be rich hath an evil eye' (Prov. xxviii. 22). We have a single eye, and our body is full of light, when the soulical eye has Jesus for its only Sun. Unfortunately, however, instead of keeping the eye of the soul fixed on Jesus, we sometimes get fascinated by side objects. Paul says, 'O foolish Galatians, who hath fascinated (*εβασκανε*) you, before whose eyes Jesus Christ was openly set forth crucified?' (Gal. iii. 1). The word 'fascinate' is an Anglicised form of the word 'Baskaino.' The Greeks believed in an evil or fascinating eye (Plut. Sympos., Bk. V., q. 7). This evil eye was supposed to blight that on which it looked (Diod. Sic. 150, A; Philo, Lib. de Sep., 17, Lib. de Hum., 24). There are several allusions in the Sept. to the fascinating eye and its hurtful influence on the soul (Sirach xiv. 6, 8; xviii. 19; Wisd. iv. 12). It is as if Paul had said, Why allow yourselves to be fascinated and the eye of your soul to be drawn aside by some evil influence, when Christ crucified is set before you, and your soul's eye should be steadily fixed on Him?

10. The word 'æon,' as we have seen, sometimes conjoins the meanings of an age, and of a world, or grade of being existing during that age. Hence some render it 'time-world.' To pass from one day or grade in creation to another is to pass to a new æon, or world. Barnabas writing of the Sabbath refers to the beginning of an eighth day as the beginning of another world (*ἀλλου κόσμου*, c. xv). When Peter says 'the world that then was' (verse 6), he implies that at the end of the antediluvian age, the antediluvian cosmos or world came to an end. 'The world that then was, being overflowed with water, perished.' So the end of the Jewish age was the end of the Jewish cosmos or world. But this was a change or transposition rather than an extinction. 'They shall be changed' (Heb. i. 12). Paul says, Christ 'gave Himself for our sins that He might deliver us from this present evil æon' (Gal. i. 4). Is it not manifest that the word 'æon' here denotes an imperfect moral or soulical realm? We all get deliverance from the literal world at death, and there was no need for Christ to die to effect this deliverance. Even after the prophecy relating to the change (Ps. cii. 25-28), it is added, 'The children of Thy servants shall continue, and their seed shall be established before Thee.' The same two ideas of time and a particular world-wide moral grade appear to conjoin in some uses of *οἰκουμένη* or 'dispensation' (Acts xvii. 31; Eph. i. 10; Heb. ii. 5).

11. That this coming day is delayed in order that all may come to repentance (verse 9), shows that it is the close of the Jewish æon that is being described. Paul preached repentance as a preparation needful for that day (Acts xvii. 31). Repentance, however, is classed with the beginnings of Christian doctrine (Heb. vi. 1). It is the end of Judaism, but it is only as the beginning of Christianity. A higher level is to be reached by saints who are to be rooted and grounded in love (Eph. iii. 17).

12. The Apostle's hope that these Christians may be discovered (*εὐρεθῆναι*) of Christ in peace (verse 14) tends to justify the reading, 'the earth also and the deeds that are therein shall be discovered' (verse 10). It shows also that it is of human souls and their actions that the Apostle is writing, rather than of a material universe.

13. It is an error to suppose that such words as 'coming' ('parousia,' verse 12; 2 Thess. ii. 1) and 'appearing' ('epiphany,' 1 Tim. vi. 14; Titus ii. 13) necessarily mean to come in a visible form, and the act of coming only, apart from the subsequent presence. It is quite true that 'parousia' often signifies a visible arrival. Paul was comforted by the parousia of Titus (2 Cor. vii. 6, 7). The parousia of Judith was reported in the tents of the Assyrian army (Jud. x. 18). Chiefs of the Hebrews went out to meet Moses when they knew of his parousia (Jos. Ant., Bk. II., c. xiii., § 1). Samuel blamed Saul for anticipating his parousia, and offering sacrifice (Id., Bk. VI., c. vi., § 2). It is often assumed that the parousia of Christ was to be after a like literal fashion. But this word denotes the coming of anyone in the way in which that person usually comes, visibly or invisibly, and sometimes the word implies the abiding presence as well as the arrival of an object. Plutarch says there is the parousia of health to the gods (Ad Stoic., c. xviii.). Peter is here speaking of the parousia of a day. Paul contrasts 'parousia' with

'absence.' God does not come to man in a visible form, yet the word 'parousia' is used of His coming. Referring to Sinai, Josephus says, 'The descending thunders made manifest the parousia of God' (Ant., Bk. III., c. v., § 2). He tells also how God made His parousia when the tabernacle was built, and when, as he says, the falling dew made manifest the parousia of God (Bk. III., c. viii., § 5). He says that Elisha besought God to manifest His power and parousia to a young man, who in answer to the prayer saw chariots and horses (Bk. IX., c. iv., § 3; Bk. VIII., c. xiii., § 3, etc.). He speaks of the cloud over the tabernacle (Bk. III., c. xiv., § 4), the fire that burnt Solomon's sacrifice (Bk. VIII., c. iv., § 4), and the smiting of men with blindness (Bk. IX., c. iv., § 4), as epiphanies of God. Paul speaks of God showing the epiphany of Christ, which implies something different from an open revelation of Christ to mortal vision. 'Keep the commandment without spot, without reproach, until the epiphany of our Lord Jesus Christ, which (ἡ) in its own times He shall show who is the blessed and only Potentate' (1 Tim. vi. 14, 15). Josephus, referring to the rebuilding of the temple by Herod, says, 'It is said that during the time when the temple was being built it did not rain during the days, but that there were showers in the nights, so as not to hinder the work. And this report the fathers delivered to us. Nor is it incredible if anyone looks to the other manifestations (ἐμφανείας) of God' (Ant., Bk. XV., c. xi., § 7). Here it is evident that a token of God's presence is regarded as a manifestation of God Himself. And so we may fairly allege that the epiphany of Christ which God was to show, and the parousia of the day of the Lord, are analogous to the foregoing rather than a revelation to fleshly eyes. The token of God's presence might be visible, and the overthrow of Jerusalem and the temple was such a token. God is said to have made a great epiphany when the vision of the horse and its rider appeared to Heliodorus (2 Macc. iii. 24; ii. 21, etc.).

14. The Apostle says they looked for this new heaven and earth 'according to His promise' (verse 13). But the original promise (Is. lxxv. 17; lxxvi. 22) manifestly relates to the beginning of the times of the Gospel, not to the end of them.

15. Peter speaks of these changes as if they were close at hand. He represents those to whom he writes as looking for (προσδοκῶντας) and earnestly desiring the parousia of this day. προσδοκῶ usually denotes expectation of what is imminent (Matt. xi. 3; Luke i. 21). The solemn words, 'What manner of persons ought ye to be?' suggest that this day was near, and not eighteen centuries distant.

16. If we notice the sense in which the Apostles use such words as 'creation,' 'world,' 'all things,' etc., we shall see that the words have a moral meaning, and hence that the Apostles could not have been expecting a visible coming of Christ. Paul says, 'If a man is in Christ there is a new creation (καινά κτίσις); the old things are passed away; behold, they are become new' (2 Cor. v. 17). 'All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death' (1 Cor. iii. 22). 'Neither is circumcision any thing, nor uncircumcision, but a new creation' (Gal. vi. 15). If it is only where a man is in Christ that there is a new creation in the Apostolic sense of the term, we are



not justified in assuming that Peter is speaking of the literal heavens and earth when he says they 'look for new heavens and a new earth' (verse 12). That righteousness is said to dwell in this new heaven and earth shows that it is a moral state. Many Christians believe that heaven as described in Revelation is more a state than a place. May not Peter's words then apply to a moral realm as much as the words 'Behold I make all things new'? (Rev. xxi. 5).

17. Views very similar to those here advocated were held even in primitive Churches. Barnabas writes, "And He rested on the seventh day." This signifies, When His Son has come, He will annul the time of the Lawless One, and He will judge the ungodly, and He will change (*ἀλλάξει*: see Heb. i. 12) the sun and the moon and the stars. Then well will He rest on the seventh day. Finally He says, "Thou shalt sanctify it with clean hands and a pure heart." If, therefore, the day which God sanctified, anyone can now sanctify without being pure in heart in all things, we have been deceived. Mark, therefore. Verily anyone, well resting, then sanctifies it when we ourselves can do righteous things, having received the promise (Heb. xi. 39), when iniquity no longer exists, and when all things have been made new by the Lord. Then we shall be able to sanctify it, we ourselves having been first sanctified. At last He says to them, "Your new moons and your Sabbaths I cannot away with." See how He means, "These present Sabbaths are not acceptable to me; but those which I have made, in which time having given all things rest, I shall make the beginning of an eighth day, which is the beginning of another world. Wherefore let us spend the eighth day with gladness, wherein also Jesus rose from the dead, and, having been made manifest, ascended into heaven' (c. xv.).

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## CHAPTER XI.

### SCRIPTURAL ALLUSIONS TO AN IMPENDING JUDGEMENT.

THE following arguments are adduced to show that, while the teaching of the New Testament is compatible with the theory that the day of judgement came in at A.D. 70, it is incompatible with the theory that there is only one day of judgement, this being at the end of time:

1. It is only as giving a general support to the above principle that the writer refers to the Saviour's prophecy that His coming would be heralded by great earthquakes (Luke xxi. 11). Professor Huxley says of Vesuvius, which previously had been as peaceful as Primrose Hill is to-day: 'A series of earthquakes began, as far as we know, in A.D. 63, and continued intermittently for about sixteen years. These disturbances culminated in the great eruption of A.D. 79' (Physiog., p. 96).

2. When the disciples asked Jesus what should be the sign (*σημείον*) of His parousia, and of the completion of the æon (Matt. xxiv. 3), their use of the word 'sign' is an indication that it was only His sign that would be seen in the literal heavens, even if the tribes of earth beheld Him in the unseen realm (verse 30). Usually the word 'sign' is here

taken to mean 'omen,' or that which foreshowed the Saviour's coming. But why is it assumed that the parousia of Christ was to have some omen preceding it? Very commonly this word means 'evidence' or 'token' (Ps. lxxv. 8), and denotes that by which we know what would otherwise be doubtful. The swaddling clothes and the manger were a sign to the shepherds that the Babe was Christ (Luke ii. 12). Paul's signature to each epistle was his sign, and proved that the epistle was not a forgery (2 Thess. iii. 17). Very often the word is applied to miracles—the outward signs of a Divine power and commission, which might otherwise have been unrecognised (Mark xvi. 17; John ii. 18; Acts iv. 30). Tongues were thus for a sign (1 Cor. xiv. 22). Moses told the Hebrews the signs shown him at Horeb (Jos. Ant., Bk. II., c. xiii., § 1), and made the King of Egypt see these signs (§ 3). In like manner, the cognate verb *σημαίνω* most commonly means 'to signify.' Both verb and noun have the above meanings more often than they relate to future events (Acts xxv. 27). In a passage already indicated, Josephus uses similar terms of an invisible parousia of God: 'The cloud was present; and, abiding over the tabernacle, it signified (*εσήμανε*) the epiphany of God' (Ant., Bk. III., c. xiv., § 4). He describes God's parousia by its signs: 'He made [His] parousia thus: The heaven was clear, but there was a mist over the tabernacle only; not compassing it with a very deep and thick cloud so as to appear to be winter, nor yet with so light a cloud that one might see anything through it, but a pleasant dew distilled from it, making manifest the parousia of God to those desiring it and having faith' (Ant., Bk. III., c. viii., § 5). Peter speaks of similar signs (Acts ii. 19), and so does Socrates (Apolog., c. xxxi.). After a like analogy, it is said of the primitive Christians, 'Dost thou not see that, according to the number punished, so much greater seems to be the abounding number of those who remain? These do not seem to be the works of man. They are the power of God. These are the proofs (*δείγματα*) of His parousia' (Epis. ad Diognet., c. vii.). It is probable, therefore, that the questions of the disciples assume that the parousia of Christ will be manifest by tokens. They wish to know what these tokens will be (verse 30). Jesus said in answer to their questions, 'The end is not yet.' *ὄπω* does not necessarily imply a long interval of waiting (John ii. 4; vii. 6, 8). It is used of even a day's interval (Apolog., c. xxxi.). Moreover, Christ says, 'The time is at hand' (Luke xxi. 8). How, then, could it be eighteen centuries distant? Further, Luke has the word 'immediately' (*εὐθέως*): 'The end is not immediately' (xxi. 9). That might justly be said of an event a few years distant; but it is not so likely that such a word would be used of what was not to take place until the end of time.

3. Jesus said, 'Howbeit, when the Son of Man cometh, shall He find (*εἰθλὼν ἀρα εὐρήσει*) faith in the earth?' (Luke xviii. 8). It is common to take this question as meaning, 'Will Christ find faith on earth at the moment of His appearing? But when the aorist participle is thus conjoined with another verb, the action denoted by the participle is considered as past before the action to which the second verb relates begins. It is an idiom which closely resembles the ablative absolute in Latin. It can be rendered by the perfect participle just as correctly as by the

future, thus: 'Having come, I will heal him' (Matt. viii. 7); 'And having come, He shall convince the world of sin' (John xvi. 8); 'Having entered (εἰσελθών) into them, I will praise the Lord' (Ps. cxviii. 9). So the Saviour's question may be read, 'Having come, shall He find faith in the earth?' Faith in what? Is it not in His having come to avenge His own elect? The Saviour's question seems to suggest that even after He had come His presence would be doubted. In a visible coming at the end of time no room would be left for such doubting. Moreover, the allusions which Christ thus makes to an absence of faith when He comes, and to men living riotously as at the Deluge, accord better, the writer thinks, with the view that He is referring to the close of the Jewish æon, than with the theory that He is referring to the consummation of the times of the Gospel.

4. It was said by Paul that Christ would judge the quick and the dead (2 Tim. iv. 1). He makes this statement when he is charging Timothy by Christ's epiphany and kingdom to preach the Word. In the first epistle he had given this young evangelist a similar charge, in which he had referred to Christ's epiphany as if Timothy would live to see it. Let the reader ask himself if Paul was speaking of an event eighteen centuries distant when he said, 'I charge thee in the sight of God, who maketh alive all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep the commandment without spot, without reproach, until the epiphany of our Lord Jesus Christ' (1 Tim. vi. 13, 14). In like manner, the Corinthians were 'waiting for the revelation of our Lord Jesus Christ' (1 Cor. i. 7). When Paul speaks of Christ judging the living and the dead (2 Tim. iv. 1), it is not likely that by the term 'living' he means those who are living on earth. The common theory of judgement implies that those living on earth will be changed before judgement. The writer believes that he is referring to the two classes who will come up from Hades. Even though the term 'dead' be sometimes used in a generic sense so as to cover both good and bad, that does not render it unlikely that the term may be sometimes used of the wicked dead. There is a distinction made in the words, 'The rest of the dead lived not' (Rev. xx. 5). They who rose to life were the living; they who rose to condemnation were the dead who did not see life. The Saviour said, 'I am the Anastasis and the Life' (John xi. 25); but this implies a blessed rising, and such a rising can only pertain to those in Christ. A sinner who came forth to judgement neither found life nor the Christian resurrection. All will admit that they are the living in the truest and best sense who have found life in Christ. So none are as utterly dead as those who have no part in Christ. Hence the writer holds that there is an illimitable fulness of hope in the words, 'For as in Adam all die, so also in Christ shall all be made alive' (1 Cor. xv. 22). We could, for argument's sake, insert the word 'spiritually' after the words 'die' and 'alive;' and since the first sentence in the antithesis would still be true, so the last sentence would still be true. It is not bodily death, but soulical death, that comes through Adam; so it is not a mere uprising from Hades, but soulical life, that is here promised to all. The antithetical form of the verse constrains us to give as wide a meaning to the word 'all' in the

latter clause as in the former clause, otherwise the antithesis would be a false one. Even those who rise to condemnation, or the dead, can be judged as dead, just as uprising saints can be judged as living. Peter is teaching the same truths when he says that Jesus 'is ready to judge the living and the dead' (1 Pet. iv. 5). No part of the New Testament teaches that men will appear before the judgement-seat in living corporeal form. Death is appointed for all, and it is after death that there is to be judgement (Heb. ix. 27). There is hope for the wicked in Hades, deducible from the words, 'For unto this end was the Gospel preached even to the dead' (1 Pet. iv. 6). This is further implied in the words, 'That they might be judged according to men in the flesh, but live according to God in the spirit.' The Gospel had not been preached to all past generations before they died, but Christ did preach it to the spirits in prison. These were dead in the sense that they were not only out of the body, but that they had no life in Christ. We have seen how common is that adverbial idiom by which different aspects of man's nature and its relationships are indicated, as when Plutarch speaks of a man suffering either 'according to the soul, or according to the body' (*κατὰ τὴν ψυχὴν ἢ κατὰ τὸ σῶμα*, Lib. Per. Frag., c. viii.).

5. What is said of a glory to be manifested at Christ's coming implies that His coming was imminent, and that it would be within the hearts of His people. God had called the saints 'into His own kingdom and glory' (1 Thess. ii. 12). They were not only 'looking for the blessed hope' (Tit. ii. 13) of eternal life which God, who cannot lie, promised before æonian times (i. 2); they were also looking for the 'epiphany of the glory of our great God and Saviour Jesus Christ' (ii. 13). But the glory in which the Son of Man was to come ought not to be thought of by us as something lying altogether outside a moral realm. His glory is not like ours—a thing of fireworks and illuminations, of pomp and parade. He said that He had already given to His Apostles the glory which the Father had given to Him (John xvii. 22); but this was not an outward glory. Even before A.D. 70 the glory was reflected or seen by the spiritual as in a mirror; but a fuller revelation of the glory, in or towards the sons of God, was to be made at the close of the Jewish æon (Rom. viii. 18), which all the creation was expecting.

6. Some of the idioms and phrases used respecting the time of judgement show that it was near in the days of the Apostles.

(a) Peter speaks of Christ 'having in readiness' (*τῷ ἐτοιμῶς ἕρχοντι*, 1 Pet. iv. 5) to judge the quick and the dead. This Greek idiom almost invariably denotes readiness for some particular and imminent work rather than habitual readiness. It is used in the following passages: 'Behold, this is the third time I am ready to come to you' (2 Cor. xii. 14). Josephus often uses the phrase, but it is with the idea of imminence involved: 'He said that he was ready also to stay with him' (Ant., Bk. I., c. xii., § 1); 'They were elated in mind at the danger, and ready for the risk' (Bk. III., c. ii., § 3); 'David said to his brothers that he was ready to fight the enemy single-handed' (Bk. VI., c. ix., § 2. See also Bk. VI., c. xii., § 3; Bk. VII., c. i., § 4; Bk. VIII., c. ii., § 2; Bk. XI., c. viii., § 5, etc.). The simple adjective (*ἐτοιμῶς*) is more commonly used of habitual preparation (2 Cor. x. 6; Polyb., Bk. V., c. x;

Philo, De Mon., Bk. II., c. xii., etc.). Some may think that the former idiom, as used in Acts xxi. 13, denotes habitual readiness. Still, the dying in Jerusalem is a definite event (Plut. De Pyth. Orac., c. xxiii.). It is a rarer use of the idiom, in which it denotes habitual readiness.

(b) Much stress cannot be laid on the use of the word *μέλλω* in the New Testament, since it is sometimes used of a distant future, and the neuter of the verb generally denotes future things generally. Still, the fact remains that the word most commonly imports that the coming event is near, and so far its application to times of judgement has some weight. 'He being about to betray Him' (John xii. 4); 'But Lot, when God told him of the coming (*τὴν μέλλουσαν*) destruction of the Sodomites, departed' (Jos. Ant., Bk. I., c. xi., § 4). Isaac asks his father what he is about to sacrifice (c. xiii., § 6). Joseph's brethren are grieved with him 'who is about to have the things signified by the dreams' (Bk. II., c. ii., § 4). We read of what was becoming to Moses 'about to depart from life' (Bk. V., c. i., § 28). So we might read, 'who hath warned you to flee from the coming wrath?' (Matt. iii. 7); 'who is about to judge (*μέλλοντος κρίνειν*) the living and the dead' (2 Tim. iv. 1); 'the glory about to be revealed' (1 Pet. v. 1); 'the coming æon' (Heb. vi. 5).

(c) The use of the present participle of the verb *ἔρχομαι*, 'to come,' is also most commonly suggestive of imminence. 'Blessed is He coming in the name of the Lord' (John xii. 13); 'He shall declare unto you coming things' (xvi. 13); 'And τῷ wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivereth us from the coming wrath' (1 Thess. i. 10); 'Weep and howl for your miseries that are coming upon you' (Jas. v. 1).

(d) In Heb. ii., the Apostle contrasts the word spoken by angels with the great salvation spoken by the Lord (ii. 3). Then he adds, 'For not unto angels did He subject the world to come (*οἰκουμένην τὴν μέλλουσαν*) whereof we speak' (verse 5). But the Apostle was not speaking of the unseen state beyond the grave. His words, 'whereof we speak,' imply that the great salvation of this æon is the coming world, in which case the word spoken by angels must pertain to the æon then present or the Jewish *οἰκουμένην*. The writer holds that it was that Jewish world which was to be judged in righteousness (Acts xvii. 31).

7. The Apostles seem to intimate that some to whom they wrote would be alive until the coming of Christ. 'Ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ' (1 Cor. i. 7); 'May your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ' (1 Thess. v. 23); 'Be patient therefore, brethren, until the coming of the Lord' (Jas. v. 7); 'We that are alive, that are left unto the coming of the Lord' (1 Thess. iv. 15).

8. In the various writings of the Apostles we find a concurrence of statements to the effect that the coming of the Lord was imminent. They who had the mind of Christ, and spake by the word of the Lord, could not all have been mistaken. Peter says to the Jews, 'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing (*ἀναψύξεως*) from the presence of the Lord' (Acts iii. 19). The word 'refreshing' is the equivalent of the

Hebrew 'Ravach,' which denotes relief from something that had caused pain. This word is also allied to a word meaning 'spirit' or 'breath.' Our idiom, 'a breathing-time,' is from these words. When Pharaoh saw that there was refreshing he hardened his heart' (Exod. viii. 15); 'Saul was refreshed and was well' (1 Sam. xvi. 23; see also 2 Sam. xvi. 14, Job xxxii. 19, Ps. xxxix. 13, 2 Tim. i. 16). This refreshing is not merely an outpouring of the Spirit; it is also relief from the bondage and burdens of the legal and fleshly age. Peter adds, 'And that He may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration (*ἀποκαταστάσις*) of all things whereof God spake by the mouth of His holy prophets which have been since the æon began' (verses 20, 21). Elsewhere he speaks of the end of all things (1 Pet. iv. 7), as here he speaks of the restoration of all things. Both expressions probably relate to the same time. Plato uses the word rendered 'restoration' in the sense of completing a cycle, as when the stars return to their former place in the heavens (Ax. 370). The writer holds that this passage does not relate to a distant future, or to the universal restoration of the wicked. Jesus spake of John the Baptist as one who should restore all things (Matt. xvii. 11). Usually the word 'restoration' signifies the recovery of some lost blessing. The chief butler was restored to his office (Gen. xli. 13); the leprous hand of Moses was restored (Exod. iv. 7); the Apostle hoped to be restored to the disciples (Heb. xiii. 19; 1 Macc. xv. 3). There was a restoration consummated when that creation ceased to groan and travail in pain. It began with John's baptism of repentance. Those whom Peter addresses are to repent and turn again, in order that Christ may be sent; and yet it is said that the heaven must receive Christ until the time of restoration. It is manifest, therefore, that the time preceding the restoration is a time of repentance. So this same Apostle said that the day of the Lord was delayed that all might come to repentance (2 Pet. iii. 9). Peter virtually defines a leading feature of this restoration, when he quotes Moses as saying that God would raise up a prophet like unto him, to whom they should hearken in all things. Thus, there was to be a turning from Moses to Christ, from law which was the strength of sin to repentance and faith in the Gospel. Christ was sent to turn or restore (Matt. xxvii. 3) men from their iniquities (verse 26). These times when Jesus will be sent cannot be the end of time, for it is evident that after this restoration there are people dwelling upon earth, and sinful souls destroyed from among them. The expression 'these days' shows that the Apostle was referring to his own times (verses 19, 24).

When writing to the Romans (ii. 9, 10), Paul speaks of God meting out rewards or punishments to 'the Jew first.' Does not the prominence here given to the Jew support the view that the Apostle is writing of a day of wrath and righteous judgement at the end of the Jewish æon, and not at the end of time? So he says, 'The day is at hand' (xiii. 12); 'The God of peace shall bruise Satan under your feet shortly' (xvi. 20). Saints were rejoicing 'in hope of the glory of God' (v. 2), and 'patiently waiting for it' (viii. 25).

The Corinthians, also, were waiting for the coming of Jesus (1 Cor. i. 7).

Paul says to them, 'Judge nothing before the time until the Lord come' (iv. 5); 'This I say, brethren, the time is henceforth shortened' (vii. 29; Jos. Ant., Bk. XIII., c. xiv., § 2; c. ix., § 4); 'If any man loveth not the Lord, let him be anathema. The Lord cometh' (xvi. 22). These Corinthians, if established, would be found blameless in the day of Christ (1 Cor. i. 8), when they would be Paul's rejoicing (2 Cor. i. 14).

The Galatians, through the Spirit, were waiting for the hope of righteousness (v. 5). Christ had given Himself for their sins to deliver them out of that present evil æon (i. 4). Already that world of Judaism with its elements (iv. 3), whose fashion was passing away (1 Cor. vii. 31), and which would soon have a fiery dissolution (2 Pet. iii. 10), had been crucified to Paul and he to it (Gal. vi. 14).

The Ephesians were sealed unto the day of redemption (iv. 30), for which the whole creation was waiting (Rom. viii. 23).

The good work begun in the Philippians was to be carried on until the day of Christ (i. 6), until which era they were to be sincere and without offence (verse 10). Already they were looking for the Saviour from heaven to change the soulical body of their humiliation from an earthy to a spiritual state, like to the body of Him who was glorified when He was sown in weakness and raised in power (John xii. 23; 2 Cor. xiii. 4). To these Philippians it is expressly said, 'The Lord is at hand' (ἔγγυς, iv. 5). This word sometimes betokens moral nearness rather than the approach of a particular time, as when Clement says of the Lord, 'Let us consider how near He is (πῶς ἐγγύς ἐστί), and that nothing is hid from Him of our thoughts, nor of the reasonings which we have' (Epis. 1, c. xxi.).

Paul writes to the Colossians as men risen with Christ (iii. 1), and who are to appear with Him in glory (verse 4). He tells them of some who were his fellow-workers unto God's kingdom (iv. 11).

The Thessalonians were awaiting Jesus from heaven (1 Thess. i. 10), when they would be the Apostle's joy (ii. 19), being found blameless at the parousia of Christ (iii. 13). Christ was to be revealed in fire (2 Thess. i. 7, 8), the fire which tries works; and then saints would obtain the glory (ii. 14), to be revealed towards them (Rom. viii. 18), as God shone into their hearts (2 Cor. iv. 6). Hence they were waiting patiently for Christ (iii. 5). It is after referring to Christ being glorified 'in' His saints, and after showing that this glorification depends on goodness and faith, that Paul speaks of the parousia (2 Thess. i. 10-12).

Timothy had a charge to keep until Christ's appearing (1 Tim. vi. 14). Paul expresses confidence that Christ would keep what he had committed unto Him until that day (2 Tim. i. 12), a day in which he hoped Onesiphorus would find mercy (verse 18), and when all who loved Christ's appearing would be crowned (iv. 8).

For the appearing of God's glory and of Christ, saints were taught by grace to look (Tit. ii. 13).

Some parts of the Epistle to the Hebrews imply the long continuance of the present dispensation, and yet other passages refer to an imminent coming of Christ. 'Exhort one another day by day, so long as it is called to-day' (iii. 13). 'Now once at the end of the æons

hath He been manifested to put away sin' (ix. 26). 'For yet a very little while, and He that cometh shall come, and shall not tarry' (x. 37). 'Ye see the day drawing nigh' (x. 25). 'That which becometh old and waxeth aged, is nigh unto vanishing away' (viii. 13). If a change from an era of one moral type to an era of another moral type constitutes a change from one æon to another, or from one world to another, then it may be said that the change from the Jewish covenant of the letter, to the Christian covenant in the spirit, was a change from a lower to a higher æon, from an earthly to a heavenly state.

James says: 'Be patient therefore, brethren, until the coming of the Lord' (v. 7). 'The coming of the Lord is at hand' (verse 8). 'The Judge standeth before the doors' (verse 9). The miseries of the oppressors were coming upon them (verse 1). They had heaped up treasures against last days (Rom. ii. 5), or 'in last days' (John vii. 37; Acts ii. 17), the last days of the Jewish æon. The rust of these riches would be a means of fleshly destruction (Apol. Argon., Bk. IV., v. 1530).

The Epistles of Peter have already been considered. John urges the saints to abide in Christ, that they may have confidence before Him at His coming (1 John ii. 28). He had already recorded the words of Christ: 'I will not leave you desolate, I come unto you' (John xiv. 18). But in that coming, as well as at the close of the æon, He would not manifest Himself to the world (verse 22), but to the saints with whom He would abide (verse 23), and who would be made like Him (1 John iii. 2). From these passages the writer believes that John's Gospel and Epistles were written before the siege of Jerusalem. The same may be said, still more confidently, of the Book of Revelation, wherein we read: 'Behold, I come quickly; and My reward is with Me, to render to each man according as his work is' (xxii. 12): 'The time is at hand' (verse 10).

Jude speaks of the cities of the plain as already suffering the vengeance of æonian fire (verse 7). Christ speaks of the judgement of Sodom as a future event (Luke x. 12). Hence some might think that the judgement day of the Sodomites came after Christ lived, and yet before Jude wrote his Epistle. It is true that when cities are said to commit fornication, the reference must be to the citizens. Sometimes a city is named on the people living therein. Nevertheless, since Peter (2 Pet. ii. 6) and Jude (verse 7), and the Septuagint (3 Macc. ii. 5), all speak of this suffering as an ensample, and it was only as the cities had been burnt that they were an ensample, we are constrained to conclude that Jude is referring to the fire which burnt the cities. Thus we have the phrase 'æonian fire' applied to a fire which could not be called endless, but which left age-long results behind it. So Philo speaks of Adam suffering æidion exile from Eden (τῆν αἰδίων φυγὴν ὑπομύνει, Lib. Cher., c. i.).

Since the Apostles speak of the coming of Christ as imminent, and that coming was to be in a moral realm, it is natural to find Christian writers subsequent to A.D. 70 writing as if Christ was presently to appear. Barnabas says that when on earth, Christ showed by His resurrection that he would act as judge (c. v.), just as Paul speaks of



the resurrection as God's pledge that Christ would be the Judge (Acts xvii. 31). Polycarp writes of Him: 'Who cometh the Judge of the living and of the dead' (ὁς ἔρχεται κριτῆς ζώντων καὶ νεκρῶν, c. ii.). He evidently regards the resurrection in a moral aspect, for he says of God: 'He raised Him from the dead, and will raise us, if we do His will, and walk in His commandments, and love what He loved,' etc. Justin Martyr says that the priests and false prophets whom Christ said beforehand would appear in the intervening time before His parousia were already manifest (Dial., c. li.). Hegesippus represents James the Just as saying of Christ: 'He is about to come on the clouds of heaven' (Euseb. H. E. II., 23).

9. What is here being urged finds support in the teaching of Scripture respecting John the Baptist. His cry went forth: 'Repent ye, for the kingdom of heaven is at hand' (Matt. iii. 2). God's goodness often leads men to repentance by warning them of danger. Usually warning precedes repentance. Paul bade the Athenians repent because God had appointed a day of judgement (Acts xvii. 30, 31). Peter writes in a kindred spirit (2 Pet. iii. 9, 10). With the ideas which we now have of the kingdom of heaven, to bid men repent because that kingdom was at hand would not be a warning at all. But John's language appears to be a true warning when we bear in mind that he not only came to announce the coming of a new æon, but also to announce the consummation of the Jewish æon. That Jewish æon was to be followed by an era of judgement for both Jews and Gentiles. John was as much a messenger of wrath as of mercy. When he speaks of the coming kingdom he does not depict its fulness of blessing so much as its accompanying judgements. His words are ominous of impending woe. 'Ye offspring of vipers, who warned you to flee from the coming wrath' (Matt. iii. 7). Approaching judgement is betokened in his words: 'And even now is the axe laid unto the root of the tree' (verse 10). His metaphors agree with what is said in Matt. xxv. 32, of a process of separation. 'Whose fan is in His hand, and He will thoroughly cleanse His threshing-floor, and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire' (verse 12). Malachi refers to a day when Christ would sit as a Refiner of silver (iii. 1-3). He uses similar metaphors to those used by John the Baptist. 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (iv. 1). Zecharias, whose son goes before Christ in the spirit and power of Elijah (Luke i. 17), applies to him the words used by Malachi (iv. 5; Luke i. 76). With these prophecies going before on him, it is most likely that, when John uses Malachi's metaphors, it is in reference to the same day that burns like an oven. Sometimes a period of time is personified, as when it is said that the day will declare a thing. Still, Malachi's statement, that it is the day which burns, and which is to burn them up, suggests that the word 'day' is here a synonym for a purifying process long continued. There is a spiritual sense in which Christ burns chaff. John's words may glance at that spiritual form of judgement. But there is a

lurid glow about his language which suggests that he is also alluding to the judgement as related to the Jewish æon. His words are often quoted in support of the doctrine of endless punishment. Malachi says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord' (iv. 5). When the prophet speaks of John coming to prepare the way before Christ, we understand him to mean shortly before, as was the case. When, therefore, the prophet declares that Elijah is to be sent before the day of the Lord, we cannot consistently assume that the long centuries of the Christian era are to intervene between the coming of the forerunner of the day and the day itself.

10. On the theory that the Jewish æon ended at A.D. 70, and that the Christian æon has succeeded it, we find less difficulty in the following words: 'Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this æon nor in the coming [æon]' (Matt. xii. 32). According to some versions (S. V.), such a man is in danger of æonian sin (Mark iii. 29). This sinner in great degree is probably one who suffers a worse doom, and a more enduring punishment, than the destruction of the flesh. Throughout the Christian æon his sin remaineth.

11. The varying senses in which such expressions as 'day of the Lord,' 'great day,' 'day of wrath,' etc., are used in the Bible, tends to show that these expressions, as used in the New Testament, may not relate to the end of time. Joel speaks of the day when the locusts are to come as the great and very terrible day of the Lord (ii. 11). Yet 'afterward' (verse 28), when the ravages of these locusts have been restored, there is to be a great and terrible day of the Lord. In foretelling Babylon's destruction, Isaiah says: 'The day of the Lord is at hand' (xiii. 6). Zephaniah in like manner speaks of a day of the Lord that was near in his time (i. 7, 14). It might appear that any time of special judgement and bringing to light, or punishment of actions, was called a day. Paul says: 'It is a very small thing that I should be judged of you or of man's day' (1 Cor. iv. 3). Lucian represents Triphon as saying of God: 'He is in heaven, beholding the righteous and the wicked, and recording their deeds in books, and He will recompense all [on] which day He Himself has enjoyed' (*ἀνταποδώσει δὲ πᾶσιν ἡν ἡμέραν αὐτὸς ἐνετείλατο*, Philopat, § 13). Barnabas says: 'Near is the day in which all things shall perish with the wicked one, near is the Lord and His reward' (c. xxi.). As the article is not used in some references to 'day of Christ' (Phil. i. 6, 16; ii. 16), so in the passages quoted the Hebrew word 'yôm' or 'day' has not the article (see also Is. ii. 12; Mal. iv. 5, etc.). The phrase 'day of Christ' in its widest meaning probably denotes the Christian æon. It is evident that the word 'day' has an age-long meaning in the passage, 'While it is called to-day' (Heb. iii. 13). Peter also speaks of 'a day of an æon' (2 Pet. iii. 18; Sirach xviii. 10, etc.). The day of Christ is never spoken of as if it would soon be passed. Hence the expression, 'That the spirit may be saved in the day of the Lord Jesus' (1 Cor. v. 5), may be equivalent to saying that the spirit may be saved in some part of the Christian æon. The rest of the dead were

to recover life when the thousand years were ended (Rev. xx. 5). It is, however, most natural to understand in a more restricted sense the allusions to 'that day' (2 Tim. i. 18), and the day appointed for judgement (Acts xvii. 31).

12. In Luke xviii. 7, 8, we read, 'And shall not God avenge His elect, which cry to Him day and night, and He is long suffering over them? I say unto you that He will avenge them speedily (ἐν τάχει). Howbeit when the Son of Man cometh shall He find faith in the earth?' This passage seems to imply that the time when God was to avenge His elect was when the Son of Man came. But He was to avenge them speedily. ἐν τάχει denotes imminence. 'He himself was about to depart thither shortly' (Acts xxv. 4). 'Rise up quickly' (xii. 7). 'The things which must shortly come to pass' (Rev. i. 1; Jos. Ant., Bk. XI., c. iv., § 4).

13. The allusions in 2 Thess. i. to the coming of Christ favour the view that it would be a coming in a moral sphere. He was coming to give 'rest' (ἀνεσις), a word that is sometimes applied to rest of mind (2 Cor. ii. 13). He was coming to be glorified 'in' His saints. When Jesus said, 'I am glorified in them' (John xvii. 10), He could not mean that He was glorified before their eyes, nor is it likely that Paul was referring to an external glorification. Its imminence is clear, for he prays in respect to this coming of Christ, or 'to which end' (verse 11), that the Thessalonians may be counted worthy of their calling, a calling whose hope can only be known by the eyes of the heart (Eph. i. 18). Virtually he identifies the glorification of Christ in His saints at His coming with a glorification of His name in them. Thus, as respects saints, Christ is ever being revealed, and His day is ever coming as men are, one by one, born from above.

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## CHAPTER XII.

### CHRIST'S OWN BODY.

MANY times already it may have occurred to the reader that the argument in favour of a moral resurrection is gainsayed by one important fact—that is, the resurrection of Jesus Christ. It is very reasonable to urge that inasmuch as Christ had an earthy body, as He arose and went to heaven with that body, therefore we must be justified in expecting a resurrection of the earthy body. Christian hymnologists have written in favour of this teaching. We sing of Christ in heaven,

'There sits our Saviour crowned with light,  
Clothed in a body like our own.'

Christian faith in the uprising of our changed earthy bodies is founded as much on the resurrection of Jesus as on distinct Scriptural predictions of an uprising of bodies. To the writer it seems to follow most naturally that those who believe that the body of Jesus was an earthy body should also believe that all earthy bodies should be raised from the dead. On

the other hand it follows with equal certainty that those who believe in a moral and a soulical resurrection only should, at the same time, be led to conclude that the body of Jesus must have been a soulical, and not an earthy body. Between these alternatives the writer cannot see a middle way. All must acknowledge that the difficulties attaching to the theory that the Saviour was manifested in a body of flesh only are very great. Objectors would refer to such facts as that the Saviour was weary, and that He wept, and that He ate and drank, and that He was crucified through weakness, as proofs that His body must have been earthy like our own. On the other hand, however, the fact that while He became incarnate and was born of Mary, He was not born of man, but by the overshadowing Spirit of God, prepares us to find some essential difference between His humanity and ours. Moreover, the writer holds that Scripture must be consistent and cannot be divided against itself. For reasons already given he believes that the Bible teaches that the resurrection of Christians is a soulical and moral resurrection. Hence he is constrained to believe that the Saviour's resurrection was a moral and soulical resurrection. It would be presumption on his part to claim to be able to remove all the difficulties either from one theory or the other, but he holds that Scriptural evidence points him forward rather than backward, and he will here state some of the reasons why he chooses to advance.

1. Even in Apostolic times there was a widespread belief, and that, too, in Christian communities, that the Saviour's body was not an earthy body. This conviction was often conjoined with another, that is, that the Saviour had not a human soul; in fact, that He only seemed to be a man. The Greek word *δοκέω* means 'to seem,' and hence those who believed that Christ only seemed to be a man, without being one in reality, were called Docetists. In the second century there was a sect known as Docetists. Clemens Alexandrinus (*Strom.* III., p. 465) says that it was founded by Julius Cassianus, a pupil of Valentinus. Generally speaking, the Christian Gnostics were Docetists. Their theory that matter was evil, and that its Demiurgos, or Creator, was an inferior God, in opposition to Him who is God blessed for ever, gave rise to many vain subtleties and a false philosophy. Saturninus and Basilides are placed amongst the first of these heretics. Saturninus taught that Christ was unbegotten and incorporeal (*innatum et incorporalem*), and that He was man in appearance only (*Iren. Lib. I., c. xxii.*). Basilides, who occupies a more prominent place, is generally regarded as a founder of philosophic Docetism. He lived in the early part of the second century. There is some controversy as to his true opinions, which are discussed at length by Lardner (*vol. viii., p. 349*). Neander also deals with the same subject (*Hist. of Christ. Religion, Vol. II.*). According to Irenæus, Basilides taught that Christ did not suffer, but that Simon the Cyrenian was crucified in His stead (*Lib. I., c. xxiii.*). Beausobre, however, argues from certain passages in Clemens Alexandrinus (*Al. Strom., p. 506*) that Basilides must have believed that Christ suffered. He says that according to Basilides Jesus was a true man, into whom the Son of God descended, and whom He used as an instrument. According to Tertullian (*Adv. Mar., Bk. I., c. xxiv.*), Marcion and his followers taught

that Christ had not in reality a human body nor flesh. On the other hand, Apelles believed that Christ had real flesh, though he did not believe that He had been born. With what the writer thinks to be logical consistency, these Gnostic Docetists all denied a literal resurrection of the earthy body. Because the various Gnostics named were Docetists, it is sometimes taken for granted that Docetism is simply one aspect of Gnosticism equally absurd with the absurdities of the Archons, the three hundred and sixty-five heavens, etc. But the views of the Docetists are older than Gnosticism. If we exclude Judaizing teachers from the list of heretics as men who taught an imperfect faith rather than heretical doctrines, then it may be maintained that what men call the heresy of Docetism is the oldest heresy in Christianity. The writer holds that it was not a heresy in so far as it denied that the Saviour had an earthy body. Hefele, in his Prolegomena to the Ignatian Epistles, says of the Docetists condemned therein, 'That these heretics were not of the number of the later Gnostics, who flourished in the middle of the second century, is clear from this fact, that Ignatius glances at Docetism only, but never touches in the least the errors of the later Gnostics.' How Ignatius condemns Docetism may be seen from the following extracts :

'But if, as some who are atheists, that is, unbelievers, say He only seemed to suffer (*τὸ δοκεῖν πεπονθέναι αὐτὸν*), they themselves only exist in appearance; and why am I bound? Why do I desire to fight with beasts? Am I not dying in vain? Am I not speaking falsely of the Lord?' (Ad Tral., c. x.). 'For if in appearance only these things were suffered by the Lord, I also am bound in appearance. And why also have I given myself to death, to fire, to the sword, to beasts?' (Ad Smyrn., c. iv.). 'For what does any one profit me if he praises me but blasphemes my Lord, not acknowledging that He assumed flesh?' (*μὴ ὁμολογῶν αὐτὸν σαρκόφορον*). He who will not confess this denies Him utterly, and has himself assumed a body that is dead. The names of those who are thus unbelieving it does not seem fitting to me to write. God forbid that I should make mention of them until they revert to the suffering (*τὸ πάθος*) [of Christ], which is our resurrection' (Id., c. v.).

From these extracts it would appear that the early Docetists not merely denied that Christ had an earthy body, but also denied that He suffered. The writer holds that one thing does not involve the other. While he believes that Christ had not an earthy body, he yet believes that in His soulical nature He suffered even unto death, and that His very soul was made an offering for sin (Is. liii. 10). It is one of the wonders of early Christian history that the doctrines of the Docetists in various forms were so extensively prevalent. It would have been difficult to raise such a superstructure of error had there not been some element of truth in the foundation. The writer believes the teaching of Scripture to be that Christ became human in so far that He assumed a body of soulical flesh. He was thus 'born of a woman,' and of woman only, 'born under the law' (Gal. iv. 4). According to Epiphanius (H. xxiv., n. 3), Basilides regarded the Saviour's appearance as a phantasy, and denied that He had assumed flesh. So far as these Docetists denied the Saviour's assumption of a body of flesh, the writer believes their teaching to be unscriptural. He believes that Christ assumed this flesh, but that

He did not assume a body built up of earthy materials. This view is similar in some particulars to that held by Apollonarius, an ancient Bishop of Laodicea.

2. We have seen that the word 'flesh' is often used in the New Testament of that which is soulical and has affections and lusts. This is especially the case where the word 'flesh' is in contrast with the word 'spirit.' 'Ye are not in the flesh, but in the spirit' (Rom. viii. 9). 'The flesh lusteth against the Spirit' (Gal. v. 17). But it is in the flesh as in contrast with the Spirit that Christ is said to be manifest, and to die. He 'was manifested in the flesh, justified in the spirit' (1 Tim. iii. 16). 'Being put to death in the flesh, but quickened in the spirit' (1 Pet. iii. 18). While general usage shows that the word 'flesh' has a moral meaning when contrasted with the word 'spirit,' the fact only gives a general support to the writer's view, as there are exceptions to the rule. Paul says, 'I am absent in the flesh, yet am I with you in the spirit' (Col. ii. 5), where the word 'flesh' appears to denote the earthy body. The question remains: When we read 'The word became flesh' (John i. 14), 'Jesus Christ is come in the flesh' (1 John iv. 2), do the expressions mean that Jesus came in an earthy body, or has the word 'flesh' its soulical meaning in these passages? The Apostle John says, 'Every spirit which confesseth that Jesus Christ is come in the flesh is of God' (1 John iv. 2). Polycarp appears to be quoting from this chapter against Docetists when he says, 'Every one who shall not confess that Jesus Christ is come in the flesh is antichrist' (c. vii.). The writer would allow that to deny the Saviour's assumption of a body of flesh, or the making of His soul an offering for sin, would be to deny that Christ had come in the flesh; but he holds that the word 'flesh' has a soulical meaning in such passages, and does not apply to an earthy body. Clemens Romanus says that Christ 'being at first spirit became flesh' (Eph. ii. 9); but if He took upon Him the nature of the Adam who was a living soul, would He not thereby have become flesh? Does not the Apostle mean something different from material bodies when he says that God sent His Son 'in the likeness of flesh of sin'? (Rom. viii. 3). Material flesh has no moral quality. The way in which Christian Gnostics attributed all evil to matter was probably owing in part to their having confounded a flesh of sin that was soulical with material flesh. The ancients generally established an identity of moral quality between bodies and souls which would have been more appropriate had they been speaking of immaterial instead of earthy bodies. Plato contrasts the pure soul which departs 'drawing nothing of the body after it,' with the soul that departs held fast by what is corporeal (*σωματοειδής*), which has become a part of its nature (*ἔμμεζον*. Phædo, c. xxix., xxx.). Philo, referring to Gen. vi. 3, says, 'The greatest cause of ignorance is the flesh, and the appropriation in regard to the flesh. And He admits it, saying, "For that they also are flesh" the Divine Spirit cannot continue to dwell [with them]. Verily also, marriage, and the nurture of children, and procuring of necessary things, and ill-repute, together with poverty, also business affairs, some private and some common, and ten thousand other things, utterly destroy wisdom before it has bloomed. But nothing is so obstructive to its increase as the fleshly nature (*ἡ σαρκῶν φύσις*), for this, just as the principal and

greatest foundation of the want of perception and of ignorance is laid beneath, on which every one of the things mentioned is built up' (Lib. de Gigan., c. vii.). It is noticeable that the word 'flesh,' which often has a soulical meaning, is so generally used of the medium through which Christ manifested Himself, while He is nowhere said to have been manifested in an earthy body. In the very phrase 'manifested in the flesh' (1 Tim. iii. 16) there appears to be an intimation that the flesh assumed by Christ had been also manifested in an unusual way. Paul speaks of our being manifested in a similar supernatural sense (Col. iii. 4). The Scripture does not use this word 'manifest' in other cases in regard to the revelation of a spiritual through an earthy nature.

We read, 'We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh' (2 Cor. iv. 11). Does Paul mean that the life of Jesus can be manifested in the earthy muscular body? It is more probable that he would have said 'through our mortal flesh' if he had simply been referring to the earthy body. A similar remark might be made respecting the expression 'manifested in the flesh.' Moreover, it may be asked, Why does the Apostle proceed to say, 'So then death worketh in us, but life in you'? (verse 12). How is it that the life thus manifested in mortal flesh is also a life that works in those to whom Paul is writing? The answer is given by the Apostle. 'These Christians were in the very flesh of the Apostles. Paul says, 'Ye are our epistle, written in our hearts, known and read of all men, being made manifest that ye are an epistle of Christ ministered by us (iii. 2, 3). In what sense were these Christians as an epistle written in the flesh of the Apostles? He tells us. 'In tables that are hearts of flesh.' Thus these Christians were in the flesh of the Apostles, but not in their earthy bodies. They were in the fleshly tables of those hearts into which the light of God had shone (iv. 6). So Paul says to the Philippians, 'I have you in my heart' (i. 7). Because these Christians were thus in the fleshly tables of Apostolic hearts, the dying and living again of the fleshly nature of the Apostles involved a moral change in these Christians. Paul and the Apostles were as men who continued to die daily. 'We which live are alway delivered unto death for Jesus' sake' (iv. 11). But the Christians who were in their hearts of flesh were experiencing the living rather than the dying process. Paul refers to these passages and to this process of death and life, and shows that he regards these Christians as being within the Apostles while this moral change is taking place. 'I have said before, that ye are in our hearts to die together and live together' (vii. 3). While he died daily he possessed their glorying in Christ Jesus (1 Cor. xv. 31). Thus the writer holds that the expression 'mortal flesh' does not mean the earthy body, but the body of flesh, as that which is liable to death. When the Apostle speaks of the life of Jesus being manifested in mortal flesh, he is using the word 'flesh' in a soulical sense, or in reference to the fleshly tables of the heart. After the same analogy the writer believes that the phrase 'manifested in the flesh' signifies a manifestation through a soulical, and not an earthy flesh.

3. In Heb. x. 5, we read: 'When He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body didst Thou

prepare for Me.' Instead of this last clause the Hebrew, in Ps. xl. 6, has 'Mine ears hast Thou digged.' The Apostle is quoting the Sept. Apelles, according to Epiphanius (H. 44, c. ii.), believed that Christ gathered to Himself this body as He came down from heaven to earth, collecting it from the four elements. To prepare or open the ears is here regarded as equivalent to the preparation of a body. The Apostle says we put off 'the body of the flesh' in Christ's circumcision, but this must be an immaterial, and not an earthy body (Col. ii. 12). When, therefore, he says that Christ reconciles us 'in the body of His flesh through death' (i. 22), it is probable that he is not referring to an earthy body. After referring to the body prepared, the Apostle says we are sanctified through the offering of the body of Jesus Christ once for all (verse 10). This body takes the place of 'sacrifices and offerings and whole burnt offerings.' But if the body spoken of is merely an earthy body of Jesus, it is one with the bodies previously offered. The law that the thing typified is of higher nature than the type is more fully recognised, on the supposition that the body which Christ offered was an invisible body of flesh. In this body sin had hitherto reigned, and to offer an earthy body in sacrifice for that sin would have still been the offering of the fruit of the body for the sin of the soul (Micah vi. 7). It seems more fitting to speak of a body of flesh as prepared, than to say the body which grows by ordinary natural law was prepared. While thus speaking of the Saviour's body, however, we should regard it as the body of one who was liable to a death change.

4. Peter compares the Saviour's suffering in the flesh with a suffering in the flesh that we may all undergo, even while we are living men (1 Pet. iv. 1, 2). Since our suffering in the flesh is a soulical suffering, the Apostle's argument meets our case more directly on the assumption that it was a soulical body of flesh wherein Jesus was crucified. So the phrase 'put to death in the flesh' (iii. 18) harmonises better with his argument when thus understood than if we explain it as meaning 'put to death in an earthy body.' Paul says, 'They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof' (Gal. v. 24). This passage also supports the view that the body wherein Jesus submitted to death was a soulical body of flesh. Such a soulical crucifixion illustrates the Apostolic declaration, 'Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world' (Gal. vi. 14).

5. This view is in harmony with the truth, that when Jesus speaks of His flesh and blood He speaks of them as if they were soulical rather than earthy in their qualities. 'I am the living bread which came down out of heaven. If any man eat of this bread, he shall live for ever; yea, and the bread which I will give is My flesh, for the life of the world' (John vi. 51). 'Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life' (verse 54).

6. The spirit of reverential awe which pervades the following words is more befitting a reference to soulical flesh than to an earthy body. 'That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands



handled concerning the Word of life (and the life was manifested, and we have seen and bear witness, and declare unto you the life—the eternal life which was with the Father, and was manifested unto us') (1 John i. 1, 2).

7. The Apostle says that Christ took 'the form of a servant, being made in the likeness of men, and being found in fashion as a man' (Phil. ii. 7, 8). Marcion quoted this passage in support of the view that Christ had not been born at all (Tertul., *Lib. V.*, c. xx). While rejecting the Marcionite interpretation, the writer holds that the words 'form,' 'likeness,' and 'fashion,' tend to show that the body of Jesus was not an earthy body. So the expression, 'made a little lower than the angels' (Heb. ii. 9), tends to show that, while Jesus came so far below the angels as to become capable of dying, He did not in every particular come down to our terrestrial level.

8. While believing heartily in the omnipotence of Christ, whether in a material body or in a body of flesh, the writer yet holds that some actions recorded of the Saviour accord better on any theory with the actions that might be attributed to what was soulical, than with the actions of an earthy body. Such are His walking on water (Matt. xiv. 25); His passing apparently unseen through crowds (Luke iv. 30; John viii. 59); His transfiguration; His forty days' fast, etc.

9. Most people believe that the bodies of Christians when they rise from the dead will no longer be of the earth earthy. But Christ rose from the dead as the first-fruits of them that slept. Hence, even on the common theory, it may be urged that the body of Christ after the resurrection was not a body subject to material conditions and laws. In harmony with this view, we read of Christ coming among the disciples when the door was shut (John xx. 19). Even after His resurrection, the body of Jesus seemed to be as much material as before. In both aspects, the word 'manifested' is used of Him (1 John i. 2; 1 Tim. iii. 16; John xxi. 1). Barnabas tells us that, having been made manifest, Christ ascended into heaven (c. xv.). Ignatius, in a passage, the historical accuracy of which may well be questioned, says, 'For I also, after the resurrection, knew Him in the flesh, and believe that He was so in reality. And when He came to the friends who were with Peter, He said unto them, Take and handle Me, and see that I am not a bodiless Demon' (Ad Smyrn., c. iii.). He said to His disciples, 'See My hands and My feet, that it is I Myself. Handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having' (Luke xxiv. 39). The writer holds that the word 'spirit' is here used in contradistinction from what is soulical, and so fleshly. Ignatius continues the above passage thus: 'And immediately they touched Him, and believed, having been convinced by the flesh of Christ and by the spirit. Therefore they despised death, and were found superior to death. And after the resurrection, He ate and drank with them as fleshly, although spiritually in union with the Father.' When men take the words of Luke as evidence that Christ had an earthy body after His resurrection, are they not taking away much of the significance of the resurrection, and otherwise proving too much? Are we to admit that even after His resurrection Jesus had an earthy body? How, then, was it that He so

mysteriously changed His form (Mark xvi. 12), or vanished from sight? (Luke xxiv. 31). Why could He only be seen by witnesses chosen of God? (Acts x. 41). When did this earthy body of the Saviour return to its native dust? Or did such a body inherit the kingdom, which even flesh and blood cannot inherit? A manifestation of Christ from heaven is classed with these manifestations of Christ after His resurrection (1 Cor. xv. 8; Acts ix. 17). It is true that bones are mentioned; but this fact is in agreement with the application of such terms as 'body,' 'members,' etc., to what is soulical. So the Word of God is said to divide between joints and marrow (Heb. iv. 12). It is in a soulical sense that we have to apply the following words to Christ: 'I am poured out like water, and all my bones are out of joint . . . I may tell all my bones; they look and stare upon me. They part my garments among them,' etc. (Ps. xxii. 14-18). If it was thus in a soulical sense only that Christ had flesh and bones after His resurrection, then it follows as a strong probability that it was only as a soulical body of flesh that He had possessed flesh and bones before His resurrection. Some would attach importance to the fact that He ate after His resurrection (Luke xxiv. 43), and bore marks of wounds, and was capable of being touched (John xx. 27). We read that the angels and the Lord who appeared to Abraham ate with him (Gen. xviii. 8), and the two angels ate with Lot (xix. 3). Jacob is said to have wrestled with an angel who touched Him. They who believe that these angels were incorporeal cannot deem it incredible that Christ should be touched, and should eat, even if in a body that was not earthy. What is said of Thomas putting his hand into the Saviour's wounds will be fully considered afterwards. When Eusebius speaks of *πάσας ὕλας νεωτερικῶν ἐπιθυμιῶν* (H. E., 261)—'All the hyle substances of youthful lusts'—he is using the word 'hyle' or 'matter' in a soulical sense.

10. By the law of doctrinal harmony, every argument which goes to prove that it is our immaterial bodies only, and not our earthy bodies, which are to be raised, goes to prove that Christ had not an earthy body. The writer holds that Jesus did not take upon Himself more of our nature than He meant to redeem. But bodies that are combinations of earthy and chemical substances need no redemption.

11. There are some events in the life of Christ affecting His bodily nature which are used in the New Testament as illustrations of our soulical progress. The silence of the New Testament may also be noticed in this respect, that, while we are often said to die with Christ, or to be buried with Him, or to rise with Him, we are never said to be born with Him. This seems very natural, since His birth was a descent from a spiritual to a fleshly state; and the entire human race is already found in this lower state, and subject to laws of animal life. It is the events in Christ's life which betoken, or are essential to, moral elevation that are used as illustrations of our moral progress.

The writer can well understand how the Christian reader might state a thousand objections to this theory that Christ had only flesh in a soulical sense. He might say, Was He not born of a woman? Was He not crucified? Did not a literal spear pierce His side? How could things material affect what was only a soulical flesh? The writer

is not ignoring these questions. He has fully considered them in the concluding volumes of this work, already written, which refer to the Gospels. But it is the study of the Gospels which has convinced him that there is much that is erroneous in the popular conception as to how Jesus came in the flesh. He can only renew his request that the reader would not be swift in his conclusions, but would wait until he sees the evidence on which the writer, who is not a Docetist, relies.

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## CHAPTER XIII.

### LEADING CAPTIVITY CAPTIVE.

IF the metaphor of the burning chaff, used by John the Baptist, prefigured a punitive aspect of the judgement at A. D. 70, the metaphor of the garnered wheat must have prefigured a merciful aspect of the same judgement. But the wheat to be garnered included more than the pious dead of the Jewish æon. Those condemned to suffer destruction of the flesh were to be saved 'in the day of the Lord Jesus,' or in this Christian æon. In like manner, the antediluvian sinners, after Jesus had preached unto them, were to live according to God.

We have often read that He who came to preach good tidings to the meek, to bind up the broken-hearted, came also 'to preach liberty to the captives, and the opening of the prison to them that are bound' (Is. lxi. 1). Do we fully appreciate the merciful significance of such a statement? At Nazareth, Jesus quoted these words, and added, 'To-day hath this Scripture been fulfilled in your ears' (Luke iv. 18-21). He could not have meant that those who rose up in wrath to murder Him had received sight or been set at liberty. In their ears the prophecy had been fulfilled, but not in their hearts. There stood amongst them One who was bringing to sinful men all the blessings of which Isaiah had spoken. The opening of a prison may serve as a metaphor to show our passage from darkness into God's marvellous light. Every Christian can sing:

'Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray:  
I woke; the dungeon flamed with light;  
My chains fell off, my heart was free,  
I rose, went forth, and followed Thee.'

True and beautiful though this be, it is not a truth of private interpretation. It is not customary in Scripture to describe conversion by the figure of an opening prison. It is rather described as a process of regeneration, enlightenment, turning again, etc. We have not Scriptural justification for restricting these allusions to captives and a prison to the conversion of living men. Why is it supposed that the prison to which Christ alludes is only a metaphorical prison? The writer holds that the words apply to a prison which had a literal existence, and to an opening of a prison that was an actual fact. The previous statements in the verse more appropriately describe conversion. Unless it can be shown

that Scripture forbids, we ought to grant the grace of these words to those who are elsewhere said to be in prison. On the lips of saved antediluvians, the foregoing hymn would be as appropriate as ever it can be to us. To publish (*κηρύξαι*) deliverance is what Peter's words (1 Pet. iii. 19), as well as Isaiah's, signify. Peter not only represents Christ as making proclamation to the spirits in prison; he also uses the word which denotes the preaching of the Gospel: 'For unto this end was the Gospel preached even unto the dead' (iv. 6). Deliverance from prison was only granted after Christ had suffered, and after His authority had been made known and acknowledged. Paul tells us that because Jesus became obedient unto the death of the cross, therefore God exalted Him, and gave Him a Name that is above every name. He adds that this was done in order that, at the Name of Jesus, those in heaven and on earth, and those under the earth as well, should bow the knee (Phil. ii. 9, 10). It is evident, therefore, that some under the earth were to bow the knee at the Name of Jesus, and that this was to be after His death and exaltation.

To the visit of Christ to the spirits in prison the Apostle may be alluding when he says, 'Now this, He ascended, what is it but that He also descended into the lower parts of the earth?' (Eph. iv. 8, 9). He is here telling us of where Christ Himself descended, and is not speaking only of the body of Christ. As more than the body of Christ ascended, so something distinct from the body descended. From this verse alone we may infer that the anastasis of the dead is an uprising of soul. Philo, referring to a good man's fall into sin, says, 'For he ascended (*ἀνῆλθεν*) into the height of heaven, and he fell into the depth (*πυθμίνα*) of Hades' (Frag. ex J. Damas, p. 343).

When Christ thus ascended on high from the lower parts of the earth, 'He led captivity captive' (Eph. iv. 8). It is often assumed, perhaps from Rev. xiii. 10, that the phrase 'led captivity captive' means that Christ led those captive who had led others captive, and so brake in pieces the oppressor. This opinion may also be an inference from the Apostle's statement that, when Christ put off from Himself the principalities and the authorities, He 'made a show of them openly, triumphing over them in it' (Col. ii. 15). This latter passage appears to contain an allusion to the leading of captives by a conqueror in his triumphal procession. Nevertheless, the passages are, in many features, essentially distinct. One verse is dealing with personified sins, the other with real personages. The former are said to be put off from Christ, but we have no indication that the captivity which Christ led had been put off from Him. Neither in Hebrew nor Greek do the words 'led captivity captive' bear the meaning of leading captives those who had been captors of others. The words mean, 'Thou hast carried captive a troop of captives' (Ps. lxxviii. 18); that is, Thou hast recovered or taken prisoners. In Ps. lxxxv. 1, a form of the same Hebrew words is used to denote deliverance from captivity. Paul, partly quoting the Sept., writes, 'He led captive a troop of captives' (*ἤγαλῶν τεισεν αἰχμαλωσίαν*, Eph. iv. 8). Deborah says, 'Arise, Barak, and lead thy captivity captive' (Shabeh Shebyeeka, *αἰχμαλωτίσων αἰχμαλωσίαν*, Judg. v. 12). Of Bacchides restoring captives it is said, 'And he gave to him the captivity

which he had before led captive from the land of Judah' (1 Macc. ix. 72). 'Having led captive ten thousand captives' (2 Kings xxiv. 14). The Edomites 'carried captive a captivity' (2 Chron. xxviii. 17). The ordinary meaning of the word rendered 'captivity,' is 'a troop of captives.' 'Take the sum of the spoils of the captivity from man unto beast' (Numb. xxxi. 26); 'The Jews which were left of the captivity' (Neh. i. 2, 3); 'Get thee to them of the captivity' (Ezek. iii. 11; Numb. xxxi. 12, 19); 'God had mercy on the captivity' (Jos. Ant., Bk. XI., c. i.). Sometimes the word is used in the plural, 'captivities,' to denote persons, not states (2 Kings xxiv. 14; Jos. Ant., Bk. VI., c. xiv., § 6). The foregoing idiom should not be forgotten by us, when we read of the nations whose captivity is to be brought back in the latter day. There is not only a leading captive of enemies in triumph, but there is a subjection to Christ of those who become willing captives to Him as their Lord. The weapons of the Christian warfare bring every thought into captivity to the obedience of Christ (2 Cor. x. 4, 5). All things are to be put into subjection under the feet of Christ (1 Cor. xv. 27). Since those under the earth were to bow in Jesus' name after His death and exaltation (Phil. ii. 11); since, also, the verse which speaks of Christ leading captive a troop of captives is referring to the merciful aspect of His work, in which He gives gifts unto men (Eph. iv. 8), it is more probable that these captives are being led in mercy, than that they are being led in judgement. But who are these captives, and whence came they? Christ did not carry a troop of captives from earth, but He did visit and redeem all His people, and led even the pious in Hades to glory. Moreover, He not only received gifts for men, but 'for the rebellious also, that the Lord God might dwell amongst them' (Ps. lxxviii. 18). These rebels are such as are found in the realms of the dead—the dwellers in the dry (verse 6). Zechariah foretold that when Christ came as a King, meek and lowly, He would send forth prisoners out of a pit wherein was no water (ix. 11). The abyss is called a prison (Rev. xx. 7). The rich man in Hades longed for water (Luke xvi. 24), and Jesus says unclean spirits cannot rest in waterless places (Matt. xii. 43). These prisoners in the waterless pit are most probably the disobedient spirits to whom Peter says Jesus did go at the time foretold by Zechariah. Such prisoners were in a waterless pit, for they were severed from Christ, the Fountain of Life. When or where has there been a waterless pit amongst living men, having therein prisoners of whom Scripture was likely to make special mention? To resolve this allusion to the waterless pit into a metaphorical description of the state in which sinners on earth are living, entombed like Joseph of old (Gen. xxxvii. 24), hardly comports with the way in which Zechariah represents this deliverance as one event, accomplished when Christ came. Both the Prophet and the Apostle connect this deliverance with the time of Christ. When we read elsewhere of going down into the pit (Ps. xxviii. 1; Is. xxxviii. 18, etc.), we apply the words to a pit into which the dead descend. When, therefore, Zechariah speaks of a great act of manumission, to be accomplished when Christ comes, and which he describes as the sending of prisoners out of a waterless pit by the blood of the covenant, it is not consistent to restrict the application of his words to the conversions which take place through-

out the Christian æon. We have the less reason for doing this, in that Isaiah declares that Christ was to preach the opening of the prison to them that were bound, and Peter also intimates that deliverance was preached by Christ to antediluvian spirits in prison, immediately after His death. Zechariah had just foretold the world-wide dominion of Christ. Hence it was by a very natural sequence that he proceeded to show that redemption would have still wider results, and would reach to the wicked dead. Keble, when writing about this verse, and the sojourn of Christ in Hades, suggests an explanation similar to the foregoing :

‘ Sleep’st Thou indeed ? or is Thy spirit fled  
 At large among the dead ?  
 Whether in Eden bowers Thy welcome voice  
 Wake Abraham to rejoice,  
 Or in some drearier scene Thine eye controls  
 The thronging band of souls,  
 That, as Thy blood won earth, Thine agony  
 Might set the shadowy realm from sin and sorrow free.’

The Apostle says that Christ became like us, ‘ that through death He might annul him that had the power of death, that is the devil, and might deliver all them who, through fear of death, were all their lifetime subject to bondage ’ (Heb. ii. 14). The Apostle has just made reference to ‘ the children ’ who ‘ have partaken of flesh and blood.’ It was because these children had thus become partakers of flesh and blood, that Christ took part of the same, and this He did with a view to deliver those who were under bondage. But these children include more than the pious who were living on earth in the time of Christ, or who have lived subsequently. They evidently include all the seed of Abraham, whom Christ takes hold of in this way in order to help them. These are the ‘ many sons ’ (verse 10), or ‘ the people ’ (verse 17). Elsewhere the Apostle speaks of ‘ the ministration of death ’ (2 Cor. iii. 7), and testifies, ‘ Ye received not the spirit of bondage again to fear ’ (Rom. viii. 15). These passages support the view that the verse quoted (Heb. ii. 14) has reference to the fear and bondage pertaining to law (Gal. iv. 9 ; v. 1). It is, therefore, most likely that this verse does not relate to the faithful of one generation only, but that it relates to all the believing children of God who had died during the age of law. In support of this view it may be added :

1. That all who had died in the faith are said to have been in a state of imperfection until the time of Christ (Heb. xi. 39, 40).

2. The word *οσοι*, which our version renders ‘ who,’ is ‘ as many as,’ and includes all who had been subject to the bondage (Rom. vi. 3).

3. The word rendered ‘ deliver ’ sometimes means ‘ to let go ’ in a judicial sense (Luke xii. 58). So the word ‘ subject ’ denotes legal guilt and liability to punishment (Matt. v. 22). These words show that the Apostle cannot be referring to the changing emotions of Jews in his own day, but that he is alluding to the relation in which believers, throughout the Jewish æon, stood to law until Christ came to be the law’s completion.

4. Had the Apostle been referring exclusively to men of his time, it is not likely that he would have used the perfect tense of the word

'partake' (κεκοινωνήκε). This tense denotes a past action of which the effects were still continued. It would be correct to read 'have partaken' (2 Tim. iv. 7). Even the dead had not renounced their humanity.

5. The Apostle does not say 'are subject,' but 'were subject.' The terms 'we were' and 'we are' are elsewhere used in relation to the position of believers before and after the coming of Christ respectively (Rom. vi. 20, 21; Gal. iii. 23-25).

6. The phrase *διὰ παντός τοῦ ζῆν*, rendered 'all their lifetime,' is in harmony with this view. It is an undoubted fact that nothing is more common than for the words *το ζῆν* to denote the state of being alive as in contrast with the state of being dead. Moreover, it must be allowed that an idiom, somewhat similar to that in the text, is occasionally used of a lifetime on earth. Elisha is said to be Elijah's servant 'the whole time of life' (*τὸν ἅπαντα χρόνον τοῦ ζῆν*, Jos. Ant., Bk. VIII., c. xiii., § 7). Hadad promises to remember Ahab's kindness 'through all the time of his living' (*παρὸ ὄλον τὸν τοῦ ζῆν χρόνον*, Ant., Bk. VIII., c. xiv., § 4). In the Cebetis Tabula, c. xxiv., we read of men being troubled 'through all the life' (*διὰ παντός τοῦ βίου*). On the other hand, this idiom is not used in Luke xvi. 25, where a lifetime is undoubtedly meant. Further, while the above idioms are similar to that in the text, they are not identical. After much searching, the writer has not been able to find an instance where the words *διὰ παντός τοῦ ζῆν*, that is, 'through all the living,' are used in the sense of 'lifetime.' He believes that this idiom so applied must be exceedingly rare. We must bear in mind that the departed believers of the Jewish æon continued to live. Callimachus beautifully says: 'Do not say that the good die' (Ep. 10). A greater than he said: 'He is not the God of the dead, but of the living: for all live unto Him' (Luke xx. 38). Plato, who uses such expressions as 'through all the life' (Crito, c. v.) to denote a lifetime, also says that the soul which departs in purity 'lives the remaining time with the gods' (Phæd., c. xxix.). He says that in that upper world, 'they live much longer time than men here' (Id., c. lix.). 'They live without bodies to the entire after time' (c. lxii.). In one passage he says: 'If the soul be immortal, there is indeed need of concern, not about this time only in which we speak of living (*ἐν ᾧ καλοῦμεν τὸ ζῆν*), but about the whole time' (*τοῦ παντός*, Id., c. lvii.). It is a common thing for life to be spoken of in an age-long sense. 'All the time as long as thou mayest live in the land' (*πάντα τὸν χρόνον ὅσον ἀν ζῆς*, Deut. xii. 19). 'All the days which ye live in the land' (verse 1; 1 Kings viii. 40). Plutarch speaks of Apollonius, who had died, having praise unceasing to the perpetual time (Cons. ad Ap., c. xxxvii.). Jews are not to seek peace with heathen nations 'the whole time' (1 Esdras viii. 85). Philo says: 'In my judgement no good man has died, but he will live the perpetual time (*ζήσεται τὸν αἰεὶ χρόνον*) without growing old' (De Joseph, c. xliii.; De Dec. Orac., c. xi.). The words *τοῦ διαπαντός ἡμῶν ζῆν* are used in Ignatius's Epistle to the Magnesians in the sense of 'our Eternal Life.' So he speaks of living in Christ for ever (*ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός*, Ad Ephes., c. xx.). Lucian speaks of men who will live the perpetual time (*βιώσασθαι τὸν αἰεὶ*

χρόνον, De Mort. Pereg., c. xi.). *διαπαντὸς* ordinarily means 'perpetually' (Matt. xviii. 10; 2 Thess. iii. 16; Philo, Lib. de Sac. Abel, c. xxxvii.). Both in language and in sentiment there is a noticeable similarity between the words of the Apostle and the following passage from Xenophon: 'Tantalus in Hades is said to have passed the perpetual time (τὸν ἀεὶ χρόνον) fearing, lest he should die a second time' (Æconom., c. xxi., § 12). In fact, the ancient opinion that the shades, even of the righteous dead, were not at once sent into spacious Elysium (amplum Elysium, Æn., Bk. VI., 740-745), but had all a measure of preliminary preparation to suffer, is in keeping with the theory that the righteous dead were in fear and bondage until Jesus came.

Believers in endless punishment would perhaps appeal to the narrative of the rich man and Lazarus in support of the doctrine that Christ never could have led captive such a captivity as has just been described. By the side of the gulf of separation they can only see the dark image of Despair. But we are taught in Scripture that the very Hades in which the rich man is tormented, is itself to be cast into the lake of fire (Rev. xx. 14). If the prison-house is to be burned, the prisoners cannot be doomed to endless imprisonment therein. According to Jeremiah, the valley of dead bodies and ashes—the Gehenna, which in the Gospels represents hell—is to become holy to the Lord (xxx. 40). Hence we must not strain Isaiah's declaration that the bodies in this valley will burn with unquenchable fire (lxvi. 24) until we lose all thought of hope or holiness, and find ourselves face to face with the Scotch poet's vision of horror:

' Then shall those creatures all forlorn  
 Warie the hour that they were born.  
 With many a yammer, yowt, and yell,  
 What time they feel the flamis fell,  
 Upon their tender bodies bite,  
 Whose torment shall be infinite.  
 The earth shall close, and from their sight  
 Sall taken be all glimpse of light.  
 There sall be howling and greeting,  
 Nor hope of any comforting;  
 In that inestimable pain  
 Eternally they shall remain,  
 Burning in furious flamis red,  
 Ever dying, but never dead,  
 That the small minute of one hour,  
 To them sall be sae great dolour,  
 They sall think they have done remain  
 Ane thousand year into that pain.'

*Lindsay's 'Day of Doom.'*

The topography of the narrative of the rich man agrees in general features with the Jewish doctrine concerning Hades as stated by Josephus. He speaks of the separating gulf, though he represents the separation as taking place immediately after death. 'Abraham's bosom,' according to Josephus, is the name of the place where the blessed are awaiting judgement. Jesus also could not mean that poor and pious men, who are dying every day, were all carried to the literal bosom of Abraham. Even the address from Abraham is no proof to the contrary, for Josephus says that the wicked could see the fathers and



the just. The Saviour was most probably speaking of the place as the Jews understood it.

Sin and punishment are often set forth in Scripture by emblems taken from the early chapters of Genesis. What is there said of the soul, the tree of life, the serpent, etc., has a close application to the question of punishment. Current ideas respecting human destiny are largely deduced from these early chapters, and hence it is not out of place to consider this portion of Scripture. In doing so, however, we are at once in presence of the question as to whether creation was or was not an evolutionary process. According to the answer to that question, the subsequent description of the fall is to be regarded as literal on the one hand or allegorical on the other. The subject leads also to the narrative of the Deluge and its significance. Some readers may dissent from many of the conclusions already urged. The ground upon which we now enter is still more debateable. The writer, however, wishes to state his case conscientiously and reverently, basing it upon what he regards as Scriptural evidence. No unsatisfied reader is more earnestly desirous than he of knowing the true meaning of God's Word, and of bowing his whole heart to its teaching.

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#### CHAPTER XIV.

##### THE BOOK OF GENESIS AND THE EVOLUTION THEORY.

WHEN the doctrines of a limited Deluge and of long creative eras were first promulgated, many earnest Christians condemned them as unscriptural. These doctrines have now met with general acceptance, and most men would admit that no harm has thereby accrued to the real interests of Christianity. Still deeper were the prejudice and alarm with which the theory of Evolution was received. These, however, are evidently decreasing. Christian men are wisely concluding that whether Evolution be true or not, 'the foundation of God standeth sure.' Some time ago the writer shared in the general prejudice against the new doctrine, and that prejudice continued after his reading of Mr. Darwin's works on the 'Origin of Species' and the 'Descent of Man.' It was only when putting these works side by side with Scripture, and trying to find out the places of divergence, that he was led to look at the doctrine of Evolution in a new light. He is convinced that this doctrine is not only in harmony with what is taught in Genesis, but that it finds support and is involved in the doctrinal teaching of the New Testament.

When speaking of Evolution the writer has respect chiefly to the principle of transmutation. He could not accept what is sometimes called 'Darwinianism' in all its completeness. The reader probably knows that there are several theories of Evolution. Some German Evolutionists, like Professor Hackel, teach the possibility of spontaneous generation (Hist. of Creation). When Professor Tyndall, in his address at Belfast, said that he discerned 'in matter the promise and potency

of every form and quality of life,' he was affording some justification to those who maintained that his theory of Evolution was atheistic. In addenda, however, to that address, he states that in hours of clearness and vigour, and strong and healthy thought, he sees that the atheistic theory offers 'no solution of the mystery in which we dwell, and of which we form a part.' Huxley contents himself with an agnostic theory of Evolution. He says: 'Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing.' Carlyle charges Darwin with atheism, a charge that is not generally admitted to be true. It is evident, however, from published correspondence, that Mr. Darwin did not regard the creative process in a Christian aspect. Some earnest Christian writers feel that their Christianity, doctrinal and practical alike, is in no wise compromised by the acceptance of a theory of Evolution. Dr. Dawson says: 'The term "Evolution" need not in itself be a bugbear on theological grounds. The Bible writers would, I presume, have no objection to it, if understood to mean the development of the plans of the Creator in Nature. That kind of Evolution to which they would object is the spontaneous Evolution of nothing into atoms and force.' He also thinks that the way in which specific types have originated may for ever elude observation (Append. to 'Origin of World'). It is to be regretted that so many Evolutionists are ready to cry 'Hands off!' to the Almighty. They recognise no Providential interposition between Chartre's head and the hanging wall. The writer also holds that Evolutionists infer too much from the predatory habits of animals, and carry too far the pitiless doctrine that the weakest must go to the wall, and only the fittest survive. He would leave some room for Herbert's doctrine that

'Each creature hath a wisdom for his good.'

He who marks the sparrow's fall, and hears the raven's cry, can hardly have given up His creation to the law that the race shall always be to the swift, and the battle to the strong.

After making these and other qualifications, the writer yet thinks that the law of Evolution casts new and valuable light on much that is said in Scripture of the relation of the two Adams to the race. He believes also that this law will serve a great purpose in supporting the doctrine of the inspiration of the Bible, and in illustrating the psychology of Redemption. Our pride—perhaps it should be said our self-respect—shrinks from any attempt to bridge the gulf between man and the lower creatures. We sometimes forget that nothing is mean which God has made, and that He pronounced all His works very good. However humble our physical origin may have been, life continues to be precious because of the Christ who gave it. By whatever channel that life may have reached us, it is our duty to be grateful for the gift. No theory as to its origin can diminish its native dignity or detract from its weighty obligations. Persistence in wedding the truth of God to discredited scientific systems may save our pride; but it will only be by compromising the Bible, and by increasing the alienation of many scientific men from its teaching.

In some important particulars the laws of creation as set forth in Genesis are in harmony with the theory of Evolution.

We read in chapter i., verse 20, 'And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.' Thus this first reference to living organic creatures, even including birds, represents them as coming from the water. On the theory of independent acts of creation, it is difficult to conjecture why the first living organisms should have come from water, and not have been formed from the dust of the ground. Evolutionists agree with the Bible in thus tracing back the origin of organic life to water. Mr. Darwin says, 'The progenitors of man must have been aquatic in their habits, for morphology plainly tells us that our lungs consist of a modified swim-bladder which once served as a float. The clefts in the neck in the embryo of man show where the branchiæ once existed. In the lunar or weekly recurrent periods of some of our functions, we apparently still retain traces of our primordial birth-place, a shore washed by the tides' (Des. of Man, p. 161). The lowest sub-kingdom of animal life contains such groups of organisms as the colourless, semi-transparent, jelly-like amœbæ, and these are found 'in fresh water which has lain stagnant for some time, in damp earth and mud, in infusions of organic matter, and also in the sea' (Wilson's Zoology).

A second noticeable feature in the narrative in Genesis is, that it does not represent the woman as having been created independent of the man, but as having been taken out of the man. Leaving for the present all symbolic aspects of the narrative, this statement of fact as to woman's origin is in virtual accord with the theory of Evolution. The latter recognises an analogous distinction into two sexes; but is supposed to remit it far back to a more elementary stage of creation. Hence the difference is not so much one of law as of gradation. As the Evolutionists do or do not identify the place in the scale of being where this distinction took place, so the writer would be guided in his reading of the Scriptural narrative. Even if Evolutionists only succeed, and that they have done, in showing that the division of sexes took place in lower orders of creatures than the mammalia, the writer would at once conclude that what is said of Adam and Eve is inspired truth cast in the form of an allegory. According to the theory of Evolution, there was a time in the remote past when the sexes were not distinct, but conjoined in the same individual, as is the case with some species of Serranus and other fishes until now. The rudimentary mammary organs are still retained by man. Mr. Darwin says, 'It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts appertaining to the reproductive system, which properly belong to the opposite sex, and it has now been ascertained that at a very early embryonic period both sexes possess true male and female glands. Hence some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous.' Mr. Darwin mentions as existing traces of this zoological peculiarity that 'the males of existing syngathous fishes receive the eggs of the females in their abdominal pouches, hatch them, and afterwards, as some believe, nourish the

young. Certain other fishes hatch their eggs within their mouths or branchial cavities. Certain male toads take the chaplet of eggs from the females and wind them round their own thighs, keeping them there until the tadpoles are born. Certain male birds undertake the whole duty of incubation, and male pigeons as well as females feed their nestlings with a secretion from their crops' (Des. of Man, p. 163). The writer is prepared to accept the ancient idea that the soul is a feminine principle. He holds that as well as a bodily division into two sexes, every human being was made male and female in so far as he or she was made to consist of distinct spirit and soul.

There are ancient traditions confirmatory of the theory that our present two sexes are an unfolding of what was once hermaphrodite. Plato writes, 'Formerly our nature was not the same that it is now, but of a different kind. For at first there were three sexes of human beings, and not, as now, two, male and female. There was a third which was partaker of both these, of which the name is left, but the thing itself has vanished. For at that time there was one androgynous, the form and name being from the two sexes, as it partook both of male and female; but now the name only exists as a term of reproach' (Sympos., § 16).

The writer has contended that the term 'earth' is in relation to what is soulical, and the term 'heaven' to what is spiritual. The phrase 'lower parts of the earth' is used of the Hadean realm (Ps. lxxiii. 9; Eph. iv. 9), and of what is in contrast with heaven (Is. xlv. 33). In the following passage it must have a soulical meaning, and may imply Evolution: 'My substance was not hid from Thee when I was made in secret, and curiously wrought in the lower parts of the earth. Thine eyes did see my substance yet being imperfect, and in Thy book all my members were written, which in continuance were fashioned when as yet there was none of them' (Ps. cxxxix. 15, 16).

Hostility to the theory of Evolution arises in some cases from an unscriptural inference drawn from the words, 'And man became a living soul' (Gen. ii. 7). It is supposed that the phrase 'living soul' is only applied in Scripture to man, and that the possession of this soul constitutes his pre-eminence over animals. Other readers will know well that the expression 'living soul' is used in Scripture of inferior creatures as well as of man. 'And God said, Let the waters bring forth abundantly the living soul' (Gen. i. 20). 'And God created great whales, and every living soul that moveth' (verse 21). 'Everything that creepeth upon the earth in which is a living soul' (verse 30). 'Every living soul died in the sea' (Rev. xvi. 3). 'The third part of the creatures in the sea died, the things having souls' (viii. 9). The Jews believed that animals had souls. Philo states that the soul of a fish, which was first created, is rudest, and that the soul of man, which was created last, is the best (De Mund. Op., c. xxi.).

It is common for ancient writers to contrast the soul with the body, and to speak of the two as if they comprehended the whole nature of man (Isoc. Pros. Nic., Plut. Cons. ad Apol., c. xiii.). In his work on the Soul, Plato says that death is a severance of two things, soul and body, from each other. Philo says, 'We consist of two things, soul and body' (Leg. Al., Bk. III., c. lv.). Elsewhere, however, he says, 'Our

soul is tripartite, and has one portion rational, one emotional (*θυμικόν*), one sensual' (Leg. Al., Bk. I., c. xxii.). The term 'spirit' (*pneuma*) is not used so commonly by classic writers to describe man's immaterial nature as it is used in Scripture for that purpose. They commonly apply it to the winds (Lucian, Dis. Kateg., c. iii.; Anach., c. xx., xxxv.; Philo, Lib. de Jos., c. vii., etc.), as it is applied in John iii. 8, and to the breath (Philo, Leg. Al., Bk. III., c. iv.; De Dec. Orac., c. ix.). Still it is sometimes used by these writers of man's spiritual nature. Epicharmus, speaking of death, says that man 'was compounded, was separated, and departed again to whence he came, earth to earth, but the spirit above' (Phil. Consol. ad Apol., c. xv.). As we are now about to examine the Scriptural account of man's creation, and as important issues depend on the question whether or not soul and spirit are identical, we may notice some of the differences which show that, according to Scripture, they are twain:

1. The Bible speaks of the soul as if it were in closer connection with the body and partook more of material attributes than the spirit. It identifies it with the blood, which is said to be 'the soul (*nephesh*) of all flesh' (Lev. xvii. 11-14). The dead body of a man is also spoken of as a soul (Numb. ix. 6), and it is indicated that a soul may be eaten (Deut. xii. 23). The New Testament speaks of the soul eating and drinking (Luke xii. 19), lusting for material things (Rev. xviii. 14), and suffering destruction with a body. The spirit is not thus associated with material things, though it may lust after a more spiritual evil, as envy (Jas. iv. 5).

2. The soul is not spoken of as if it were in local independence of the body, or as if a man might be at one place in soul and at another place in body at the same moment. But the Apostle does speak of being absent from a place in body or flesh, and yet being present in spirit (1 Cor. v. 3; Col. ii. 5).

3. So close is the connection between the soul and the mortal life that it is sometimes difficult to tell which is meant by the word 'psyche.' The word is often translated 'life' (Matt. vi. 25; x. 39). There is not a like community of nature between the spirit and the mortal life, although there is an analogous community between the spirit and the breath of life. In 1 Cor. xv. 44, the Apostle speaks of a soulical body. In our versions the word 'soulical' is translated 'natural.' Thus while the noun 'soul' is commonly applied to the highest part of man's nature, the adjective 'soulical' is supposed to apply to the lowest part, the earthy body. The writer believes that in this case the noun is exalted a grade too high, while its adjective is reduced a grade too low.

4. The sins attributed to the soul are generally of a more fleshly kind than those attributed to the spirit, though the mind itself may be in a measure corrupted by the fleshly soulical nature. A spirit may be darkened or filled with guile, and so may need light and truth. But the soul needs to be delivered from fleshly lusts which war against it. Origen believed that the holy man lived in the *pneuma* or spirit, and that this *pneuma* could neither have connection with evil, nor could evil proceed from it. There is a sense in which the word '*pneuma*' is sometimes used in the New Testament, signifying the opposite of what is fleshly (Gal. vi. 16, 25), and in which Origen's view could be justified.

But where the word 'pneuma' is used of man's intellectual or higher nature, it cannot be said that the spirit is sinless. Moral obliquity is implied in the prayer, 'Renew a right spirit within me' (Ps. li. 10). Paul speaks of the mind and conscience being defiled (Tit. i. 15). It is, however, noticeable that the New Testament uses the adjective from the word 'spirit' to denote what is holy, and the adjective from the word 'soul' to denote what is corrupt. Paul says, 'The law is spiritual, but I am carnal' (Rom. vii. 14). He writes to the man who is a prophet or spiritual (1 Cor. xiv. 37; ii. 13). On the other hand he says, 'The soulical man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them because they are spiritually judged' (1 Cor. ii. 14). James refers to a wisdom that is 'earthly, soulical, and devilish' (iii. 15). This distinction between the soulical and the spiritual was used in ancient times for the purposes of moral contrast and classification.

5. The soul is spoken of in Scripture as being liable to undergo a change called death; but the spirit, while said to fail, or to be cut off, is not spoken of as if it were capable of dying. 'The soul that sinneth it shall die' (Ezek. xviii. 20). 'Save a soul from death' (Jas. v. 20). Jesus said, 'My soul is exceeding sorrowful even unto death' (Matt. xxvi. 38). Such death must not be confounded with extinction.

By inferences deducible from the law of Evolution, and, still more, by evidence contained in Scripture itself, the writer feels constrained to accept a doctrine which is not widely popular. It is the doctrine held by Martin Bucer, John Bradford, Dr. Whiston, John Wesley (Sermon on 'General Deliverance,' Rom. viii. 19-22), and others, that there is a future state for animals. When we appeal to man's intellectual and emotional nature in our argumentative conflicts with sceptics, we at once feel that we cannot deny that animals have also immaterial powers and endowments. Bishop Butler was not prepared to grant that they had a moral nature, or even a rational nature, but he would not argue against their immortality (Anal., c. i., P. I.). It is true that the Bible speaks of the spirit of a beast as going downward, but that is far from being evidence that a beast has no spirit (Eccles. iii. 21). 'Above' and 'beneath' are terms used in Scripture to denote different moral spheres, as well as different local spheres. Moreover, the word 'spirit' sometimes means no more than 'breath.' Professor Agassiz says, 'Most of the arguments in favour of the immortality of man apply equally to the permanency of this principle in other living beings' (Contr. to Nat. Hist. of United States). A nervous system is possessed by other creatures than man. They have life, received from Christ, the Fountain of soulical life, even as we have it. By Him they consist equally with ourselves. By the evolutionary Adamic law, the race through all its genera is inseparable from its Head. Though these creatures be, as Peter terms them, 'living creatures without reason, born mere animals' (2 Pet. ii. 12), they have much in common with us in organic structure, in the inferior sensations, and in nervous system. To insist on our separation by great gulfs from the lower creatures, to demand independent acts of creation lest our pride should be hurt by admitted community with creatures beneath us in the unfolding of Christ's law of

life, this is the head saying unto the feet, 'I have no need of you.' It is not only the *οἱ πάντες*, or 'all men,' but the *τὰ πάντα*, or 'all things,' which are to be subjected to Christ.

A more formidable difficulty which deters many Christians from accepting the theory of Evolution is its apparent incompatibility with the Scriptural narrative of the Fall. Undue precipitancy may be charged against all who allow themselves to be led by this fear. Evolution may require us all to modify our Miltonic theories respecting Adam and primeval sin; but the Scripture will not be thereby broken. When it is said, 'God called their name Adam in the day when they were created' (Gen. v. 2), we see that the name 'Adam' cannot be a personal proper name attaching to a being of the masculine sex only. This fact draws large consequences behind it. As Christian Evolutionists, we may have to modify, and that greatly, our literalistic conceptions of the circumstances attending the Fall. But where does the Bible teach that it was a momentary catastrophe, taking effect between sunrise and sunset of an ordinary day? Whether sin entered the world suddenly or during a course of years, the fact of the race having suffered a moral lapse will remain as before. Nor is the theory of Evolution inconsistent with the idea of retrogression. Sir C. Lyell says, 'One of the principal claims of Mr. Darwin's theory to acceptance is that it enables us to dispense with a law of progression as a necessary accompaniment of variation. It will account equally well for what is called degradation or a retrograde movement towards a simpler structure, and does not require Lamark's continual creation of nomads' (*Antiq. of Man*, p. 412). Evolution recognises laws of degeneracy in the physical sphere, leading to the deterioration and extinction of species. An analogical argument is thus provided for those who think that whether man's physical and intellectual faculties have made uninterrupted progress or not, his moral nature has been affected by a law of deterioration. As the mammoths and saurians of past ages have no living representatives of equal bulk, as our lives are shorter than the lives of primeval man, so man's moral condition may have deteriorated. This does not require the Adamic man to have been our equal in intellectual stature. In fact, the law is clearly recognised in Scripture that great knowledge is needful to make great sin. 'To him that knoweth to do good and doeth it not to him it is sin' (Jas. iv. 17). Thus increase in knowledge, apart from influences of grace, brings increase of sin, and so the law of intellectual development is concurrent with the law of moral degeneracy. This is one reason why the writer could not subscribe to all that is said by Mr. Darwin when writing on the origin of the Moral Sense. If a comparatively innocent savage of the woods were to lose his innocence through contact with civilized life, he might by the same contact rise above the intellectual stature of a savage; but the fact would remain that he had suffered moral deterioration. Knowledge may be sin as well as power. Hence notwithstanding differences in intellectual attainment, and in faculties of moral discrimination, a Patagonian may be on a higher moral level than a wicked Englishman.

For animals as well as for man we may make bold to cherish a large hope. Far out, to the utmost bounds of the everlasting hills, God's bow

of tender mercy overspans all His works. The stream of life from Christ the Fountain not only flows in man; it has its course in the subsidiary channels where the things that own our dominion dwell. We all received life from Jesus in the beginning; we all drink of the same water flowing in earthly valleys now; so are we to drink, sooner or later, of the living stream that is coming again from Christ. 'Everything that liveth, which moveth, whithersoever the rivers shall come, shall live' (Ezek. xlvii. 9). As on earth, so in the unseen state our own happiness may be increased by the presence of other and lower orders of beings. It may seem a large faith which expects more than an ephemeral existence for motes dancing in the sunbeam, or for

'The green myriads in the peopled grass.'

But if inherent dignity alone is regarded, what, in the sight of the Almighty, is man, whose life is as a vapour? Why should he be visited and all other creatures passed by? Do we honour the Prince of Life when we maintain that His gift of life to all creatures below man is but a winter-brook which is at last to be left dry? Is it not more probable that He who

'Lives through all life, extends through all extent,'

will not close the gate of life to the steed when He opens it to its rider? Let us hope that for the ill-used beasts of burden a morning of glad recompense is coming. When God gave His people waters in the desert, the beasts of the fields, the dragons and the owls shared in the overflowing blessing (Is. xliii. 20). Trees and flowers have their times of fading and revival, and animals will not be worse than they. When Moses came out of Egypt not a hoof of the Israelitish cattle was left behind. Paul shows us that there was to be a universal deliverance at A.D. 70, and this we may infer with Wesley included inferior creatures. All flesh then saw God's glory, and the creation itself also was brought 'from the bondage of corruption into the liberty of the glory of the children of God' (Rom. viii. 21-23).

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## CHAPTER XV.

### THE ADAMIC MAN.

THE New Testament declares that by one man's disobedience many were made sinners (Rom. v. 19). 'Through one man sin entered into the world, and death through sin' (Rom. v. 12). 'In Adam all die' (1 Cor. xv. 22). From these verses it is inferred that the first human being created was a literal man called 'Adam,' whose individual transgression entailed death upon all men. Hence also it is concluded that the Evolutionist's theory of man's origin cannot be true. Against these conclusions, which the writer believes to be really unscriptural, it is here maintained that in such passages as the foregoing the words 'Adam' and 'man' are used in an Adamic sense, and do not relate to one individual man.



1. It is clear that in some passages the word 'man' has a meaning which is rather Adamic than personal. 'The inward man' (Rom. vii. 22). 'Put away, as concerning your former manner of life, the old man' (Eph. iv. 22). 'Put on the new man' (verse 24). 'Ye have put off the old man with his doings' (Col. iii. 9). 'The man of sin' (2 Thess. ii. 3). 'The hidden man of the heart' (1 Pet. iii. 4).

2. The fact that the word 'Adam' is used in the Old Testament as a name for both sexes (Gen. v. 2), and for men generally, shows that the corresponding word 'anthropus,' in some of the passages quoted, is most probably used generically. In Ps. cxvi. 11, we read: 'I said in my haste, All the Adām are liars.' 'They like Adām have transgressed the covenant' (Hos. vi. 7, etc.).

3. When the Apostle calls Adam the 'first' man and Christ the 'second' man, he cannot be speaking according to the literal order of individual and mortal succession. According to this literal order Cain was the second man. Hence Paul must be speaking generically. He uses the words 'first' and 'second' in a sense somewhat analogous to that in which he speaks of the 'old' man and the 'new' man. The word 'first' is not in contrast with any succeeding men, but only with Christ (1 Cor. xv. 47). It may be objected that if the phrase 'first man' has a generic meaning, then the phrase 'second man' must have a generic meaning also. Let us not forget that the word 'Christ' is not used with a plural meaning, as is the name 'Adam.' Let us be firm in asking for the full recognition of Christ's personality, which ten thousand evidences fully prove. Beyond that we must confess that the phrase 'second man' has an Adamic meaning. All saints are in Him as the branches are in a tree (John xv. 4). The Saviour and His people are as one Body, a second Man (Col. i. 18; ii. 19). 'To put on Christ is to put on the new man.'

4. Races are sometimes spoken of as one man. Jews and Gentiles are spoken of as if they were two men who became 'one new man' in Christ (Eph. ii. 15, 16). So the writer holds that the phrase 'first man' denotes, first, that race of men which in Scripture is specially associated with the Fall; and secondly, the Adamic race generally as embodying in its nature 'the old man which is corrupt.' It does not imply that there was one literal individual at the head of the race, called 'Adam.'

5. It was a common practice in ancient times for the name of the founder of a race, whether personal or dynastic, to be named on that founder's posterity. We read: 'And Joshua saved Rahab the harlot alive, and her father's household, and all that she had, and she dwelleth in Israel unto this day' (Josh. vi. 25). This can only mean that Rahab's posterity were living in Israel when the Book of Joshua was written. In like manner Achior, who extolled Judith, is said by the writer of the book bearing her name to have been added unto the house of Israel unto his day (xiv. 10). Nicolaus the Damascene speaks of the name 'Hadad' being hereditary with the kings of Damascus to the tenth generation (genea), like the name of the Ptolemies in Egypt. When the Jews revolted from Rehoboam they said, 'What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David' (1 Kings xii. 16). Yet

at the time they thus apostrophised David he had been dead many years. They evidently named him upon his posterity. The tribes of Judah, Ephraim, etc., are spoken of as if the sons of Jacob from whom they descended were still living. As in the case of Adam, a singular name is sometimes used with a plural application. 'I taught Ephraim also to go, taking them by their arms' (Hos. xi. 3). The nation is identified with a personal Israel. 'When Israel was a child then I loved him, and called My son out of Egypt' (Hos. xi. 1). Daniel said to the Lord, 'Thy city and Thy people are called by Thy Name' (ix. 19). We sometimes use this Adamic form of speech, as in our application of the national epithets 'John Bull,' 'Taffy,' 'Sandy,' 'Patrick.' When a company of the 24th Regiment was cut to pieces in the Zulu War, the leading papers summarised the exploits of the regiment, beginning with an engagement under Marlborough in A.D. 1704. The regiment was numbered on all its generations of soldiers, as if it had never lost its individuality for 170 years. So the name 'Adam' is named on a race. In the phrase 'first man,' or 'Adam,' it may have an application to all the race up to the time of Christ. But where we read of 'one man,' or 'Adam,' as opposed to 'many,' it most probably signifies the particular race of men which, in the Scriptural narrative, is associated with the Fall, to which race the name Adam is there specially applied. In this case all men otherwise named would be the 'many.'

6. The same Apostle who speaks of 'the old man,' 'the new man,' 'the first man,' 'the second man,' himself uses in one chapter this Adamic form of speech, and makes one man represent the entire race of men living under law. This is the seventh chapter of Romans. By some it is alleged that this chapter records the experience of a man before his conversion. Others think that it describes Christian experience. The writer thinks both views erroneous, and accepts, with some extensions, the view put forth by several expositors to the following effect: The Apostle is speaking as the representative of men who had lived under law and been in bondage thereunto. While expositors would apply this principle to the Jews, the writer would apply it to Jews and to men who lived before patriarchal times, even back to the primeval men.

(a) In verse 1, Paul says, 'I speak to men that know law.' He refers to that knowledge which brings responsibility. Hence he says, 'I had not known sin except through the law' (verse 7). It is true that the Jewish nation knew, and rested upon (Rom. ii. 17), and gloried in the law (verse 23). But even before the times of the Exodus, or the days of Abraham, men had some knowledge of moral law. God had made known a measure of His will to man, and placed him under prohibition and commandment. All such men are included in the phrase 'men that know law.'

(b) By a figure he shows that just as a woman is bound by law to her husband as long as he liveth (verse 2), so the law has dominion over man as long as he liveth (verse 1). But who is this man over whom the law has dominion? Is it not manifest that it is the Adamic race-man? It is only such a man whose life is as enduring as the law, just as a woman's life may be as enduring as the life of her husband. It is

this race-man of whom and for whom Paul speaks when he says, 'Ye also were made dead to the law through the body of Christ' (verse 4); 'Now we have been discharged from the law, having died to that wherein we were holden' (verse 6). Who could die to law, save those who had been under law? The phrase 'so long time as he liveth' covers all the time that these men had been under law, up to the time when they died to the law by the body of Christ. This fact tends also to show that the phrase 'through all their living,' in Heb. ii. 15, has an age-long meaning.

(c) The Apostle says, 'When we were in the flesh' (verse 5); and this implies that they for whom he spake were no longer in the flesh. So he says, 'Ye are not in the flesh, but in the spirit' (viii. 9). When, therefore, he says, 'In me, (that is, in my flesh), dwelleth no good thing' (verse 18), he must be referring to the days when they were in the flesh, and had not died to that which held them.

(d) In the beginning Paul speaks as if he were distinct from these men who know law, and says, 'Ye also were made dead to the law' (verse 4). He soon shows us, however, that he is not distinct from them, but associated with them, and says 'that we might bring forth fruit unto God. For when we were in the flesh' (verses 4, 5). When he is coming to quote the law, since that law uses the didactic 'thou,' and says, 'Thou shalt not covet,' Paul also makes his speech correspond to the mode in which the law is proclaimed; and hence he not only uses the singular number, but he takes the position of all those knowing law as if they were all embodied in himself. Probably had the law said, 'Ye shall not covet,' Paul might not thus have adopted the Adamic mode of speech, but might have continued to use the plural number as before. He continues this Adamic mode of speech into the next chapter. When he says, 'The law of the Spirit of life in Christ Jesus made me free' (verse 2), he does not mean himself only, but all those spoken of in verse 1, who are in Christ Jesus.

(e) When Paul says, 'We know that the law is spiritual, but I am carnal' (verse 14), the general and representative aspect of the former clause shows that the latter and contrasted clause must be general and representative also.

(f) 'To come' is a word frequently used of the origin of an institution, era, etc.: 'John the Baptist is come eating no bread' (Luke vii. 33); 'The Son of Man came not to be ministered unto' (Matt. xx. 28); 'The kingdom of God cometh' (Luke xvii. 20); 'Before faith came we were kept in ward under the law' (Gal. iii. 23); 'Now that faith is come, we are no longer under a tutor' (verse 25). In accordance with this mode of speech, Paul says, 'When the commandment came' (verse 9). He means, as in the other cases, came into the world, and to all whom it concerned. He cannot mean that the commandment came or originated within the brief period of his mortal life. He is referring to the time when the commandment first came to the Adamic race—that is, when Adam was in Eden. His use of the two terms 'law' and 'commandment' shows that he is referring to both Sinai and Eden. In both places the will or law of God was made known to man. When he says, 'I was alive apart from law once' (verse 9), he is speaking as the

Adamic representative of the race even anterior to the time when law was first given. When he says, 'Apart from law sin was dead' (verse 8), he must be referring to a time when the law was not yet given. This was the only time in the world's history when the race of those afterwards knowing law, with which race the Apostle has just classed himself, could be said to have been without law. After that law was once given, it could never pass away until all was fulfilled. The law of commandments contained in ordinances could only be annulled by the death of Christ (Eph. ii. 15). The Apostle is showing that there was no sin in eating of the tree before God had said, 'Thou shalt not,' or in walking contrary to commandments which were not yet made known. When the commandment came, sin took occasion by it (verse 11), deceived the Adamic man, and slew him, fulfilling the threat, 'Dying thou shalt die' (Gen. ii. 17). Fleshly weakness turned the prohibition of law into a provocation to transgression. Thus this chapter implies the evolutionary origin of man, and the allegorical nature of the Edenic narrative.

(g) To resolve this chapter into Paul's private experience is to contradict what is elsewhere taught concerning that experience. He says, 'I was alive apart from the law once' (verse 9). In what sense could this be applied to Paul's personal experience? It is said he was alive in a self-righteous confidence and in a vain repute. But if so, he was only seeming to be alive, and was really dead. So it is said to the Church at Sardis: 'Thou hast a name that thou livest, and thou art dead' (Rev. iii. 1). And as he only seemed to be alive, so it could only be in appearance that he died when convinced of sin; for he had been dead in reality before the law came in this sense. Hence also it must have been in appearance only that sin was dead apart from the law (verse 8), for in reality it was reigning in the Pharisee's heart. Thus the ordinary theory gives to the Apostle's language an aspect partly inaccurate and partly sarcastic. But the Apostle does not elsewhere speak of living and dying, life and death, without meaning the realities signified by these terms. Nor can we read this chapter carefully without seeing that in this case also, when he speaks of being alive, he really means being alive, and not having the appearance of life. How solemn and earnest are his words, 'Did, then, that which is good become death unto me? God forbid!' (verse 13). But we know from what is said of Paul's personal history that he had never been alive without law, nor died through the coming of the commandment. The very words imply that some particular commandment, such as that given in Eden, is meant, and not anything said to Paul when on his way to Damascus. Then it pleased God to begin to reveal His Son in Paul, and he began to live, not to die.

They who say that this Adamic chapter describes Christian experience are making Christ of none effect. They are substituting legal bondage for our liberty in Christ, and setting before us the world in its moral childhood as if that were a worthy representation of the kingdom of God.

## CHAPTER XVI.

## WORDS THAT ARE SPIRIT AND LIFE.

ORIGEN held that the tripartite law had its exemplification in the language of Scripture even as in man. As man consists of body, soul, and spirit, so he thought that there was a bodily (somatic), a soulical (psychic), and a spiritual (pneumatic) element in the language of Scripture. It is undoubtedly true that many portions of Scripture are not to be read in the letter, but through the letter, as we look through glass at what is beyond it. Jesus said on one occasion, 'The bread which I will give is My flesh for the life of the world' (John vi. 51). By looking at the letter only, some were led into error. 'How can this Man give us His flesh to eat?' (verse 52). Jesus added, 'Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life. For My flesh is meat indeed, and My blood is drink indeed' (verses 53, 54). Of these words the hearers apprehended the letter only, and so were offended at them. Jesus therefore said, 'The words that I have spoken unto you are spirit and are life' (verse 63).

As in the record of Christ's new and spiritual creation the words could be taken too literally, so may it be with the record of the first creation. The writer believes that most of the prejudices which are felt against certain portions of the Old Testament have their origin in a mistaken literalism. The narrative of the sojourn in Eden is often read as if it were destitute of all meaning of spirit and life. Rigid literalists who thus act not only miss truth, they also fall into positive error. Just as a Jew reading literally the words 'eat the flesh,' and just as a Catholic so reading the words 'this is My body' (Matt. xxvi. 26), fall into dangerous error, so, if we persist in reading, according to the letter only, the symbolic chapters in the early part of the Book of Genesis, we shall fall into error too.

That the narrative of Eden is written in words that are spirit and life is not a hidden truth. It is manifest in the narrative itself. Of any literalist it may be asked, What became of the garden of Eden? It continued in its place after Adam's expulsion. That garden could not have been wasted by the ravages of man, for the flaming sword and cherubim kept the way that led to it. Nor could it have been wasted by the ravages of time; for the tree of life, which could confer immortality, must be an unwithering tree. Neither could it have been destroyed in the Deluge; for how could a flood of water, which did not destroy olive-trees, have destroyed a tree which was full of immortal virtue? It may be said that it was destroyed by the direct act of the Almighty. But why, then, did not God destroy it immediately after Adam's banishment? Why did He take such precautions that the way of the tree might be kept? Why is all history so silent respecting this destruction of the garden of the Lord? What right have we, save that which a

blind literalism may give us, to assume that the garden of Eden ever was destroyed? The tree of life was one tree, and John saw it growing by the waters (Rev. xxii. 2); and hence if the tree did not perish, why should it be thought that the garden perished? As Keble sings:

‘ Therefore in sight of man bereft  
The happy garden still was left;  
The fiery sword that guarded show’d it, too,  
Turning all ways—the world to teach,  
That though as yet beyond our reach,  
Still in its place the tree of life and glory grew.’

After all the light which has been given to us by the discovery of life’s evolutionary laws, we shall compromise our Christian intelligence if we continue to maintain that a tree which could give the knowledge of good and evil, and a tree which could make men immortal, had anything in common with terrestrial vegetation, and drew their sustenance from common earth. It was not in clay or crumbling soil that these trees spread their roots and found their virtue. When the ancients speak of a new-born child as having ‘just tasted of life’ (Græc. Anth., Append. Epig., 126), they are not referring to anything eaten by the mouth. Neither was the tree of life a tree whose fruit was to be eaten as men eat an apple.

If our purblind vision will see nothing more in this narrative than a literal garden, a literal tree of knowledge and tree of life, and a literal serpent, we shall suffer loss in two ways. First we shall be encumbering ourselves with all the difficulties which a literal rendering of what is largely spiritual must inevitably entail. Next we shall run the risk of losing the spiritual and higher meaning altogether. As transubstantiation, for example, with its insuperable difficulties, has come from too literal an apprehension of the words of Jesus, so the way in which the narrative of Eden has been literalised, has placed Christianity at a disadvantage, and arrayed it in needless antagonism to science. On the other hand, as the literalism of the Catholic Church tends to keep its adherents in ignorance of the more evangelical and spiritual aspects of the truth, so too literal a reading of the narrative of Adam’s creation, temptation, and sin, has often hidden men’s eyes from higher truth.

However men may disagree as to the extent to which symbol, allegory, and parable are used in Scripture, all must admit that they are used in some degree. We have often to look through the letter to the spirit beneath. When Jesus says: ‘If thy hand cause thee to stumble, cut it off’ (Mark ix. 43), He is enjoining something more spiritual than bodily mutilation. So is it when He bids us turn the other cheek to the smiter, or go two miles with him, who compels us to go one (Matt. v. 39, 41). To read such passages in their letter only is to mistake shadow for substance. It is a perversion of Scripture from its proper meaning. We must not forget that now ‘We see, by means of a mirror, in an enigma’ (1 Cor. xiii. 12). As Jerusalem has a spiritual name (Rev. xi. 8), so the words of Scripture have often a spiritual meaning. When we read in Eccles. xii. of the almond tree, the golden bowl, the silver cord, the wheel and the cistern, we admit that these metaphors

have a symbolic and spiritual meaning. Since some of these metaphors have an affinity with those used in the narrative of Eden, since the latter are also in accord with those used in the closing part of Revelation, the most symbolic book in the Bible, it is not consistent for us as believers in Scripture, to read the narrative of Eden so literally.

Origen found it needful to meet the raillery of Celsus against the Edenic narrative, but he was too wise to rest his argument on literalism. He says (Lib. IV., c. xxxviii.): 'Then, when it was his aim to slander the things written, he mocks greatly at that saying, "God cast a trance on Adam, and he slept. And He took one of his ribs, and filled up the flesh instead of it. And He built up the rib which He had taken from Adam into a woman," and so on. He does not put aside the literal reading which can show him who hears it, that it is spoken figuratively (μετὰ τροπολογίας). And he was not inclined to take it upon himself to explain such things allegorically (ἀλληγορεῖσθαι τὰ τοιαῦτα). Yet in the context he says that the more reasonable Jews and Christians, being ashamed of these things, attempt in any fashion to explain them allegorically (ἀλληγορεῖν αὐτά). One may say to him, Then the things spoken in thine inspired Hesiod, in the form of a myth concerning the woman (Pandora), how she is given to men by Zeus as an evil and instead of fire, are they spoken allegorically (ἀλληγορεῖται)? But the woman taken from the side of him who was sleeping in a trance, and built up by God, does she seem to thee to be spoken of apart from all reason, and without any secret meaning (ἐπικρύψεως)? But it is not reasonable, to refrain from laughing at those words [of Hesiod] and to regard them as philosophical words in the form of a myth (ἐν μύθῳ φιλοσοφούμενα); but as respects these things [spoken by Moses], to cause the mind to rest on the literal reading only, and to sneer, and to think that they are void of reason. For if, on account of the bare speech (ψιλῶς λέξεως), one must accuse the things that are spoken with hidden meanings (τῶν ἐν ὑπονοήσις λελεγμένων), see whether some of the things spoken by Hesiod will not appear to be the rather chargeable with being ridiculous.' The foregoing passage might be commended to the notice of Professor Huxley, who does exactly what Celsus did—that is, reject the narrative of Eden as a myth—and at the same time does not even recognise that so-called myths may sometimes be truth expressed in a philosophical form. The writer holds that the narrative is not a myth, but an allegory, as Celsus here represents some Christians and Jews of his day as regarding it.

As with this narrative, so with the Book of Solomon's Song. Men read it with eyes that can see the clay feet, but not the golden head. Straightway they discard the book as a gorgeous love-song. Instead of thus hastily rejecting this book, let us keep in mind the Saviour's principle, that words may have a meaning of spirit and life. In this light the writer finds support for his conviction that Solomon's Song is as much inspired as are the Gospels themselves.

The ancient Jews appear to have read the early chapters in Genesis with less literalness than modern Christians. While discarding many of Philo's views respecting these chapters, we have still to admit that he wrote more in explanation of their allegorical meaning than on any

other subject. He says that 'symbolically paradise is wisdom, divine and human understanding, and a knowledge of their causes' (In Gen., Serm. I., c. vi., viii.). Josephus writes of these narratives: 'For all things have an arrangement agreeing with the nature of the universe, our lawgiver rightly speaking some things enigmatically, and others allegorically with seriousness, while what things required to be spoken directly he makes expressly manifest' (Preface, Ant.).

When Jesus says that His words are spirit and life, it is probable that His reference is to what is spiritual and to what is soulical respectively, in their good aspects. An analogous double allusion to spirit and flesh is common in ancient writings. 'Continue in all purity and sobriety, in Christ Jesus, fleshly and spiritually' (Ignat. ad Eph., c. x.). 'Prospered in flesh and in spirit, in faith and in love' (Ad Mag., c. xiii.). 'That there may be unity both fleshly and spiritual' (Id.). The terms 'spirit' and 'life' appear to be used sometimes of spirit and soul. The mother encouraging her son for martyrdom, says: 'I have not given you spirit and life, nor have I adjusted the elements of each. For it was the Creator of the world who fashioned the genesis of man, and devised the genesis of all things, and He will mercifully restore to you again the spirit and the life' (2 Macc. vii. 22). That the same words may have a meaning of spirit and also a meaning of life according as we apply them to a spiritual or a soulical sphere, is a truth to which many analogies may be found. For example, the figure for 'one' on a clock-face in relation to the small pointer invariably means 'one,' while in relation to the large pointer it invariably represents 'five.' In like manner every other figure in the circle has a double value.

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## CHAPTER XVII.

### ADAMIC HISTORY AND THE PRINCIPLES OF ITS INTERPRETATION.

1. We frequently meet, in the Book of Genesis and elsewhere, with the formula, 'These are the generations.' In every other place this formula relates to what follows, and not to what precedes (Gen. v. 1; vi. 9; x. 1; xi. 10, 27; xxxvi. 1, 9; Ruth iv. 18, etc.). Hence when we read in Gen. ii. 4, 'These are the generations of the heavens and the earth,' we are not to think that the formula refers to the account of the creation which has been given in chapter i. On the contrary, as Keil and others maintain, it is a title to the following chapters which record man's creation, temptation, and sin.

2. When we compare the various narratives in Genesis preceded by this formula, we find that they all vary from each other, and that sometimes one narrative will revert to a part of the same era that has been covered by an earlier narrative. In other words, the principles of variation and reversion are embodied in the narratives. They do not form one continuous line passing on in direct chronological succession like the bed of a river. We might rather compare them to organ-pipes standing in juxtaposition. As one pipe in an organ may be as long as



another, so some of these narratives may revert to as high an antiquity as a preceding narrative. And as one pipe in an organ may be a little shorter than another, so some of these narratives, while reverting, may not go back to so remote an antiquity as did a preceding narrative. Thus, in Gen. x. 1, we read: 'These are the generations of the sons of Noah.' After the list of names, which must cover a long period of time, has been given, we read again in chapter xi., verse 10, 'These are the generations of Shem.' Thus we have variation, and also partial reversion; for the latter formula, while reverting nearly to the time where the previous formula began, can hardly be said to have reached it since it omits Noah's name. Even in the same narrative, on the principle that the formula in Gen. ii. 4 applies to all that follows up to chapter v., verse 1, the same conjoined principles of reversion and variation find some embodiment. Man, the subject of these chapters, is exhibited in varying aspects, amid diverse conditions, and in times partly contemporaneous and partly remote from each other.

3. These Adamic histories indicate progress from a lower to a higher type of being, and from a less to a more perfect condition. Thereby they suggest to us that what seems to be a history of one man is a history of race development which may have involved the lapse of long ages. Thus, of the two following verses, one indicates a more elementary and imperfect stage than the other, just as the floating mist is inferior to the flowing stream. 'There went up a mist from the earth, and watered the whole face of the ground' (ii. 6). 'And a river went out of Eden to water the garden; and from thence it was parted, and came to four heads' (verse 10). Again, by comparing verses 8 and 15, it will be seen that we have two accounts of man being put into the garden. The writer holds that this is not mere repetition, but that there are two placings in the garden. For it will be noted that when man is first placed in the garden, no prohibition or commandment is given. But when a higher grade of development has been reached, man is again said to be put into the garden, and this time the commandment comes. Thus the Adām was with the tree of life before the commandment came. Paul is alluding to this fact when he says, 'I was alive apart from the law once: but when the commandment came, sin revived, and I died' (Rom. vii. 9).

4. Beyond any other parts of Scripture, the first four chapters are remarkable for the precision with which changes occur in the use of the Divine names. Hence they are said to possess remarkable Elohistic and Jehovistic features. Such features occur in the Psalms and elsewhere, but not to the same extent as in these chapters. Except that the Spirit of God is named in chapter i., verse 2, the Divine Being is spoken of as 'Elohim,' or 'God,' up to chapter ii., verse 3. Usually, this word is derived from *אֱלֹהִים*, 'to be strong.' Delitzsch, however, derives it from a word, *אֱלֹהִים*, 'to fear.' This Divine Name is in the plural. Philo thought that it was hereby signified that the only God took others of His subjects as co-workers, from whom the evil that is in man proceeds (Lib. de Mund. Op., c. xxiv.). It was an opinion widely prevalent amongst the Gnostics that there was a Demiurgos, or inferior Deity, who made the material universe. This plural Name indicates a combination in the Divine

activities, such as worked in the creation, and such as those of which Jesus said, 'My Father worketh even until now, and I work' (John v. 17). From chapter ii., verse 4, to the end of chapter iii., except in the dialogue between the serpent and the woman, the name 'Jehovah Elohim,' or 'Lord God,' is used. From the subject-matter of the narrative, as well as from other portions of Scripture, the writer believes that this title as here used pertains specially to Christ. The chapter records what was in a special degree the work of Christ, in whom and from whom is life. The word 'Lord' is used as a Greek equivalent of 'Jehovah,' and Thomas addressed Christ as 'my Lord, and my God' (John xx. 28). He is 'the Lord, the God of the spirits of the prophets' (Rev. xxii. 6). The name 'Jehovah' in its origin is associated with life. It is from the verb 'to be,' and signifies either 'He Is,' or 'He Causes To Be.' In chapter iv. the Divine Name is simply 'Jehovah,' that is, 'Lord.' Much discussion has taken place on the question: What difference is implied in the Scriptural use of the terms 'Elohim' and 'Jehovah'? Many writers, especially in Germany, think that 'Elohim' is used chiefly in those Scriptures which concern God's relation to the entire universe; while 'Jehovah' is used chiefly where there is a relation to the people of God, and a redemptive process. The two terms 'universalistic' and 'theocratic' are used of these two aspects respectively (see Lange, Gen., p. 107). The name 'Jehovah' is sometimes given to Christ as well as to the Father. In Gen. xvii. 1, it is applied to the Almighty God; but in chapter xix., verse 24, two Beings are designated 'Jehovah.' As the Angel of the Lord (Exod. iii. 2), Jesus is spoken of as 'Jehovah' (verse 4; Judg. vi. 14). In Is. xl. 10, He is spoken of as 'Adonah Jehovah.'

5. We read, 'And God said, Let us make man in our image (אִמְצָל, 'Tselem'), after our likeness' (דְּמֻת, 'Demuth,' i. 26). Philo does not distinguish between the image and the likeness, except that he regards the addition of the latter word as implying imperfection in the image (De Mund. Op., c. xxiii), but he does distinguish between man as created from the ground, and man as being in the image and likeness. He applies this resemblance to that in man which is intellectual and incorporeal, while he considers the Object resembled to be the Word of God, the Archetypal Idea which is the First Measure of all things (In Gen., Ser. I., c. iv.). On the other hand, Lange distinguishes between the image and the likeness, thus: The Tselem, or image, he regards as the shadow of the figure; while the Demuth, or likeness, is that which is apparent, and is made to resemble the figure. The former word he regards as the stronger expression, and as that which relates to the interior and ideal assimilation of man to the idea of God.

The writer holds that the word 'Tselem,' or 'image,' denotes the reflection of God as the Father of spirits, and which was borne by this primeval man in his spiritual nature. On the other hand, that the word 'Demuth,' or 'likeness,' denotes resemblance to Christ as the Divine Fountain of soulical life, and which resemblance was borne by the primeval man in his soulical nature. Augustine discusses at length this question of the image, and maintains that man is in the image as respects his rational mind (secundem rationalem mentem, De Trinit., Lib. X., c. xii.), but he

lays no stress on any distinction between image and likeness. Clemens Alexandrinus makes the mind to be both the image and likeness (Ad Gent., p. 62). ἀληθινὸς ὁ νοῦς ὁ ἐν ἀνθρώπῳ, ὁ κατὰ εἰκόνα τοῦ Θεοῦ καὶ κατ' ὁμοιώσιν. 'The true mind which is in man, which is according to God's image and God's likeness.' It is noticeable that, while the Saviour is said to be in the form and likeness and fashion of man (Phil. ii. 7, 8), and in the likeness (ὁμοιώματι) of 'the flesh of sin' (Rom. viii. 3), He is not said to be in the image of man. On the writer's theory respecting the words 'image' and 'likeness,' the fact that, while the Saviour is said to have been in the likeness of men, He is not said to have been in the image of men, would appear to indicate that, while He assumed a human soul, He did not assume a human spirit or mind. Some, in ancient times, believed that Jesus had not a human mind; but most commonly it was believed that He was born from Mary, σάρκα, ψυχὴν, καὶ νοῦν, 'flesh, soul, and mind' (Armenian Creed). 'It behoved Him in all things to be made like unto His brethren' (Heb. ii. 7); but to be made like is different from being made in the image. He was made like in that, as the children were sharers in flesh and blood, He partook of the same (verse 14), but to participate in flesh and blood is not necessarily to participate in mental nature. Flesh and mind are distinguished in Scripture (Eph. ii. 3), and it was in the flesh that God was manifested. It is evident that Jesus had an emotional nature: He could be touched with sympathetic feeling, His soul was sorrowful unto death, He suffered being tempted, and He was a Man of sorrows and acquainted with grief. But did Jesus possess a human mind as well as a human soul? The writer cannot see how it can be maintained that Jesus had a human mind, and yet that He was not even chargeable with sins of ignorance. Believing that Christ, in the most absolute sense, was sinless, he is constrained also to believe that His mind was not limited by human limitations. He had not even sins of ignorance, for He 'offered Himself without blemish unto God' (Heb. ix. 14). It will be said that He became full of wisdom (Luke ii. 40), and 'advanced in wisdom' (verse 52), and hence that He must have had a human mind. These passages will be considered subsequently. It is true that sometimes we have such phrases as 'And when Jesus heard,' 'And when Jesus knew,' as if He had previously been ignorant of this particular event. Still, we never have ignorance directly predicated of Christ, while we have clear evidences of His perfect knowledge. Peter said, 'Lord, Thou knowest all things' (John xxi. 17). He knew what was in man (ii. 25), and perceived the thoughts of the heart (Luke ix. 47). It was not by any power of a finite mind that he told Peter what piece of money he would find in the mouth of the first fish that came up (Matt. xvii. 27), or how often he would deny Him before the morning light (Matt. xxvi. 34).

But a further inference is deducible from the foregoing premises. Jesus was born of woman, but He had no earthly father. Hence it seems reasonable to conclude that that in Him which was human answers so far to that which in every birth comes by woman. Jesus had a soul, or emotional nature, also a body of flesh which died and rose again. Thus it may be inferred by us that this soulical nature in both aspects, and in every birth, comes by woman. In like manner, if we accept the

view that as Jesus had no earthly father, so He had not a human spirit or mind, we may conclude that in every birth the spirit or mind and its enswathing soulical body come by man. We know that the earthy body is related in part to the emotional and in part to the intellectual nature as conjoined in man; but there was not this conjunction in Christ, and He had not an earthy body.

We are told that the Adam to whom God gave a plural name was created male and female (Gen. v. 2). We know that as existing in distinct bodies the race is male and female. But the woman was taken out of the man. As Evolution teaches us, there was a conjunction of sex in early forms of life before there was a separation. And when the Adam is said to be 'male and female,' we are not justified in restricting the application of this expression to the manifestation of sexual distinctions in earthy bodies. The expression has a more subjective meaning. All that comes by woman is the female, and all that comes by man is the male. In other words, we should regard the spiritual or intellectual nature coming by man as a masculine element, while we regard the soulical nature coming by woman as a female element. We shall afterwards see other scriptural evidence in support of this distinction. Meanwhile, it is worthy of notice that from ancient times it has not been uncommon for the soulical nature to be regarded as the feminine principle in man, and that by which moral imperfection has specially come. Clemens Alexandrinus, referring to the apochryphal Gospel of the Egyptians, says, 'For they say that the Saviour Himself said, "I am come to destroy the works of the female"' (*τὰ ἔργα τῆς θηλείας*). Clement adds, 'The female is lust, and the works are genesis and corruption' (*θηλείας μὲν τῆς ἐπιθυμίας ἔργα δὲ, γένεσιν καὶ φθοράν*, Strom. III., c. viii.). With Philo the mind is the man, and the sense-nature (*αἰσθήσις*) is the woman (Leg. Al., Bk. II., c. xiv.).

But the man who is thus male and female is in God's image and likeness. The spirit before man fell was in the image of God the Father of spirits. The soul was in the likeness of Christ as the Prince of Life. According to the analogy by which we speak of the spirit as masculine and the soul as feminine, we may speak of God as our Father, and we may speak of Christ, referring to what He was in the beginning, as the Mother of Life, using the title given to Him by some heretics as Manes (*ἡ τῆς ζῶης μήτηρ*). The Scripture does not assign fatherly attributes to the Saviour, as it assigns them to the Father of spirits. Nevertheless, as the Firstborn of all creation (Col. i. 15), and for redemptive purposes, Christ has become the only begotten Son, 'the image (*εἰκὼν*) of God' (2 Cor. iv. 4), to which image we are to be conformed (Rom. viii. 29). Philo speaks of the Logos as the image of God (De Som., Bk. I., c. xli.), His image and idea (Bk. II., c. vi.).

The spirit of man, which is from God, has its physical basis in the cerebrum, or higher brain. The soulical or emotional nature, which is from Christ, has its physical basis in the cerebellum and the circulatory system. From the day when man ceased to be in God's image and began to beget in his own image as a living soul, his very mind became fleshly and at enmity against God (Rom. viii. 7). Thus man needs cleansing from defilement of spirit as well as of flesh (2 Cor. vii. 1).

6. In Gen. ii. 6, 7, it is said, 'And a mist went up from the earth (אֲרֵצִים, 'Arets') and watered all the face of the ground (אֲדָמָה, 'Adamah'). And the Lord God fashioned (צָרַף) the Adam clay from the Adamah.' The name 'Adam' is by some derived from a word meaning 'ruddy' or 'blood-coloured.' More commonly, however, through the verse just quoted, it is supposed to be derived from 'Adamah,' or 'ground.' Even in this sense the word is supposed to mean ground or earth that is red. Undoubtedly the word 'Adamah,' is sometimes used of the literal ground, as in Job v. 6, etc. But when Paul, alluding to this primeval creation says, 'The first man is of the earth, earthy' (1 Cor. xv. 47), the writer holds that the word 'earthy' applies to man's soulical body of flesh rather than to his earthy body. So when we come to notice some symbolic aspects of these narratives we shall try to show that this word 'Adamah' is often used of the ground as embodied in the Adam who was a living soul. It is applied to the body of flesh in its imperfect fleshly aspect, and is sometimes akin to the word 'flesh' according to its moral usage in the New Testament. The reader must bear in mind that we are taking the position now held by multitudes who regard these chapters as truth in the form of allegory. Even the statement that the mist went up from the Arets to water the Adamah not only imports a distinction between the two, but tends also to show that the Adamah is the higher and more ethereal of the two. Though the soulical body of flesh is not a material organism, nevertheless it can be destroyed in Gehenna (Matt. x. 28). We may conceive of it as matter with a vital principle in it. We might speak of it according as some have spoken of the spiritual body, as the ethereal non-atomic enswathement of the soul. Through its vital principle it can die like a seed in one form and be raised in another. Daniel says, 'And many of the sleeping [in] Admath-clay (אֲדָמַת־עֶפְרָא) shall awake' (xii. 2). On the theory that earthy bodies do not arise, this passage must be referring to earth or the Adamah in a soulical sense. With almost unbroken unanimity the Gnostics believed that matter was the primary cause of evil. The writer holds that this doctrine was the perversion of a truth. It was the ascription to matter as pertaining to the earthy body of evil tendencies which really worked in the Adamah or matter as pertaining to the more ethereal soulical body of flesh. Even there, while matter might be the primary cause of evil, it could only be the secondary cause of sin. There is no sin where there is no known law. It was when law was made known to beings with these fleshly tendencies to evil that sin originated. Paul says, 'The sinful passions which were through the law, wrought in our members to bring forth fruit unto death' (Rom. vii. 5).

7. The writer believes that, according to the letter, the first chapter gives us a history of the literal creation. Yet in what is said of the primeval creative acts, he holds that the record has a meaning of spirit and life, and relates to man himself. What is said by Jesus of a man being born of water and the Spirit is probably an allusion to the primeval record in this aspect of it. In this aspect the term 'heavens' denotes the spiritual realm, above the fleshly partition which is the analogue of a dividing firmament, while the earth which is contrasted with the heavens is the soulical realm below the firmament. Spiritual

blessings are in the heavenly places (Eph. i. 3), and even spiritual wickednesses are located there also (vi. 12). The earth, as divided from the deep, is the soul as contrasted with the spirit. Since, however, Adam was made a living soul rather than a life-giving spirit, his image, as imprinted on the fleshly mind, is a soulical image. Thus, by the expression 'soulical sphere' the writer will mean the moral realm below the firmament, including the fleshly mind or spirit as well as the fleshly soul. The New Testament follows the precedent of Genesis in speaking of heaven by a plural word. In the moral aspect the earth and the deep created by God comprehend the original elements of the human soul and the human spirit. This truth lies at the back of all laws of Evolution. It is virtually implied in the common saying that life precedes organization. From the beginning there was thus a difference both in name and in nature between soul and spirit. In the creative process they are in living union, and yet they are spoken of as separable by the sword of truth (Heb. iv. 12), or the destructive processes of Gehenna (1 Cor. v. 5). Though the original elements of soul and spirit were thus created from the beginning, they were in a formless and elementary state. The processes of life had not begun. The earth or soulical nature was formless and void. The 'deep' which is also named by a plural word, and implies the spiritual nature, was under darkness. Intelligence had not dawned. It was in its spermatic stage. It was as far below its ultimate sphere as the deep that lieth beneath is under heaven. Though the reader may not accept this idea of a moral meaning being in these verses, he must not regard it as novel. Whatever fallacies surround the ancient notions of the 'Hyle,' or world of hylic matter (Jas. iii. 5), and the Bythos, or deep (2 Cor. xi. 25), they at least show that the primeval Chaos and the Abyss were regarded by many as having an aspect towards the animate as well as the inanimate creation.

Even on the face of the narrative, we can see that by restricting the application of these verses to a material universe, we do not fulfil all their requirements. For example, how can we identify the word 'deep' with 'ocean'? It is true that the Hebrew word denotes what roars, or is in commotion. It is not likely, however, that in this primitive era there was an ocean of condensed water. The word rendered 'deep' is a plural noun of which the word 'without form' is as the verbal adjective. Hence it is alleged that it was upon this formlessness of earth that there was darkness, and not that there was a deep separate from earth. Even if that theory could be maintained, the fact would remain that there was an ultimate distinction between sea and land. Hence what has been said of the moral aspect of the two remains unaffected. But the writer is not of this opinion, inasmuch as the word rendered 'deep' is the word ordinarily used in Scripture to signify 'deep' (vii. 11; viii. 2, etc.), and never means formlessness. In like manner the word 'waters,' upon which waters the Spirit of God moved, is said by some to denote the earth in a fluid or gaseous state. This, however, is an unusual meaning of the word 'waters.' The writer believes that both these explanations are rather expedients for escaping manifest difficulties than translations of the text. Taking the word 'Thehom' with its ordinary meaning of 'deep,' we may then go on to allege that it could not be a deep in the

sense of an ocean. Further, when it is said that the Spirit of God moved upon the face of the waters (verse 2), the writer holds that in this first Scriptural use of the term 'waters' its application is moral rather than physical.

(a) From the context it is evident that these waters were not rivers or seas. It was not until the following geological era that the firmament was formed, or the waters above separated from the waters beneath. It was not until a still later era that dry land appeared, and that the waters were gathered into seas.

(b) It is also incompatible with chemical science that these waters should be regarded as rivers or seas. If La Place's nebular hypothesis have any foundation in fact, the world in its first day, to which period Gen. i. 2, 3, refers, must have been as a revolving mass of gaseous matter, to which the term 'waters' would not well apply. Dr. Sterry Hunt maintains that, in the gaseous condition of the globe, compounds of oxygen with hydrogen could not exist.

(c) It is opposed also to the teaching of geology. Some Christian geologists maintain that the Laurentian rocks, in which the oldest fossil remains, or the Protozoa, are found, belong to the close of the Fourth, or the beginning of the Fifth, Geological Era. What, then, must have been the condition of the globe three geological eras previously? If the crust of the earth admitted of what Dr. Dawson terms 'vast crumplings' at the close of the Eozoic period—that is, as he regards it, at the close of the Fourth, or the beginning of the Fifth, *Æon*—it is not possible that, in the early part of the First *Æon*, there could have been rivers or seas ('Orig. of World,' c. vi., xv., etc.).

(d) The fact that these waters are conjoined with the Spirit of God is an indication that the words refer to something more important than literal water. When Jesus came to make all things new, He also conjoined the Spirit of God and water in His description of the creative process: 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John iii. 5). Thus He makes the water as important a factor in the origin of life as the Spirit of God. The writer believes that in both these passages the reference is to a generative process, and that these waters in both cases are waters of life from Jesus the Fountain of Life. Things heavenly, however, are pre-figured by things earthly. The importance of water in fructifying processes illustrates higher truth. Since the Spirit moved upon the waters before man was formed, or dry land appeared, it may be contended that, on the writer's theory, life preceded matter even as it preceded organism. We know that the throbbing bioplasm is structureless. Professor Williamson, Dr. Dallinger, and other eminent microscopists, have, by voice and pen, illustrated the importance of the action of foraminiferæ in the formation of chalk and the various limestones. Science has probably yet to say its last word respecting the Platonic notion that God has built up the universe into its present form by means of the processes of life. Still, the fact that by the spectrum analysis mineral substances are found to exist in planets which will not admit of human laws of life, goes to prove that matter has been created independent of life.

8. The last principle to which reference may here be made is that the names given to individuals in these early chapters in Genesis are not to be regarded as meaningless. We should rather consider them to be symbols of historical facts and moral truths.

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## CHAPTER XVIII.

### THE GENESIS OF HEAVEN AND EARTH—THE LIVING SOUL.

IT is significant that the chapters which record the origin and early history of the Adamic soul and spirit are placed under the strange title of 'the generations of heaven and earth' (Gen. ii. 4). This fact tends to show that the terms 'heaven' and 'earth' in i. 1 have an aspect pertaining to man. It shows also, the writer thinks, that man could not yet be classed with the generations of Adam recorded in c. v., since the stage of real humanity had not been reached. That human stage commences with the sixth day (i. 26). Where, then, do these generations, or evolutions, of heaven and earth spoken of in Gen. ii. 4 begin? For the following reasons, the writer believes that they do not revert to 'the beginning' spoken of in Gen. i. 1, but that they begin with the third day. Some writers have already deemed it necessary to argue that they did not relate to this period.

1. Had the reference been to what took place 'in the beginning,' it is hardly likely that the phrase 'in the day' would have been used in ii. 4. Lange explains it as meaning the whole six days regarded as one. This day is therefore called 'the hexaëmeron.' The writer holds that we have no authority from Scripture thus to regard the six days as one day. The phrase evidently refers to what took place in some one of the six days or æons, and not to what took place in the beginning, or during the whole six days.

2. The very word 'Tholedoth,' variously rendered 'generations,' 'genealogies,' 'origins,' etc., implies a birth-process, the operation of laws of development and increase, rather than the calling into existence of what is non-existent.

3. The terms in which Gen. ii. 4 is expressed show that it does not revert to the original act of creation. These generations were 'in the day that the Lord God made the earth and the heavens, and every herb of the field.' But from i. 9-13, we see that it was on the third day that there were first dry land or earth, and vegetation. It is true that these verses do not speak of heaven being made on the third day, but only of the waters under the heaven being gathered together. But in i. 1, it is said that God created earth, and yet we find that it is not until the third day that there is earth as distinct from water. Hence, in the most literal sense of the record, the earth spoken of in verse 1 must have been earth in a most elementary form, and not solid ground. And if this be so with the earth mentioned in the verse, then it is probable that the heavens mentioned in the verse must be something imperfect and elementary, and not definitely formed earth and sky. As in i. 1, heaven



and earth in this elementary form are spoken of together, so ii. 4 also speaks of them together. The writer would urge that this is the more perfect making of the two which did not take place until the third day. It was probably not until the third day that there was a heaven in the sense of an expanse free from vapourous masses such as existed while the surface of the earth was cooling. It is in harmony with the view that the two verses do not relate to the same era, that no article is prefixed to the words 'heaven' and 'earth' in the last clause of ii. 4, and that the words 'earth' and 'heaven' are not in the same order. Read literally, the verses are as follows: 'In the beginning God created the heavens and the earth' (i. 1); 'These the evolutions of the heavens and the earth, in their being created in the day of the Lord God making earth and heavens' (ii. 4). The use of the word 'Ahsah'—'to make'—in the last clause, tends to show that ii. 4 is not referring to the creative work which brought heaven and earth into existence, but rather to some subsequent and perfecting process.

4. What is said of this being the day when vegetation was produced appears to identify the day as the third day. The original creation of heaven and earth had been effected long ages before vegetation appeared. The reference to the plants not yet being in the earth has been a great difficulty, and very many have tried to show that it does not mean what it seems to mean. Sharpe would render, 'While no plant was in the earth.' Some of the Targumists have the same reading. Another explanation is, that He made them when they yet were not, before all rain or cultivation. Lange lays stress on these being plants of the field, as if they were plants of noble kind. It is in general allowed, however, that the Hebrew seems most naturally to read, 'And every shrub of the field before it was in the earth.' The writer takes the statement in this its most obvious sense. The Sept. and Philo both read it thus. Since shrubs and herbs were thus formed before they were in the earth or grew, it may fairly be maintained that, in respect to all vegetation, this verse proves that vegetable life existed previous to vegetable organisms. This truth is generally admitted in regard to animal life; but the Bible here teaches the same truth respecting vegetable life. In thus teaching, it is in harmony with modern scientific teaching. The arguments which are used to show that the simplest forms of animate life have no apparent organism are applicable to the simplest forms of vegetable life. Professor Huxley says, 'Since 1859 scientific investigations have shown how utterly impossible it is to draw a line of demarcation between lower animal or lower vegetable life' (Lect. Roy. Inst., Ap. 9, 1880. See also Dr. Carpenter on Microscope, p. 267). At the time when vegetable life began to assume organic form, it is most probable that the vegetation was marine. Graphite and iron ores are found in the Eozoic rocks, but they are supposed to represent Algæ, or sea-weed. In Mr. Etheridge's table of Fossil Genera, the oldest plants are the 'Oldhamia,' a species of sea-weed found in the Cambrian. If this verse is alluding to the time of the first vegetation or the third day, the remark respecting plants not being in the earth appropriately indicates that these plants previously existed in an inorganic state.

5. We have the further striking statement that the Lord had not caused it to rain upon the earth (verse 5). Geological evidence, however, clearly shows that rain fell far back in the Palæozoic era. Mr. Skertchly, in his manual, says that the sandstone of the Cambrian system, to which, as we have seen, the earliest known vegetation belongs, shows impressions of rain-drops (p. 110). Professor Ramsay says that in rocks of the Mesozoic group, as the Old Red Sandstone, rain pittings are abundant. Professor Huxley assigns to the upper Eocene period an origin dating millions of years back (Lect. Roy. Inst., Ap. 13, 1880). Yet Lyell places this period the seventh in a backward gradation, wherein the Palæozoic era includes the series from twenty-eight to thirty-six inclusive. Hence rain must have fallen many millions of years before the Eocene period.

We come now to notice the important fact that, when Moses is about to describe the origin of man, he fixes his chronology by the two natural phenomena which lead us back millions of years. First, he carries us back to the time when vegetable life was only beginning to assume organic form. This is the stage reached by any amœboid fluid wherein living organisms are beginning to be perceptible. They cannot, in such a state, be said to be either in earth or field. This was the era when the dry land was first distinguished from water. Next, he starts with a time when rain had not fallen. The very fact that man's creation is associated with these two remote phenomena clearly proves that his origin is not to be dated from six or eight thousand years ago. Evidently Moses is carrying back the origin of the living Adamic soul to the age when plants were first formed, or the third geological day. But no traces of man conforming to the present structure of his body have been discovered in an older formation than the Tertiary, while there is a complete absence of all relics of vertebrata in the oldest fossiliferous rocks. Hence we must not think that Moses is speaking of 'man' as a being with the same physical development that we possess. His narrative involves the fact of Evolution, and he is speaking of man's 'origin' as an Evolutionist would understand the term.

We read that 'there went up a mist (Hād) from the earth, and watered the whole face of the ground' (verse 6). This reference to a mist which watered should be considered in connection with the subsequent statement that there were certain rivers that watered. Leaving for the present all questions about the higher meaning of the narrative, the writer will state what he holds to be the literal basis.

1. This narrative is specially dealing with the origin of human life—the making of the living soul. It is not giving any prominence to the making of man in God's image. The Scripture expressly declares that the blood is the life: 'Flesh with the life thereof, which is the blood thereof, shall ye not eat' (Gen. ix. 4); 'The life of the flesh is in the blood' (Lev. xvii. 11); 'Be sure that thou eat not the blood, for the blood is the life' (Deut. xii. 23).

2. When the New Testament speaks of the life by which the soul lives, it commonly compares that life to water or to blood, and such water or blood as may be drunk. Jesus said, 'My blood is drink indeed' (John vi. 55); 'He that eateth My flesh and drinketh My

blood hath eternal life' (John vi. 54); 'If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water' (iv. 10); 'He that will, let him take the water of life freely' (Rev. xxii. 17). The Hebrew word rendered 'watered' also means 'to give to drink.'

3. This river of water of life, or life-giving blood, which keeps the soul alive, is located by the New Testament in the same position that is occupied by the primeval rivers of Eden. 'He showed me a river of water of life bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life' (Rev. xxii. 1, 2).

4. The water of soulical life described in the New Testament is set forth by similar if not identical figures to those used in regard to the waters of Eden. First, the word rendered 'mist' is translated in the Sept. by the word *πηγή*; that is, 'well,' or 'fountain.' The same Greek word is used in the passages: 'Shall become in him a well of water' (John iv. 14); 'Shall guide them unto fountains of waters of life' (Rev. vii. 17). In Mark v. 29, the word is used of a flowing of blood. The Hebrew word which is thus rendered 'mist' and 'fountain,' appears to be used in Job xxxvi. 7, of the steam or vapour which accompanies and resembles small rain. Second, it was as a river in motion, going out of Eden, that Moses spake of the water that watered the garden. So, in the New Testament, it is a river in motion, which waters the celestial Eden.

From the foregoing and other considerations, yet to be noted, the writer holds that it is fair to infer that the mist and the rivers of Eden represent the water which gives natural life to the human soul; in other words, they represent the blood. This is the literal groundwork of the narrative.

We see, however, that they represent the blood in motion, or circulating, and that in two modes. First, as a vapour or as water upspringing without having a well-defined channel wherein to flow; and secondly, as rivers with proper courses and current. The writer thinks it most probable that these two forms of water, the slow-moving and irregularly bounded vapour, and the well-defined river, represent life in two distinct stages: first, as existing in the invertebrata, and then as existing in the vertebrata. Does not the difference between the movement of a vapourous mass or an irregular fountain, on the one hand, and the flow of a river on the other, answer to the difference between the circulation of the blood in the invertebrata and in the vertebrata? While one is general and irregularly defined, the other is like a flowing river. Dr. Carpenter says, 'Among the invertebrated classes generally, the condition of the circulating apparatus differs from that which prevails throughout the vertebrata in one remarkable feature; namely, that whereas in the latter the blood moves in every part of its course through a set of closed vessels, it meanders in the former through a set of channels or sinuses, excavated in the substance of the tissues, and communicating with the "general cavity of the body," in the midst of which the viscera lie. Generally speaking, it is in the venous system that the greatest deficiency exists, for the heart usually sends forth the blood by definite arterial

trunks, which distribute it by its ramifications through the substance of the various parts of the body, and it is in its course from these to the respiratory organs that it is least restrained within definite boundaries, (An. Phys., § 289). He adds that in the lower forms of the Mollusca and Articulata, the vascular system is merely an extension of the general cavity of the body, and is not furnished with any special organ of impulsion. So in the Bryozoa the circulation is only represented by the movement of fluid in the general cavity of the body, and in the prolongations of this cavity in the arms that surround the mouth (Id., § 295). In Zoophytes, Medusæ, and the lower worms, the circulation is represented by ramifying prolongations of the digestive cavity which extend throughout the body, and are specially distributed to the respiratory surface (§ 296). Thus the writer holds that the watering of the ground by a vapour or fountain is a symbol of the conjunction of blood with the lowest forms of soul-like existence, as found in the lowest invertebrate classes, having no arterial or venous channels wherein to flow. Hence the name 'Adam,' as used in Gen. ii., is, on this theory, the name of man as embodying in himself the sum of the types of all grades of animate existence. The first type of the ultimate sum of types is here pointed out as that wherein the Adam became a living soul with an invertebrate organism. The Adam became 'to a living soul,' as the Hebrew expresses it, but this was only the commencement of his progress. It is a mistake to think that when the Adam thus came to a living soul, the living soul was a perfectly developed man. We may say of a new spring which through long centuries following may wear for itself a deep river channel to the sea, the river comes to its spring when first the well or fountain springs forth; but it will not be until the long centuries are passed that the springing well will have come to its river.

Moses says, 'The Lord God breathed into his nostrils the breath of lives (chayeeem), and man became a living soul' (verse 7). Does this verse mean that God endowed man with an intelligent spirit, or that He endowed him with breath and breathing functions? Some writers take the former view, and others think that the gift of a conscious spirit is implied in the passage. Some countenance may be derived for the former view from the passage, 'There is a spirit in man, and the inspiration of the Almighty giveth them discernment' (Job xxxii. 8). But, on the other hand, this narrative is especially dealing with the formation of man as a living soul. Hence, having just alluded to him as a being having circulating blood, it seems natural to speak of him next as having breathing functions. Then the word rendered 'breath' is used of animal life rather than of the intellectual nature. We read: 'The breath of the Almighty hath given me life' (Job xxxiii. 4). There is a sense-wisdom or discernment. Thus the writer would regard this breathing into the nostrils as meaning that man became a breathing and so living being.

We can hardly read the passage without being reminded of what is recorded in John xx. 22. 'He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye forgive they are forgiven unto them, whosoever sins ye retain they are retained.' The

word rendered 'breathed on' sometimes means 'breathed on' (Clem. Rom., 1 Epis., c. xxxix.), and at other times 'breathed in,' as when a flute-player blows into his flute (Aristoph. Vesp., 1258). It is the same word that is used in Gen. ii. 7 (see also Ezek. xxxvii. 9). If the inbreathing in Eden had respect to what was soulical, it is very probable that the breathing upon the disciples and the commission given to them had respect to what was soulical. This we shall yet see more fully.

In the various references to the primeval creation one thing is manifest, and that is that motion is a result of a divine act. Paul makes motion one of the three great modes of human existence. 'In Him we live and move and have our being' (Acts xvii. 28). What is that mysterious source of motion which lies behind the pulsations of the beating heart and the ever-moving lungs? In regard to breathing, that motion probably originated when the Lord God breathed into man's nostrils. But in regard to the life stream, we ought to date the beginning of its motion from the primeval era when the Spirit of God, whose Name also means 'the Wind of God' (John iii. 5), fluttered upon the waters (Gen. i. 2). The word rendered 'moved' means 'fluttered,' as when a brooding bird moves its wings (Deut. xxxii. 11). It is used of a shaking of bones (Jer. xxiii. 9). Some people object to the idea of brooding as being too suggestive of the Eastern notion that the world was evolved from an egg. But the prejudice is an unwise one. When the question is asked, When and how did the motion of life's current originate? the answer might be given, When the Spirit of God first fluttered upon those waters which are waters of soulical life. Doubtless the motion of the life-current is still owing to the same Divine Spirit. This moving of the waters preceded, by a long era, the third day, when the Adamic man received an organism and began to breathe. Hence, as life preceded organism, so the motion of life preceded organism. What we know of the movements of life in its simplest forms, and even in vegetable existences, justifies this view. Dr. Carpenter, in his work on 'The Microscope,' 6th ed., p. 266, says, 'It was formerly supposed that living action could only be exhibited by organized structures. But we now know that all the functions of life may be carried on by minute "jelly specks," in whose apparently homogeneous, semi-fluid substance nothing like organization can be detected. . . . Hence this substance, known in Vegetable Physiology as protoplasm, but often referred to by zoologists as sarcode, has been appropriately designated by Professor Huxley "the physical basis of life." In its typical state, such as it presents among Rhizopods, it is a semi-fluid, tenacious, glairy substance, resembling, alike in aspect and in composition, the albumen, or uncoagulated "white," of an unboiled egg. But it is fundamentally distinguished from that, or any other form of dead matter, by two attributes, which, as being peculiar to living substances, are designated vital: 1. Its power of increase, by assimilating (that is, converting into the likeness of itself, and endowing with its own properties) nutrient material obtained from without; 2. Its power of spontaneous movement, which shows itself in an extraordinary variety of actions, sometimes slow and progressive, sometimes rapid, sometimes wave-like and continuous, and sometimes rhythmical with regular intervals of rest.' Writing of the Protophytic Fungi, the simplest type of vegeta-

tion, he says, p. 367, 'The Schizomycetes . . . all consist of minute cells which multiply rapidly by subdivision, and most of them at some stage of their existence have the power of moving more or less rapidly through the liquid they inhabit by the action of flagella.' So he speaks of the Bacteria, minute oblong cells, as being 'usually seen in "vacillating" movement, produced by the action of their flagella' (p. 369). The *Bacteria lineola* have 'to and fro movements.' The properties thus ascribed to 'the physical basis of life' are irrespective of distinctions between vegetable and animal substance. Professor Max Schultze even claims to have shown that the 'sarcode' of animals and the 'protoplasm' of plants are identical. Dr. Carpenter says, 'We cannot draw the line of demarcation between the two kingdoms' (p. 267). In two articles on 'A Pine Cone,' published in *The Sunday Magazine*, the Rev. Hugh McMillan points out some of the laws which govern the spiral movements of plants. The subject is noticed more fully in Mr. Darwin's work on 'The Power of Movement in Plants.' Therein he shows that in leaves and stems and roots there is ever going on a writhing motion analogous to planetary nutation, and which he calls 'circumnutation.' He says, 'The movements of various organs to or from the light, so general throughout the vegetable kingdom, are all modified forms of circumnutation, as again are the equally prevalent movements of stems, etc., towards the zenith, and of roots towards the centre of the earth. There is always movement in progress' (p. 3; see also p. 572). Life and motion are probably inseparable. In embryonic development the stage specifically termed 'quickening' is indicated by motion.

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## CHAPTER XIX.

### THE GARDEN OF EDEN AND ITS RIVERS.

LITERALISTS have located the garden of Eden in various places. Mostly they think that it was at the head of the Persian Gulf, although Damascus, Galilee, and Prussia have all been named as probable sites of Eden. The writer has already expressed his conviction that the narrative in Genesis does not relate to a literal garden at all. This conviction, however, is not inconsistent with a belief that the primeval men came from the east, and that their home was a fertile and beautiful country. Symbolically Eden is defined by Lange as 'The undetermined wide environs that surrounded man,' whatever that may mean. Philo defines the planted Paradise as earthly wisdom regarded as an imitation of its archetype, heavenly wisdom (Leg. Al., Bk. I., c. xiv.). This distinction between earthly and heavenly wisdom is in some respects analogous to the distinction between sense wisdom and intellectual wisdom. In one passage, as if he did not regard Eden and Paradise alike in symbolic meaning, he defines the former as 'the wisdom of God' (Id., c. xix.). 'Paradise' signifies a place walled or fenced around. 'Eden' means 'delight' or 'pleasure.' The writer holds that this garden or Paradise is soulical pleasure, all the enjoyments derived through the senses, and

which pertain to our emotional nature. It is said to be planted eastward in Eden. No other quarter than the east is mentioned in antediluvian history, but this is mentioned four times (ii. 8, 14; iii. 24; iv. 16). Philo thinks this planting of Paradise eastward imports that right reason never sets and is never quenched. As a sun, the earthly wisdom or virtue is ever arising in the soul and scattering darkness (Leg. Al., Bk. I., c. xiv.). The writer thinks that this allusion to the east has respect to light and the gift of eyesight. The circulation of the blood and breathing have already been symbolized. Eyesight is the beginning of the Paradise of animal life. 'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun' (Eccles. xi. 7). In a higher sense these primeval allusions to the east probably have respect to Him who is the Light as well as the Life of men.

The writer considers that the two following verses do not relate to the same event or the same time. 'And there He put (בָּרָא) the Adam whom He had formed' (בָּרָא, verse 8). 'And the Lord God took the Adam and caused him to rest (שָׁבַת) in the garden of Eden to dress it and to keep it' (verse 15). The verse first quoted relates to man in a lower stage of development than that indicated in the latter verse. The word 'put,' in verse 8, is the word used of the placing of any object living or dead in any position. But the word used in verse 15 implies the giving of rest or a settled abode. A form of the word is used to denote 'quiet resting-places' (Is. xxxii. 18). Man had now come to a true humanity. The word rendered 'formed' in verse 8 is the same word which is used in verse 7 to denote man's formation from dust. It signifies a mechanical kind of formation, as a potter might mould clay, and probably has respect to the formation of man as an organic being. Philo drew the following distinction between these verses: 'Perchance therefore this (latter) is another man who is made according to the image and likeness, so that there are two men brought into Paradise, one formed (πεπλασμένον), and the other according to the image' (Leg. Al., Bk. I., c. xvi.). Instead of being two men, the writer believes that it is the same Adamic man in two types of his development.

We read that 'a river went out of Eden to water the garden and from thence it was parted and became into four heads' (verse 6). The writer holds that these rivers represent the arterial currents as they exist in the vertebrata, just as the vapour mentioned in verse 6 represents the blood in the invertebrata. This river is said to go out of Eden to water the garden. So the aorta is like one great river flowing from the heart. Hence in its literal basis, and as distinct from Paradise, Eden is probably the heart. This organ is as a centre in the system of animal life and enjoyment. In section 282 of Carpenter's 'Animal Physiology,' there are three diagrams representing the circulation in mammals and birds, in reptiles, and in fishes. Had Dr. Carpenter been drawing a picture of Eden on the scale of a human heart, with its one river going out, and then parting into four, he could hardly have drawn the figure more accurately.

The circulatory system of all the vertebrata may be said to be uniform in type, however it may vary in detail. Dr. Carpenter says, 'There is probably not a single large artery in man to which a corresponding

branch might not be found in the bird ; on the other hand, there is, perhaps, not a single large artery in the bird to which there is not an analogous branch in man' (section 261). These four rivers may be symbolic of the circulation in the vertebrata generally rather than in some particular genus. In the case of birds and mammalia, it is literally true that at an early stage of their development the aorta, soon after it leaves the heart, is divided into four pairs of arches. At a later period of development, however, there is only one of these pairs left. The writer holds that these streams which water four countries represent the circulation of the blood as affecting four regions of the body. Nor does the comparison of this circulation to rivers preclude the supposition that the four heads give rise to a multitude of subdivided streams.

What is said of these four rivers has been in all ages an acknowledged difficulty. While Eden and Paradise appear to be limited in area, the rivers appear to comprehend vast territories. It has also been found difficult to identify the rivers. Recourse is had to the theory that seas are regarded as rivers, and Gihon is supposed to include the Red Sea. This theory, however, is not consistent with what is said of the rivers watering the garden. Some plead that the configuration of the country was so altered by the Deluge that some of these rivers no longer exist. This is not a valid plea, inasmuch as Moses speaks of what the rivers are in the time he is writing. Some have spoken of these rivers as four world-rivers, which come from the hills of heaven and wander over the earth. Philo regards them as the four special virtues of prudence, temperance, bravery, and justice (*Leg. Al.*, Bk. I., c. xix.-xxiv.).

Dr. McCausland, in 'Adam and the Adamite,' p. 170, gives a map whereon the courses of the four rivers of Eden are presumably traced. They are said to be the Pasitigris, Gyudes, Tigris, and Euphrates. In Lange's Commentary, Professor Lewis gives a map of a different kind in which the Persian Gulf and the Red Sea are regarded as part of the system of rivers of Paradise. However the courses of rivers may or may not illustrate as in a figure the circulation of the blood in man, some statements in the narrative show that no literal system of rivers is here being portrayed.

First we have the expression used of two of these rivers, that each 'compasseth the whole land' (verses 11, 13). The word rendered 'compasseth' means 'to describe a circuit.' It is used several times of the Jews compassing Jericho (*Josh.* vi. 3, 4, 7, 11, 14, 15), and in such passages as 'Walk about Zion' (*Ps.* xlviii. 12); 'They go about it upon the walls thereof' (*Ps.* lv. 10); 'Go round about the city' (*Ps.* lix. 6, 14). Even if a river took a deviating or circuitous course through a country, it would not compass the country in the sense implied in this word. The river which Moses speaks of as compassing Havilah is said by Dr. McCausland to 'run through' that country, and this expression corresponds with the course of the river as drawn on the map. So the Gyudes is represented as flowing in a course too straight for the compassing of any country. On the other hand, the word 'compasseth' accurately describes the circulatory movement that is presented in the flowing blood.

Again, it seems impossible to harmonize either of the maps named



with the words, 'And a river went out of Eden to water the garden, and from thence it was parted and became into four heads.' Both maps represent the Euphrates and Tigris as flowing into Eden, not out of it. A comparison with Jer. xxxvii. 12 tends to support the view that the separation takes place after the one river has passed out of Eden. Professor Lewis alleges that the Hebrew word 'head' does not mean 'spring' or 'fountain' as we speak of the head of a river. But the ancient interpreters understood it thus to mean 'head.' The Sept. expresses it by ἀρχαίς, which, as Dr. McCausland admits, denotes 'sources,' not 'outlets.' Pausanias so uses it (Bk. I., c. xxxiii., § 4), and so does Philo, who also says, 'The greatest river, of which there were four off-streams (ἀπὸρροιαί), is the generic virtue' (Leg. Al., Bk. I., c. xix.). This one fact that the river goes out of Eden as one river, and then becomes four heads of other rivers, is utterly incompatible with the theory that Paradise was near the region of Babylon, and that the literal Tigris and Euphrates were two of the rivers that watered it. On the other hand, the arterial blood does leave the heart by one channel, the aorta. Moreover, after it has left the heart as one stream it is subdivided, and the point where the stream of blood is thus divided is as the heads to new rivers.

As an indirect proof that these rivers are not to be taken as literal rivers, reference may be made to the fact that some ancient Jews regarded the river of Eden as a river that flowed around the globe. Josephus says, 'Now, the garden was watered by one river which ran round about the whole earth, and was parted into four parts' (Antiq., Lib. I., c. i., § 3). This idea of circulation is prominent in ancient references to Oceanus. It is also very characteristic of Plato's description of the Hadean rivers, which is probably based on traditions of the rivers of Eden. He mentions four streams as pre-eminent, Oceanus, Acheron, Pyriphlegethon, and Cocytus. Of these, Oceanus, the principal river, is said to compass the entire globe.

Rivers flowing through a garden may fitly symbolize the streams of life-giving blood which flow through the body. Plato uses the same figure that is here used by Moses. He says, 'The heart is the fountain (πηγή) of the blood, borne around with vehemence (περιφερομένου σφοδρῶς αἵματος), and is placed in a well-guarded station. . . . The blood is the nutriment of the flesh, and for the sake of nourishment the gods have conducted channels through the body, cutting canals there just as in a garden, so that from a kind of perennial spring, there being a narrow channel of the body, the streams of the veins may flow' (Tim. ; see also Longinus de Sublim., § 32).

When Jesus speaks of the water of life which He gives He locates it within us. It 'shall become in him a well of water' (John iv. 14); 'Out of his belly shall flow rivers of living water' (vii. 38.) This tends to prove that the ancient rivers of life were within man. As Plato's language above quoted implies a circulation of the blood, so Solomon's language in the following passage seems based on the same physiological fact: 'Keep thy heart with all diligence, for out of it are the issues of life' (Prov. iv. 23).

We read that 'out of the ground made the Lord God to grow every

tree that is pleasant to the sight and good for food' (verse 9). It is not uncommon for Scripture to speak of the soul in relation to its enjoyments and protective enclosure as if it were a garden. Satan says of Job: 'Hast not Thou made a hedge about him?' (i. 10). Of the merciful man it is said, 'Thou shalt be like a watered garden' (Is. lviii. 11). We read of the righteous, 'Their soul shall be as a watered garden' (Jer. xxxi. 12). The garden of Eden is used symbolically to denote the luxury of pleasure wherein a lusting soul delights. The King of Tyre, who possessed a 'multitude of merchandise,' is said to have been 'in Eden the garden of God' (Ezek. xxviii. 13; xxxi. 8; Gen. xiii. 10). Some regard the trees as evidences of the abundance of wholesome and attractive food that surrounded primeval men. With Philo the trees are regarded in one passage (Leg. Al., Bk. I., c. xvii.) as virtues generally, just as the rivers are special virtues. In another passage, however (De Mund., c. vi.), he assumes that man, the little world, is Paradise, and that perceptions of sense, hearing, seeing, etc., are the trees (*τὰς αἰσθησεις*). He quotes the passage, 'He that planted the ear, shall he not hear?' (Ps. xciv. 9). To the view that these trees are the powers of sense perception the writer would subscribe, adding only as a virtual part of the definition the nervous system as pertaining to animal and organic life. This is not to include the nervous system of the cerebrum, the medium of thought. Ferrier thinks that there are good grounds for localizing the reflective faculties in the frontal regions of the brain. The nervous system of organic life, usually called the sympathetic system, pertains to the organs of digestion and secretion, and to the heart and blood-vessels. It is connected with alimentary processes. We all enjoy the pleasures of sense that come through the lower nervous system, as we might enjoy fruit gathered from trees. Moreover, as the arteries, in their physical structure, may be said to resemble beds of rivers, so the nervous system, with its bundles of tubular nerve fibres and the various centres and ganglia, is characteristically like a tree. The nervous system of animal life, commonly called the cerebro-spinal System, includes the nerves of sight, smell, hearing, and various motor and sensory nerves. These all terminate within the cavity of the skull, in the medulla oblongata, or sensory ganglia connected therewith. Dr. Carpenter says of these cerebro-spinal nerves, 'Although some of them seem to pass directly into the cerebrum, it is very doubtful if such is really the case' (An. Phys., § 459). The writer follows those who regard the cerebellum as the part of the brain pertaining to man's soulical or emotional life. From this part of the brain, as shown by Flourens and others, the voluntary movements of the muscles are governed. The power of walking, springing, flying, standing, or maintaining equilibrium, is dependent on the cerebellum. In an appendix to Sir W. Hamilton's 'Metaphysics' is an elaborate statement of the results of some careful investigations into the nature and functions of the cerebellum. He says of the evidence therein adduced, that it is in favour of the view 'that the cerebellum is the intracranial organ of the nutritive faculty, that term being taken in its broadest signification, and it confirms also an old opinion recently revived, that it is the condition of voluntary or systematic motion.' The cerebellum is not sinuous and convoluted like the cere-

brum, but laminated like the stratified earth. There is a certain harmony between this fact and what has been said of the mind and soul answering to sea and land respectively. It is noticeable also that the cerebellum is larger in woman than in man. Sir W. Hamilton says, 'Women have, on an average, a cerebellum to the brain proper, as 1:7; man as 1:8.' He adds, 'This is a general fact which I have completely established.' This agrees with the generally admitted fact that woman has the soulical or emotional nature in fuller development than man. When a section is made of the cerebellum, it is found to be composed of gray matter externally, in the midst of which a white fibrous matter spreads out like branches of a tree. Physiologists term this tree, 'Arbor Vitæ,' or the 'Tree of Life.' It is said to present a very complex and beautiful arrangement. It is more probable that this tree is a physical analogue of the tree of knowledge of good and evil than that it is an analogue of the tree of life. From bodily movements, from pleasures pertaining to nutrition, and, if the phrenologist's theory has any modicum of truth in it in this respect, let us add from sexual instincts, beings imperfectly civilized might yet be placed so far under Divine law, as to be capable of temptation, and so of having good and evil set before them. When such beings came to know that it was a duty to forego certain gratifications of sense, they would be capable of sin. The Apostle may be said to have been true to physiological science when he associated the knowledge of good and evil with the eating of meat and drinking of milk, and experimental knowledge. 'Solid food is for full grown men, even those who by reason of use have their senses (*τὰ ἀισθητήρια*) exercised to discern good and evil' (Heb. v. 14).

Philo says, 'The tree of life is the highest genus of virtue which some call goodness, from which the several virtues are combined' (Leg. Al., Bk. I., c. xviii.). This tree has also been regarded as a symbol of the power of health and life in nature, and then, through the Word of God and the Saviour, rising to a fountain of everlasting life. The writer holds that this tree is a symbol of immortal life, holding the place of honour in the midst of the garden, surpassing the lower emblems of life's enjoyments, as coming to us through the senses, and in our fleshly state. Some arguments have been advanced previously against the view of those who think that one individual Adam ate of this tree until he sinned and was then banished from it. Such arguments do not apply to the theory here maintained, that 'Adam' is the name of an Adamic race embodying all types of being. The imperfect beings who lived before the commandment came did undoubtedly eat of the tree in that they had a life after physical death, and did not die a death of soul. This, however, does not import that they had the life more abundant as enjoyed by the sanctified. In Hebrew, the tree is designated 'The Tree of Lives,' just as man received 'The Breath of Lives.' Man by sin lost the gift of immortal life, but he did not lose the knowledge of good and evil. 'The Lord God said, Behold, the man is become as one of Us, to know good and evil' (iii. 22). Man's very ability to sin implied progress in knowledge, and hence likeness to God. Hence he is not said to be kept from the tree of knowledge, but from the tree of life, after God has sent him from the garden. Disobedience entailed

exclusion from immortal life. When God speaks of giving a crown of life to those who are faithful unto death (Rev. ii. 10), it is not improbable that the idea is not so much of a golden crown being given, but of a crown of leaves from the tree of life. By the same analogy, the word 'crown' is used of the wreaths of laurel, ivy, pine, etc., for which the Greeks contended (1 Cor. ix. 25).

As Jesus Christ is our Life, and we find immortal life in Him, it would be fitting to say that He is the Tree of Life to all who in this latter day lay hold of Him by faith.

Classic traditions support the view that the tree of life is a symbol of that immortal life which conquerors win. It was after he had killed the dragon that Hercules gathered the golden apples of the Hesperides. If not evangelical in design, how well adapted for evangelical uses is Virgil's narrative of the visit of Æneas to the abodes of the dead, protected by the golden branch! The Sybil had told him that a golden branch with leaves and pensile shoot, sacred to Prosperine, was hid in a certain shady tree (Bk. VI., verses 136-148). Without this branch no mortal might enter the secret abodes. By following the flight of two doves, and noticing where they rested, Æneas found the treasure. With this sacred charm he appeased Charon (verse 405), and passed in safety through the realms of death.

When Satan tempted the woman, he misquoted the Divine prohibition. When the woman made her statement, she spake of the tree of knowledge as being in the midst of the garden, that being the place where the tree of life had been located. The variation may be without significance, or it may imply that she was ignoring the future, and acting as those who say, 'There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour' (Eccles. ii. 24).

The writer has alleged that the rivers represent the circulating blood. It will naturally be said, How can this be the case, since the Edenic rivers include the Euphrates, and the Hiddekel, and are all named and localized? But in reply, it may be noted, (a) That the inspired narrative cannot be made to harmonize with literal facts of geography unless by suffering great pressure and distortion. (b) It is not unusual for the Bible to use the names of literal places as symbols of moral truth. Waters of life are said to run to the East country and its sea (Ezek. xlvii. 8). Christ is to cleave the Mount of Olives by standing upon it (Zech. xiv. 4). Angels are said to be bound in the great river Euphrates (Rev. ix. 14). (c) Even to the present time it has been common to use the word 'region' of particular parts of the human body, as if that body were being regarded as a tract of country. Philo says that to desire or lust has been assigned 'the Navel and what is called the Diaphragm-district' (*ζώνρον*, Lib. de Concup., c. ii.). Origen refers to the unbelieving as not having *ζώραν ἀπολογίας* (Cont. Cels., Lib. IV., c. vi.)—'a place of excuse.' Even while regarding the four rivers as four virtues, Philo assigns at least three of them to particular regions of the body, the head, the breast, and the belly (Leg. Al., Bk. I., c. xxii.). It is well known that, in Scripture, particular virtues are assigned to particular regions of the body, as when we read of bowels of compassion,

the lust of the eye. (d) The writer believes that the names given to these rivers, and what is said of their courses, favour this view. We read :

1. 'The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good; there is bdellium and the onyx-stone' (ii. 11, 12).

Professor Lewis, Lange, Dr. Davies, and others, derive the word 'Pison' from the Hebrew פִּישׁוֹן, meaning 'to spread abroad,' and also 'to flow.' The writer prefers Philo's derivation, which is also adopted by Mr. W. G. Hird in his 'Dictionary of Scripture Names.' Both evidently derive it from פִּהּ or פִּי, 'the mouth' or 'the opening,' and הַשְּׁנַיִת, 'a change,' from which come the words 'second' and 'year,' since change is implied in both. Philo says, 'Pison, being interpreted, is 'a change of mouth' (στίματος ἀλλοίωσις, Leg. Al., Bk. I., c. xxiv.). Hird defines it 'changing, or extension of the mouth.' 'Havilah' is defined by Dr. Davies as probably meaning 'sand' (חול). But this word is a derivative from הוּלַה, 'to twist' or 'whirl,' and then 'to feel pain.' In this case, also, Philo is followed by Hird, the Oxford Bible, and others. Philo defines it as that 'which feels pain or pangs' (ὠδίνουσα, Id.). So Hird's first definition is, 'That suffers pain.' It especially applies to pains suffered in travail. In the human body, the head is the part where the nerves centre, and where pain is felt. In Jer. xxx. 23, the word is used of pain felt by the head: 'It shall fall with pain (חִיָּה) upon the head of the wicked.' The writer believes that Philo is right in identifying the region of this river with the head, the seat of the rational faculty (Id., c. xxii.). The fact that in Hebrew the article precedes the word, 'The whole land of the Havilah' (הַחִיָּה הַכֹּלָה), accords with this view. Moreover, if there be any truth at all in the theory that these rivers are in the Adam, it is natural to think that the head will be in a place of honour. The description here given is in harmony with the facts of physiology. While one river of blood leaves the heart or Eden by the aorta, it soon finds 'another mouth' or 'a second mouth.' This first branching-off head or stream is the trunk which leaves the aorta as one, but which soon subdivides. Moreover, the first of these subdivided arteries are the carotids which convey the blood to the head, or 'that which feels.' Other subdivided arteries are the subclavian passing to the arms. There is, however, some diversity in the different classes of vertebrata. In birds, the carotid and subclavian arteries spring from one of three large branches into which the aorta divides. In the elephant, the carotids arise by a common trunk, the subclavians separately. Though the arteries in the human body are mostly duplicate, they may justly be regarded as one, just as the two hemispheres of the brain, with their connecting commissures, are spoken of as one brain. Literalists usually regard Havilah as India; but they cannot find any river Pison compassing India, and yet reaching the district of Eden, unless by regarding the Persian Gulf and the Indian Ocean as a one-shored river. Even so it cannot be said that India is compassed.

It cannot well be said of India that it is famous for excellent gold, bdellium, and the onyx. On the other hand, the head is associated in Scripture with gold. Solomon calls the head 'a golden bowl' (Eccles. xii. 6). The symbolic man whom Nebuchadnezzar saw in a vision had a golden head, and Daniel said to the king, 'Thou art this head of gold' (ii. 38). So the Church says of Christ, 'His head is as the most fine gold' (Cant. v. 11). In the great house, the golden vessels rank first (2 Tim. ii. 20), as most worthy of honourable use. So, in this human temple, the head, the seat of wisdom and feeling, is as fine gold.

Bdellium and onyx-stones are probably symbols of the teeth and the eyes respectively. From Exod. xvi. 31, and Numb. xi. 7, we see that bdellium was white like manna. Dr. Davies says of the Hebrew word *בְּדֵלָה*, 'This word is probably from *בָּדַל*.' But the verb from which the noun is thus supposed to come means 'to separate,' 'to divide,' 'to part.' If bdellium is thus white, and from a word meaning to divide or part, it is a fitting symbol of the teeth, which are white, and divide or part the food. The onyx was supposed to be like the human nail of the finger in respect of colour, and hence its Greek name, which means 'nail.' Its peculiar feature is said to have been that it exhibited two strips of black and white, brown and white, etc. If thus noticeable for its two veins of black and white, or brown and white, it would be a fitting symbol of the eyes. Solomon refers to the eyes, and uses a Hebrew word, which denotes the setting of jewels (Cant. v. 12). Jacob connects the teeth with the eyes.

2. 'And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia' (ii. 13).

'Gihon' has been variously defined as meaning 'valley of grace,' 'impetuous,' 'gushing forth.' Philo seems to derive it from *גִּיחֵן*, and defines it as 'breast,' or 'that which pushes with horns.' When stretched out as in pushing, the arms are like the horns of the breast (c. xxi.). In Scripture, the word from which Philo derives is rendered 'belly' (Gen. iii. 14; Lev. xi. 42). The writer believes that Philo is right in maintaining that this river pertains to the breast, which he associates with the emotional nature (*τοῦ δὲ θυμικοῦ τὰ στήθια*); but he thinks that the common derivation 'gushing forth' is preferable to Philo's. The name probably denotes the breast as the region where the rushing current of blood leaves the heart. The Hebrew word *גִּיחֵן*, 'Cush,' is said by Dr. Davies to be akin to *בִּיר*, meaning 'to glow or burn.' It is defined as 'to be sunburnt or black.' So its equivalent 'Ethiopia' means 'burnt-face.' The breast may very appropriately be spoken of as the seat of hot and burning passions and emotions. David says, 'My heart was hot within me; while I was musing the fire burned' (Ps. xxxix. 3). Luke xxiv. 32 records the saying, 'Was not our heart burning within us?' It is said of both Pison and Gihon that they compass or go round the whole land. This is very true to physiological fact. First, in regard to the head, or Havilah, the carotids carry arterial blood to the head, and, after passing through the capillary system, the blood, as venous blood, returns on its circling course to the right auricle.

In regard to the breast or Cush, the hot and glowing region, the circular course of the blood is still more clearly defined. The pulmonary system is a circulation within the general circulation. The venous blood is sent out from the right ventricle, and, after passing through the capillaries of the lungs, it comes round as arterial blood to the left auricle. It is probable that Gihon specially symbolizes the pulmonary circulation, even though other arteries supplying the muscles of the breast generally may be regarded as appendages of the pulmonary circulation. Literalists find great difficulty with what is said of Gihon and Cush. Delitzsch thinks Gihon is the Nile, and this was the view of Josephus. Keil says it is the Araxes. Others have said it was the Ganges, and some that it was the Pyramus. In no case is it shown how this river surrounds Cush, whether the Arabian or the African Cush be implied.

Solomon, who is a type of Christ, at his first coronation was brought to 'Gihon,' and there proclaimed king (1 Kings i. 33, 34, 45). Gihon, according to Josephus, was a fountain (Ant., Bk. VII., c. xiv., § 5), a fact in harmony with the general definition of the word, as 'gushing forth.'

3. 'And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria' (verse 14).

'Hiddekel' is most commonly said to mean 'swift-flowing' or 'swift-darting.' With the exception of Wilford and Buttman, who apply the term to other rivers, nearly all authorities ancient and modern say that this river is the Tigris. But the Tigris, which flowed for most of its course through Assyria, tended to the south rather than to the east. When a Jew reckoned the quarters, he looked with his face to the east. Thus the east was before him, and hence the Hebrew word for 'east' also meant 'before,' or 'in front of.' The Sept., Philo, Delitzsch, and many other authorities read 'in front.' But while this may remove one difficulty it introduces another. It seems no more reasonable to say that the Tigris goes before or in front of Assyria than to say it goes to the east of Assyria. But on the theory that this is part of the arterial circulation the language of Moses is strikingly appropriate. First of all, after Pison or the carotids have branched off to carry the blood up to the head, the aorta descends, so that the heart is now working with gravitation, and not against it. Such an expression as 'the swift-flowing' may be fitly applied to the blood in the descending aorta. Again, the word אֲשׁוּר, rendered 'Assyria,' also means 'a step' or 'a going' (Job xxxi. 7). Now, when the blood is flowing in this descending aorta, it is going straight in the direction of the footstep. In other words, it is flowing directly 'in front of' or 'eastward' of the Asshur or 'footstep.' We have already stated that Philo identifies the region watered by Hiddekel with the belly, as the seat of that which lusts or desires (τοῦ δὲ ἐπιθυμητικῶς τὸ ἦτρον, Leg. Al., Bk. I., c. xxii.). The writer believes that Philo is correct in his identification. The next great branching stream from the descending aorta is that which carries the blood to the belly, or the abdominal viscera. Further, while the Bible states that Pison and Gihon compass the whole land, it does not state that Hiddekel compasses its country or any country. In this respect it is true to physiological science. If the reader consult Huxley's little work on 'Elementary Physiology,' he will see what has been stated about

Hiddekel, illustrated in the diagram on page 30. Considering also the fact that Moses does not state that Hiddekel compasses a country, it is very noticeable that Huxley says of the veins in this region, that they 'do not take the usual course' (page 31). On the contrary, the veins that gather the blood from the stomach, the intestines, the spleen and the pancreas, after combining into a single trunk, do not carry the blood into the vena cava inferior, and so back to the heart. Instead of that, the single trunk, called the vena portæ, enters the liver, and is again broken up into a multitude of capillaries. These become connected with the capillaries into which the artery that supplies the liver has become divided. 'From this common capillary meshwork veins arise, and unite at length into a single trunk—the hepatic vein, which emerges from the liver and opens into the inferior vena cava.' This portal vein is said to be the only great vein in the body, thus branching out and connecting with capillaries of an organ like an artery. Since the course of this stream is thus interrupted, and so subdivided amongst the organs of the abdomen, it cannot be said to surround its region, as is the case with the circulation in the head and the pulmonary circulation.

4. 'The fourth river is Euphrates' (verse 14).

'Euphrates' has been variously defined as meaning 'the outbreaking or violent,' 'sweet water.' The first derivation comes from regarding פְּרָת, or 'Euphrates,' as from פָּרַץ, 'a breaking forth.' The writer believes with Philo, Professor Lewis, and others, that the word is from פָּרָה, 'to bear fruit,' and in Hiphil, 'to make fruitful.' The course of the arteries, as well as the name, indicates the symbolic meaning of this river. After the arterial stream has branched off to the abdominal viscera, the main stream flows on, and divides into the iliac arteries, which supply blood to the region of the loins, and finally to the legs. This river is not said to compass a region, nor would it have been accurate to say that it did. From the point where the abdominal aorta leaves the artery that supplies the abdominal organs, and back to where the veins join the hepatic vein, and through which region alone this river does not coincide or flow in union with part of Hiddekel, this river may rather be compared to a semicircle than a circle. Again, the region of the loins is spoken of in Scripture as the source of fruitfulness. 'Which came out of his loins' (Gen. xvi. 26); 'Out of the loins of Abraham' (Heb. vii. 5); 'In the loins of his father' (verse 10). The very fact that this river is not said, like the other rivers, to water any region, tends to show that its significance lies in the name 'Euphrates.' It is the river that waters the fruitful district, or the loins, and which is connected with the bearing of offspring. Philo makes it symbolize righteousness, a fruit-bearing virtue, and which governs the other three virtues. Such a use of the word 'river' is not more strange than the reference in Clem. Alex. (Epit., p. 802) to τὸν ποταμὸν τῆς ὑλικῆς, 'the river of hylic matter.'

Thus the four rivers are probably the arteries supplying blood to the head, the breast, the abdomen, and the loins respectively, the veins being regarded as in connection with the arteries. On the assumption that the chapter is describing the generation of the Adam, it will be admitted that the four regions thus symbolized appropriately classify the principal parts of the human body. The harmony also between the order of the



rivers as numbered, and these four parts, gives support to the theory. It shows also that the numbers are significant, and cannot be inverted.

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## CHAPTER XX.

### THE CREATION OF WOMAN.

HAVING traced man's origin to the stage when the commandment had come, and the difference between good and evil was known, the narrative proceeds to unfold man's history as a being with sexual distinctions. Paul uses the expression, 'when the commandment came' (Rom. vii. 9), in reference to man's arrival at that stage of his evolutionary progress wherein he came to know right from wrong. Hence it is clear that such expressions as 'And the Lord God commanded the man' (ii. 16), 'And God said unto,' do not necessarily imply anything more than that the being to whom the word or commandment comes has attained to a knowledge of the Divine will. The commandment came to man in Eden before the law was given on Sinai. Irenæus speaks of '*Naturalia Legis per quæ homo justificatur quæ etiam ante legisdationem custodiebant, qui fide justificabantur et placebant Deo*' (Lib. IV., c. xxvii.): 'The things pertaining to the Law of Nature whereby man is justified, which [existed] even before those who are justified by faith had kept a Legislative Law, and were pleasing to God.' Tertullian says, '*Ante legem Moysi scriptam in tabulis lapideis, legem contendo fuisse non scriptam, quæ naturaliter intelligebatur et a patribus custodiebatur. Nam unde Noë justus inventus, si non illum naturalis legis justitia præcedebat?*' (Lib. Cont. Jud.): 'I maintain that before the Law of Moses was written in tables of stone, there was an unwritten law, which was understood naturally, and was kept by the fathers. For how would Noah have been found righteous if the righteousness of a law of nature had not preceded him?' Theodoret says, '*Ὁ δεσπότης Χριστὸς ἐκάστη γενεᾷ τοῦς ἀρμοδίους ἔδωκε νόμους. τοῦς μὲν γὰρ ἀναγκαίους καὶ πρότους ἐν τῇ φύσει τῶν ἀνθρώπων ἀνέγραψεν· τοῦς δὲ ἄλλους διάφορως ἐν ἐκάστῃ δέδωκε γενεᾷ*' (Lib. V., Hæc. Fab., c. xvii.): 'The Lord Christ has given to every generation suitable laws. He wrote some needful and primary laws in the nature of men, and others He has given in different ways in every generation.'

We know from geology that sexual distinctions existed amongst the lower creatures long before human beings lived on the globe. Hence it is evident that in beginning to narrate the origin of woman the narrative in Genesis reverts to an earlier era. This is the principle of reversion and variation to which reference has been made. Equally evident is it that the narrative is describing woman's origin as the result of an evolutionary process, and not as a sudden creative act. It will be seen that while, where only the Adam is mentioned, the injunction is, 'Thou shalt not eat of it' (ii. 17), after woman's origin has been described, the commandment reads: 'Ye shall not eat of it' (iii. 3), as if the woman, as well as the man, had been in existence when the commandment came. So the Adamic race man, to whom God said, 'Thou shalt not,' compre-

hended women as well as men. The narrative is now reverting to the remote era when sexual distinctions first began to be manifested in the Adamic line of life.

1. Why is the narrative of the creation of animals introduced into the history of the creation of woman, if her creation is not part of an evolutionary process reaching back to the beginning of animal life? We read: 'And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field and every fowl of the air' (ii. 18, 19). On the common theory of independent acts of creation, the interposition of this allusion to animals seems inconsequential and inopportune.

2. Even after Adam had named cattle and fowls and beasts, 'there was not found a help meet for him' (verse 20). This fact implies that woman's distinction from man is something more than the mere difference between a male and female animal. Had it not been so, then, since the Adam includes all types of being down to invertebrata watered by the mist, as soon as ever there was an animal type of distinct male and female, it could have been said that the Adam was distinct man and woman. But here we find that after cattle and beasts and fowls are created and named there is still no helper opposite to man. Hence the needed helper is something more than a female animal. It can hardly be thought that the human line continued androgynous until after the beasts were formed. Mr. Darwin says, 'Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous. But here we encounter a singular difficulty. In the mammalian class the males possess rudiments of a uterus with the adjacent passage in their vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male marsupials have traces of a marsupial sack. Other analogous facts could be added. Are we, then, to suppose that some extremely ancient mammal continued androgynous after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable, for we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms' (Des. of Man, c. vi.). Had woman been nothing more to man than a female animal to a male animal, then, since the sexes were distinct in the lower and preceding classes of vertebrata, there must, in every stage of his development, have been a help meet for man.

3. The words used 'of woman' imply something more than mere sexual relationship as it exists amongst animals. The Hebrew of the expression 'help meet for him' is literally 'helper opposite to him.' It is said that one was taken from man's 'Tsalah,' and it is true that this word sometimes means 'rib.' But it also means the side of anything (2 Sam. xvi. 13), or that without which a man would be halt and lame. Friends are keepers of a man's side (Jer. xxii. 10). While in the creatures below man the sexes are so far distinct that we cannot call them hermaphrodite, and that we speak of them as male and female, nevertheless, both in habit of life and structure of body, they contain more traces of the hermaphrodite state than does the human race. The sexes of

animals are not so absolutely distinct that we can speak of the female as the helper opposite to the male. It is to be noticed also that in this inspired narrative no special stress is laid on sexual distinction until we come to the making of man in God's image (i. 26). The word 'male' or 'female' had not previously been used in relation to animals.

4. The writer would admit, with any literalist, that many of the allegorical expositions of Philo are unworthy of acceptance. But he also holds that the general principles of interpretation adopted by Philo are of great value in enabling us to understand Scripture. For example, in his account of the creation of woman he proceeds on a principle which the writer believes to be very suggestive of truth, although in the light of the New Testament we can see that it is in part imperfect. With Philo the mind, or *νοῦς*, is the man. The woman has a twofold aspect. First she is the senses which the mind uses as a help meet, and then also she is the affections or emotions of the soul. He speaks of the woman as *αἰσθησις καὶ τὰ πάθη* (Leg. Al., Bk. II., c. iii.). Throughout his writings the soulical or emotional nature is regarded as sustaining to the mind or spiritual nature the relation of a woman to a man. Clem. Alex. also refers to the Gnostic doctrine of *τῆς ἄνω θηλείας*, 'the higher female'; *ἥς τὰ πάθη κτίσις γεγονεν. τῆς καὶ τὰς ἀμόρφους οὐσίας προβαλλούσης* (Epit., p. 799): 'Of whom the passions become a creation, she putting forth [offspring] according to the substances that are without form.' And the writer believes that the inspired narrative not only relates to a distinction of sexes manifest in the body, but to a distinction effected between that which was soulical in man and that which was spiritual. Even in this ancient time the word of the Lord was piercing to the dividing asunder of soul and spirit. This inward division or distinction of sex took place in all—male and female alike—while the bodily distinction was into two classes of bodies.

5. In thus judging, the writer is much influenced by what is said of the closing or shutting up of man's flesh (ii. 21). The word *רָצַף* is used of the shutting up of the womb (1 Sam. i. 5), or a door, etc. (Is. xxvi. 20). In what sense was Adam's flesh shut up? We have seen that sometimes in the New Testament the word 'flesh' has a soulical meaning. In verse 7 the first Adam is said to be made a living soul, but nothing is said of his spirit. Nevertheless, since the deep was made with the earth, man must from the beginning have had in him the elements of spiritual existence. But during all the eras up to the time when he was made in God's image, the spiritual nature appears to have been inchoate or subordinate to the soulical nature, as it still is with animals and in children. During this era the line of Adamic creatures acted from soulical or animal instincts only. What Paul (Rom. i. 26) and Philo speak of as *πάθη*, that is, lusts or soulical affections, reigned in the soulical body of flesh. During this era there was no absolute distinction between fleshly soul and spirit. All was fleshly. So the writer holds that even in regard to the body the sexes were so far alike that even both could give soulical or fleshly increase. That is to say, the hermaphrodite influence had not totally ceased. But in the sixth day when man was made in God's image, soul and spirit ceased to intermingle, and became distinct. The male side, or the spirit, in every individual

was made in God's image. The female side or the soulical nature was made in God's likeness. This change was reflected in the sexual laws. Man in whom the spiritual line of succession runs could no longer give soulical increase. This was like losing the last trace of the hermaphrodite nature. It was the completion of a process of severance of sex which had for ages been in operation. This was like the male side of the human race becoming old and withered, so far as respects power to give soulical increase. Henceforth those parts of the man's body which pertained to the feminine functions of production were to be as dead. This deep sleep of death fell upon man. The shutting up of the flesh the writer regards as the cessation of a function, not the mere supplying of a loss. It means that henceforth all fleshly soulical increase was to be by woman alone, and not partly by man also. Man's subordination to woman in this respect is indicated in the fact that woman is not said to leave father and mother to cleave to her husband, but he leaves father and mother to cleave to his wife (verse 24). For all purposes of soulical increase woman is as man's flesh. 'He that loveth his own wife loveth himself, for no man ever hated his own flesh' (Eph. v. 28, 29).

Sometimes the word 'soul' is used in the sense of 'person,' as when we read of so many souls being in a ship (Acts xxvii. 37), or of every soul being subject to the higher powers (Rom. xiii. 1). In this personal sense we read of the souls that came out of Jacob's loins (Gen. xvi. 26). But the writer holds that this association of the word 'souls,' in its personal meaning with Jacob, cannot be regarded as proof that the soul does not come by woman, but by man, any more than the fact of no woman being named in the passage would be proof that these souls were not born of woman.

6. The writer would urge that this doctrine that the soul now began to come by woman alone is implied, if not directly stated, in iii. 20. There we read: 'And the Adam called his wife's name Eve (חַוָּה), because she was the mother of all living' (חַיִּים). Life is the essential characteristic of the soul. Now, the word translated 'Eve' means 'life.' It is so rendered in the Sept. Some think that the idea of a source of life is implied in the word, and render it 'life-giving' or 'life-spring.' So the expression 'all living' relates more to the state of being alive than to all living persons. Dr. Davies says it is from a verb 'to live,' which only occurs here, and in Exod. i. 16. He regards it as a verb. Apart from vowel-points, the same word means 'life' (Lev. xxv. 36), and 'living' (Josh. iii. 10). The evolutionary aspect of the narrative imports that Eve is the mother of life in some Adamic sense. So the emphasis laid on the seed of woman accords with the view that there is a part of man's nature which comes by woman alone, just as there is a part which comes by man alone. Since man is in the image of the Father of spirits, the writer holds that man is father of the spirit in a man, just as woman is a mother of all life; that is, of all the soulical element in man. This law only reached the fulness of its operation on the sixth day, when the Adamic race was made in God's image and likeness. Then, and since, man and woman have been more completely male and female than animals. It is only in the former that hermaphrodite influences have ceased to act, so that spiritual increase is all by the man, and soulical increase all by the woman.

Although the cattle and beasts are named before this distinction of sex is completed, we must not infer that the closing of Adam's flesh and the bringing of a help opposite to man was a momentary change. On the contrary, the probabilities of the case, and the use of the word 'build,' indicate a slow and evolutionary process. 'And the side which the Lord God had taken from the Adam He built up (בָּנָה) to woman' (verse 22).

7. It is universally admitted that the cerebrum, or higher brain, is the physical medium of the intellectual processes. By many the cerebellum and nervous systems of animal and organic life are acknowledged to be the physical medium of the emotional or soulical activities. On the theory that man's spiritual became distinct from his soulical nature when he was made in God's image on the sixth day, it will be natural to ask, Are there no evidences in physical organism to mark this transition from the animal to the distinctly human stage? The writer is not aware of any work wherein the relation of different parts of the nervous system to laws of heredity is fully discussed. Hence what he may say on this subject is only for purposes of suggestion and inquiry, and not as conclusive evidence. When, however, we find certain changes taking place in the structure or relations of the cerebrum and cerebellum up through all types of animal life to man, when also we find something in these changes analogous to what, in other organs, betokens a new and higher type, we may at least submit these changes as subjects deserving inquiry where the relation of these organs to laws of heredity is in question.

First, there is an important change to be noticed as taking place in the cerebellum—the principal nerve organ in connection with the soulical nature. It is noticed that there is in this organ, as we rise in the scale of animate existence, a tendency to hemispherical division. In most osseous fishes the cerebellum is a smooth convex body, containing, in the case of the tunny and the shark, the *arbor vitæ* (Owen's Lect. on Comp. Anat., p. 175). It is not divided into hemispheres, but consists of a median portion only (Allan's Outlines of Comp. Anat., p. 78). In reptiles also the cerebellum is undivided, and in a low stage of development. In the crocodylini it is distinguished by the large size of its median portion (Carl Gegenbauer's Elem. of Comp. Anat., p. 507). In birds it is more developed, but is not divided into two hemispheres. It is without lateral lobes (Allan's Outlines, p. 79). When we reach the mammalia, we find the process of division of the cerebellum into hemispheres in full operation. The body or vermiform process of the cerebellum is generally small, and is exceeded in size by two lateral appendages (Id., p. 80). In the *Echidna* the median portion is large, and the lateral lobes small. In the *Marsupialia* the median portion is still large, as in the *Cheiroptera*. In the *Rodentia* the hemispheres are well marked. 'It is not till we come to the *Carnivora* and *Ungulata* that we find the lateral parts of hemispheres of the cerebellum developed to a greater size. In most *Primates* they are so much the larger that the median portion diminishes, and is known as the "vermes"' (Gegenbauer's Elem., p. 509). In man the cerebellum is divided into two hemispheres. Even though no well-defined difference in this respect may mark the transition from the anthropoid apes to man, yet the law of Evolution

itself renders it probable that this dividing process finds its full end in man. Further, we know that the single ventricle in the heart of reptiles betokens inferiority of type, as compared with birds and mammals that have a double ventricle. Is it not, then, likely that the single cerebellum is relatively inferior to the divided cerebellum? As in the single ventricle of reptiles venous and arterial blood are mixed, so in animals which have a single cerebellum there may be a blending of sex, an intermingling more or less of the spiritual and soulical natures, so that the female cannot be spoken of as a helper opposite to the male.

A second anatomical peculiarity is that, as we rise to the human form, the hemispheres of the cerebrum, or higher brain, cover more and more of the cerebellum, or after-brain. In fishes, reptiles, and birds, the cerebellum is not overlapped by the cerebrum. But in rising from the Rodentia to man the overlapping process is more and more extended. Professor Owen claimed that the complete covering of the cerebellum by the posterior development of the cerebrum was characteristic of man. For this affirmation he is severely criticised by Sir C. Lyell and Professor Huxley (*Antiq. of Man*, c. xxiv.). It is contended by anatomists that the anthropoid apes most closely resemble man in the fact that they have the cerebellum covered by the posterior lobes of the cerebrum (*Gegenbauer's Elem.*, p. 509). Huxley, Rolleston, and others admit that some apes, as the lemur, have the cerebellum partly visible from above. But they also contend that from the marmoset upward the cerebellum is entirely hidden, and that in some cases, as the Saimiri, the cerebral lobes overlap more in proportion than in man. Even if this be the case with a portion of the overlapping part, considering that man's place in the scale of being is confessedly the highest, and that as we approach that place the cerebellum is in general more and more covered, it is still possible that as respects the relation of the entire cerebrum to the entire cerebellum, the process of overlapping finds its completion when the human stage is reached.

8. While regarding spirit and soul as masculine and feminine respectively, we must not forget that they cohere in every individual. As God the Father of spirits has given a spirit to man, so man, as God's image, has transmitted a spiritual nature to all his children, sons and daughters alike. As Christ the Prince of Life is the original source of soulical life, so woman, who is in the Saviour's likeness, transmits a soulical nature to both daughters and sons. Thus it is not the seed of man, but the seed of woman, that is to bruise the serpent's head (*Gen. iii. 15*). That is, it is a living soul, which is to die for souls that have sinned and died. The writer holds that it is an unworthy idea of the death of Christ for men to think that His dying in the flesh was nothing more than a bodily dissolution. He meant more than this when He spake of the grain of wheat falling into the ground (*John xii. 24*). All within Him that had come by woman was to suffer the anguish of death. 'His soul was sorrowful unto death' (*Matt. xxvi. 38*). When He poured out His soul unto death (*Is. liii. 12*), He was laying down a life that was beyond the reach of any Roman spears. God made His soul an offering for sin, and the waters of death did come in upon the very soul of Christ (*verse 10*; *Ps. lxix. 1*).

9. If the soulical element be transmitted by woman, and the spiritual element by man, it follows that a child cannot receive its intellectual nature from its mother, or its soulical nature from its father. It may be asked, Do not fathers transmit bodily features as well as intellectual faculties? Are not the fair colours of some male birds transmitted to both male and female offspring? Does not Mr. Darwin show that such physical defects as colour-blindness, supernumerary digits, etc., may be transmitted through an opposite sex to that in which they originated? Are not drones or male bees developed from agamic or unfertilised eggs? If so, does not the female alone produce the male? In reply, it may be stated :

(a) That unquestionably the spiritual nature may affect the bodily aspect. The intelligent eye, the well-developed forehead, may give a distinguishing feature to the face. Thus, children of both sexes may resemble the father; and, so far as soulical faculties can affect the bodily features, they may both resemble the mother.

(b) Since a father transmits a spiritual nature to both sons and daughters, as a mother transmits a soulical nature to both daughters and sons, it is needful for a full and fair investigation of these laws of heredity to deal with not less than three successive generations.

(c) While contending that the soulical nature comes by woman, and while believing that the soul, as the lower nature, is in closer union with the earthy body than is the spirit, the writer is not maintaining that the earthy body comes either by woman alone or by man alone. Nevertheless, from the close connection of the soul and the earthy body, it is natural that purely physical and structural resemblances should be more common between woman and her offspring than between man and his offspring, and especially in the infancy of that offspring when the intellectual faculties are not as developed as the psychical. Mr. Darwin says, 'Throughout the animal kingdom when the sexes differ in external appearance, it is with rare exceptions the male that has been the more modified; for generally the female retains a closer resemblance to the young of her own species, and to other adult members of the same group' (Des. of Man, c. viii.).

(d) The writer is not maintaining that there was the same complete distinction between male and female as respects laws of inheritance previous to the time when God created man male and female, and when He shut up man's flesh. While in the animal kingdom there were sexual distinctions manifest in the bodily structure, the writer holds that, in respect to laws of inheritance, androgynous influences had not fully ceased to operate. Waldeyer says that the sexual organs of 'the higher vertebrata are, in their early condition, hermaphrodite' (Journ. of Anat. and Phys., 1869, p. 161). Thus, what is alleged of animals is not fully applicable in this case. Eggs of bees, even including those from which queen bees are derived, can be developed either into male or female. If they receive the influence of the spermatic fluid, they become neuters or undeveloped females; but apart from that influence, they become drones or males. In this case, the influence of the spermatic fluid appears to have a determinating influence upon sex. Nevertheless, since these eggs of bees have properties which are manifestly hermaphrodite,

the determining of sex does not make clear the law of transmission as respects soulical or spiritual elements in the hermaphrodite seed.

(e) Many historical incidents might be quoted to show how the emotional nature of a mother may affect the like nature in her children. Some impressive incidents that illustrate this truth are given in the Rev. J. Cook's lecture on 'Inherited Educational Forces.'

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## CHAPTER XXI.

### THE NAMING OF ANIMALS.

THE naming of animals by Adam has been variously regarded as evidence that man was now beginning to have the faculty of speech, as the commencement of the subjection of the lower animals to man, as indicative of a wish on God's part to show Adam what creatures were fitted for domestic use, or to show him that none of these creatures were fit to be a help meet to him, or to find out whether he would judge wisely of things good, bad, or indifferent; and, lastly, as evidence that man had an intuitive knowledge of the qualities of animals, and thus ability to name them appropriately. The writer thinks that the light given by the law of Evolution shows all the above particulars to be erroneous.

To give names is the prerogative of those from whom the persons named receive their being. Adam is called 'the son of God' (Luke iii. 38), and God as a Father gave Adam his name (Gen. v. 2). The son does not give a name to the father, but the father to the son. The name given by a father to a son may attach to all that son's posterity. The names 'Judah,' 'Levi,' 'Benjamin,' etc., given by Jacob to his sons, attached to the descendants of these sons through all generations. Sometimes the mother, as well as the father, shared in the privilege of naming the offspring. We see this from the histories of Jacob's sons, and of John the Baptist. Jesus the Prince of Life, 'foreknown indeed before the foundation of the world' (1 Pet. i. 20), has had names written in 'the Lamb's book of life' (Rev. xxi. 27) 'from the foundation of the world' (Rev. xvii. 8). To have a name in that book is a cause for rejoicing. It implies that we are in the living line of succession from Him in whom is all life, and who named us when we knew Him not (Is. xlv. 4). 'That which hath been is named already, and it is known that it is man' (Eccles. vi. 10).

Now, as the fact of Christ having our names in His book of life implies that our souls have received life from Him, as the fact of our earthly parents giving us names implies our descent from them, so the writer thinks the naming of these animals by Adam shows that they are in descent from him. This precludes the idea of Adam being one individual man. It assumes the truth of what has been alleged, that the name 'Adam' is given to man as the sum of all types of being. It was given to him before those types were unfolded, and when as an invertebrate being he first became a living soul. So regarded, this naming of



animals is not betokening the gift of speech, but is a token of the relationship of animals to the Adamic line. It proves that the inferior creatures are to be regarded as the children of Adam their head, even as we are the children of the Divine Head, from whom our life has come, and who calls us by name.

When the female or soulical element in the Adām had been fully separated from the spiritual or male element, and when the female sex began to give distinct and exclusive soulical increase, Adam used a father's prerogative, and named the woman, since the separation was analogous to a birth. 'She shall be called woman, because she was taken out of man' (ii. 23).

We may notice, in passing, that there is the presence of God, and the manifested power of God, in creation by Evolution, as much as could be the case in a creation by spasmodic efforts. No support for a blind and conceited agnosticism can be derived from this inspired page of evolutionary history. It is God who forms man, and takes the side from him, and brings the creatures to him. 'This also I saw, that it was from the hand of God' (Eccles. ii. 24). 'Who knoweth not in all these that the hand of the Lord hath wrought this?' (Job xii. 9). The following verses, with their resembling terms, and their literal arrangement of words, should be examined in connection with each other: 'And the Lord God fashioned (*yatsar*) the Adam clay from the ground (Adamah), and He breathed into his nostrils breath of lives, and became the Adam to a living soul' (verse 7); 'And the Lord God fashioned (*yatsar*) from the ground (Adamah) every animal of the field, and every bird of the heavens; and He brought to the Adam to see what he would call to it, and all which called to it the Adam-living-soul, that its name' (verse 19). The writer has stated his view that the word 'Adamah,' or 'ground,' means in some passages the soulical body of flesh. He thinks it is so in this chapter; but the validity of the argument is not affected if the word be understood of the earthy body.

1. When it is said that God fashioned man clay or dust from the Adamah, man is thereby regarded as having received a body; but this did not make him a living soul. He was not a living soul until he received the Divine breath into this clay from the Adamah. So when it is said that God fashioned animals from the Adamah, we ought in consistency to regard it as meaning that they, too, had received bodies, but not that they were living souls. How, then, did these animals become living souls? The narrative indicates that they originated as the woman originated—that is, from the Adām. When the woman was taken from man, she was brought to him, and named by him, because she had been taken out of him. In like manner the animals are said to be brought to Adam, and then to be named by him; and this is evidence that animals also were from man. In fact, the taking of woman from man is in itself presumptive evidence that the inferior creatures were taken from him.

2. It has already been asked, Would the narrative of the naming of animals have thus been conjoined with the narrative of the naming of woman had they not been a record of one evolutionary process?

3. The writer maintains that the two verses quoted are connected in

a way which the English version does not show. It will be seen that in verse 7 the name 'Adam' is given to the being who is formed from the ground, and then after the in-breathing it is said, 'became the Adam to a living soul.' In verse 19 also, it is said that God brought the creatures fashioned from the ground to 'the Adam,' this Adam not yet being called a living soul. Then follow the words, 'And all which called to it the Adam-living-soul, that its name.' Our version renders these words, 'And whatsoever Adam called every living creature that was the name thereof.' The Sept. version is virtually the same. The writer holds that the arrangement of the words in Hebrew makes it unlikely that these versions are correct. He believes that the words 'the Adam-living-soul' are in apposition. Just as in verse 7, the preceding account of a creation from the ground, man is first called 'the Adam,' and then it is said, 'became the Adam to a living soul,' so in verse 19 the two designations are again given to Adam. The creatures formed from the ground are brought to Adam; but it is Adam as formed from the ground, and not yet having received the breath. But when it is said, 'All which called to it the Adam-living-soul, that its name,' the words 'the Adam-living-soul' are a title of Adam, not as fashioned from Adamah dust, and having creatures so fashioned brought to him, but of Adam as having become to a living soul, and so able to produce living souls, or to have offspring for his naming. Thus the comparison of these verses tends to show that all souls and their soulical and earthy organisms originate from the Adam whom God fashioned clay from the Adamah and made a living soul. Even the origin of sexual distinctions is here traced back to that primeval era when organic life began, the process of separation into male and female being completed when man was made into God's image. That the words 'the Adam-living-soul' are in apposition and form a title of man, is in harmony with the use of words in i. 20. There we read in the literal text, 'And God said, Let the waters swarm a swarm-living-soul.'

If this naming of animals by Adam does not imply Evolution or descent from Adam, if the name 'Adam,' as here used, does not denote the Adamic line of successive types from which all creatures have sprung, then in this narrative we have the abnormal spectacle of a child naming its typical ancestry. If Evolution as taught by Mr. Darwin and his followers be accepted without qualifications, then the naming of animals by Adam is the solitary example in the Bible of a child naming its own ancestry.

Mr. Darwin says, 'We have seen that birds and reptiles were once intimately connected together, and the Montremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes—namely, mammals, birds, and reptiles—were derived from the two lower vertebrate classes—namely, amphibians and fishes' (Des. of Man, P. I., c. vi.). Again he says, 'In attempting to trace the genealogy of the mammalia, and therefore of man, lower down in the series, we become involved in greater and greater obscurity; but, as a most capable judge, Mr. Parker, has remarked, we have good reason to believe that no true bird or reptile intervenes in the true line of descent.' From these paragraphs

it will be seen that the theory of Evolution, as taught by Mr. Darwin, differs from the evolutionary principles set forth in Scripture, in the important particular that the former takes no account of the Adamic principle. Even in the ancient philosophies the perfection of beauty was to find unity in diversity. Judged by this standard, Bible Evolution possesses more systematic completeness than the Evolution of Mr. Darwin. By not recognising the Adamic principle, Mr. Darwin makes the realm of animate life like a number of independent streams, which are only one in their beginning. The law of unity is broken into fragments. Man is made an ultimate effect, not an all-commanding cause. Moreover, this same man is not necessarily in relation to some types of being. But with the Bible and its Adamic principle, we see that all lower types of being are parts of one Adamic whole. Man becomes the centre to the entire realm of life. All types of being are embodied in him. Lower forms of life have radiated from him, not he from them. Since God brought fowls of the air to the Adām, true birds must have intervened in his line of descent.

1. That God brought animals to Adam to be named is a proof that He made them by an act of mediate creation, man being the medium through which He made them. Had He made them by direct creation, as He made Adam in His own image on the sixth day, He would doubtless have named them as He named him. The following passage, where the creative act is being described, justifies this statement: 'But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art Mine' (Is. xliii. 1).

2. The word rendered 'brought' in the passage 'brought them unto Adam,' is sometimes used in the sense which it bears in Gen. vi. 4, 'The sons of God "came in unto" the daughters of men.' It means 'to cause to enter.' It is more likely to mean here all that God accomplished for these creatures in the establishment of laws of intercourse and increase, than it is to mean that He brought perfectly formed animals to be named by a perfectly formed man.

3. The popular theory respecting this naming seems sorely lacking in sweet reasonableness. Why should the one man Adam have named all animals when he needed them not, when he had not studied their habits, when there were no other men to hear what names he gave them, or to keep those names in remembrance? The naming by Adam is an unalterable gift. Whatever he called the creature that was its name. But all history shows that animals have been named gradually—in some cases according to habit of life; in others according to appearance; in others by imitation of their songs or cries. Moreover, they have borne different names in different lands, and in different ages; and it is therefore unwise to read into this narrative of Adamic naming any ideas of literal naming.

4. The Hebrew word for 'call' in the sentence, 'And all which the Adam-living-soul called to it, that its name' (verse 19), is the verb ordinarily used in describing the naming of a child by its parents (Gen. xxxv. 18; 1 Chron. iv. 9, etc.). This act of calling by a name is referred to many times in the first five chapters of Genesis; but in every other

case it is the Creator, begetter, or originator, of the person or thing named who gives the name. Thus we read of God calling by their names light, darkness, the firmament, the dry land, seas, and Adam; and of all these He was the Creator. So Adam called or named Eve, who was taken out of him. Cain named the city which he built. Eve called her son Seth by his name, and Adam also named his sons Enos and Seth. Sometimes the word 'to call' is used to indicate a line of descent. 'In Isaac shall thy seed be called' (Gen. xxi. 12). A similar allusion to a moral seed may be involved in the words, 'Thou shalt call a nation that thou knowest not' (Is. lv. 3). Sometimes a conqueror named a captured city by his own name (Numb. xxxii. 42), or sympathetic neighbours named a child (Ruth iv. 17); but such acts betokened the acquisition of proprietary rights or parental interest, and do not conflict with the law that naming is a parental prerogative.

5. Usually when we read of naming, the name is given and intelligence implied. That no name of an animal is here recorded, and that in the whole Bible no animal is named by a name alleged to have been given by Adam, accords with the view that the narrative is reverting to the beginning of animate, yet unintelligent, life, when God made the first living soul. It may here also be noted that fourteen out of sixteen times in this chapter where the word 'Adam' occurs it is preceded by the word 'the.' It is not usual for the word 'the' to precede the name of one individual. The word 'Adam,' even without the article, has sometimes a collective meaning (Gen. v. 2; Ps. lxxxii. 7; Hab. i. 14, etc.).

6. It may be alleged that, on the writer's theory, since Adam was named on the sixth day, he could not have existed even in a lower type of being previous to that day. But in Gen. i. 10, the earth is said to be named on the third day, and yet it was in existence ages before (verse 1). The Hebrew 'Barah' does not necessarily mean to call into being what was non-existent. It denotes also the evolution of a new type of being, the transformation of what was old and imperfect into a new image, as by a new birth. God creates 'a clean heart' (Ps. li. 10), 'new things,' etc (Is. xlvi. 7). It is a common idiom for nations and cities to be spoken of as created (Jos. Ant., Bk. I., c. vi.). If in the sixth day the Adam entered upon a distinctly human stage, and was found for the first time in God's image, it would be a creation of man in God's image, as we are now 'created in Christ Jesus' (Ephes. ii. 10). When we are thus said to be 'created in Christ Jesus,' we know well that we had existence, and lived on a lower plane of being previous to that spiritual creation.

By many Christians it is assumed that, because of the physical chasm which divides the brain of the highest species of ape from the lowest species of man, it cannot be true that one genus has any bond of hereditary connection with the other. But, after giving full allowance to all that can be said of the known infertility of hybrids, after recognising lines of demarcation as marked out by the phrases 'after their kinds,' 'whose seed is in itself,' the fact still remains that Scripture and geology alike conflict with the theory of distinct and independent acts of creation as understood by many Christian people. The name 'Adam,' as used in Gen. ii., is not a personal, but an Adamic name. It denotes the

Adamic line, the sum of all those types of being from which, severally, the genera in each class have been evolved. Even before all those types had been unfolded, the name 'Adam' was given to the being in whom the various types were latent. He was already the Adam, though it did not yet appear what he would be. As we find out the central stock in each province by comparison of anatomical peculiarities, nervous system, etc., we shall find out the line of Adamic descent. That the Adam is the sum of all types of being is corroborated by the fact to which Dr. Lord, Professor Agassiz, and others, bear attestation. This is that the human brain, in its embryonic development, assumes the form, first of a fish, then of a reptile, then of a bird, and lastly of a mammal, passing in this last stage into the human form of brain. Mr. Serres has also found that, 'in the advance towards the perfect brain of the Caucasian, or highest variety of the human species, this organ not only goes through the animal transmigrations we have mentioned, but successively represents the characters with which it is found in the Negro, Malay, American, and Mongolian nations—nay, further, the face partakes of these alterations' ('Adam and Adamite,' p. 144). No satisfactory explanation of these graduated changes in the human brain has yet been given by those who believe in a creation per saltum.

Natural science, as well as geology, shows that the various provinces of animal life are interconnected by living links. A work by the Rev. J. G. Wood, M.A., entitled 'Trespassers,' is written to illustrate the fact that the denizens of one sphere encroach upon another sphere. This is true, not only as respects habit, but as respects physical constitution also. The duckbill is a mammal; yet in its webbed feet, its beaked head, its habit of paddling in the mud with its beak while feeding, and its aquatic habits generally, it is allied to a duck, and is like a connecting-link between mammals and birds. The manatee is an analogous link between mammals and fishes. The penguin, though a bird, has feathers which look like scales. It cannot fly an inch; yet it is so much at home in water, that it is sometimes found 'far from any land known to geographers.' Sir J. Lubbock discovered a swimming insect (*Polynema natans*) which uses its wings as fishes use fins. The Water-Spider (*Argyroneta aquatica*) makes its home under water, and its eggs are hatched and its young nurtured in the oval cocoon, down to which it has carried air-bubbles from the surface. Sir C. Lyell, Mr. Darwin, Mr. Dawkins ('Early Man in Britain,' p. 6), and others, have made special reference to the Archeopteryx, found in the Upper Oolite, which, while unequivocally a bird, is yet shown by its lizard-like tail and other characteristics to have affinity with Dinosaurians, who connect it as an intermediate link with reptiles. Moses speaks of birds as being brought forth in water (Gen. i. 20). Hence it is noticeable that this Archæopteryx, the earliest, or one of the earliest, known 'feathered fossils,' was supposed by Professor Owen to be the fossil of a gull. So the bones of a bird, found by Lucas Barret in the Upper Greensand, was supposed by him to be a swimming bird of the gull tribe (Antiq. of Man, c. xxii.). Professor Huxley says, 'Science has traced the precise stages of a transition from reptile forms to bird forms. There is a perfect series of these transitional forms. Investigation has also filled up the apparent gap between verte-

brate and invertebrate animals' (Darwinian Theory, Lect. Roy. Inst., Ap. 9, 1880). Mr. Darwin thinks that in the Lancelet or Amphioxus we find the clue to the source whence the Vertebrata were derived from the Invertebrata (Des. of Man, c. vi.). Lyell also adduces evidence to show that 'little stress should be laid on arguments founded on the assumed absence of missing links in the flora as it now exists' (Antiq. of Man, c. xxii.).

But to admit these links of connection, and also to accept the principle of Evolution, is not necessarily to admit that transition of type from one province to another, or even changes of type between different genera in the same province, takes place simply by natural development, or survival of the fittest, or sexual selection, however powerfully these laws may operate in producing specific changes. Evolution implies an Evolver. Hyper-scrupulous geologists object to the idea of a Divine operation in the unfolding of life's laws. Professor Seeley, in the British Association meeting at York, said he was not able to join with those who found their anatomy studies made clearer by looking at them from the point of view of design. The adoption of such a point of view, in his opinion, would put an end to philosophical anatomy, and would cause the stagnation of research. He thought that the progress of Evolution was due to the discarding of the old idea of design. Undoubtedly Evolution must modify the view as to the way by which God has carried out His designs in nature. Fuller acceptance has to be given to the truth that He works by general laws. But men can consistently believe in providence without casting away faith in prayer. So while they believe that in Evolution slow and uniform processes have been in operation, they can justly hold that God saw the end from the beginning, and that He worketh all in all. It is inconceivable that adaptation to ends should have been so universal had there not been ever working in nature a preponderating tendency to this result. Surely it was God who from the beginning moved life's forces in this beneficial direction. It is said a thousand lives fail before the fittest is found that survives. And what if the greater part of the sun's heat goes uselessly into space, are we forbidden to think that the sun was made to warm and enlighten us? What if God works by natural laws, do we not say that the perfection of art is to conceal art, and to seem to be acting from purely natural and present impulses? Because the old design argument has been stripped by Evolution of its semi-miraculous accretions, let us not refuse to give it the honour due to it in its more simple and natural but not less beautiful aspect. They who deride the argument from design in its new form, or who eliminate Divine energy from the action of nature, may fittingly, and under logical pressure, take their place by the side of Heraclitus, who denied that either God or man made the world (Plut., De An. Proc., c. v.). To deny that God prepared the plan is the next worse thing to denying that He has any part in its execution. Let us rather subscribe to the doctrine of Plato that 'matter is put into form by God by means of the soul' (Tim., Plut. Epit. Com. de An., c. ii.), or to the doctrine of one greater than Plato, who tells us that all things were created through and unto Christ, in whom also they consist (Col. i. 16, 17).

While the law of Evolution appears now to be scientifically established, while evidences of transition are undeniable, it is not by any means proved that all these transitions are effected by unaided processes of natural development. There is, on the contrary, evidence tending to give significance to the distinction which the Bible makes between the æonian days, and to the fact that the types of creature peculiar to each day come into being through a special command of God.

Evolution is sometimes regarded as implying that all the genera in all the classes are slowly advancing to the human level. So far from that, the geological doctrine of 'Local Centres' tends to show that it may have been but a few at most of the forms in any class that have been lifted to a higher class. The mass of the genera in the lower class may have been left with no upward tendency at all. We may think of Evolution after the pattern of the tree which is used as an emblem of immortality. That tree bare twelve manner of fruits, no inapt emblem of life's diversity of forms, even in its highest plane. Several recent writers use this figure of a tree to illustrate Evolution. In a tree there is continuous elevation in the stem, and there may be said to be transition from branch to branch, yet each branch retains its own individuality, and may have its own downward tendency. To regard man as a mere development of the ape, is to consider the trunk of the tree as a mere development of the topmost branch.

While in the main line life has advanced to its present stage, each separate class—fish, amphibians, reptile, bird, and mammal—may be regarded by us as a branch evolved from that main line or stem. Moreover, as each main branch gives rise to subsidiary branches, so the several genera in each branching class may be regarded by us as its subsidiary branches. Thus deterioration, in a particular class or genus, is compatible with the advance of the main line of life to the human level. There has been such deterioration. Speaking of Reptilia, Lyell says, 'As to the class Reptilia, some of the orders which prevailed when the secondary rocks were formed, are confessedly much higher in their organization than any of the same class now living. . . . A retrograde movement in this important division of the vertebrata must be admitted' (*Antiq. of Man*, c. xx.). No extant reptiles can compare with the 'giant carnivores,' as Mr. Dawkins terms them (*Early Man*, p. 36), that moved upon the earth in the Secondary Period. The primeval herbivora and carnivora were far larger than any now existing. Buffaloes and lions are inferior to the mammoths and mastodons of the Pleiocene Age. The mollusca, articulata, radiata, and fishes found in the Palæozoic Rocks are of the highest type. Dr. Dawson says, 'High types of structure appeared at the very introduction of each new group of organized beings—a fact which, more than any other in geology, shows that, in the organic department, elevation has always been a strictly creative work, and that there is in the constitution of animal species no innate tendency to elevation; but that, on the contrary, we should rather suspect a tendency to degeneracy and ultimate disappearance, requiring that the fiat of the Creator should after a time go out again to "renew the face of the earth"' (*Orig. of World*, p. 348). Domestic animals tend to revert to a wild state when removed from human care. Similar tendencies

to degeneracy are manifest in the vegetable kingdom. Hence there is no reason to suppose that the genus ape is approximating to the genus man. The gulf between them may, in fact, be a widening gulf.

We might use another figure to illustrate what is here being urged respecting Evolution. Many Evolutionists seem to regard Adam as a resultant effect of certain previous existences, like the river Nile after the junction of its great branches. The writer, on the contrary, would look on the Adamic line from the beginning of organic life, as comparable to the Nile when approaching the Delta. Subsidiary streams branch off to find their own way to the sea, or to lose themselves in marsh and sand, while the main current flows on to the ocean. It cannot be said that the Nile originates from these branches. On the contrary, the branches spring from the Nile. In like manner the genera, or classes of genera, have sprung from the Adamic line; not, however, by mere out-flowing, but by the creating power of God.

Since there is some uniformity of method in the works of God, we may appeal to the events attending the beginning of the spiritual creation, when Jesus appeared on earth, as an analogical illustration of the way in which changes of type have been produced (see Dr. Goldwin Smith's Art. on 'The Higher Evolution,' *Macmillan*, 1877).

Jesus said, 'My Father worketh even until now, and I work' (John v. 17). It was in reference to God's Sabbath, and to the uplifting and healing of a lame man on the Sabbath, that Christ made the statement. Hence it is of the greater importance. It appears to imply that the work which He and the Father had wrought during the six days of creation was, in some respects, like the work of uplifting and healing that lame man. Incidentally it affords evidence that miracles had a place in creation; and surely, if anywhere, it must have been in the uplifting from a lower to a higher type of being. So far as concerns the physical universe, it is fair to conclude that man is the last of God's works. Dr. Dawson says, 'No proof exists of the production of a new species since the creation of man, and all geological and archæological evidence points to him and a few of the higher mammals as the newest of the creatures' (*Orig. of World*, c. xii.). A similar statement is made in Dana's 'Manual of Geology' (p. 586). But if God is not evolving new beings in the physical realm, He is working in a soulical and in a spiritual sphere. A new moral type of man was created on earth when Christ appeared. Concerning that moral creation a few features may be noted that tend to illustrate God's action in the physical universe:

1. This new moral race was not an absolutely new creation, but an evolution. Sons of God, or Christians, were not a new race of men formed from the ground or coming down from heaven. They were evolved from sinners or children of wrath.

2. It was from a very few persons amongst the multitudes, who were in the likeness and fashion of children of wrath, that these sons of God were evolved. From the early disciples and Apostles the multitudes subsequently converted are in moral descent. 'I begat you through the Gospel' (1 Cor. iv. 15). 'Unto Timothy my true child in faith' (1 Tim. i. 2). 'My child whom I have begotten in my bonds, Onesimus' (Phil., verse 10). We are all 'built upon the foundation of the Apostles



and Prophets' (Eph. ii. 20). Jewish prejudice and forms of sin antagonistic to Christianity have not been, and never will be, uplifted. They may be weakened and destroyed, but not uplifted. It is human souls that have been uplifted from these sinful surroundings, and some souls have lived and died without such deliverance having been effected in them.

3. Christian men will admit as valid the argument that no man becomes a Christian by development, apart from the special power of God. As the Ethiopian cannot change his skin, nor the leopard his spots, neither can a sinner change his own nature. No mere laws of modification, apart from an act of God's will, can effect this change. It is God who hath delivered us 'out of the power of darkness, and translated us into the kingdom of the Son of His love' (Col. i. 13).

4. The Divine power by which this translation has been effected is the same power that wrought in the material creation; that is, 'the Word of God.' 'Of His own will He brought us forth by the Word of Truth' (Jas. i. 17). 'Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth' (1 Pet. i. 23). So in every advance in the original creation the expressive formula was used, 'And God said.' 'The æons have been framed by the Word of God' (Heb. xi. 3). 'There were heavens from of old, and an earth compacted out of water, and amidst water, by the Word of God' (2 Pet. iii. 5).

5. The Christian race was evolved at a local centre; that is, Palestine. Geologists of all schools admit that new types were introduced at given centres. Dawson says, 'There is sufficient reason to conclude that all animals and plants have spread from certain local centres of creation.' Professor Forbes, Lyell, A. R. Wallace, and others, refer to this principle of localization.

6. Christian communities spread from their Jewish centre with great rapidity. Within the brief space of a century, they were to be found in nearly all parts of the Roman Empire. Geology teaches that some species and genera have been introduced with comparative suddenness, and have made wide and rapid extension. Numerous species of large mammals appear somewhat abruptly, both in the Eastern and Western Hemispheres.

7. Though a new and Christian race has been introduced, morally inferior races continue in existence. Apart from the renewing grace of God, these inferior races retain their moral inferiority, and, in some cases, deteriorate. So the lower types of animal life continue after the introduction of a higher type, and, in some cases, with a tendency to deterioration and extinction. Not only have many fossilized creatures no living representatives of their own form and size, but many modern reptilia and carnivora either have been, or are likely to be, exterminated by man, just as some lower and aboriginal races are disappearing before the Caucasian race. It is questionable if a single non-Christian race, which was in existence in the first century, has risen to any higher moral or social level, except in so far as it has come, directly or indirectly, under Christian influence.

8. The metaphors used to describe conversion, while representing us as new creatures, leave the identity of those who experience the change

unaffected. We retain that identity even when we are like God, and see Him as He is. So the evolution of the main line of life may be said to be a series of new births from a lower to a higher type. But the subject of all these changes is spoken of in Scripture as one identical man called 'Adam.'

9. As each separate genus may be subdivided into many species and varieties, as Mr. Allen and others have shown, having a wide range, and originating from purely natural causes, and not by such causes as have produced changes of type, so the race of sons of God has its species and varieties ever changing through all the age. These varieties and species are known as Protestant, Greek, Armenian, Catholic, with their subdivisions of Calvinist, Lutheran, Arminian, Episcopalian, Presbyterian, Old Catholic, Jesuit, etc. These ecclesiastical varieties, while ever undergoing modification, while having various local centres whence they spread, have yet underlying generic qualities in common.

10. Geologists are found to admit that natural causes are not sufficient to account for the divergencies and elevations of type that are found in the animal kingdom. In reference to the highest elevation presented in the human race, Mr. Darwin admits that natural selection has not been 'the exclusive means of the modification of organisms.' Mr. A. R. Wallace, in his 'Contributions to Natural Selection' (page 351), deals with the evolution of man's mental powers. He contends that natural selection may have developed some mental faculties, but that there are others which can only have been developed through the intervention of 'some higher law.' Elsewhere he says, 'I have attempted to show that the causes which have produced the separate species of one genus, of one family, or perhaps of one Order from a common ancestor, are not necessarily the same as those which have produced the separate Orders, Classes, and Sub-kingdoms, from more remote common ancestors. That all have been alike produced by 'descent with modifications' from a few primitive types, the whole body of evidence clearly indicates; but while individual variations with natural selection is proved to be adequate for the former, we have no proof, and hardly any evidence, that it is adequate to initiate those important divergencies of type which characterize the latter' ('Origin of Species and Genera;' *Nineteenth Century*, Jan., 1880).

The writer is well aware that in some respects this analogy seems to halt, but in its general aspect he deems it legitimate. Moreover, it is something more than an analogy; for while geology may concern itself chiefly with material phenomena, we have still to remember that the animals of remote eras were living souls. This truth the Bible teaches us. Thus, behind all organic changes a soulful advance was being made. If we maintain that changes of organic type were produced by God working within rather than by causes acting from without, it is only like saying that the less has been ruled by the greater, and not the greater by the less. As the life is more than meat, so is it more than the earthy organism wherein it dwells. The shell does not shape the mollusc within it, but the mollusc shapes the shell. What if there seem to be a great distance from a lower to a higher type both in time and in aspect, so there is a great distance between blade and ear in the growing

corn. Yet in both respects the line of life is following the law of its growth as established by the one Lord of all things visible and invisible.

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## CHAPTER XXII.

### THE FIELD *VERSUS* THE GARDEN.

WE have tried to show that the garden is a symbol of the soulical nature of man in connection with the streams of blood that water its organism. But just as white suggests black by contrast, and just as the great implies the little, so the idea of a garden implies something which is outside itself and in contrast with it. A garden suggests enclosure, and careful cultivation, and fruitfulness, and beauty—all that is good for sight and sustenance. But that which is outside the garden may be destitute of all these things. Now, the writer holds that in this allegorical history the field and the garden represent the two contrasted moral states. God planted the garden, but it is not said that He prepared or planted the field. The serpent and all the beasts are associated with the field, not with the garden. Both the Adam and the beasts receive their organism outside the garden. The beasts are called beasts of the field even while they are said to be brought to Adam. What the writer has said about the Adam, to whom the living creatures are brought, being Adam as formed from clay from the Adamah, and before he enters the garden—yea, before he has received breath—tends to show that the beasts are never brought into the garden at all. The way in which the four rivers seem to correspond to the circulation in man, tends also to show that he alone is the embodiment of the garden. So it is noticeable that while Adam and Eve are expelled from the garden nothing is said of the beasts being driven out. In like manner the garden and rivers pictured in Rev. xxii. are only associated with man. While believing that the Bible reveals an immortality for animals, the writer holds that the law by which man has pre-eminence applies to the future as well as the present state.

Whether speaking of a garden or of a field outside it, we could in both cases use the word 'ground.' We could say grass grows from the ground, and in like manner we could say that trees in the garden grow from the ground. So the Bible uses the word 'Adamah' in both senses. Before man is put into the garden, he is formed dust from the Adamah (ii. 7). So the trees in the garden are said to grow from the Adamah (verse 9). But the Adamah as existing outside the garden must be morally inferior to the Adamah in the garden from which the trees grow, and which God has planted. This is evident inasmuch as after Adam's sin he is expelled from the garden, and sent to the Adamah from which he is taken (iii. 23).

This inferiority of the ground, or Adamah outside the garden, is shown in another respect. This is that the idea of hard service and toilsome labour is associated with the former, not with the latter. God planted the garden, and made the trees grow. Thus man had no toil-

some work of preparation to do. He had only to serve the garden, and keep it as God had given it to him (ii. 15). He was free to eat of any tree, even though he had not laboured in its planting—one tree excluded. But outside the garden, he had to serve the Adamah or ground (iii. 23), and earn his bread by toil. This figure of serving the ground is used of ordinary cultivation. We have, however, to remember that this is moral history. The writer holds that the word 'Adamah' has a soulical meaning. It applies to the body of flesh in man. As planted by God, it is ground in a watered garden. As ground to which a sinner is banished, it denotes the flesh which it is hard for a man to cultivate, and which brings forth thorns and briars. Paul often uses the figure of service in respect to the body of flesh or Adamah, and the lusts inhering in its members. He says, 'Neither present your members unto sin as instruments of unrighteousness' (Rom. vi. 13); 'Whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered' (verse 17). He speaks of sinners 'serving divers lusts and pleasures' (Titus iii. 3). Since Cain, who was of the wicked one, was a servant of the Adamah (iv. 2)—since Adam, after his sin and banishment from the garden, had to serve the Adamah—since, also, these histories have a moral meaning—the writer holds that although, strictly and literally, there was no man to serve the ground before rain fell, nevertheless, this allusion to man is full of moral significance. It implies the absence of sin. There was no being capable of serving the flesh and its lusts in a sinful sense.

To this Adamah outside the garden, as in contrast with the Adamah in the garden, the term 'field' is sometimes applied. The writer holds that the field is a common Scriptural symbol of the soulical body of flesh in its fleshly sinful aspect, and as under a curse. When God cursed the Adamah (iii. 17), it must have been the Adamah as pertaining to the field, not to the garden. Had a curse fallen on the garden, it would have needed no cherubim to keep it. Every tree would have withered. Man has lost the soulical state and nature symbolized by the garden, and his present state is like a field. Still, we learn from Rev. xxii. that the primeval garden is reserved in heaven for all whose robes have been washed in the blood of the Lamb (Rev. xxii. 14). In harmony with the above symbolism, grass is often referred to in Scripture as an emblem of the flesh which has to wither and die. Alluding to a subjugation of the fleshly principle at the close of the Jewish Age, the prophet says, 'The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever' (Is. xl. 5-8; 1 Pet. i. 25). Amos, too, as we have seen, speaks of the grass being eaten in a judgement (vii. 1).

The garden and the field are not like friends, but like enemies. In nature, the field and its weeds are perpetually seeking to encroach upon the garden. The gardener can only win the victory by careful and

constant cultivation. It is not that the garden endangers the field, but that the field endangers the garden. So the garden of the soul has become a prey to passion's wild excess, and to the evil plants from the field which God never planted. So far we might agree with Philo when writing of the field or plain where Cain killed Abel (iv. 8), and when he says that the field is a symbol of strife and contention (*Quod Det. Pot. Ins.*, c. x.).

This law of opposition is also set before us in another aspect. The Rev. E. White—whose theory of Annihilation, as set forth in his 'Life in Christ,' has received much support—has recently written some articles in favour of the view that the garden of Eden was a literal garden. Of all who hold this opinion, a question may be asked. We cannot look at the mouth of the Ichthyosaurus or Pterodactyl without seeing that the teeth of the monsters of the Mesozoic Rocks were made to bite and devour. The gnarled bones from the Kirkdale and other caves show that animals of later eras followed their instincts as beasts of prey. If we take the narrative in Genesis literally, as Mr. White reads it, we have a garden crowded with all manner of beasts, which, from other sources, we thus see must have been made to bite and devour. Is such a state of things compatible with life in a garden, or even with the maintenance of a garden at all? If a wild boar out of a wood could waste the choice vine (*Ps. lxxx. 13*), can we think that all manner of animals roamed in a literal garden of Eden, and yet never made it desolate? The fact that this was a garden so extensive as to be watered by four rivers, and yet that it could be dressed and kept by one Adam, and that, too, in a region where vegetation is of tropical luxuriance, is inconsistent with the literal theory. It shows that the Adam is an Adamic or race man, and that the garden is man's soulical nature.

While the garden is specially associated with trees that are good for sight and food, the field is specially associated with beasts and fowls. That the designation 'beasts of the field' is not necessarily restricted to the order of mammalian carnivora is evident from the association of the phrase with the serpent in iii. 1. As the field is a symbol of the flesh in its sinful aspect, so these beasts of the field are probably symbols of the fleshly instincts or affections of the soul. The writer believes Philo to be true to Scripture when he speaks of 'the beasts of the soul, the affections' (*τὰ θηρία τῆς ψυχῆς, τὰ πάθη*, *Leg. Al.*, Bk. II., c. iv.). As he goes on to say, these affections, made to be a help, turn like traitors and deserters against their former allies, and become enemies instead of friends. In harmony with the symbolism which identifies the field with what is fleshly, Scripture especially characterizes beasts by their fleshly habits. 'I will give thy flesh to the beasts of the field' (*1 Sam. xvii. 44*); 'Ye beasts of the field come to devour' (*Is. lvi. 9*). A like fleshly instinct is ascribed to beasts of the earth or carnivora (*1 Sam. xvii. 46*; *Job v. 22*; *Ezek. xxix. 5*). Moreover, fowls are sometimes characterized by the same fleshly tendencies. There is a special name 'Ayet,' Greek ἄετός, for a bird of prey, as the eagle (*Gen. xv. 11*); but the general phrase 'birds of the heavens' often denotes birds as eaters of flesh. 'And thy carcase shall be meat unto every fowl of the heavens' (*Deut. xxviii. 26*). In many places where we read of carnivorous

beasts devouring, the fowls of the heavens are classed with them (1 Sam. xvii. 44 ; 2 Sam. xxi. 10 ; Ezek. xxix. 5). All the fowls that fly in the midst of heaven are invited to eat the flesh of kings, captains, etc. (Rev. xix. 17, 18). The instinct for blood manifested by many birds and beasts is proof of their fleshliness. Some reptiles even surpass lions as devourers of flesh. Hence they are fitting symbols of what devours the fleshly element in man. A man is given to Satan for the destruction of the flesh. The practice of the serpent to strangle and swallow its victim with its contained blood renders it a fitting emblem of a destroyer of flesh. Even in the New Testament the eating of things strangled is denounced. Reptiles like the crocodile will allow their meat to putrify before they eat it (Cuvier, An. King., Croco.). Many insects and fishes are also flesh eaters. Non-carnivorous creatures, whether the herbivora or graminivorous birds, and insects, and fishes, even if they eat grass, the symbol of flesh, are not greedy of blood like beasts and birds of prey.

In the law of the clean and the unclean creatures, as given in Lev. xi., flesh-eating creatures seem to be under a ban, while, generally speaking, the herbivorous are the clean. Not only is a preference thus given to those that 'chew the cud,' but also to those which divide the hoof. In Scriptural symbolism division is an emblem of purification. Christ separates the sheep from the goats (Matt. xxv. 32), the wheat from the tares and chaff (Matt. iii. 12 ; xiii. 30). The purifying tongues of Pentecost were divided (Acts ii. 3). The sanctifying word is a dividing sword (Heb. iv. 12). Abraham divided the carcasses before the burning lamp went through the divided pieces to search out evil, and the furnace to consume it (Gen. xv. 10, 17). God brings to light, and searches out hidden things (Obad., verse 6 ; 1 Cor. iv. 5). In the Sept. Cain is represented as sinning through not having divided rightly [his offerings] (Gen. iv. 7). It is not improbable that the cloven hoof is honoured in Scripture as a symbol of division and purification. Of herbivora which divide not the hoof, horses are associated with fleshly Egypt, and named with disparagement (Exod. xv. 19 ; Is. xxxi. 1 ; Zech. ix. 10).

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## CHAPTER XXIII.

### THAT OLD SERPENT.

LITERALISTS may well shrink from the difficulties presented to them in the narrative of Eve's temptation. Celsus ridiculed the allusion to the serpent (Orig. Cont. Cels. Lib. IV., c. xxxix.). Origen did not regard it as literal history. Since serpents went on the belly in the Saurian Age, what room is left for the curse upon them after Adam's sin ? The speech of the serpent ought to be to the literalist more wonderful than the speech of Balaam's ass. We could conceive of God giving an ass speech wherewith to rebuke a cruel master, but we could not conceive of God, who hates sin, giving a serpent the gift of speech to help it to lead a man and woman into sin. Neither in the Bible, nor out of it, have we further evidence,

of a reliable kind, of serpents being able to speak. Dr. Adam Clarke is of opinion that it is an ape who is spoken of by the term 'Nachash,' rendered 'serpent.' But we have no evidence of apes having suffered the degradation of being changed from an upright posture, and so compelled to go on the belly and eat dust. Neither a literal serpent nor a literal ape could justly be addressed as a sinner, and punished as such. Philo thinks that the serpent is an emblem of pleasure. He uses the word in a very general sense as applicable to the various pleasures that come through all the bodily senses and functions (Leg. Al., Bk. II., c. xviii.) He includes also the various forms of pleasant enslavement to gold, silver, honours, rule, etc. The variety of the pleasures he regards as answering to the varied foldings and tints of the serpent. His reference to the brazen serpent foreshadows the higher contrast used by Christ (John iii. 14). 'For if the mind ( $\nu\omicron\tilde{\upsilon}\varsigma$ ) having been bitten by pleasure, the serpent of Eve, is able to look soulically ( $\Psi\upsilon\chi\iota\kappa\omega\tilde{\omega}\varsigma$ ) upon the beauty of temperance ( $\sigma\omega\phi\rho\sigma\acute{o}\sigma\upsilon\nu\eta\varsigma$ ), the serpent of Moses, and through this upon God Himself, it shall live' (c. xx.). The writer would also maintain that pleasure is an element symbolized in the serpent, if we only apply it to those pleasures of flesh and sense which lie in the field, or outside the line where innocence ends and guilt begins.

We read literally, 'And the serpent was subtle from all ( $\text{לְכָל}$ ) the beasts of the field which the Lord God had made' (iii. 1). The Sept., followed by Philo, renders the comparative idiom as equivalent to our phrase 'most subtle of all.' This would imply that all the beasts might have some subtlety, and also that the serpent was one of the beasts which God had made. The Hebrew preposition 'from,' which is here joined with the word 'all,' is used in the sense of what Dr. Davies calls 'local departure.' It separates one thing from another, and hence comes to have the comparative meaning 'more than.' But it is used where the two objects compared do not belong to the same class. Thus wisdom is said to be good more than gold. When God is said to teach us 'from' or 'more than' the beasts of the earth (Job xxxv. 11), we are not thereby classified with the beasts. Jacob is said to love Joseph from all his children (Gen. xxxvii. 3), and it is true that in this case all were children. But this, as we have just seen, is a non-essential in the comparison. The language of Moses does not necessarily mean that God had made this serpent, but only that this serpent was more subtle than all the beasts which God made. Lange defines the phrase as 'alone subtle among beasts.' In verse 14, the serpent is said to be cursed from or above all cattle. But this cannot mean that the serpent belonged to the class of Behemah, or cattle. Neither does it imply that all the cattle were cursed in less degree. Knobel and others say that the idiom signifies out of all cattle, or as selected and apart.

The reader will see that in this subject is involved the question of the personality of Satan. This subject is of some importance, and will require more than one chapter for its consideration.

The name 'Diabolus,' or 'Devil,' means 'an Accuser,' and the word 'Satan' is the Hebrew word for 'an Adversary.' One form of the word is used in Ezra iv. 6, to denote 'an Accusation.' In both words there

is involved the idea of opposition and contrast. We have seen how, in the record of the creation, this idea of opposition and contrast is implied. Light and darkness, heaven and the deep, the waters above and the waters beneath the firmament, the tree of knowledge of good and evil, the garden and the field, all present phases of contrast or opposition. And this contrast is clearly carried into the moral realm, where Satan or the serpent begins to speak against God. We have, however, to beware how we assign a concrete existence to evil. Darkness is the absence of light. 'Iniquity' is a word which means 'that which is not equal.' Sin is a perversion of right, not a concrete wrong. This is implied to some extent in the passage which speaks of the crooked being made straight, and the rough places plain (Is. xl. 4). In the Persian religion, Ormuzd, in his kingdom of light, contends against Ahriman, the Prince of Darkness; yet many Persian theologians denied an absolute duality. Manes believed in a dualism, but he taught the doctrine of the ultimate annihilation of evil. The degree in which the dualistic idea prevailed seems to have been in direct proportion to the growth of the greatest evils of the Gnostic system.

It is usual for Christians to suppose that the Bible teaches that there is an absolutely evil Personality waging incessant war against the Almighty. Many difficulties connected with the origin of evil, and many arguments used against the Divine administration of the world in respect of the evil therein, arise in great part from the belief in a personal Diabolus. The writer believes that this ancient superstition will vanish in the light of Evolution, and before the truth that there is in Scripture an Adamic principle by which the race is personified as one man. As all types of being are personified in Adam, so all types of evil in that Adamic man are personified and called 'Satan.' While we all have our individuality, we too commonly ignore the continuity of life, as shown in the persistency of hereditary laws. The sceptred dead are not ruling our spirits from their urns, but they are living and working in us. We forget the race in the individual, where the Bible forgets or ignores the individual in the race.

The personification of moral qualities is part of the genius of inspiration. We read of the woman, wickedness (Zech. v. 8), the daughter of Zion, the mother of harlots, etc. They who identify 'the lawless One,' 'the Man of Sin' (2 Thess. ii. 8), with popery, are admitting the principle of the personification of moral qualities to an extent which will make it hard for them to show that 'the Evil One' spoken of in Matt. xiii. 19 is a personal being.

What is said in Scripture of the serpent that tempted Eve is incompatible with the literal theory. The Apostle John expressly tells us that the old serpent is the Devil and Satan (Rev. xx. 2), but such a designation could not be applied to any literal serpent. The same serpent which tempted Eve was in existence in John's days, but no literal serpent lived through all those centuries. The same serpent that sinned was to be bruised by Christ, but the Saviour did not bruise any literal serpent. The serpent was cursed by God, but we cannot say that literal serpents were cursed by Him whose tender mercies are over all His works, and who pronounces them all very good. The serpent was to eat dust all its life, just as Isaiah speaks of a time when dust shall be the



serpent's meat (Ixx. 25); but although serpents moving on the ground may be said to lick the dust (Micah vii. 17), as conquered and prostrate captives lick it (Ps. lxxii. 9), the literal serpent does not eat literal dust, even though it goes on its belly.

We may notice some particulars in which the law of opposition finds illustration :

1. As we have seen, there is opposition between the field and the garden. A soul corrupted by sin is like a grassy field, or like a garden with its hedges broken down, and which has reverted to a wild state (Ps. lxxx. 12).

2. There is a certain contrast between trees of the garden and trees of the field to which Adam the sinner is banished. The former are pleasant to the sight and good for food, but the latter consist of thorns, briars, etc. Christ speaks of good trees and corrupt trees. Such trees as pierce like a sting and inflame are mostly evil. A moral reformation is thus described : ' Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree ' (Is. lv. 13). All readers take this verse in a moral sense, and it is only fitting to take what is said in Gen. iii. 18 of thorns and thistles in a like moral sense. Virgil uses similar metaphors in his fourth Eclogue. From of old thorns, etc., have been regarded as ' ligna infelicia,' or unlucky wood, and have only been used in sacrifices offered to infernal deities. Philo regards the lusts (*παθή*) which spring up and flourish in the soul of the foolish man as the thorns which sting and wound it (Leg. Al., Bk. III., c. lxxxix.).

3. There is opposition between the serpent and certain flesh-devouring beasts, on the one hand, and man on the other. This opposition assumes, as the writer thinks, three aspects :

(a) First, Jesus has given to us a physical life, having its basis in the blood, and serpents and carnivorous beasts are enemies to this life. The venom of serpents, scorpions, adders, etc., works a fatal issue through contact with the blood. It might be drunk with comparative impunity. In old times carnivorous beasts and serpents were dangerous enemies to the human race (Pausan., Bk. I., c. xxvii., § 9). Man is the adversary and conqueror of all these foes. ' Thou shalt tread upon the lion and adder ; the young lion and the dragon shalt thou trample under feet ' (Ps. xci. 3). Especially does man feel hatred against serpents. As the most hated of all things, the serpent is a fitting symbol of the sin which it is our duty to hate above all things.

(b) Secondly, Jesus, as the Prince of Life, has given living water to the soul. We have seen also how the Bible speaks of a soulical body of flesh, having hands, feet, eyes, etc., and which can be destroyed in Gehenna. Now, the names of those beasts which destroy the life of the earthy body appear also to be applied to those lusts and vices and punitive forces which destroy the life of the soul and the soulical body of flesh. This is a further illustration of the way in which what seems to be said of the earthy body in Scripture is only applicable to a soulical body. Death may be said to be the adversary of life in both the above forms, since there is both natural and soulical death. Hence, although it is but a negation, the loss of life, it is spoken of as a reptile having a sting, the sting being sin (1 Cor. xv. 56). Yet Death is no more a

personality than is Law, which, in the same passage, is said to be the 'strength of sin.' So the sin which destroys the soul's life is Diabolus, the old serpent, the dragon, the roaring lion, etc. Philo says of the Moabitish women, that they destroyed the bodies of their Israelitish paramours by lecheries, and their souls by impiety (Vit. Mos., Lib. I., c. 56). So in the New Testament, beasts, or vices that hurt the soul's life, are all classed under names of beasts in the words, 'Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy' (Luke x. 19). Origen very justly paraphrases this verse thus: ἐπάνω τῶν τῆς κακίας ὄφρων καὶ σκορπίων (Cont. Cels., Lib. II., c. xlviii.): 'Upon the serpents and scorpions of wickedness.' As the soul is 'a garden,' the flowing blood 'rivers,' knowledge 'a tree,' so sin, the destroyer of soulical life, is 'a serpent,' 'an enemy.' In the form of fleshly lust, it wars against the soul. Thus it comes to pass that strong drink 'biteth like a serpent, and stingeth like an adder' (Prov. xxiii. 32). As the serpent goes on its belly, so a soul in sin or death 'cleaveth unto the dust' (Ps. cxix. 25).

(c) Thirdly, the writer holds that this law of opposition between serpents and bodily life—between venomous and deadly sins and soulical life—is even carried into the intellectual or spiritual realm. In this respect the serpent is an enemy because of its subtlety. The writer has urged that the sea as contrasted with earth is an emblem of the mind in its fleshly state as contrasted with the soul. In fact, the two states, the soulical and spiritual, in a punitive aspect, appear to be set forth in the words, 'If I make my bed in hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me' (Ps. cxxxix. 8, 9). In harmony with the above law, the serpent, or creatures allied to it, are associated in Scripture with the sea. We read of 'leviathan that crooked serpent,' and the 'dragon that is in the sea' (Is. xxvii. 1). Hesiod uses the words 'serpent' and 'dragon' as interchangeable. He says the Chimæra had a head 'of a serpent, a mighty dragon' (ὄφις, κρατερὸν δὲ δράκοντος, Theog., verse 323). Of the wicked, God says, 'Though they dig into hell, thence shall Mine hand take them; though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them' (Amos ix. 2, 3).

4. The law of opposition is manifested in all men in so far as we are divided against ourselves, the flesh lusting against the spirit, and the law of sin warring against the law of the mind.

The word 'Diabolus,' or 'Accuser,' appears to be used most commonly of fleshly wickedness in its relation to law. Law is weak through the flesh. On the other hand, the word 'Satan,' or 'Adversary,' appears to be used most commonly of sin regarded in its own nature as adverse to Christ and to the holiness of His people. Sometimes the words are interchanged; but yet most readers will allow that the name 'Satan' is usually associated with a deeper, a more subtle, and more intellectual form of evil than attaches to the name 'Diabolus.' The latter has a closer affinity with death, and is a Lion, a Devourer. Satan is more commonly a liar, a deceiver, an accuser, though Diabolus in some cases bears a similar aspect (John viii. 44).

Two distinct words, 'Diabolus' and 'Demon,' are translated in our versions by the one word 'devil.' Our present inquiry does not relate to the word 'demon.' We have to consider whether the sum of Scriptural evidence does, or does not, favour the view that Satan or Diabolus is a personality. For the following reasons the negative is here maintained:

1. The writer holds that the Bible agrees better with the theory of an Adamic than of a personal Satan. Every reader knows that Satan is spoken of in Scripture as if he were universally operative. He is the spirit that 'worketh in the sons of disobedience' (Eph. ii. 2). But how could a personal finite being work in all these sons at one time? Are we not admitting his omnipresence when we say that he does so work in all sinners? And is not such an admission a reflection on the doctrine that God is the only Being who fills heaven and earth with His presence? This difficulty, however, vanishes when we accept the doctrine that 'Satan' is an Adamic name for all sin which is personified from its very origin as the Adām was personified. In that case, it is easy to see how the old serpent could tempt Eve, and yet be in existence when Christ came to bruise him. Since, also, some sin is in every man, it is natural that the Bible should represent Satan as being universally operative.

2. In Rev. xx. 10, we read of three beings who at the last are found in the lake of fire. These are Diabolus, the Beast, and the False Prophet. No man will contend that the Beast is a literal Beast, or the Prophet a literal prophet. They are evidently personifications of certain evil principles. But if two out of these three inhabitants of the burning lake are impersonal, it is very likely that the third who shares their destiny is impersonal also.

3. Diabolus is represented as having seven heads and ten horns (Rev. xii. 3, 9). Does the reader suppose that the Saviour was literally addressed in a literal wilderness by a being with seven heads and ten horns? Or would it be fair to assume that Satan can alter the number of his heads and his horns at his pleasure? The symbolical nature of the portraiture is obvious. It is not likely that a literal seven-headed, ten-horned dragon cast a flood of water out of his mouth. We ought not to resolve spirit into dead letter in this case, even as we should not when reading of Tisiphone with her twisted snakes, or the Hydra with her fifty dark mouths (*Æn.*, Bk. IV., verses 571-576), or the fire-breathing triple-headed Chimæra, having heads of a lion and a dragon, as well as a head according to its proper nature (*Hesiod*, *Theog.*, verse 319).

4. The word 'katargeo' is applied to Diabolus in Heb. ii. 14. Our version renders it 'destroy;' but the word is not applied to the taking away of life, or the destruction of a personal being. It means 'to annul,' 'to bring to nought,' and is applied to what is impersonal or lifeless. 'The last enemy that shall be annulled is death' (1 Cor. xv. 26). In 1 Cor. xiii. 8, 9, the word is used of the annulling of prophecies, knowledge, that which is in part, etc. Unbelief is not to annul the faith of God (Rom. iii. 3). Once the word is used in reference to the belly and its meats (1 Cor. vi. 13).

5. Satan is said to dwell at Pergamos, and to have a seat there. This

accords with the Scriptural localization of the headquarters of a bad system, as is done with Babylon ; but it does not agree with the doctrine of a personal Diabolus.

6. As already noted, it is a Scriptural custom to personify abstractions. 'The man of sin,' 'the lawless one,' 'the son of perdition' (2 Thess. ii. 3-8). The World is personified as having a spirit, hating, loving, not knowing, etc. (1 Cor. ii. 12 ; John xvii. 14 ; 1 John iii. 1). Hence 'the god of this world' is probably some evil principle which is first personified and then deified (2 Cor. iv. 4). So Christ personifies Covetousness when He says, 'Ye cannot serve God and Mammon' (Matt. vi. 24). An apostate is antichrist (1 John ii. 18 ; iv. 3). Death and Hades are personified : 'O death, where is thy victory? O death, where is thy sting?' (1 Cor. xv. 55). These abstractions, like Diabolus, are said to be 'cast into the lake of fire' (Rev. xx. 14).

7. If Satan be a malignant personal being, it is strange that Jesus should have been led up by the Spirit to be tempted of him (Matt. iv. 1), and that wicked men should be handed over to him for the destruction of the flesh, with a view to their spiritual salvation, or to their being taught not to blaspheme. On the other hand, since Jesus was tempted in all points like as we are, He must have felt temptation to something imperfect. So since sin, when it is finished, brings forth death, it may be said that those who are given up to their sinfulness are given up to Satan and to fleshly destruction.

8. The way in which the names 'Satan' and 'Diabolus' are applied in Scripture to persons adverse to Christ and His people show that they denote all the sin which is adverse rather than one personal being. When Judas is about to do a vile deed, it is said that Satan enters him (Luke xxii. 3). Jesus said, 'Did not I choose you the twelve, and one of you is a devil?' (John vi. 70). When Peter would have hindered Christ, the Saviour addressed him as Satan (Matt. xvi. 23). The Psalmist refers to the Satans who fought against him (cix. 4, 29). In the last days men are to be Diaboloi, or 'slanderers' (2 Tim. iii. 3). Wives of deacons and aged women are warned not to be Diaboloi (1 Tim. iii. 11 ; Titus ii. 3). So fully does the idea of opposition pervade the word 'Satan,' that it is applied to holy beings, or to those who do God's will, when they are acting an adverse part. The angel of the Lord stood in the way for a Satan to Baalam (Numb. xxii. 22). Hadad was raised up to be a Satan to Solomon (1 Kings xi. 14).

9. Satan's relation to the Almighty and to the Divine purposes is hard to reconcile with the idea of a personal Satan. His appearing before the Lord (Job i. 6), his request to have Peter and the disciples (Luke xxii. 31), his apparent control over calamities, and the surrender of Job to his buffeting—all tend to show that Satan is a personification of the sin which God makes to praise Him, of the forms in which temptation to sin presents itself, as well as of the painful and punitive consequences which, directly or indirectly, such sin entails.

10. One portion of Scripture, which is supposed greatly to favour the common view, is much opposed to it. In Rev. xii., we read that there was war in heaven. Michael and his angels fought against the dragon and his angels. The dragon, who is also called Satan, was cast out.

Popularly it is assumed from this chapter that Satan is a mighty angel who rebelled against God, and who for his sin was hurled from heaven,

‘With hideous ruin and combustion down  
To bottomless perdition.’

The late Elihu Burritt, in his ‘Voice from the Back Pew,’ gives utterance to some just protests against the too ready acceptance of Miltonic views of the fall. Satan’s temptation of Adam is supposed to be a manifestation of malice against his Conqueror. But since the Adamic man is made before the beasts of the field (Gen. ii. 7, 9), with which the old serpent is associated, the Adamic man should be regarded as older than the serpent. Satan is no older than human sin, for he is that sin personified. When it is said of this dragon, ‘His tail draweth the third part of the stars of heaven, and did cast them to the earth’ (Rev. xii. 4), it is assumed that the reference is to the angels which in primeval times kept not their first estate. Far more probably it denotes the apostasy or fall from a spiritual to a fleshly state of a proportion of ecclesiastical office-bearers during this spiritual age. Samuel Ward speaks of all drunken preachers as stars which the dragon of drink has swept down from heaven with its tail (‘Woe to Drunkards’). Of how many ecclesiastics during the Christian centuries might it be said that they had not only had the haughty spirit, but that they had suffered in its inevitable fall? Daniel speaks of the horn or spiritual wickedness which magnified itself, and cast down some of the stars to the ground (viii. 10). The fallacies involved in the ordinary view of this chapter may be seen in many particulars. First, wicked angels are represented as voluntary apostates, not as having been cast out. They ‘left their proper habitation’ (Jude, verse 6). Second, the dragon and his angels are said to be cast down ‘to the earth,’ not into hell. Thirdly, men were living on earth at the time when Satan was cast down. ‘Woe for the earth and the sea, for Diabolus is come down to you’ (verse 12). Hence this casting down must have been subsequent to the days of the first men. Fourthly, while the enemy was accusing the saints before God day and night, ‘they overcame him, because of the blood of the Lamb’ (verse 11). Hence this casting down must have been effected after Jesus shed His blood. Before His death, Jesus spake of a casting out of the Prince of this world, which was to take place at the time of His crucifixion (John xii. 31). He also refers to a fall of Satan from heaven, the time of which is not determined: ‘I beheld Satan falling as lightning from heaven’ (Luke x. 18). The phrase ‘I beheld’ is sometimes used prophetically (Dan. vii. 6, 7, 9, 11, 21). God says of the Ninevites, ‘Their wickedness is come up before Me’ (Jonah i. 2). As sin can thus be personified and represented as going up, so it can be personified and represented as coming down. Fifthly, when Peter speaks of wicked angels being thrust into Tartarus, he makes no mention of Satan, nor is it said that these angels were cast out of heaven (2 Pet. ii. 4). Lucian, however, speaks of gods falling from heaven into Tartarus (Ecclesi. Theo., § 15).

11. A thorn in the flesh is called an angel of Satan (2 Cor. xii. 7). If an angel of Satan be thus impersonal, the sender of that angel may be impersonal, too.

12. When Jesus says, 'If Satan casteth out Satan' (Matt. xii. 26), it is evident that the latter word 'Satan,' at least, is used in a generic sense.

13. The sentence on the ungodly is, 'Depart from Me, ye cursed, into the æonian fire, which is prepared for the devil and his angels' (Matt. xxv. 41). Would God prepare a prison for one class of prisoners, and then use it for another? Does not this very sentence imply that it is the devil and his angels who are being sent into the fire? These have worked in the disobedient (Eph. ii. 2), and through them the sick have been left unvisited, and the hungry unfed. Thus this curse is brightly tinted with beams of mercy. It shows us that the æonian punishment is not prepared for man as man, but only for the destruction of the sin which has worked within him, and which forms a part of the Adamic Diabolus and his angels.

14. The fact that Satan is bad without mitigation shows that he is all sin. Nothing good is ever placed to his credit. But God cannot be thought capable of making a creature in whom no single feature of goodness can be found. Satan evidently does not consist of soul, or spirit, or any personal quality, but only of sin. Peter's question, 'Why hath Satan filled thine heart to lie?' (Acts v. 3), is manifestly equivalent to 'Why hast thou lied?' and shows that the liar is so far a Satan. Peter himself speaks of this sin as conceived in the heart by Ananias (verse 4). Mr. Maurice, in his chapter on 'The Evil Spirit' (Theol. Essays, p. 41), identifies Satan with the spirit of selfishness. He says, 'The spirit of selfishness is the common enemy, and he has been overcome.'

15. It was a very common practice amongst early Christians to personify good or evil qualities. No book was more popular in those primitive times than the 'Shepherd of Hermas.' Therein we read, 'This Long-suffering therefore dwells in completeness with those who have faith. But Passionateness is first Folly and Lightness of Mind. Then from Foolishness there arises Bitterness; and from Bitterness, Anger; and from Anger, Wrath; and from Wrath, Malice. Then Malice, compounded from such great evils, becomes a great and irremediable Sin. . . . Withdraw thyself therefore from Passionateness, the evil Demon, and put on Long-suffering, and resist Passionateness' (Lib. II., Mand. 5). As Zechariah compares wickedness to a Woman (v. 8), so the 'Shepherd' personifies Perfidy, Intemperance, Unbelief, Pleasure, and other vices as women clothed in black (Bk. III., Sim. 9, c. xv.). He says, Grief 'is sister to Hesitancy and Passionateness' (Bk. II., Mand. 10). He also personifies the Graces as virgins (Bk. III., Sim. 9, c. xv.). It is significant that he warns men not to fear the devil, but only his works (Lib. II., Mand. 7). When Ignatius says he needs gentleness whereby the prince of this æon is dissolved (*καταλύεσθαι*), his language is suggestive of an impersonal Satan (Ad Tral., c. iv.). Josephus eliminates the personal element from the narrative of the serpent (Ant., Bk. I., c. i.), nor does he seem anywhere to recognise a personal Satan. The Gnostics derive Satan from an abstract quality: *ἐκ δὲ τῆς λύπης τὰ πνευματικά τῆς πονηρίας διδάσκουσι γεγονέναι ὅθεν τὸν Διάβολον τὴν γένεσιν εσχηκεναι* (Iren., Lib. I., c. i., § 10)—'But they teach that from Grief the spiritual things of wickedness originate, whence the Devil has genesis.'

Reference may here be made to the body of Moses, concerning which Michael and Diabolus are said to have disputed (Jude, verse 9). We shall revert to the same subject subsequently. Jude's words are supposed by some to refer to literal historical events. The writer holds that they refer to the words of Zech. iii. 1, 2: 'And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.' Peter also refers apparently to the same incident, and speaks of it as being 'before the Lord' (2 Pet. ii. 11). This phrase shows that the reference is to Zechariah's narration of what took place when all flesh was silent 'before the Lord' (ii. 13), who had chosen Jerusalem and who is asked to rebuke Satan. Every historical allusion in the Epistle of Jude is, as we shall afterwards try to show, to some event recorded in the Old Testament. His words indicate this truth. Just as Peter, whose second Epistle so greatly resembles that of Jude, says, 'I stir up your sincere mind, putting you in remembrance, that ye should remember the words which were spoken before by the holy prophets' (2 Pet. iii. 1, 2), so Jude says, 'I desire to put you in remembrance, though ye know all things once for all' (verse 5). Whether the dispute about the body of Moses be fact or parable in no wise affects the veracity of Jude. He is simply referring to an incident recorded in the Old Testament, and is as free so to do as we are free to quote history or parables from the Gospels. The only difference is that Jude throws some light upon Scripture as he quotes Scripture, as other Apostles also do. It is by an appeal to the original record, that is, to the words of Zechariah, that we can best judge whether or not this is literal history. So judged, it is manifest that what Zechariah saw was truth in a vision, not literal history. God Himself says, 'I have multiplied visions, and used similitudes by the ministry of the prophets' (Hos. xii. 10).

Dr. McKnight, Dr. Adam Clarke, and others, think that the phrase 'body of Moses' means the body of laws given by Moses, as the Church is the body of Christ, and as we speak of the body of sin (Rom. vii. 24). The writer believes that this view is substantially correct, but that it errs in omitting the personal element. When we speak of 'the Wesleyan body,' 'the Calvinistic body,' we not only mean the body of doctrine peculiar to Wesleyans and Calvinists, we mean this body of doctrine together with the people holding the doctrine. So the body of Moses is constituted of the law of Moses, which is not of faith, and of all the people who are shut up to that law. Such can only be saved as by fire (verse 2). By law is the knowledge of sin, not justification. Hence the high priest, who is ordained to make offerings for sins, and who represents the sinful people, is in filthy garments. Satan, to whom the power of the death resulting from sin belongs, has a claim upon this Mosaic body. Does the reader think that a literal high priest, called Joshua, stood before a literal angel in literally filthy garments? If he does not believe this, how can he consistently believe that the Satan who is said to stand at Joshua's right hand is a literal personal being? The high priest represents sinful people in relation to law. His filthy apparel probably denotes, not the imperfection of law, for that is holy, just, and

good, but the imperfection of the people who are shut up to law, and whose works are imperfect. These are the body of Moses, not in its doctrinal, but in its personal aspect. Some think that Michael is a name of Christ; but we cannot think that Christ would lack daring. In the primitive Churches Michael appears to have been regarded as one who had special authority in relation to law. In 'Hermas' the angel of penitence says respecting the rods from the sacred tree and those to whom they were given, 'That august and good angel is Michael, who has control of this people and governs them. For he inserts the law in the hearts of those who have believed. He comes, therefore, to those to whom he has given the law to see if they have kept it. Moreover, he sees the rod of every one, and amongst them many that have become feeble. For those rods are the law of the Lord. Then also he takes knowledge of all those who have not kept the law, knowing the abode of every one of them. I said to him, "Wherefore, my lord, has he let some go into the tower, while he has left others here with thee?" "These," he says, "who have transgressed the law which they received from him are left in my power, that they may repent of their misdeeds; but they who have satisfied the law and kept it are under his power." "Who are they, then, my lord," said I, "going crowned into the tower?" He says to me, "They who, having wrestled with the devil, have overcome him, these are they who are crowned"' (Lib. III., Sim. 8, c. iii.). The law was given by angels (Acts vii. 53), of whom Michael seems to be, in this place, an Adamic representative, as the Satan with whom he fights is an Adamic representative of sin. Angels could not establish the law for righteousness. They were powerless before the fleshly principle, which turned the law into a minister of sin. They had to commit their cause to Christ, by whom the law could be fulfilled, believers justified, and the sinful dead plucked as brands from the fire.

Sin may assume the form of fleshliness of soul, and of fleshliness of mind, and also of that form of wickedness characteristic of antichrist, or spiritual wickedness in high places. Thus, as virtues are sometimes named in triplets (1 Cor. xiii. 13), sin is sometimes set forth in a tripartite aspect. In Rev. xvi. 13, we read: 'And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs.' The beast is a fitting symbol of animalism, or fleshly wickedness in the soul. So far as the dragon makes war in heaven, or the spiritual realm, he may be regarded as an emblem of spiritual wickedness in high places. The spirit of pride which leads men to disdain the humility of Christian discipleship is an element that is prominent in this antichristian spirit. As the spirit which opposes Christian truth is antichrist, so the spirit which opposes the true prophets and their testimony is the false prophet. It is the spirit which leads men to reject the prophets, and by its errors it tends to idolatry, with its associated impurities. The Apostle says, 'And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image' (xix. 20). In ii. 21, we have the same idea of prophetic seduction to idolatry and



fornication. 'Thou sufferest the woman Jezebel, which calleth herself a prophetess, and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.' 'In later times men shall fall away from the faith, giving heed to seducing spirits and doctrines of demons' (1 Tim. iv. 1). Power is given to the beast by the false prophet, for error and idolatry have ever served the cause of impurity. Mohammed denounced idols, but the Koran is adverse to the testimony of Jehovah's prophets, and its doctrines have tended to impurity of life. Still Mohammedanism is not the full equivalent of the false prophet. This latter is the spirit of error working in unbelieving minds, and tending to idolatry and impurity. Only in a state of unbelief and intellectual degradation can men think the Godhead to be like anything graven by art or man's device. Impurity, unbelief, and antichristian pride are three chiefs amongst the seed of sin.

As we read of Satan, so we read of angels of Satan, or Diabolus (Matt. xxv. 41; 2 Cor. xii. 7). The thorn in the flesh was an angel of Satan, but it could not be personal. The word 'angel' is often used of impersonal messengers. Euripides speaks of God giving man a tongue as the angel of speech or words (Iket., verse 203). Thucydides speaks of a trireme as an angel (Bk. III., § 36), and Athanasius quotes a reference to crowns as angels of good omen (Deip., Bk. XV., c. xix.). Philo refers to spreading reports as angels (Lib. de Confus. Ling., c. xxiv.). Some of the plagues sent by God against the Egyptians are called 'evil angels' (Ps. lxxviii. 49). As those who come from God, or from any absent and unseen being to make known his will and effect his purpose, are the angels of that being, so when principles of evil in the inner and unseen nature manifest themselves in the body, or in any visible form, those manifestations are the angels of those hidden principles. But as the open and painful results of evil are but the fulfilling of God's law of retribution, and are overruled by Him for good, these angels of Satan may also be regarded as God's servants. The thorn in Paul's flesh was to do God's will: 'That I should not be exalted overmuch.' It was a messenger of Satan, either because it was an affliction brought on by sin, or because its natural tendency was to hinder him in the Lord's work. In any case, it is most probable that this angel of Satan was an affection of the eyes (Acts ix. 13; xxiii. 5; Gal. iv. 13-15), and so an impersonal angel. To give men up to Satan, 'unto uncleanness,' 'to a reprobate mind,' to 'vile passions' (Rom. i. 24, 26, 28), also to send them a strong delusion, all imply the leaving of men to sin and its consequences. The fire which grace failed to quench is left to burn itself out. Many passages also imply the additional infliction of penal suffering. God's Fatherhood involves the chastisement of disobedient children. But when sin is destroyed, the natural and penal consequences of it will cease, and the chastened sinner will find salvation. The historical aspects of the narrative of Christ's temptation will be considered subsequently; but a little attention may here be given to some of the symbols used in that narrative.

In writing on the temptation of Christ, Dr. Fairbairn asks how it is to be understood, 'As a history, a parable, a myth, or an undesigned though not accidental compound of the three?' He does not fully state

his own view, although much may be inferred from his condemnation of the rigid realism which has embodied the Devil, 'now as a venerable sage, now as a friend, and again as a member of the Sanhedrin, or a high priest.' He adds: 'Schleiermacher has explained it as a misunderstood parable, Strauss as a pure myth, De Wette as the expansion of an historical germ' ('Studies in Life of Christ,' p. 80). When Dr. Fairbairn asks if in the narrative of the temptation a mental experience is clothed in the drapery of historical narrative, the writer, with the thoughts of the narrative of Eden in his mind, would submit that the answer to the question should be an affirmative one. He holds that the spirit of the narrative is too often lost by an undue attention to the letter. Satan is supposed to be a literal being, such as Milton describes him. It is thought that this personage meets Christ in the wilderness, or takes Him to the literal temple in the Jewish capital, or to the top of some Judæan mountain. While not accepting this literal exposition, the writer is fully convinced of the inspiration of the narrative, and of the truth of all that is stated in it, when the words are regarded as spirit and life.

What was the wilderness in which Jesus was tempted? When John the Baptist cried, 'Make straight in the desert a highway for our God' (Is. xl. 3), he did not mean that we were to make a literal highway in a literal desert. It was not a literal wilderness that was to be glad, nor a literal desert that was to rejoice and blossom when Jesus came (Is. xxxv. 1). The Psalmist was speaking of a moral desert when he said, 'My flesh longeth for Thee in a dry and thirsty land where no water is' (Ps. lxxiii. 1). Sometimes the desert was regarded as a place specially fitted for the contemplative life (De Vit. Contemp. Philo, c. iii.). It is an undoubted fact that Egypt, Babylon, Zion, etc., are used in Scripture as symbols of moral states. In like manner the desert appears to be a Scriptural symbol of a state of moral trial and temptation lying between the state of sin and the state of perfect holiness. Thus the desert is a way of escape from evil as well as a way of temptation. Writing on Hagar and the well (Gen. xvi. 7), Philo speaks of the desert as a symbol of the place to which the mind escapes from the straitness of particular thoughts and the influence of particular desires which oppressed the mind, and would not permit it to drink the limpid water. But in the desert it ceases from these disquieting thoughts, and becomes so far convalescent that it not only receives hope of life, but of immortal life (In Genes., Serm. 27). The desert, according to Scriptural symbolism, is not the place of contented living in sin, but the state of trial through which God's people pass in escaping from sin to the perfect and holy life. Hence God's people are closely associated with a desert in passages that relate to their return to Zion. The Almighty makes rivers in the desert to give drink to His chosen people (Is. xliii. 20). It is said of Zion, the Lord 'will make her wilderness like Eden, and her desert like the garden of the Lord' (Is. li. 3). As the desert of Sinai was the way from Egypt to Canaan, so the wilderness of Judæa, in which John preached, is probably a symbol of the moral state through which those passed who were escaping from Judaism to Christianity. It would seem also as if those who had received some special token of favour were specially liable to be brought by God through a desert of trial. After God brought out

the Israelites by a high hand, He called them to endure 'the day of temptation in the wilderness.' After Elijah had stood before the Lord, the Divine voice said, 'Go, return on thy way to the wilderness of Damascus' (1 Kings xix. 15). When it was the good pleasure of God to reveal His Son in Paul, the latter went into Arabia, which place he elsewhere associates with Mount Sinai (Gal. i. 15-17; iv. 25). To these passages we shall refer subsequently. The writer holds that many moral allusions to a desert find their solution in the phrase, 'the abomination of desolation' (*βδέλυγμα τῆς ἐρημώσεως*, Matt. xxiv. 15). The man of sin makes a moral desert, full of serpents, through which we pass to the heavenly inheritance. *ἐρημώσις* signifies something desolate, like a desert or wilderness. Up from this wilderness the Church ascends, 'leaning upon her beloved' (Cant. viii. 6; iii. 6). No name is given to this wilderness into which Jesus is led (Matt. iv. 1), or driven (Mark i. 12), to be tempted. Ezekiel says that the Spirit took him by a lock of his head, and brought him to Jerusalem (viii. 3; xi. 1). Did the Spirit take Ezekiel bodily from Chaldæa to Jerusalem? He says himself that it was in visions of God he was taken. So in 'Hermas' we read: 'I slept. And the Spirit caught me away, and bore me through a certain place on the right through which no man could travel. For it was a place that was rocky and precipitous' (Vis. I.). We read that the Spirit of the Lord caught away Philip (Acts viii. 39), which some may think betokens the removal of Philip personally. But, on the other hand, we read in Rev. xvii. 3, 'And he carried me away in the spirit into a wilderness.' That can hardly mean that John was literally taken from Patmos. So when we read that Jesus was led into the wilderness, the probable meaning is that He was led into the moral realm where God leads all His children to prove them, and to know what is in their heart.

That this desert was not a literal desert is rendered in the highest degree probable by Mark's statement that Christ 'was with the wild beasts' (i. 13, *μετὰ τῶν θηρίων*). It seems most incongruous that Jesus should be in association with literal beasts. Palestine in that day does not appear to have been much infested with wild beasts. That Christ was with literal beasts would imply that He was in danger from them, which we know to be contrary to fact. He could give His disciples power over beasts, and must have had it Himself. Hence, on the literal theory, the phrase seems meaningless. The writer holds that Philo's principle whereby he identifies lusts with beasts is important. He says of Gen. ii. 19, 'He likens the lusts (*τὰ πάθη*) to beasts and birds, because they ravage the mind, being untamed and fierce' (Leg. Al., Bk. II., c. iv.). From the narrative of the garden, we see that the types of animal life are embodied in the Adamic man. Hence if the animalism in man's lower nature wakens against his higher nature, he is at once with the beasts. Jesus is referring to animalism under the figure of beasts when He gives His disciples power to tread upon serpents, scorpions, and all the power of the enemy (Luke x. 19). Jesus was with the beasts in that human soulical instincts were awakening within Him, such as, in our case, tend in an evil direction. The evangelical Wesley is one with Philo in personifying lusts. The former writes:

‘Gigantic lusts come forth to fight,  
 I mark, disdain; and all break through.  
 I tread them down in Jesu’s might,  
 Through Jesus I can all things do.  
 ‘Passion and appetite and pride—  
 Pride, my old, dreadful, tyrant-foe,  
 I see cast down on every side,  
 And conquering, I to conquer go.’

An expressive Greek proverb compares our desires (*θυμοι*) to dogs which beget blind offspring (Plut. Lib. Per. Frag., c. xxxiv., § 40). The wild beasts with which Christ is associated are those soulical instincts which often lead us into sin. He was with beasts as the martyrs in the arena were with beasts, and as Paul fought with beasts at Ephesus. He was with them in the sense that Circe was offering the cup to His lips, and He was fighting the enemies of His soul. He was experiencing what the Psalmist meant when he wrote, ‘My soul is among lions’ (Ps. lviii. 4); ‘Strong bulls of Bashan have beset me round’ (xxii. 12); ‘Dogs have compassed me’ (verse 16). In the beautiful allegory, entitled ‘Cebetis Tabula,’ the Old Man and the Stranger converse thus: Str. ‘What kind of a way is this,’ said I, ‘that leads to the True Discipline?’ O. M. ‘Dost thou see,’ said he, ‘that certain place above where no one dwells, but which appears to be a desert?’ Str. ‘I see it.’ O. M. ‘Then [thou seest] also a certain little door, and a certain way before the door, which is not much thronged with people; for very few people are travelling [in it], seeming to be [a way] unpromising for travelling, and rough and stony?’ Str. ‘And exceedingly so,’ said I. O. M. ‘Then, also, there seems to be a certain high hill, and a very narrow ascent, having deep precipices on either side.’ Str. ‘I see.’ O. M. ‘This assuredly,’ said he, ‘is the way that leads to the True Discipline.’ Str. ‘And very difficult it is—at least, according to look . . .’ O. M. ‘Dost thou see that path which leads to the high place—that which is the acropolis of all the circuits?’ Str. ‘I see it.’ O. M. ‘Then [thou seest] at the vestibule a certain graceful woman having her station, who is seated on a lofty throne, adorned freely and without laborious art, and crowned with a crown that is very rich in flowers and many-coloured?’ Str. ‘So she appears.’ O. M. ‘This assuredly is Happiness,’ said he. Str. ‘When, therefore, anyone has arrived here, what does she do?’ O. M. ‘She crowns him,’ said he, ‘with her own power, both Happiness and all the other Virtues, as one who has overcome in the greatest contests’ (*ἀγῶνας*). Str. ‘And what kind of contests [are those in which] he has overcome?’ said I. O. M. ‘The greatest kind,’ said he, ‘and the greatest wild beasts (*τὰ μέγιστα θηρία*), which before devoured him, and punished him, and enslaved him—all these he has overcome, and cast off from him, and has conquered himself; so that they now serve him as he formerly served them.’ Str. ‘What are these which thou callest wild beasts? for I very much long to hear.’ O. M. ‘First,’ said he, ‘Ignorance and Error. Do not these seem to thee to be wild beasts?’ Str. ‘And bad ones, too,’ said I. O. M. ‘Then Grief, and Lamentation, and Covetousness, and Intemperance, and all remaining Wickedness. Of all these he becomes master, and he is not mastered as before.’ Str. ‘O noble deeds,’ said I, ‘and most noble

victory . . . . Then as to those women which thou sayest are wild beasts, does he no longer fear lest he should be somewhat affected by them?' O. M. 'Not at all, I protest. Never shall he be annoyed either by Grief, or by Intemperance, or by Covetousness, or by Want, or by any other Evil. For he is master of them all; and, like those who have been bitten with vipers, he is above those who before caused him grief. For as wild beasts, which afflict all others even unto death, do not, I suppose, afflict those [who have been bitten and recovered,] since they have an antidote; in like manner they no longer afflict him, since he has an antidote' (c. xv.-xxvi.). Christ was not with sin, but He was with animal instincts, which become in us evil beasts of sin. In Ps. lxxiv. 19, we read of beasts that endanger the soul: 'Deliver not the soul of Thy turtle-dove to wild beasts.' The word 'beasts' is the word used in Gen. iii. 1, and is rendered in the Sept. as 'beasts.'

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## CHAPTER XXIV.

### THE OLD SERPENT, AND THE TEMPTATION OF JOB.

DELITZSCH regards the Book of Job as showing how Satan, who is altogether evil, 'must, notwithstanding, serve God, since He makes even evil minister to His purpose of salvation, and the working out of His plan in the government of the world' (vol. i., p. 54). English writers of the last thirty years, from the time when the Rev. G. Gilfillan wrote respecting Job, and up to the time when the Rev. S. Cox dealt with the same subject, have more and more tended to the anti-literal theory as regards this book. But just in the degree in which the Churches are coming to regard this book as an inspired similitude, and not literal history, they are casting away the supports upon which their doctrine of a personal Satan rests. It is difficult to understand how anyone can read Micaiah's account of the lying spirit who comes and stands before the Lord with the heavenly host (1 Kings xxii. 19-21), and the account of Satan coming before the Lord with the sons of God (Job ii. 1), without coming to the conclusion that both narratives are alike truth in a similitude.

The Book of Job carries us back to an age of patriarchal simplicity, when wealth was reckoned by extent of flocks and herds (i. 3), when godliness was especially regarded as having promise of this life (viii. 6, 7), and when sun and moon were the idols which stole human hearts from God (xxxi. 26, 27). Evidence of the antiquity of the book is found in the fact that it contains no allusion to any other Scripture, nor to any fact of personal or national history recorded in any other Scripture. To all the ancient peoples to whom God gave this portion of revealed truth, it must have been an unspeakable boon, even as it is full of wisdom for us upon whom the ends of the world are come. It asserted eternal providence, and justified God's ways to man. It let men know that there was an adversary, a law of sin working to unbelief, and gathering

strength from human adversities. These adversities were shown to be dangerous and Satanic, according as they tended to lead men to let go their integrity and lose faith in God. To God's people of every age, it made known the precious truth that life does not consist in worldly abundance, that trust in God is a duty which does not change with outward circumstances, and that no man is a loser who has kept the faith. To the sick and sorrowful, it testifies that there is a majesty of mercy which will not suffer them to be tempted above what they are able, which, like the wise refiner, sits by the furnace where its gold is being purified (Mal. iii. 3); and while at one time it permits loss of possessions, and at another time of health, ever hides the life with God (ii. 6). It shows that the very afflictions which are Satan's angels to the unbelieving, are to the godly as a touch of God's chastening hand (ii. 10; xix. 21). Its voice of testimony is, 'Say ye to the righteous, It shall be well with him.' It teaches us to bear trial, not only patiently, but with hopeful courage. Job says, 'He knoweth the way that I take; when He hath tried me, I shall come forth as gold' (xxiii. 10). He had a hope reaching beyond the grave. He knew that at the time he wrote there was a Goël, a Redeemer, living then, and ever living, who at the latter day, the day of the Gospel (Numb. xxiv. 14; Is. ii. 2; Heb. i. 1), would condescend to stand upon earth. Even though the sore boils, which had destroyed his skin, should destroy his flesh and consume his reins, yet, out of (וֶעָרַב) the flesh, as a bird set free from its cage, he would see God with his own eye (xix. 25-27).

The writer regards Job as an Adamic representative of all who in the ages before Christ were fighting the fight of faith. He is said to dwell in the land of 'Uz,' a name which, in its Hebrew form, means to flourish, or to be fruitful, and of which the word for fruit-tree is an allied form. This fact, together with the declaration in i. 10, that God had put a hedge round him on every side, tends to show that Job is like Adam in Eden. He flourishes in ground that the Lord hath blessed. His name 'Job' means one who has enemies, or who is hated. The men of faith in ancient days, of whom the world was not worthy, were evil entreated. Jesus said to His disciples, 'I chose you out of the world; therefore the world hateth you' (John xv. 19). Although Job is not mentioned by name in the list of the faithful given in Heb. xi., he is the Adamic representative of them all. James singles out Job as an example of suffering affliction, and patience (v. 10, 11). Stoicism is sometimes mistaken for patience, and hence some think that Job's wailings denote impatience. True patience is rather faith in continuous exercise, possessing the soul. Job may be slain, but he cannot cease to trust in God. He suffers in his possessions; but the loss of loved ones, and of treasures to which the worldly cling, leaves the faith of Job unweakened. He is sore smitten in his own body, but can still say, 'My foot hath held His steps; His way have I kept, and not declined' (xxiii. 11). He is misjudged of his neighbours. However hard it may be to bear contradiction against our opinions, it is harder to bear contradiction against ourselves. In this respect, Job shares the reproach of Christ. Eliphaz charges him with being iniquitous and crafty (xv. 5), a speaker against God (verse 13), great in wickedness and

infinite in iniquity (xxii. 5), reaping as he has sown (iv. 8). Bildad intimates that it is through Job's lack of purity and uprightness that God does not wake for him (viii. 6). Zophar charges him with being full of talk, a deceiver, and a mocker (xi. 2, 3).

While the Book of Job is a revelation from God to man, it is a revelation of truth as found in inspired parables rather than in literal history. The conversations between God and Satan, the singular escape of but one survivor after each judgement, the fact that in the end the sons and daughters are the same in number, totally and proportionately, while his sheep, his camels, his oxen, and his she-asses are exactly double in number (i. 3; xlii. 12)—all show us that God is here using similitudes by His prophets. Philo in many places writes of the mind as the man, and of sense-perception (*αἴσθησις*, Leg. Al., Bk. II., c. xviii., etc.) as the woman. This principle whereby the soulical or sense-nature is personified as a woman may be applied to the woman who says to Job, 'Curse God, and die' (ii. 9). So Moses classes the wife of the bosom with the friend which is as a man's own soul, and entices secretly (Deut. xiii. 6).

James says, 'Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity' (v. 11). This allusion to the end of the Lord shows that the closing chapters of the Book of Job record the consummation of a Divine process, and so are analogous to a description of the judgement at the close of the Jewish age. Elijah was to be sent before the dreadful day of the Lord, and the Elihu who before God reveals Himself speaks on His behalf (xxxvi. 2) has a name which is said by many to be equivalent to Elijah. He whose glory is revealed as with a whirlwind (Ezek. i. 4) answers Job out of a whirlwind (xxxviii. 1). The allusions to repentance (xlii. 6) accord with the fact that the Jewish age was morally consummated in the baptism and preaching of repentance. Thus this book does not prove the existence of a literal Satan. It is not literal history, but an investiture which God has given to truths pertaining to a moral realm.

## CHAPTER XXV.

### GIRDLES OF FIG-LEAVES AND COATS OF SKINS.

In Gen. ii. 25, we read, 'And they were both naked, the man and his wife, and were not ashamed.' This verse is sometimes regarded as evidence of the majesty and innocence of our first parents. The writer regards it as an inspired indication that the state of the primeval men was a state of sinless savagery. It weightily strengthens the doctrine of Evolution by showing that the primeval races were only innocent in the sense that they were not wise enough to know law, and therefore could not sin. To the loss of the image of God by sin we shall revert subsequently. It is evident that before this change men were not capable of shame. Like children, they went naked, and were unconscious of wrong. That was far from being, as some have thought, 'a pre-existent

period of monotheism and pure revelation' (Henderson's 'Divine Inspiration,' p. 10).

As soon as men began to sin, they began also to have shame towards one another, and guilty fear towards God. They showed the former feeling by making fig-leaf girdles. They showed the latter feeling by seeking to hide from God. This latter feeling is placed the latest in its development. It was in the wind of the day, as the Hebrew expresses it, or when the evening breeze began to blow, that they heard the voice of the Lord, and began to hide from Him. Since the garden was in man, the voice must have been heard in man. It was not, as Henderson says ('Inspiration,' p. 88), 'the reverberation of thunder.' It was conscience beginning to bear testimony in and against the sinner's soul. In the day of wrath, when God makes visitation, sinners wish to be hid from God's face (Rev. vi. 16). So man, who has yielded to the seductions of sin, and obtained a knowledge that only comes by sin, is conscious of guilt, and afraid to meet his Maker. This guilty fear has been with men from that day until now, and it is only removed when we have peace with God through our Lord Jesus Christ.

The close resemblance between the imperfect clothing made by the first sinful men, and the clothing still worn by degraded savages, is in itself sufficient to show that the Adamic man in Eden is a race living in savagery. The word rendered 'aprons' means 'girdles.' It applies to anything wherewith the loins may be girded (2 Sam. xx. 8). While some few degraded heathen are found in a state of absolute nudity, it is more common, even amongst barbarians, for men to wear girdles of linen, or of leaves, or of cloth. But such a covering is inadequate to cover nakedness. It only reveals the knowledge of it. Morally such degraded savages are on the same level as the girdled races of antediluvian men. On the other hand, the wearing of skins in a prepared or unprepared form is a better covering for the naked body, nor does it reveal the knowledge of sexual nakedness while seeking to hide it. Moreover, the practice of wearing skins is of most remote antiquity. Mr. Boyd Dawkins says that the men who fought on the Mendip Hills with hyænas and reindeer wore skins ('Cave Hunting,' p. 313).

Since the garden is in man, it is natural to suppose that what is said of girdles and skins has a relation to the soul as well as to the body. It is a contrast suggestive of this higher meaning to find that while Adam and Eve made girdles of fig-leaves for themselves, it was the Lord God who made them coats of skin. The writer believes that this is not the only place in Scripture where the fig-tree is used as a symbol of a righteousness that is imperfect. Jesus cursed a fig-tree, because He found nothing thereon but leaves (Mark xi. 13, 14); and that curse may be in symbolic relation to the fig-leaves wherewith Adam tried to cover his moral nakedness. To sew is to use the hands; and this making of girdles by Adam, in the moral aspect of the narrative, represents an attempt to cover sin by the work of his own hands. Jesus had His loins girded with righteousness (Is. xi. 5); but man can never cover his sin by a girdle of his own making. 'He that covereth his sins shall not prosper' (Prov. xxviii. 13). It is Christ who is made unto us righteousness (1 Cor. i. 30).



We are told that the Lord God made coats of skin and clothed them (verse 21). The word rendered 'coats' is identical with the Greek *χιτών*, or 'tunic' (Matt. v. 40; x. 10; Mark xiv. 63). Such coats would cover man better than a girdle of leaves. The writer believes that in its moral meaning this event signifies that God was entering into a covenant with the sinful human race after the manner in which a man betroths a woman to be his future bride. We read, 'When I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine' (Ezek. xvi. 8). So the following incident is connected with a betrothal: 'And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth, thine handmaid. Spread, therefore, thy skirt over thine handmaid; for thou art a near kinsman' (Ruth iii. 8, 9). He who thus clothed the woman who appealed to him, by the very deed became pledged to act a redeemer's part (iv. 4). This custom of clothing was not restricted to rites of betrothal. It was a symbol of any covenant which a strong man might make to help a weak man. It is said, 'A man shall take hold of his brother of the house of his father, saying, Thou hast clothing; be thou our ruler, and let this ruin be under thy hand. In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing: make me not a ruler of the people' (Is. iii. 6, 7). This figure of God clothing is used elsewhere, and in contrary senses: 'I will also clothe her priests with salvation' (Ps. cxxxii. 16); 'His enemies will I clothe with shame' (verse 18). The rending of the clothes in times of sorrow was probably an acknowledgement that they who thus acted felt themselves out of God's favour, and desired to have His covenant restored, or new clothing given. When the priest stood before the angel in filthy garments, a new covenant was thus prefigured: 'He answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment' (Zech. iii. 4).

This clothing of Adam is further noticeable in that the covering put on consisted of skins. It is generally, and the writer thinks properly, supposed that this use of skins has respect to sacrifice. There is a covenant with God which is made by sacrifice (Ps. l. 5). This covenant, prefiguring the new covenant in Christ, is probably set forth in the clothing of Adam and Eve, and in the placing of a covering of skins over the ark. As the nakedness of human bodies has been better covered by skins than by fig-leaf aprons, so the moral nakedness of the human soul has been better covered by sacrifice than by the dead works which man's hands have wrought. As by the skins of slaughtered animals the nakedness of the Adamic man was hid from the Being who provided the sacrifice, so by the sacrifice of Jesus, the Lamb of God, our moral nakedness is hid from God's sight when by faith we put on the righteousness which is fulfilled in Christ.

‘ Nor He their outward only, with the skins  
Of beasts, but inward nakedness, much more  
Opprobrious, with His robe of righteousness  
Arraying, covered from His Father’s sight.’

It is said that Adam hid under the trees of the garden from the presence of the Lord (iii. 8). Since these trees are symbols of endowments that pertain to flesh and sense, this hiding amongst the trees most probably prefigures the fleshly and sensuous forms of worship wherewith man, conscious of guilt, has sought to cover his sin from God. In the Bible, two kinds of coverings or veils appear to be recognised—first, a covering for the face; and, second, a covering for the head. The former the writer thinks to be set forth in Scripture as having relation to righteousness, and the latter as having relation to the birth from above.

When a man feels guilty, he is apt to show his shame on his face. Hence he covers his face. Just in the degree in which a man is guiltless, he can look other men calmly in the face. Hence to be able to look God in the face without putting a covering over the face, or asking God to turn His face away, is a confidence which only righteousness imparts. The guilty soul says to God, ‘ Hide Thy face from my sins ’ (Ps. li. 9). The publican ‘ would not lift up so much as his eyes unto heaven ’ (Luke xviii. 13). Angels of the guiltless little ones always ‘ behold the face ’ of God (Matt. xviii. 10). Wicked souls want rocks and mountains to hide them from God’s face (Rev. vi. 16); but the upright can say, ‘ I will behold Thy face in righteousness ’ (Ps. xvii. 15). Such a man can lift up his face without spot in steadfast fearlessness (Job xi. 15). Clemens Romanus says, ‘ The idle and negligent servant does not look his master in the face ’ (Ep. I., c. xxxiv.). In the sight of the perfect law men felt guilty fear. Such a law to sinners was a ministration of death (2 Cor. iii. 7). Hence Moses, as the representative of that law, needed a veil on his face. Conscious of guilt, ‘ the children of Israel could not look steadfastly upon the face of Moses for the glory of his face.’ It was as the reflexion of Law and the Lawgiver that he terrified them. They could see to the end of all human perfection, but they felt that the commandment was exceeding broad (Ps. cxix. 96). Their righteousness was imperfect in the sight of the law, and they felt it and were ashamed of it; and so Moses veiled his face, that they who looked on him should see the ‘ shadow of the good things to come, not the very image of the things ’ (Heb. x. 1). It was done ‘ that the children of Israel should not look steadfastly on the end of that which was passing away ’ (2 Cor. iii. 13). The veil on Moses’ face, put on because of the hardness of their heart, is also regarded as a veil on their hearts (verses 15, 16), only to be taken away when the heart should turn to the Lord. Of such a darkening veil, and of all idolatrous and fleshly rites wherewith man has sought to cover his shame from God, this hiding under trees of the garden is a symbol.

But there is also a covering which is taken away in the birth from above. Many passages have yet to be considered by us wherein, as the writer thinks, Scripture recognises the hair on the head as a symbol of a veil on the mind. Its removal we shall see to be prefigured in the law

of the Nazarite, and in other allusions to the change from one who is hairy to one who is bald. Isaiah appears to be speaking of a covering in a double aspect when he says, 'He will destroy in this mountain the face of the covering, the covering upon all the people, and the veil that is spread upon all the nations' (Is. xxv. 7).

Though the coats of skins made for man prefigure a covering of moral nakedness, men have literally worn skins. So although the girdles made by man prefigure an imperfect covering for moral nakedness made by himself, men have literally worn girdles. But in both respects the literal and the moral run into each other. In seeking a moral covering, men have literally slaughtered beasts at God's command. So in seeking a moral covering of their own devising, they have made large use of trees, and of the fruits of trees. This practice may be said to have a bearing on the modern as well as ancient use of tobacco, opium, and various narcotic plants. It is probable that these customs are relics of the most ancient form of idolatry. In all times the use of trees and their products has been a prominent feature in idolatrous worship. Especially has the fruit of the vine been used in libations to the various deities. The prophets refer to this idolatrous practice (Is. lvii. 6; Jer. xlv. 18). Wine-drinking has ever been closely connected with idolatrous rites. Groves, and especially oak-trees, have also an ancient association with idolatry. Many African tribes still worship trees. Livingstone says of the Balonda, that they had idols of wood, and sometimes a crooked stick was the object of worship. 'Incisions are made in the trees, and small pieces of manioc roots and ears of maize are hung upon the branches as propitiatory offerings to the dreaded beings who are supposed to reside in the depths of the gloomy forest; and there are heaps of sticks met with here and there, made by every passer-by adding a bundle, as cairns are raised of stones by northern nations.' Divination amongst the Fijians was generally practised by shaking the cocoanut-trees, chewing a certain leaf, etc. In this connection reference may be made to the burning of incense. It is not improbable that the use of narcotics has originated in this custom. In the worship of the Israelites incense was used (Exod. xxx. 8). Some kinds of incense, however, were prohibited (Numb. xvi. 7); and idolaters are said to burn incense to vanity (Jer. xviii. 15), and to the Queen of Heaven (xlv. 17). Such incense was abomination to the Lord (Is. i. 13). It would not be a great transition to pass from the use of products of trees in worship to their use for personal stimulation and indulgence, and especially since the deities worshipped and the worshippers were supposed to be sharing in the same religious feasts. Mr. Shaw says of the Betsileæ in Madagascar, 'Their ódy, or charms, consisted for the most part of pieces of wood, about a span in length, cut from various trees. Some are believed in simply as medicine, the sticks being rubbed on a stone, and the dust thus grated off eaten by the sick. These ódy were legion, and not unfrequently an ox was demanded as the price of one of these bits of rubbish' (Antanan Annual, 1878). The Scripture associates an idolatrous burning of incense with trees. 'They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks and poplars and elms, because the shadow thereof is good' (Hos. iv. 13). The Rev.

J. Gilmour, M.A., says: "To burn incense" is a Chinese expression for worship. Incense is also used to light pipes. In idolatrous worship an incense-stove is used. I saw a man offering a bundle of burning incense to a tree which had been taken for a god. Some of the Chinese burn incense towards empty space' (Lond. Mis. Chron., Jan., 1883). As a rule, men offered to their gods that which was prized also by themselves. Mr. Darwin says of the Indians of the Rio Negro, and their worship of the sacred tree or altar of Wallechu, 'Richer Indians are accustomed to pour spirits and maté into a certain hole, and likewise to smoke upwards, thinking thus to afford all possible gratification to Wallechu' ('Naturalist's Voyage,' p. 68). In the later forms of idolatry, it is not improbable that narcotics were used. Some allege that the tripod was filled with dust. The Pythian priestess, as she sat on the golden tripod over the sacred adyts, is said to have eaten leaves of laurel, the 'prophetic plant,' before giving the oracle. This might be in honour of Apollo, as the superstitious man is said by Theophrastus to walk about all day with laurel in his mouth (c. xxx.). Yet it is not improbable that narcotic influences had something to do with the phrenzy and ecstasy that often accompanied ancient divination. Even down to the present day, the use of narcotics is sometimes associated with religious rites and covenants. Dr. Dawson says ('Fossil Men,' p. 93): 'This practice of smoking tobacco, as well as lobelia and other narcotic weeds, was universal in America, and is one of the few habits which men, calling themselves civilized, have thought fit to borrow from these barbarous tribes. It may have originated in the attempt to repel mosquitoes, and other noxious instincts, or to allay the pangs of hunger, or perhaps, as Wilson thinks, its narcotic fumes were supposed to aid in divination, and in communion with those spiritual beings whom the Americans firmly believed in, as holding intercourse with man. Thus it may have become an appropriate sacrifice and means of invocation, even with reference to the Great Spirit. In any case, its use was interwoven with all the religious usages of the people, and, as the "calumet of peace," with their most solemn, social, and political engagements.' The idolatrous use of narcotics and stimulants probably ranks amongst the oldest sins. If we have renounced the idolatrous associations that formerly pertained to these indulgences, we still retain the indulgences themselves. The cup of good genius has gone from the feast, but the smoking, and rioting, and wantonness, and drunkenness have not all disappeared. Especially is the use of narcotics widely prevalent. It is matter for surprise and sadness that practices of such unmitigated animalism, habits so filthy and degrading, should be so extensively countenanced by Christian men.

While thus referring to the primeval nakedness and shame, it may not be out of place to allude to Noah's nakedness and its results. From the fact that Noah was found in a state of nakedness after the Lord God clothed man with skins, we might infer that after the primeval sin men had continued to go away backward. So we read: 'All flesh had corrupted his way upon the earth' (Gen. vi. 12). Little need here be said of the difficulties surrounding the literalistic explanations of Noah's sin, which commentators, German and English, continue to give. Is it

likely that a human Dionysus, an originator of vine cultivation, and one who drank to drunkenness, would have been so honoured of God as was Noah? Would a curse very much worse than that which befel those who crucified the Lord of glory, have followed the children of Canaan because Canaan's father, in patriarchal times, told his brothers that their father was drunk and naked in his tent? The question as to how far these narratives are to be taken literally will be considered afterwards. Meanwhile, the writer may state what he thinks to be the meaning of this history of Noah's sin. While believing that there is a literal basis to the narrative, he holds that the literal meaning is subordinate to the meaning of spirit and life. Wine, which is obtained by the crushing of fruit, as in a death process, and which also is generally of the colour of blood, is used by Jesus as a symbol of red blood. Thus wine is a symbol of what is fleshly. Noah's drinking of wine imports indulgence in fleshly lusts, of which drunkenness is one of the oldest and one of the worst. His sin was like the soul drinking blood, which God had solemnly charged him to avoid (ix. 5). We read: 'And Noah began [to be] a man of the Adamah.' Delitzsch would understand from the passage that Noah the husbandman began to plant a vineyard. But the Hebrew and the Sept. alike favour the common reading. Is it literally probable that Noah, through whom the work of man's hands concerning the ground was to be comforted (v. 29), and who was now more than six hundred years old (vii. 6), did not begin to be a husbandman until after that age? The writer has already urged that the word 'Adamah' is sometimes used of the fleshly soulical nature of man, especially as found in the body of flesh. Hence the phrase 'Noah began to be a man of the Adamah' is equivalent, the writer thinks, to 'And Noah began to be a man of the flesh.' He was of the earth earthy. He belonged to the Adamah outside Eden. He planted a garden or vineyard for himself. The word 'vineyard,' in Hebrew, denotes what is red, and is in keeping with the fleshly aspect of Noah's sin. The word 'began' may embody an indication that Noah drank of the wine soon after the vineyard was planted, and so sinned. Even fruit was uncircumcised for three years after the planting of the trees (Lev. xix. 23). We have yet to examine the narrative of the Deluge, and of the long lives of the antediluvians. Then we shall see further reasons for the view that Noah is not a literal but an Adamic man, representing the entire race. This Adamic man became fleshly, and of this fleshliness wine and vineyards are both literal and symbolic evidences. The most manifest result of fleshly degradation is seen in the neglect of wearing clothes. But this nakedness without, or in the earthy body, is simply the proclamation of the moral nakedness within; that is, in the soulical body of flesh. Hence it is said Noah 'was uncovered within his tent' (verse 21). This tent is a symbol of the soulical body of flesh. Observe how Philo uses the word 'soulical' in the following passage, where he is speaking of the innocent primeval nakedness: 'The pious soul, putting off the body and the things dear to it, and fleeing far out from these, receives an infixing, and an establishing, and a settling in the perfect teachings of virtue. . . . On account of this the high priest "shall not enter into the holy of holies in a long robe," but having stripped off the garment of glory and ostenta-

tion of soul, and leaving [it] to those who love the things without, and who value glory more than truth, he shall enter naked without surface-coverings (*χωρμάτων*) and [without] noise, to pour the soulical (*ψυχικόν*) blood, and to offer the whole mind (*ὅλον τὸν νοῦν*) as incense to God our Saviour and Benefactor' (Leg. Al., Bk. II., c. xv.). If the word 'soulical' is thus used of a sacrifice offered by one who is supposed to have no skin or fleshly covering, and in which sacrifice the mind is offered, why should we think that when Paul speaks of a soulical body he means an earthy body? But the reader will see that if we use the word 'soulical' as Philo uses it, when reading Paul's words, the ordinary teaching concerning the resurrection is thereby set aside.

Ham tells his 'two brethren without' (ix. 22) of his father's nakedness—that is to say, of the three Adamic men or races one makes manifest outwardly, in the physical body, the moral nakedness of the father within, and whose moral image in this respect he bears. He does this by neglecting to wear clothes. Shameless nakedness of the outer body is always a proclamation of a moral nakedness within. The word rendered 'told' often means 'to make manifest,' 'to show.' Thus, the curse pronounced on Ham's posterity is concurrent with the sin of the children of Ham. They are cursed, because even unto this day they continue to show in the outside their father's nakedness. God is not to be charged with injustice to the innocent because of this curse, neither is it an example of a son suffering for his father's sin. Two of these races, however—the Semitic and Japhetic—avoid this sin. First, it is said that they put clothing (Deut. x. 18) upon their shoulder (verse 23). It is not likely that two literal sons, anxious to cover a father's literal nakedness, would have used such deliberation and ceremony. This putting of garments upon the shoulder is in contrast with the girdling of the loins with leaves. It indicates that two out of these three races covered all the body from the shoulders downward. Nor was this all. They tried also to cover the moral nakedness of the father within. They are said to walk backward, and cover their father's nakedness; but they are not said to do it with the garment that was upon their shoulders, although the narrative is suggestive of this being done. The act shows that these two races were seeking after a certain moral improvement about which the third race was indifferent. They continued to follow this quest, walking backwards, and seeking after good, until Jesus came. Hence the two sons may be said to prefigure Christ; for they only truly reach the moral nakedness to cover it when Jesus comes. He is sometimes set forth by a double type, as by David and Solomon. He is both the Son of Man and the Son of God. So He covers sin back to the beginning of human transgression.

Inasmuch as inspired history from the earliest times thus associates nakedness with a curse and shame, and inasmuch as in the present day the most degraded and the most cruelly oppressed nations are those which discard clothing almost altogether or nearly so, only wearing it after a like fashion with Adam when he made a girdle of leaves, we may advance to the following conclusion—that is, we may conclude that those particulars in which negro and other lower and coloured races are inferior to the Japhetic and Semitic races are to be attributed to the

neglect of wearing garments more than to any other thing. Amongst these signs of inferiority, the writer would place the dark colour of the skin. It is true that all nations have been made of one blood, and God is our universal Father. How, then, it may be asked, is the difference between the Negro and the Caucasian to be explained? The writer would say in Carlylean phrase, It is a question of clothes. For the disabilities under which the negro labours, he has to blame most his own shamelessness, and its direct and indirect consequences. It is not God who has made the difference, but man himself. The fact that some branches of the Turanian stock occupy an intermediate position in respect to colour between the negro and the white man is probably owing to their having worn more clothing than the negro, though they have not worn so complete a covering, nor worn it for so many hundreds of generations as the higher races.

These views do not accord with those held by Mr. Darwin as to the black skin of the negro, though, speaking of the direct agency of the climate in producing a dark skin, he says, 'We must not quite ignore the latter agency, for there is good reason to believe that some inherited effect is thus produced' (*Des. of Man*, c. vii., p. i.). He states that Pallas, and almost all anthropologists, agree that differences in colour are not to be accounted for by long exposure to different climates. Amongst the chief reasons for this opinion, he gives the following :

1. Because the distribution of the coloured races, most of whom must long have inhabited their present homes, does not coincide with differences of climate.

2. Because some Dutch families, who have resided for three centuries in South Africa, have not undergone the least change of colour.

3. Because Jews and gipsies in various parts of the world retain a uniform appearance.

It will be seen that these reasons are not valid as against the theory that the black colour of the skin is owing to the neglect of wearing garments ; for

1. Two or more races may both live in one latitude, and yet one may wear clothing and the other be naked. In this case differences of colour would not coincide with differences of climate. The question is not merely as to climate, but as to whether, of the nations in the same climate, the black-skinned have worn garments as extensively as the lighter-skinned.

2. The Dutch families in South Africa have worn clothing. It is a fair question to ask whether, if, for the last three hundred years, the Dutch farmers had been as nude as the bushmen, they would not have been less diverse from them than they now are ?

3. In like manner gipsies and Jews have worn garments, and hence the fact that they have not assimilated to the dark-skinned races, even when living amongst them, leaves the question unsettled as to whether or not the absence of clothing during many generations is not the cause of the dark skin. If the climate acting on a naked skin be not the cause of the dark colour, it remains a singular fact that no negro tribe is indigenous to the northern regions, and that no negro tribe is found which in past generations has not discarded clothing.

Mr. Darwin attributes the dark colour of the skin to sexual selection, though he does it with some diffidence. He says, 'The best kind of evidence that in man the colour of the skin has been modified through sexual selection is scanty; for in most races the sexes do not differ in this respect, and only slightly, as we have seen in others. We know, however, from the many facts already given, that the colour of the skin is regarded by the men of all races as a highly important element in their beauty; so that it is a character which would be likely to have been modified through selection, as has occurred in innumerable instances with the lower animals. It seems at first sight a monstrous supposition that the jet blackness of the negro should have been gained through sexual selection; but this view is supported by various analogies, and we know that negroes admire their own colour' (Des. of Man, c. xx.).

A few remarks may be made on the foregoing theory :

1. If the black skin of the negro has been acquired by sexual selection, then, since the mental condition of the negro race is in general inferior to that of the European and white-skinned races generally, it would follow that this law of selection has been co-ordinate with a law of deterioration. In that case, even in the human family, a large portion of its constituency, instead of moving up to a higher level, has been going away backward.

2. May it not be affirmed as a truth generally applicable, that white-skinned peoples have a greater prejudice against the dark skin of the negro races, than the negroes feel against the colour of the white man? This fact is hard to reconcile with the doctrine that negroes have become black through sexual selection.

3. There is evidence to show that, notwithstanding occasional admiration for a dark skin, even amongst dark-skinned races the white colour is preferred to the black. This, at least, holds good in respect to some Polynesian tribes and other coloured, if not negro, races. The Rev. W. Gill, B.A., says, 'Every member of the Polynesian family calls himself a "tangata maori"—*i.e.*, a native of the soil as opposed to whites and negroes. To call a native "black" is an insult never to be forgiven. Should a mother hear her infant called "fair," she feels immensely flattered' ('Life in South. Isles,' p. 31). A native teacher, 'Ru,' told Mr. Gill that in the island of Fotuna 'their babies are born as white as ours; but they become black by constant exposure to the sun, sitting in the dirt, and continual fishing' (p. 178). Mr. Gill visited New Guinea, and of the natives near the Katau River he says, 'The heathen of this part of New Guinea, and of the Straits, invariably associate the idea of whiteness with their notion of a spirit. Such was their delight at seeing the whiteness of our skins, that they would, had they been permitted, have stripped us in order to ascertain whether we were really white, and not, as some imagined, painted like dolls. One actually wetted his forefinger, and vigorously rubbed my arm to see if the white would come off. They said we were the first whites that had ever landed at their village' (p. 234).

4. The similarity between the scant clothing worn by some of these degraded races, and the fig-leaf aprons worn by Adam and Eve in their



sin and shame, tends to show that this scant clothing is itself evidence of degradation, and likely to be accompanied by tokens of degradation such as history has proved a dark skin to have been. The theory of a dark pigment being given to the skin of these races for protection against the sun is disproved by the fact that white people can live in health in any climate. The Rev. A. W. Murray quotes the Rev. G. Turner as saying of the Samoans, 'The women cover their persons from the waist to the heels with leaf girdles. The men prefer nudity, save a thick rope-work of leaves or cloth in front, half a yard long' (Wand. in West. Isles, p. 159). The close connection between this wearing of girdles and the moral nakedness inside the tent is seen in the fact that it is impossible to refine or elevate a people so long as they thus continue to discard clothing. One of the first results of missionary labours is the assumption by the people of garments. Mr. Gill says of the islanders near the Torres Straits, 'A more villainous set of black, nude heathens I never saw than these islanders were when we landed among them in October, 1872. But the Gospel has lost none of its ancient power' (p. 268). This tribute to the power of Christian truth is justified by such facts as the following: A native teacher, Guchen, laboured on Darnley Island, and Mr. Gill says, 'All the Erub natives wear clothing on the Sabbath; but at first, with the exception of some fifteen or twenty, they dispensed with it all the rest of the week. They told Guchen that their motive for doing so was, "They were not ashamed of men, only of God"' (p. 214). Again we read, 'All the Murray Islanders constantly wear some clothing. Mataika expressively remarked, "They are beginning to feel shame." This is a great stride in civilization' (p. 216). Mr. Gill adds, 'These people amusingly divide mankind into two classes—missionary people who wear clothes; and those who have no missionary, and wear no clothes.' He says of the Papuans, and the allied races in Australia, the Straits, and Melanesia, that with few exceptions 'they glory in their nudeness, and consider clothing to be fit only for women. The light-skinned men of the south-eastern peninsula have the instinct of shame, which alone elevates them immeasurably above the black aborigines of the south-west coast of New Guinea. All wear a narrow, insufficient girdle' (p. 248).

5. In Scripture itself, we find indications that the dark skin is owing to the sun's action on an unprotected skin. We read, 'I am black, because the sun hath looked upon me' (Cant. i. 6); 'My skin is black upon me, and my bones are burned with heat' (Job xxx. 30). The word 'Ethiopia' means 'burnt-face.'

6. Many general facts might be adduced in support of the above view. There is the well-known fact that the natural tendency of great heat is to burn most substances black. There is the fact that as we pass from polar to torrid regions animals such as the bear, the dog, etc., are found to have in general darker coloured skins.

For the above reasons, the writer thinks that Mr. Darwin is in error in attributing the black colour of the negro's skin to sexual selection. More probably it is owing to the negro races having lived for ages in hot and humid regions in a state of comparative nudity. It may be said, Since the uncovered faces of white people do not turn black, the

writer's argument fails. He admits that the objection has some force. But in white people the unprotected face is often the darkest part of the body. Moreover, white people usually protect the head, and there is an indirect scorching which the face may suffer through the head being unprotected. The writer holds that it is a fair induction to conclude that the black colour is caused by the action of the sun's heat on the naked skin. That physical nakedness has simply been Ham showing outside the tent the moral nakedness of his father within the tent. By the blessing of God on the labours of Christian missionaries, the negroes are beginning to be clothed with the fine linen which Jesus offers to all morally naked souls (Rev. iii. 18). When that most beautiful of all raiment covers the moral nakedness within the tent, the negro will soon begin to cover the physical nakedness outside. Then will he begin his happy, though slow, reversion to the fair colour and true rank of perfect manhood. Hitherto, through centuries of suffering, the negroes have been God's witnesses against loss of natural modesty; and, still more, against nakedness of soul. Their black colour is a punishment on this inward and outward nakedness.

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## CHAPTER XXVI.

### THE CHERUBIM AND THE FLAMING SWORD.

WE have already urged that the tree of life is probably a symbol of the immortal life which is reached by the sanctified. Only those who have washed their robes and overcome are permitted to eat of this tree. They who enter life maimed (Mark ix. 43) need further healing before they are thus perfected. What significance, then, attaches to the cherubim and the flaming sword which keep the way to this tree?

To this question many answers are given, just as there are many derivations of the word 'cherubim.' Jerome defines the word 'cherubim' as 'multitude of knowledge' (*Scientiæ multitudo*, Epis. II., ad Paulinum). Since God is said to ride upon a cherub (Ps. xviii. 10), Robertson, Rodiger, Hoffman, Lange, and others, derive it from the Hebrew word כְּרֹבַד, 'to bear.' Others, as Professor Lewis, define it as meaning 'to engrave,' 'to cut,' 'to plough.' Many so define it, regarding the cherubim as engraved figures. In a work entitled, 'Angels, Cherubims, and Gods' (p. 249), the word is associated with Charybdis, and is said to mean 'a destroying whirl.' 'Guardian,' 'noble,' 'powerful,' 'near,' and other definitions, have been given. Equally varied have been the opinions as to what the cherubim signify, and whether or not they had a personal existence. Clemens Alex. (*Strom.*, Lib. V., p. 592) says that some regard these fiery men (*ἄνδρες οἱ διάπυροι*) as the angels who punish the wicked. Athanasius (*Synopsis*), Jerome (*Epis. II.*, ad Paulinum), Irenæus (*Bk. III.*, c. xi., § 8), and some modern expositors, identify the cherubim, as described in Rev. iv. 7, with the four Gospels. This order of faces, however, is different from that followed in Ezekiel's account. Most commonly the cherubim of Eden are regarded as symbols, having no personal existence, but intended to represent a high order of spiritual

beings who are near to God. Some say they are symbols of the Holy Spirit. Lange says they 'are symbols of the actual putting forth of Divine authority.' Formerly it was common to infer that these cherubim were armed with the flaming sword, wherewith they kept man from the tree. When Canon Farrar, writing in Kitto's *Cyclopædia*, says of the cherubim in the Apocalypse, that they are 'no longer armed with flaming swords, with wrathful aspect, and repellent silence,' he appears to intimate that the cherubim in Eden were thus armed. But neither the Hebrew, nor the Sept., nor the English, justifies the inference that the sword was in the hands of the cherubim. Dr. Fairbairn's *Encyclopædia* maintains that it was not, and Lange sets forth the same view. We have nothing elsewhere in the Bible to show that the cherubim discharge military functions. We read that they were caused to dwell at the east of Eden, and that the sword turned itself to keep the way of the tree; but we are not told that the cherubim used the sword. The figure of turning, and some Scriptural examples of the use of the word 'turn' (Job xxx. 15; xxxviii. 14), imply that the sword was not in any hand.

Lange speaks of the cherubim as appointed 'to keep men from approaching Paradise, and especially the tree of life.' This is the most common idea of the functions of the cherubim as here described. Philo's explanations, of which he seems to be proud (*De Cher.*, c. xiv), although somewhat inconsistent (comp. *De Cher.*, c. viii., ix., and *Quæst. et Sol.*, Ser. I., c. lvii.), and accompanied by much that is irrelevant, nevertheless embody principles which the writer regards as valuable and true. For example, when speaking of the third aspect of the fronting of the cherubim and the flaming sword to Paradise, he says that they are not as enemies resisting and fighting with the man who practises restraint and loves wisdom, but rather acquaintances and friends, this fronting the garden being in order to being perceived, and, from the clearer vision, being more coveted (*De Cher.*, c. iv., vi.). The writer holds also that the sword and cherubim have a merciful rather than a punitive aspect. They are not so much to be regarded as opponents resisting our way to the tree, as they are to be accounted the conditions on which access to the tree is to be won. 'Shamar,' 'to keep,' ordinarily means to keep in the sense of preserving from injury, and not in the sense of exclusion merely. Adam had so to keep the garden (ii. 15). Moreover, it is not the tree that is to be kept, but 'the way of the tree,' and, in Scriptural phraseology, 'to keep the way' signifies adherence to the conditions on which that way may be travelled. Israel was 'to keep the way of the Lord to walk therein, as their fathers did keep it' (*Judg.* ii. 22). Job says, 'My foot hath held His steps; His way have I kept, and not declined' (xxiii. 11).

Thus, in all probability, the cherubim and the flaming sword symbolize conditions of entrance to life and immortality. The fact that the symbolism is twofold suggests that the conditions are twofold. We may gather from the New Testament what the two conditions are. First, we have to be born of water and the Spirit. In other words, we have to be converted, and become as little children. The cherubim, as here described, are most probably symbols of the change by which we become morally as little children. A child-like nature is as a cherub

keeping the way to the tree. Jesus may be basing His metaphor on the cherubim at Eden's gate when He says, 'Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. xviii. 3); 'Of such is the kingdom of God' (Luke xviii. 16). This may be called the cherubic condition of entrance. The second condition is that we be born of that living and powerful Word of God, which is sharper than any two-edged sword, and which comes out of the mouth of Christ. This is the more spiritual condition, involving the knowledge of the truth. The cherubic condition affects the soulical side, and the sword of truth the intellectual side. Here again Philo's principle is an approximation, in all essential features, to the teaching of Scripture. After referring to some allegorical explanations, he says that his soul, accustomed as to many things to be possessed of God, has heard another saying. It is that 'the cherubim are symbols of the two powers Authority and Goodness, and that the flaming sword is a symbol of the Logos' (De Cher., c. ix.). Since it is through death that we pass to life, it may so far be said that the two conditions of entrance have an aspect that is punitive, and that looks towards suffering. Even in a literal sense the entrance to life on earth is attended with the pain inseparable from child-birth and increase, and there is also a sense in which knowledge is acquired with pain, and sometimes with danger. 'He that increaseth knowledge increaseth sorrow' (Eccles. i. 18). It is by cutting away offending members, as well as by a new birth, that we become as children; and it is by the sharp sword dividing flesh, and soul, and spirit, that our high imaginations are brought low.

Most Christians regard the entrance of the Israelites into Canaan as an emblem of our entrance into the kingdom of heaven. Yet the two conditions of entrance to life and immortality appear to be symbolized in the entrance of the Jews into Canaan. First the unbelieving generation died, and only they who were children when the spies returned were allowed to enter Canaan. Moreover, when they did enter they had to submit to a child's ordeal, and undergo circumcision (Josh. v. 2). This was the cherubic condition. Again, we read that when Joshua was over against Jericho, there appeared a man with a drawn sword, who had come to be Captain of the Lord's host (verse 14). The writer has maintained that Jericho, with its high walls, was a symbol of such darkness as that in which the god of this world blinds the human mind. Under the invisible leadership of the Captain with the sword, the lofty walls of Jericho were laid low. This probably prefigures a moral change, which took place when the Son of God appeared. Even the pious dead were not made perfect until then. The use of the word 'Captain,' the allusion to the Lord's host, the coming triumph over Jericho and the Canaanites, all show that the Apostle might be glancing at this incident when he said, 'It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain Archegos) of their salvation perfect through sufferings' (Heb. ii. 10). 'Archegos' frequently denotes a prince or military leader (Judg. xi. 6, 11; 1 Chron. v. 24; xii. 20, etc.). Jesus, as Archegos and Saviour, has led the true Israel to glory (Acts v. 31). He has become the Archegos and Perfecter of faith (Heb. xii. 2).

Thus cherubim may be said, on this theory, to represent children, and the moral process by which we become as children. Literal children can certainly be said to be included in the emblem, inasmuch as Jesus says that the kingdom of heaven consists of such. These cherubim at Eden's gate may be in symbolic alliance with the cherubs whose forms were inwrought and figured on the veil and curtains of the tabernacle. There does, however, as we shall try to show, seem to be Scriptural reasons why we should not identify these cherubim with those so fully described by Ezekiel. Some general evidences in support of the above views may here be given.

1. The figure of a flaming sword turning or infolding is an appropriate emblem of that Voice or Word of Christ which divideth the flames of fire (Ps. xxix. 7), which at Pentecost worked as by fiery swords, and which is as a fire in the bones (Jer. xx. 9). The fact that this is said in Hebrew to be 'the sword, the [one] turning itself,' shows that it is a particular sword that is meant. The sharp two-edged sword from the mouth of Christ turns every way, laying all secrets open, and discovering every thought and intent of the heart.

2. It is a well-known fact that there has been a marked tendency in the Christian churches, and in literary productions, to identify the cherubim with children. Campbell alludes to the 'cherub infancy' of Gertrude of Wyoming. Shakespeare, in the 'Merchant of Venice,' speaks of 'the young-eyed cherubim.' Robertson, on the word 'cherubim' in this passage, says, 'Angels are so called, that so by that known name, the invisible angels might be the better apprehended by the people, and hence the angels are carved and portrayed as little boys.' It is noticeable also that most of the Jewish Rabbis say that the word 'cherubim' is from a word which means 'like a boy' (Otho Lex. Rab.). The writer believes that כְּ, in the word 'cherubim,' is 'like to,' but he thinks that the remainder of the word is רַבִּי, 'multitude.' Since, in Ezekiel's vision, many forms of life are concentrated in the cherubim, it would be fitting to designate such cherubim as 'like a multitude.' The allied verb רַבֵּה means 'to multiply,' 'to increase.' Hence if the verb be taken instead of the noun, 'like to increasing' would itself be suggestive of child-birth.

3. Some passages of Scripture seem well to accord with the theory that right to the privileges of the tree of life in heaven is for those who are as cherubic little ones, and who are fighting their way into the kingdom as with a sword. We read: 'Awake, O sword, against my Shepherd, and against my Fellow, said the Lord of Hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones' (Zech. xiii. 7). 'From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and men of violence take it by force' (Matt. xi. 12). We have all to take 'the sword of the Spirit, which is the Word of God' (Eph. vi. 17). That angels of the little ones always see God's face (Matt. xviii. 10) accords with the statement that God dwells between the cherubim (Ps. lxxx. 1). The very attitude of the cherubim on the ark, with their faces inward, and above that hidden manna which only the conquerors are permitted to eat (Rev. ii. 17), agrees with the words, 'Which things angels desire

to look into' (1 Pet. i. 12). Jesus said, 'He that hath none, let him sell his cloak, and buy a sword' (Luke xxii. 36). He could not have meant that His disciples were to have each a literal sword. When it was said, 'Lord, behold here are two swords,' He said, 'It is enough,' and yet there were twelve of them. He even said that they who took the sword would perish with the sword (Matt. xxvi. 52). More probably He meant that we had better lack raiment than be without the sword of the Spirit.

This subject is closely connected with the narrative of the vision of the cherubim granted to Ezekiel. To that subject the next few chapters will be devoted.

## CHAPTER XXVII.

### EZEKIEL'S VISION—THE CHERUBIC GLORY.

It is in no spirit of dogmatic assurance that the writer would venture to express his opinions respecting this difficult portion of Scripture. Upon the help of Him who of God is made unto us wisdom, he desires to place all his reliance.

Isaiah represents John the Baptist as crying in his preparation of the Lord's way, 'The glory of the Lord shall be revealed, and all flesh shall see it together' (xl. 5). Usually this is understood to mean that the Gospel is to be spread over all the earth, until the earth is covered with the knowledge of the Lord. But Isaiah's language is suggestive of a sudden revelation, and one to be seen by all flesh at the same time, rather than of the gradual extension of Christianity in the latter day. In fact, this announcement of the revelation of glory to all flesh is part of the 'good tidings' (verse 9) which constitute the Gospel, and is to be fulfilled when the Lord God—that is, Christ—comes to feed His flock like a Shepherd. That this revelation of the coming glory is announced by John the Baptist, who comes to prepare the Lord's way, and who also announces the coming judgement (Mal. iv. 5; Matt. iii. 7-10), is evidence that this glory was to be revealed at the close of the Jewish or Fleshly Æon. So Peter speaks of 'the glory about to be revealed' (1 Pet. v. 1), 'salvation ready to be revealed' (i. 5), and 'the revelation of Jesus Christ' (i. 13). A revelation of the Saviour's glory is such a revelation as takes place when God descends on Sinai (Exod. xxiv. 16, 17), or when the King comes in His glory (Matt. xxv. 31). Paul represents the Christians at Corinth as waiting for the coming of Jesus (1 Cor. i. 7), and he associates the creation with man in a common expectation of this glory. 'The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God' (Rom. viii. 18, 19). Jesus said, 'After the same manner shall it be in the day when the Son of Man is revealed' (Luke xvii. 30). So the Saviour associates John's mission with the restoration of all things (Matt. xvii. 11), and Peter speaks of these times of restitution as if they were so near that they who heard Him should

repent in order to prepare for these times of relief (Acts iii. 19). In all this Scripture there is the earnest of a blessing close at hand, and nothing like the deferring of hope through eighteen centuries. Isaiah, like Ezekiel, had a vision of Christ on His throne (vi. 1); but John applies the vision to the Saviour's own times: 'These things said Isaiah, because he saw His glory, and he spake of Him' (John xii. 41). The writer holds that we ought not to eliminate the prophetic element from Ezekiel's vision, and to regard it as merely a revelation given for the benefit of the prophet and his contemporaries. Jesus says, 'Your father Abraham rejoiced to see My day' (John viii. 56); and may not Ezekiel's vision of the Son of Man in His glory be as much a prophetic foresight of the day of Christ? Do we not diminish the importance of the vision by simply referring it to the times of Ezekiel? Nay, is it not an anachronism so to refer it? Even when He was on earth, it was said of the Son of Man that He 'was not yet glorified' (John vii. 39). How, then, could He have appeared in glory to Ezekiel except in prophetic vision? Ezekiel's 'visions of God' (i. 1), wherein he saw One having the appearance of a Man upon the likeness of a throne (verse 26), most probably refers to the time of which Jesus speaks when He says, 'When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory' (Matt. xxv. 31). 'There is a God in heaven that revealeth secrets,' and in this vision He was making known what should be 'in the latter days' (Dan. ii. 28).

We read, 'The whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body' (Rom. viii. 22, 23; 2 Cor. i. 22). The writer has maintained that this day of redemption came at the close of the Jewish *Æon*, or about A.D. 70, when the judgement of the men of the Jewish era was set, when dead soulical bodies arose, and when the glory of the spiritual age came fully in. He here maintains that the first chapter of Ezekiel is a prophetic description of the revealing of this glory at A.D. 70 to the lower creation, spoken of by the Apostle as 'this creation,' or otherwise 'the creation itself also' (Rom. viii. 21). This term 'creation,' which here includes inferior creatures, includes also literal children who are not the seed of Abraham by faith. To the angels of such, the designation 'cherubim' applies. In this vision, we see the revealing of God's glory to all flesh, in that it is revealed to all that creation which was waiting to be delivered from the bondage of corruption into the glorious liberty of this spiritual *æon*—the *æon* of sons of God.

The vision described in Ezek. i. is in many particulars suggestive of a time and process of judgement and moral change. As the prophet Isaiah speaks of God coming with chariots like a whirlwind to plead with all flesh (lxvi. 15, 16), so Ezekiel speaks of God coming in a whirlwind (verse 4), wherein He has His way (Nah. i. 3). In Daniel's vision of judgement, One like the Son of Man comes in the clouds of heaven (vii. 13), so along with the whirlwind, wherein One with the appearance of a Man upon a throne comes to Ezekiel, there is a great cloud (verse 4). An increasing number of writers are now maintaining that the Book of

Revelation was written before the siege and overthrow of Jerusalem. The writer adheres to that view. In the first chapter of Revelation, there is a description of Christ coming to judgement, which is in marked agreement with what is said in the opening chapters of Ezekiel, just as the closing chapters in the two books are in noticeable symbolic agreement.

The writer thinks that there is evidence of a great moral change having taken place in these cherubic creatures, as represented in c. x., from what they were in the state described in c. i. This change is in operation where the burning coals and lamps are going up and down amongst them (i. 13). Such fire in the midst must be a fire whose effect will be like the furnace and lamps that went through Abraham's sacrifice. A principle of importance in Scripture is that such words as 'image' and 'likeness' are used with a moral meaning. Hence it comes to pass that a change that is moral in its nature may fitly be symbolized by a change in faces. And it is a change of face that these cherubic creatures for the most part undergo. Two aspects of these moral changes are found in Scripture. First, the birth from above is sometimes symbolized by the removal of hair from the head. We shall see this more fully in the histories of Samson and Elijah. This is like a change resulting from the baptism of burning coals (Ezek. x. 2). Paul quotes some words based on this truth when he speaks of heaping coals of fire upon the head (Rom. xii. 20). On the other hand, the face is in symbolic association with righteousness and an ascent to Zion. We see God's face in righteousness.

Paul speaks of the creation being delivered into the liberty of the glory of sons of God (Rom. viii. 21); but he does not say that this creation is to receive the image of sons of God. It is only the faithful seed of Abraham that receive authority to become sons (John i. 12). The lower creation is perfected in righteousness. Children and those in whom soulical instincts have predominated, as is the case with all the gradations of animal life, enter the liberty of the glory; but this change may be regarded as a perfection in righteousness, not as a putting on of God's image in true holiness. This creation of child-life and animal-life is found in the likeness of the Prince of Life, but not in His image as the Son of God. All in the creation are as angels, not as sons. The lower creation passes into that new heaven and new earth wherein dwelleth righteousness (2 Pet. iii. 13). Where a number of detached incidents are all seen tending to one issue, they become valuable evidence, though of a circumstantial kind. Such evidence is found in this chapter, all tending to show that the vision relates to the perfection of the lower creation—that is, the creation in which soulical, not intellectual, instincts rule, and which consists of children and the various classes of animal life.

(a) We have tried to show that man bears God's 'Tselem,' or 'image,' in the mind, and that it is in his soul that he bears the 'Demuth,' or 'likeness,' of Jesus the Prince of Life. Children and animals have a soulical likeness; but in them the image, or intellectual nature, is inchoate and undeveloped. Soulical instincts predominate. Hence it is significant that while Ezekiel repeatedly speaks of the 'Demuth,' or



'likeness,' of these living creatures, he never applies to them the word 'Tselem,' or 'image.'

(b) We have seen also how the word 'Adam' is used in Gen. ii. of the generic man as including in himself all the types of animal life. He is even called Adam when as yet he is an animal only. Ezekiel also uses this word 'Adam,' and says of the living creatures, 'Demuth of Adam to them' (verse 5).

(c) The writer has never seen any justification for the separation of the word  $\text{חַיָּוָה}$  from its ordinary meaning of 'creatures,' 'animals.' This separation is made by those who regard the cherubim as angels high in rank, or as the Holy Spirit. In Rev. iv. 8, the living creatures are spoken of as ζῶα, which our version renders 'living creatures.' The word ζῶα is used in the Sept. as the equivalent for Ezekiel's word for living creatures. The fact that this word, especially in its plural form, means animals in the widest sense of the term, is evidence in support of the writer's view that Ezekiel is writing of the animal kingdom and changes therein.

(d) In the account of the creation of the Adām, the number 'four' is used as a symbol of the system of animal life as represented in its circulating life-streams. So the number 'four' is prominent in Ezekiel's vision, and appears to be a symbol of the complete range of animal life in its gradations through animals, and up to, and including, unintelligent childhood. In the deliverance wrought for the creation, children partake. The writer believes that under the special and limited name of 'cherub,' as applied to only one of the sides of the four-sided chariot, they head the list of cherubic faces as given in x. 14. Notwithstanding the absence of the term 'cherub' from c. i., the four-sided chariot there described is said by the prophet to be the same with that described in c. x. (x. 21-23). All who have died in childhood have only known soulful instincts, and have not been saved by faith. From the fact that a man's face heads the list of cherubic faces as given in i. 10, it may be thought that there cannot be any allusion in this vision to children. To this objection we will advert presently.

(e) Jesus associates His judicial work with His character of the Son of Man. He said He had authority to execute judgement, because He was the Son of Man (John v. 27). As the Son of Man, He was to come in His glory (Matt xxv. 31). So He who in the glory seen by Ezekiel was upon the likeness of a throne had 'the appearance of a Man above' (i. 26). Jesus, as if implying that He would not ascend the throne until then, said, 'Then shall He sit on the throne of His glory' (Matt. xxv. 31). Ezekiel also, speaking of this glorious throne, says there was 'the appearance of a Man above upon it' (i. 26).

A few words may here be said respecting the word 'Marëh' from 'Rāhāh,' 'to see,' which is used so often in this chapter, and which is translated 'appearance.' Sometimes it seems to be nothing more than an equivalent of our English word 'appearance,' as in the phrases, 'the appearance of a flash of lightning' (verse 14), 'the appearance of the bow' (verse 28). Yet, as generally used in this chapter, it seems to denote what is incorporeal, like Plato's εἰδωλα. In our materialistic age, we are deficient even of words, as well as of ideas, wherewith to set

forth what is incorporeal. Hence what the writer has said of the word 'body,' as used in the New Testament, often denoting what is soulical, may seem the less probable. But in the time of Christ there was a great number and variety of words whose common application was to incorporeal existences. The world was supposed to have been formed in idea before it was formed in reality, just as an architect has ideas of temples and buildings in his mind before he carries them out in concrete form. To these bodiless ideas of things such names as *εἰδωλα*, *ἰδεα*, *παραδείγμα*, *τὰ νοητά*, *ἀρχέτυπος*, etc., were given (Philo, *De Mund. Op.*, c. iv.). So the words *κατὰ γένος* are applied to this ideal world, as in contrast with what is *κατ' εἶδος*, or made manifest in actual form (*Leg. Al.*, Bk. II., c. iv.). As the ancients had words to denote pre-existent ideas, so they had words commonly applied to the departed souls of men. They were not, however, as rich in this respect as in the former. Such souls were also known as *εἰδωλα*, *φαντάσματα* (*Phæd.*, c. xxx.), *σῖα*, etc. The writer holds that the frequent use of the word 'appearance' in this chapter tends to show that this revelation of God's glory to all flesh is taking place in a soulical realm, and amongst incorporeal beings. So he has tried to show that the judgement of which the Saviour and the Apostles spake as if it were imminent was a judgement of disembodied souls which began at A.D. 70. These 'appearances' are probably the soulical forms of that which they are said to resemble. It is evident from the narrative that there is not merely resemblance, but identity. This view of the meaning of the words 'Marëh' and 'Rāhāh' is corroborated by the fact that such words as 'mirage,' 'mirror,' and the Scotch word 'wraith,' are all Anglicised forms of these Hebrew words. In *Exod.* xxxviii. 8, *Job* xxxvii. 18, the word 'Marah' denotes a mirror.

In *Ezek.* i. 13, an Appearance is said to go 'up and down amid the living creatures.' Hence it could not be identical with the living creatures. Of the four living creatures, it is said in verse 5, 'And this their appearance, likeness of Adam to them.' On the popular view of man's creation, it might well be asked, How could creatures with the faces of a man, a lion, an ox, and an eagle, be in the likeness of Adam? But when we read *Gen.* ii. in the light of evolutionary teaching, the difficulty vanishes. We have seen how the name 'Adam' is given to the man as embodying in himself animal types of being. Thus the statement that these living creatures had the likeness of Adam is in literal accord with the teaching in *Gen.* ii. respecting animal life. Both histories show that ages before the time of Mr. Darwin, or Mr. Wallace, God's infallible Book had founded its teaching respecting human and animal life on the foundation of Evolution. A further inference follows. We read in verse 13, 'And Likeness of the living creatures, their Appearance as burning coals of fire, as Appearance of the lamps, This (S'7) went up and down among the living creatures.' Since the creatures had the likeness of Adam, when it says that their Appearance went up and down, the word 'Appearance' does not here mean that the creatures themselves, but that the Adam or Man went up and down. That is to say, 'One in the likeness of the appearance of the living creatures,' or 'One in the likeness of man.' Just as the phrase 'John, his book,' means 'John's book,' so

the Hebrew phrase 'the living creatures, their Appearance,' means 'the living creatures' Appearance.' That is to read, 'And Likeness of the living creatures' Appearance (Adam, verse 5), as burning coals of fire, as the Appearance of lamps, This (or He) went up and down among the living creatures.' The passage is equivalent to John's allusion to 'One like unto a Son of Man' (Rev. i. 13), who with eyes of flame and feet like burnished brass, walked in the midst (verses 14, 15; ii. 1). John's symbolism, in many particulars, closely resembles Ezekiel's.

(a) Ezekiel says this Likeness was of the Appearance of the living creatures who he said resembled Adam (verse 5). John says that the Being whom he saw, amid surroundings of glory, was 'like unto a Son of Man' (verse 13). Jesus was 'made in the likeness of men' (Phil. ii. 7).

(b) John says Christ had 'feet like unto burnished brass, as if it had been refined in a furnace,' and that His eyes were 'as a flame of fire' (verses 13-20). Ezekiel says that this Likeness of the living creatures, that is, of the Adam or Man, 'was like burning coals of fire, and like the appearance of lamps.' In Abraham's vision of judgement and purification there passed between the pieces of the divided cattle 'a smoking furnace and a burning lamp' (Gen. xv. 8-17), emblems of the searching out and the burning up of all that is fleshly, which Christ, the Judge, effects in all who are to enter the promised land.

(c) 'Mithhaleketh,' rendered in Ezek. i. 13, 'went up and down,' denotes progress by walking, and that continuous walking. So John writes, 'He that walketh' (Rev. ii. 1; Ps. lxxviii. 21).

(d) The word 'Bain,' rendered 'among,' means properly 'between' or 'amidst.' Hence Ezekiel's words might be rendered, 'He walked continuously between the living creatures.' The Hebrew  $\text{בין}$  is feminine, agreeing with 'Likeness;' but, as relating to the Son of Man, it may be rendered 'He.' The whole figure indicates purification, as when fire is applied to a divided sacrifice. It tends also to show that division is a symbol of purification. We may think of this Likeness of the Adam, as the Divine, mirror-like form of the Son of Man, walking in the very midst of the soulical nature of these living creatures, even as He walks in the very midst of His churches, knowing all secret works, searching out sin with eyes that are as lamps, and destroying it with fiery feet that are like a destroying furnace. The idea of sin being destroyed, or trampled under foot, is not uncommon in Scripture. We have all thus to be made manifest before the judgement-seat of Christ (2 Cor. v. 10). There 'each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire, and the fire itself shall prove each man's work of what sort it is' (1 Cor. iii. 13). O that our works may be found perfect, being built upon the right foundation and of the right material, when they are 'naked and laid open before the eyes of Him with whom we have to do'!

In Ezekiel's vision the cherubic chariot has four sides, and each side four faces. It is, however, characteristic of the Hebrew description of the living creatures, that it speaks of them indiscriminately as singular and plural, masculine and feminine, a single series, or a fourfold series. Hence we may confine our attention to one single series, for what is true of one is true of all.

In the first vision the four faces and their positions are thus arranged : 1. A man ; 2. A lion ; 3. An ox ; 4. An eagle. Excluding man, it will be seen that the remaining living creatures represent severally the classes named by Adam. The writer, however, has tried to show that this classification has a certain relation to the habits of the creatures named in respect to flesh, and grass its symbol. The lion represents all terrestrial and marine carnivora, which include carnivorous reptiles and fishes. The ox represents all terrestrial and marine herbivora, including herbivorous reptiles and fishes. The eagle represents all aerial creatures, probably regarded as in subordination to fleshly instincts, as found in birds of prey. But it may be asked, How does the man (Adam), who, in x. 14, is superseded by a cherub, represent children? It is to be remembered by us that Adam 'begat a son in his own likeness, after his image' (Gen. v. 2), and this vision relates to likeness in the higher sense of similarity of soulical nature. They are incorporeal souls that are here before us, and not material bodies. Since even the creature which has the face of an Adām is classed with the ζῷα, it is fair to infer that it cannot represent men of an intelligent mind. Such men, being sinners, are not only in Adam's likeness, but in his image as well. Ezekiel, however, is not speaking of what was in man's image, but only of what was in his likeness, and so had a fleshly soulical nature. Children, and only those who literally or virtually are children, are thus in Adam's likeness without being in his image. Hence they are here represented as having the face of an Adam in the soulical realm.

Something will afterwards be said in support of the first two out of the following three propositions. Meanwhile, the writer may regard them as inadequately proved.

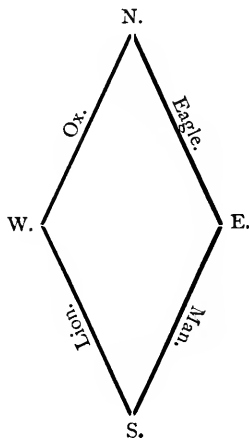
1. According to Scriptural symbolism, there is a closer connection of the Almighty with the north than with any other quarter. It is what Delitzsch speaks of as the quarter pregnant with fate. The north may be sacred on account of its direct opposition to the south, or fleshly Egyptian quarter (Gen. xii. 9).

2. As in Scriptural symbolism, a field, a garden, a tent, and a house, are emblems that pertain to the soulical nature, so a city is a common emblem of the intellectual nature.

3. The Jews looked to the sunrise in reckoning the quarters, so that 'the right' means 'the south.'

This revelation of God's glory is said to come out of the north (verse 4). When the Lord is about to answer Job out of the whirlwind, there is a golden sky in the north, and Elihu says, 'With God is terrible majesty' (xxxvii. 22). Of the living creatures that appeared, the prophet tells us that two of the faces were on the right or south side (verse 10). One face is said to be on the left or north side. Nothing is said of the quarter to which the remaining face looks. Nevertheless, since 'two wings of every one were joined one to another' (verse 11), this last face must have been on the north side too. From the fact that two sides are on the south, it is evident that one angle of the chariot must have pointed north, and an opposite angle south, while the other two angles pointed east and west respectively. We will illustrate the foregoing statements by a little figure. The reader must bear in mind that the

figure does not represent the cherubic chariot, but only the position of its four faces in respect to the cardinal points.



It will be seen that it is only as we have the angles thus pointed that we can have two sides on the south, that is, on the right hand of a person looking east. According to Scriptural topographical symbolism to travel to the south is to go down into fleshly Egypt (Gen. xii. 9 ; Is. xxx. 2 ; xxxi. 1-3), and by the same law to travel to the north is to depart from fleshly Egypt. Thus the south may be regarded as the more imperfect, or as the more fleshly side. The prophet proclaims a burden for the beasts of the south, wherein he shows that the help of Egypt is vain (Is. xxx. 6, 7). In the cherubic chariot the man and the lion are both on the inferior side. The face of a man, as we have tried to show, is probably a symbol of the souls of children, who still bear Adam's likeness. The face of a lion is in like manner symbolic of the souls of terrestrial and marine carnivora. The face of an ox represents terrestrial and marine herbivora. It is said to be placed on the north side. This is probably indicative of a less fleshly instinct being in the herbivora than in the carnivora. Thus they are more to the north. Throughout the Bible oxen and sheep are mentioned with general approval as compared with beasts of the field. God, who cares for oxen (1 Cor. ix. 9), uses the attachment of an ox to its owner to point a rebuke against His own people (Is. i. 3). The firstling of every ox and of every sheep was His (Exod. xxxiv. 19). That their death by violence, as expiatory victims, was associated with favour reserved for them, is, perhaps, indicated in the law to the priest respecting the slaughter of the offering: 'He shall kill it on the side of the altar northward before the Lord' (Lev. i. 11). The eagle probably represents aerial or flying creatures. Eagle's wings are said to be given for flight (Rev. xii. 14). Many insects, and even reptiles, may be classed with flying creatures if we apply the term 'creature' to species now extinct. Moses speaks of flying swarming insects (Lev. xi. 21, 23). By inference we see that it

is needful to place the eagle on one of the sides of the north to conform to the condition whereby the wings touch each other. Yet it is the only aspect which is neither said to be north nor south, that is, neither left nor right. It is as if its right to be on the north were questionable, and as if it did not belong more to one side than to the other. This peculiarity may be owing to the fact that aerial creatures admit of a double classification, according as they are carnivorous or graminivorous. In the history of Elijah, ravens, which sometimes represent all fowls (Matt. vi. 26 ; Luke xii. 24), are associated with both flesh and bread (1 Kings xvii. 6).

This theory of the revelation of Christ in cherubic glory may be thought to conflict with what is said in Acts i. 11. There we read that Christ was to come in like manner to His ascent. Hence it may be thought that His coming must be in the same visible form. Such objection will be fully met by what has to be said respecting the narratives of the Resurrection and Ascension.

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## CHAPTER XXVIII.

### EZEKIEL'S VISION—THE RINGS AND WHEELS.

THE creeds of Christendom, for the most part, assume that the entrance to the future life is too narrow to admit of the lower creatures entering therein. This assumption not only does a measure of dishonour to the precious gift of life which animals possess, and to Jesus, the Fountain of that life ; it also deprives us of some valuable arguments in favour of our own immortality.

The writer believes that in respect to life as distinct from matter, the teaching of Philo, as well as of Plato and the Academicians, was in some important features truer to the Word of God than some modern orthodox views of creation. Plato taught that matter existed in formless and elementary condition before God put it into form by means of the soul. He held that beneath all visible and organic things there was also a corresponding world of invisible, impersonal realities. It is this invisible realm of what is self-good and self-beautiful that is alone essentially real. Outward objects are only as the changing accidents of being. He shows also that it is only by the intellect, and not by the eye, that these underlying and abiding realities can be seen (Phæd. xxxiii. 48-55). There is a great affinity between such teaching and the doctrine of Paul. 'We look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal' (2 Cor. iv. 18). Aristotle denied the existence of these entities apart from matter. He affirmed that there was no reality apart from particular objects. His doctrine is more in harmony with modern materialistic philosophy ; but the Platonic doctrine is the more Scriptural. In the 'Timæus,' Plato represents God as making the world, including man and all living things,

according to a pre-existent idea or pattern. Considering how the tabernacle and the temple prefigure what is in man, it is significant that the pattern of both was devised by God before it was put into material form (1 Chron. xxviii. 19; Heb. viii. 5). Plato's doctrine that life existed before organism, and the following statements by Philo, 'Having purposed to make this visible world, He first wrought in relief the world as perceived by the mind, that making use of a bodiless and most god-like pattern He might work out this concrete world' (De Mund. Op., c. iv.); 'Before, in the Hexamera, He wrought the genera of the affections and the ideas, and now He fashions the visible forms' (Leg. Al., Bk. II., c. iv.)—these are in essential harmony with the Apostle's statement, 'What is seen hath not been made out of things which do appear' (Heb. xi. 3). In like manner Moses wrote, 'The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew' (Gen. ii. 4, 5). Philo regarded these words as embodying a doctrine like that taught by Plato. After quoting them, he writes, 'Does he not, then, clearly indicate the bodiless and cogitable ideas, which, it happens, become impressions of perceptible effects? For he says that before the earth put forth grass, this same grass was in the nature of things; and before the herb sprung up in the field, there was invisible herbage. And it is also to be inferred that of every other thing of which the senses form an opinion, older shapes and forms pre-existed, by which existing things are made to shape and form. For even if he does not pass in detail all collected things, being mindful, whatever else, of brevity, none the less the few words spoken are illustrative of the nature of all things, which [nature] without an incorporeal pattern would make none of the things in perception perfect' (De Mund. Op., c. xlv.). What has been said all points to the conclusion that it is not only animal life that exists independently of bodily organism, but that vegetable life is possessed of the same Divine endowment. Plato comes to the same conclusion, though he is slower in doing so with respect to inanimate and mean than with animate and dignified existences. The doctrine of the pre-existence of individual souls, as held by these ancient writers, was simply an unlawful extension of the great truth that in the beginning life preceded organism. This truth is taught in Scripture; but it appears as yet to be generally regarded as a mere scientific deduction.

Plato appears also to have given a forecast of the truth which Ezekiel also had foreshadowed in the cherubic imagery. In the 'Timæus,' he speaks of the 'Auto-zoon,' or Self-Animal—the pre-existent Idea of the universe—subsequently created. This Self-Animal is represented by him as including in itself the four kinds of existences—Celestial, Terrestrial, Aerial, and Aquatic. The writer believes that as certainly as that the Greek tradition of Deucalion is a version of the Scriptural narrative of the flood, so certainly this Platonic figure of the Auto-zoon, or Self-Animal, is a traditional form of Ezekiel's narrative of the cherubic chariot. In both there is a four-sided aspect, and in both different grades of animal life find representation. Plato's figure is a corroboration of what has been said as to the significance of the living creatures. So is his repeated application of the term 'living creature' to the world

or its parts: τόνδε τὸν κόσμον ζῶον ἔμψυχον (Tim. Ficini., p. 1048)—‘that this world is an animate living creature.’

As the life which Christ gave existed in an inorganic state before organisms were formed, so, as the Rev. J. Cook has argued, it may exist after the organisms have disappeared (‘The Microscope and Materialism’). Some words by Euripides were often quoted by his successors to the effect that nothing dies, but everything upon dissolution receives another form. Ezekiel’s cherubic vision appears to give great light upon this question. It lets us know that all souls will live on in the soulical realm even when the body turns to dust. Nor does it teach this doctrine concerning human souls alone. It gives a fuller recognition to those passages in Genesis which speak of animals as ‘living souls,’ and it shows us that the inferior creatures will have a future life. It even, as the writer will try to show, and as he thinks, goes beyond this. It shows us that even vegetable life will continue when vegetable organisms disappear. This may seem a doctrine as unworthy of acceptance as Lucian’s veritable history of the Tree Women who grew by the River of Wine. Nevertheless, it is but the logical issue of the Scriptural teaching that vegetable life existed before plants were in the earth or herbs grew. It is no more wonderful that He in whom we all live, and in whom all things consist (Col. i. 17), should hold all forms of life in being, than that He should number the hairs of our head (Matt. x. 30), or hold in being nations of men who in His sight are as ‘a drop of a bucket,’ or ‘as the small dust of the balance’ (Is. xl. 15).

As there was a ‘Wraith,’ or ‘Appearance’ of the living creatures, so there was an ‘appearance’ of the wheels (verse 16). These wheels had rings very high and dreadful, and the rings were full of eyes ‘round about them four’ (verse 18). The writer holds that there are many indications in the narrative that these rings and wheels represent the planetary system revolving around the sun, as well as the stars generally. As the beams of the sun illumine all the planets, so the stream of life in vegetable, if not even in animal form, may have likewise flown out from Christ to all these worlds. It may be objected that this theory fails, inasmuch as there were only four wheels, while there are many planets. But in the description of the rivers of Eden, the arteries in one man are taken to represent all men. In the four faces of the cherubic chariot, one creature from each peculiar class represents all the varied creatures in that class. So is it in Plato’s Auto-zoon. And in like manner one planet from each quarter of the four-quartered universe appears to be representative of all the planets in its quarter. The way in which singular and plural are used indiscriminately is probably owing to the fact that these living creatures and wheels may be regarded in a single or a manifold aspect. That the rings and wheels represent the planetary system is rendered probable by the following considerations:

1. It is presumptively probable that if the living creatures represent the animal kingdom, then the rings and wheels associated with them will represent some other parts of the physical universe.

2. The rings full of eyes are said to be ‘round about them four’ (verse 18). But they are also said to be very high. Hence they must in any case have been round the four in the sense of passing over their



heads, and so by the law of the circle passing under their feet as well. As these rings thus encompassed all the living creatures, so the planetary orbits and the stars encompass all the genera of animate nature.

3. The planets are so far globular as to justify us in comparing them to wheels. Their orbits also are so far circular that they may fitly be compared to rings. The word rendered 'ring' is used of what over-arches like the eyebrow (Lev. xiv. 9), and also of the boss of a shield (Job xv. 26).

4. The motion of the planets is rotatory, like the motion of a wheel.

5. These wheels are so spoken of by the prophet as to show that, while they have some community of life with the living creatures, they are yet inferior to them. He says, 'The spirit of the living creatures was in the wheels' (verse 20). Yet some subordination of the wheels to the living creatures is implied in the words, 'When the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up' (verse 19). So in our planetary system the inanimate creation is allied with, and yet subordinate to, the animate creation. The globe is made for the creatures on it, not they for the globe. These verses speak of the living creatures and the wheels as being lifted up and as standing. This at first sight may seem to conflict with the law of planetary revolution. But we have to remember that Ezekiel is speaking of moral changes which took place when the Son of Man came in His glory. Then a new æon or world came in. The heaven and earth of the Jewish æon were changed, and a new heaven and earth appeared. The universe in all its soulical aspect was uplifted and changed, as Christ was uplifted and glorified (John xii. 23, 32). It is in this moral aspect that we should read what is said of the wheels standing.

6. The motions ascribed to the wheels and living creatures are simultaneous. They advance or stand still together (verse 19). So in the present state it is impossible to make a separation between the motion of the living creatures and the motion of the planets where they dwell.

7. Ezekiel says literally, 'And [as for] their rings, [there was] both height to them, and awfulness to them' (verse 18). Could a truer description be given of those sublime and over-arching spaces in which the planets move?

8. That these wheels are said to have 'rings' tends to prove their connection with the planets. All the planets move in orbits which are comparable to rings. Moreover, some of these moving stars are especially remarkable for their encompassing rings, though the writer does not consider Ezekiel's allusion to be to rings of the latter kind. Still, their existence is in harmony with the astronomical law of planetary motion in rings or orbits as indicated by the prophet. Sir W. Herschel says that to those who dwell on the enlightened sides of Saturn, its rings will appear 'as vast arches spanning the sky from horizon to horizon' (Astron., § 446).

9. That the rings have eyes round about and are full of eyes (verse 18) accords with the theory that they denote the star-bespangled firmament.

10. The distinction between wheels and rings is in agreement with the distinction between planets and their orbits. It is not the wheels which in this first vision are said to have eyes, but only the rings. We cannot affirm that stars shine in the planets, but we can say that they shine through or from those celestial spheres wherein the planes of all planetary orbits find their vanishing lines.

11. The fact that while so much is said of the living creatures and wheels nothing is said of these rings except that they were full of eyes, and awe-inspiring, and very high, tends to show that they were not as important as the wheels. So while the orbits of planets may be said to be like rings, and high, and starry, and majestic, they have no concrete existence like the planets.

12. Ezekiel says, 'And I saw the living creatures, and behold one wheel in earth near the living creatures' (verse 15). The writer believes that just as the Bible associates the departed souls of men who have lived upon earth with the earth where they lived, and speaks of them as if they were still on earth (Is. xxvi. 19; Dan. xii. 2; John v. 28, etc.), so the incorporeal nature or soulical life of all animals and plants which had lived on earth during the Jewish æon is here associated with the earth. It is like the soul of all terrestrial life, vegetable and animal, attaching to the globe on which that life was once organic. Even the wheels have 'appearances,' or soulical forms (verse 16). This passage should be read in connection with one already noticed: 'But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men' (2 Pet. iii. 7). Could Peter have said of the visible organic earth and planets whereon he dwelt and looked that they were 'stored up'? On the other hand, if he was speaking of all soulical life which had lived during the Jewish æon—that æon wherein the soulical ordinances of Judaism were as elements, if he was referring to the terrestrial and planetary forms of life which throughout the æon had been losing organism by death, but which continued to live on in an incorporeal and soulical realm—would it not be legitimate to speak of such disembodied forms of terrestrial and planetary life as a treasured-up earth and heavens? This idea of a treasuring up is elsewhere applied to what is in the unseen realm: 'Lay up for yourselves treasures in heaven' (Matt. vi. 20); 'Treasurist up for thyself wrath in the day of wrath' (Rom. ii. 5); 'Ye have laid up your treasure in last days' (Jas. v. 3). So the word rendered 'reserved' is sometimes used of what is being kept in the unseen state: 'Committed them to pits of darkness to be reserved unto judgement' (ii. 4); 'To keep the unrighteous under punishment unto the day of judgement' (verse 9); 'For whom the blackness of darkness hath been reserved' (verse 17). Hence it may fairly be maintained that these treasured-up heavens and earth which were reserved unto fire, and which were to pass by or pass away with a great noise, were not the visible heavens and earth, but the fleshly forms of life, terrestrial and celestial, soulical and spiritual, which had lived during the Jewish æon, and which God was keeping unto the judgement at the end of the æon. It is admitted that, apart from miracles, matter is indestructible. And the Bible appears to be here teaching us

that all the life on earth, vegetable or animal, lives on when the organism has passed. This is the earth after a soulical form—a wheel in the earth where living creatures dwell. Primitive animism has generally held this truth, and has unduly extended it even to things lifeless. Miss Pitman says of the Fijians, 'In place of believing that at death everything perished, they attributed immortality to animals and vegetables alike. Not only men and women, but dogs, pigs, goats, vegetables, stones, trees, tools, and other things in daily use, all lived again, and walked about' ('Central Africa, Japan, and Fiji,' p. 232). Longfellow tells how Hiawatha

'Saw the rainbow in the heaven,  
In the eastern sky the rainbow,  
Whispered, "What is that, Nokomis?"  
And the good Nokomis answered,  
" 'Tis the heaven of flowers you see there ;  
All the wild flowers of the forest,  
All the lilies of the prairie,  
When on earth they fade and perish,  
Blossom in that heaven above us."

Vegetable life was a part of that creation which even before man lived upon earth had been subjected to vanity, in hope (Rom. viii. 20). That hope was realized when the time of the restitution of all things came at the close of the Jewish æon. The whole creation which had been groaning found deliverance. The foregoing views respecting the survival of vegetable life are not out of harmony with logical induction. Life is more than organism. It is more than the substances which build that organism up (Matt. vi. 25). If the matter which forms the organic and inferior accompaniment of life be indestructible, is it not certain that the better part, the life, will live on even when the organism is laid aside? Life has its own inherent force, and the law of the conservation of force, the law that no force can cease to exist, better harmonizes with the Scriptural teaching that life exists after the organism is destroyed, than does the common view that the future state is for man alone. It is in the above sense that the writer understands the allusion to the one wheel, the soulical form of all life that had been on the globe, being in the earth. That one wheel is thus selected from the others, and is said to be in the earth, implies that the other wheels were not in the earth. This is true of other planets and their orbits, in whatever aspect we regard them.

13. It is said of these wheels, 'And their appearances, and their works (מַעֲשֵׂיהֶן), as it were a wheel in middle of a wheel' (verse 16). The writer believes that some English readers understand the word 'works' here to have the same meaning that it bears when we speak of the 'works' of a clock. Instead of that it denotes what was the regular occupation of the wheels. The word translated 'works' is the word ordinarily used of any manual labour, thus: 'And the taskmasters hastened them, saying, Fulfil your works, your daily tasks' (Exod. v. 13). So Solomon says that in the grave 'there is no work' (Eccles. ix. 10). Now what is the ordinary work of the planets? Is it not revolution on their own axes? While the planets are like wheels, they are, by their diurnal revolutions, constantly describing wheels, so that their works are

like a wheel within a wheel. Just as the account of the river going out from Eden clearly implies a knowledge of the circulation of the blood, so this reference to the planets as wheels, and to their works as wheels within wheels, clearly implies a knowledge of that astronomical system which we speak of as Copernican. No evidence exists of any human writer having this knowledge in the days before Christ, and hence this revelation given to Ezekiel must be of God, and not of man. Moreover, when the prophet says that all the wheels had one likeness, and when he speaks of their appearance and work in common, he clearly shows a knowledge of the fact that all planets are governed by the same laws of motion which govern our earth. Had this inner wheel denoted, as some think, a mysterious Providence, it is hardly likely that so little would have been said about it, and that the figure should never again have been used in the whole Bible.

14. A moral plea can be urged in favour of this view. Christ was manifested to 'destroy the works of the devil' (1 John iii. 8). The lower creation, and even vegetable life with its thorns and briars, seems to be in some measure imperfect. This imperfection, however, is not moral imperfection, for only man can sin. Nevertheless, there may be imperfection analogous to fleshliness where there is no sin. Animals are fleshly, but they are not sinners. Since all this life, with its fleshliness, came from Jesus, it is not strange that when the Son of Man is prefigured by Ezekiel (i. 26) as coming in His glory to judge the world, he should represent all forms of life as appearing before Him. This accords with the Saviour's declaration that He had power over all flesh (John xvii. 2), and also with the Apostle's description of deliverance for 'the whole creation,' which had previously been subject to vanity (Rom. viii. 22). He does not say that the creation was made subject to sin, but only that it was made subject to vanity. He was speaking of the lower creation, which, although fleshly, was not capable of sin. He says *ὄχι ἐξοῦσα*, that is, not of its own will, as man had willed (Rom. viii. 20; 1 Cor. ix. 17), or the subjection would have been sinful.

15. Historically something may be said in favour of this theory. We have seen how Philo in one passage regards the cherubim as 'goodness and power,' and the flaming sword as the Logos. But, as if recognising the fact that the cherubim had an astronomical aspect, he persistently associates them with the sun and stars. He says of the sword and cherubim, 'Perchance it imports, by means of an allegory, the revolution of the whole heaven' (c. vii.). Then he proceeds to explain the twofold motions of fixed stars and planets respectively. He also shows that others, as well as himself, associated these emblems with astronomy. 'There are some who think that the flaming sword is the sun' (Quæst. et Sol., Scr. I., c. lvii.). 'The things pertaining to the cherubim, according to one method, are thus allegorized. It is supposed that the flaming and turning sword signifies both the motion of these [planets and stars], and the perpetual motion of the whole heaven. Perchance, according to another tradition, the cherubim signify each of the hemispheres' (c. viii.). Thus Ezekiel was in advance of Copernicus, as Moses was in advance of Hervey.

## CHAPTER XXIX.

## EZEKIEL'S VISION—THE WINGS, HANDS, AND FEET.

CONCERNING these living creatures Ezekiel says, 'Every one had four wings' (verse 6). As a bird needs two wings for flying, this description is equivalent to saying that each living creature had two pairs of wings.

In the primeval creation the Spirit of God, who is also compared to a dove, fluttered upon the waters. As a fluttering dove, it is only congruous to think of that dove as having one pair of wings. The fluttering of that dove, with its two outspread wings, suggests the motion of life. And what are the two endowments comparable to wings, which all creatures will most probably possess in the unseen state, and which have affinity with the Spirit of God regarded as the source of all life's motions? Are not these two endowments light and air? It is natural for us to think of wind and motion as inseparable, but we are not so ready to think that motion is involved in light. Yet there can no more be the sensation of light without the undulations of the impinging rays than there can be wind without motion. The writer holds that the earthward wings of these creatures which cover their bodies are symbols of the light of life and the breath of life, as granted to all souls by the fluttering wings of the Spirit of God. They denote light and air in relation to souls rather than to material organism. There is a light of life, and there is a wind or spirit of life. Both these endowments are compared in Scripture to wings. Malachi compares the light which comes from Jesus our Sun to wings (iv. 2). So the Psalmist speaks of 'the wings of the morning' (cxxxix. 9). In like manner the Scriptures speak of 'the wings of the wind' (2 Sam. xxii. 12). 'He rode upon a cherub and did fly, yea, He did fly upon the wings of the wind' (Ps. xviii. 10). The Psalmist speaks of Him 'who walketh upon the wings of the wind' (civ. 3). A dove may be a symbol of the Spirit, not merely for its gentleness, but also for its powers of motion. A dove is remarkable for its powers of flight, and for its ability to retrace unseen ways.

In speaking of the primeval creation, the writer maintained that the firmament is the analogue of the fleshly veil dividing the spiritual sphere from the soulical or earthly sphere. The Apostle implies as much when he speaks of our hope entering within the veil whither Christ, who has gone into heaven itself, has also entered (Heb. vi. 19; ix. 24). This principle appears to be recognised in the description of the wings of the living creatures. In verse 11, according to the Hebrew, we read: 'And [thus were] their faces, and their wings were divided from above (וּבְנֵיפֵיהֶם פְּרָדוֹת מִלְּמַעְלָה), two of every one joined one to another, and two covered their bodies.' Our version renders the Hebrew words given: 'And their wings were stretched upward.' It is difficult to see how the wings could all be stretched upward, and yet two be covering their bodies. The ordinary meaning of the Hebrew פָּרַר is first 'to

scatter,' and then 'to divide.' In Matt. xxvii. 51, a rending from above means a division from the top to the bottom. But it would do violence to the metaphor to think of wings being divided from top to bottom. On the other hand, ancient representations of four-winged cherubim, as well as Ezekiel's words, justify us in thinking of these wings as if two tended upward and two downward. The line of division is analogous to a firmament separating the earthly from the heavenly. The higher wings pertain to the spiritual sphere. They do not, in all probability, symbolize something different in kind from what is symbolized by the lower wings, but only higher elevation. The living creatures are double-winged, because they are in relation to two spheres, a lower and a higher, an earthly and a heavenly. Hence the lower wings cover the bodies. These lower wings represent the powers of light and motion as enjoyed in a soulful sphere, and before, by use of the higher wings, there has been an uplifting.

When the majestic references made by Ezekiel to these wings are compared with what is said of Christ by the Apostle John, it becomes evident that the wings spoken of are something far surpassing literal wings, even though having analogous functions. They are such wings as all disembodied souls, animal and human, can be thought to possess. Light and the power of motion are worthy to be regarded as such wings, and they imply a relation between the creatures possessing these gifts and the Divine source in whom all find the light of life, and in whom all move. Ezekiel says, 'I heard the noise of their wings like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host' (i. 24). John says he heard behind him 'a great voice as of a trumpet.' When he turned he saw Jesus, and he says of Him, 'His voice as the voice of many waters' (Rev. i. 10, 15). That the living creatures in the unseen realm had two wings covering their bodies tends to show that these souls, in their disembodied state, possessed the powers of light and motion. Doubtless they could see as well and move as fast, to say the least, in an incorporeal as in an organic state.

Paul speaks of our being raised up and made to sit in the heavenlies with Christ (Eph. ii. 6). The Saviour experienced this Divine uplifting, and the Apostle refers to that uplifting as a pattern of our glorification. He says, 'Having the eyes of your heart enlightened; that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might, which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the heavenlies' (Eph. i. 18-20). Now, in the cherubic vision, there are several references to an uplifting (verses 19, 20, 21), but none to a coming down again. This fact accords with the view that the narrative is setting forth a process of moral elevation which knows no reversal. Moreover, a hand which is in close relation to the Divine Spirit is associated with this uplifting. Ezekiel says, 'The hand of the Lord God fell there upon me' (viii. 1); 'And He put forth the form of a hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven' (viii. 3). Again he says, 'The Spirit lifted me up' (iii. 14).

A hand is in Scripture a symbol of spiritual power. Such power is especially, but not exclusively, characteristic of this spiritual æon. God hath given us the spirit of power (2 Tim. i. 7). The hand is often a symbol of power, and sometimes it is associated in this aspect with the head, just as the hand took Ezekiel by the hair of the head. God brought His people out of Egypt with a high hand. He is laying His hand upon us when the spirit of glory and of God resteth upon us (1 Pet. iv. 14). A hand under a wing (i. 8) is a fitting emblem of secret power of all kinds, and especially of the power of the kingdom of God which 'cometh not with observation' (Luke xvii. 20). Habakkuk says, 'He had horns coming out of His hand, and there was the hiding of His power' (iii. 4). Christ is making the hand a symbol of the kingdom which is from above when He says, 'If I by the finger of God cast out devils, then is the kingdom of God come upon you' (Luke xi. 20). Power is the special characteristic of this spiritual age. At Pentecost the disciples were endued with power from on high (Luke xxiv. 49), and that power came as with the wings of a rushing wind. Some in the Apostles' days had tasted of the powers of the coming æon (Heb. vi. 5). 'The kingdom of God is not in word, but in power' (1 Cor. iv. 20). It was said of Christ as the Light that there was to be 'healing in His wings' (Mal. iv. 2). So there was power associated with that healing virtue. When Pharisees, and doctors of the law, and the sick gathered to Christ, 'the power of the Lord was present to heal them' (Luke v. 17). Jesus generally used His hand when working miracles of healing. When Simon's wife's mother was sick, 'He came and took her by the hand, and raised her up, and the fever left her' (Mark i. 31). When He raised Jairus's daughter, 'He took her by the hand' (Mark v. 31). The hand of spiritual power under the cherubic wings illustrates the meaning of the practice of laying on of hands (Mark x. 16; Acts viii. 18; 1 Tim. iv. 14; v. 22). Ananias put his hands on Saul when about to restore his sight (Acts ix. 17). The hand stretched forth takes the fire for the baptism of fire (Ezek. x. 2, 7). This hand of power can wound as well as heal. Paul said to Elymas the sorcerer, 'The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season' (Acts xiii. 11).

The prophet says of these living creatures, 'Their feet were straight feet, and the sole of their feet like the sole of a calf's foot, and they sparkled like the colour of burnished brass' (verse 7).

1. It is a common thing for righteousness of life to be characterized in Scripture by that which is done by the feet. It is a walk, or a running, and that in a prescribed way: 'I will run the way of Thy commandments, when Thou shalt enlarge my heart' (Ps. cxix. 32); 'Walking in all the commandments and ordinances of the Lord blameless' (Luke i. 6); 'Look, therefore, carefully how ye walk' (Eph. v. 15). John, who came 'in the way of righteousness' (Matt. xxi. 32), is very closely associated with a straight way and with walking. He cried, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain' (Is. xl. 3, 4). John was to 'go before the face of the Lord

to make ready His ways' (Luke i. 76); 'To guide our feet into the way of peace.'

2. Much is said in Ezekiel's vision respecting motion by the feet: 'They turned not when they went; they went every one straight forward' (verse 9); 'The living creatures ran, and returned as the appearance of a flash of lightning' (verse 14). As crooked paths are a Scriptural symbol of an unrighteous way (Is. lix. 8), so a straight way is a Scriptural symbol of a way of perfect righteousness (Heb. xii. 13). The fact that these living creatures went straight forward, and turned not, is a symbol that they were attaining to perfection of righteousness. Still, it is only when the faces are transformed that these living creatures are uplifted into the liberty of the glory of the children of God, or born from above.

3. Some of the terms and phrases used respecting the movements of the living creatures, and the appearance of their feet, indicate attainment unto perfect righteousness:

(a) We read of the feet, 'They sparkled like the colour of burnished brass' (verse 7). So it is said of Jesus, 'His feet like unto burnished brass, as if it had been refined in a furnace' (Rev. i. 15). That these living creatures had feet like the feet of Christ, the latchet of whose shoe John felt unworthy to unloose (John i. 27), is an indication that their way was now a perfect way.

(b) It is said in Hebrew idiom, 'And their feet was a straight (*yāshār*) foot' (verse 7). This word '*yashar*' generally has a moral meaning, as 'upright,' 'righteous,' 'straightforward': 'To slay such as be of upright conversation' (Ps. xxxvii. 14); 'The way of the just is uprightness: Thou most upright dost weigh the path of the just' (Is. xxvi. 7); 'As for the upright, he directeth his way' (Prov. xxi. 29). It is more likely to have this moral meaning in its application to the feet of the living creatures than that it should mean that their feet were not deformed.

(c) The word '*Halach*' in some of its forms occurs eighteen times in the description of the motion of these living creatures and wheels as given in this first chapter of Ezekiel. Fifteen times it is translated by the word 'went,' and three times by the word 'go.' But the primary meaning of the word is 'to walk.' If a man walked to any place, it would, of course, be correct to say 'he went,' or to speak of him as 'going.' There is, however, this fact to be noticed, that the word 'walk' is used in the Bible in a moral sense, which is clearly manifest (Ps. i. 1; Is. xxxiii. 15, etc.) where such words as 'went' and 'go' do not bear or suggest this moral application. The writer holds that it is this moral meaning of the word that is the primary meaning in this account of the movements of these living creatures. The prophet is describing their perfect walk—that is, their perfect righteousness.

(d) This fact is further evident from the idiom, 'Every one to before his face they walked' (verse 9). So in kindred speech David says, 'Make Thy way straight before my face' (Ps. v. 8).

4. The connection of the movements of these living creatures with the Spirit shows that their walk is a moral one. They are in a state analogous to that in which a man has been born of water and the Spirit, but when the birth from above into glory is not yet completed. After



the last supper, Jesus washed the disciples' feet. He said, 'He that is bathed needeth not, save to wash his feet, but is clean every whit' (John xiii. 10). So important is this washing, that Jesus said, 'If I wash thee not, thou hast no part with Me' (verse 8). Only those whose walk is imperfect—that is, conscious transgressors—need this washing of the feet. Children and animals cannot thus transgress. We do not read of water in connection with these living creatures, but we do read of them following the Spirit. They are docile to the Spirit's guidance, and so perfect in their way. Their spirit was in harmony with the Spirit of God: 'Whither the Spirit was to walk, they walked; they turned not in their walking' (verse 12); 'Whithersoever the Spirit was to walk, they walked; thither [their] spirit to walk' (verse 20). Such passages remind us of the words, 'As many as are led by the Spirit of God, they are the Sons of God' (Rom. viii. 14); 'By the Spirit let us also walk' (Gal. v. 25). Some of old would not follow that guidance: 'They rebelled, and vexed His Holy Spirit; therefore He was turned to be their enemy, and He fought against them' (Is. lxiii. 10). These living creatures follow the Spirit as the sanctified follow the Lamb—that is, 'Whithersoever He goeth' (Rev. xiv. 4).

5. All the living creatures went whither the Spirit was to go. All had feet like burnished brass (verse 7). Between them all there passed the burning coals and lamps (verse 13). This last process is evidently a symbol of purification. While for this lower creation there was no hell, there was the suffering from the coals and lamps through which the fleshly principle would be destroyed, and the whole creation fitted for the liberty of the glory (Rom. viii. 21, 22). Isaiah is apparently alluding to these emblems of the purification wrought by Christ when he says, 'Every boot of the booted one in tumult, and garments rolled in blood, shall also be for burning, a fuel of fire' (Is. ix. 5). The Apostle seems to be speaking of the fires of persecution as having a like effect to that produced by the coals and lamps—the fiery baptism that destroys all that is fleshly—when he says, 'Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you. But, inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy' (1 Pet. iv. 12, 13). There is a Scriptural basis for the doctrine that they who enter life maimed will find the change they have yet to undergo in the unseen world as a fiery trial—a moral dividing asunder and a passing through of the lamps and burning coals that search out and destroy sin. To this limited extent the doctrine of a purgatorial fire finds countenance from Ezekiel's vision. Peter quotes from the Sept. (Prov. xi. 31) the words, 'And if the righteous is saved with difficulty (*μóλις*), where shall the ungodly and sinner appear?' (1 Pet. iv. 18). The holy who are fruitful in the knowledge of Christ have an entrance richly supplied unto them into the kingdom (2 Pet. i. 11). To be saved with difficulty, and to have an abundant entrance, cannot be one and the same thing. Hence the righteous and the holy must be in some measure distinct. The merely righteous are saved 'as through fire' (1 Cor. iii. 15).

6. The allusion to the feet being 'as the sole of the foot of a calf'

(verse 7) accords with the above theory. The word 'calf' is derived from a word meaning 'to frisk,' 'to skip about.' Elsewhere the movement of a calf is selected as an emblem of free glad motion: 'He maketh them also to skip like a calf' (Ps. xxix. 6). Sometimes the antelope or gazelle is referred to after the same manner: 'He maketh my feet like hinds' feet' (Ps. xviii. 33). To make the way perfect before God is like a healing of lame feet. Isaiah, describing the changes to be wrought by the Gospel, says, 'Then shall the lame man leap as a hart' (xxxv. 6).

7. Other Scriptural allusions to feet may be quoted in support of this teaching.

(a) The cherubic wings of light, the hand of power and healing under the wings, the sole like a calf's foot—all are in accord with Mal. iv. 2-4: 'Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings. And ye shall go forth, and grow up' (שׁוֹפְרֵי = 'caper about'; Sept., σκιρτήσετε = 'leap') 'as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' The free motion of those whose way of righteousness is being perfected, and whose morally lame feet are now healed, is implied in the words, 'Ye shall go forth and caper about.' Hence restoration after suffering is probably indicated in the words, 'That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places' (Is. xlix. 9).

When writing about future punishment, the writer maintained that there was a principle of personification of moral qualities in Scripture far beyond what has ever met with recognition. What seems to be a curse on men is a curse on evil qualities in men, such qualities being spoken of as if they were men. We have an illustration of this principle in the passage just quoted. Hence we may stop to consider it. The cherubic creatures are said to have feet like sparkling brass (verse 7), that is, like the feet of Christ (Rev. i. 15). But this could only be because all impure elements had been taken out of them. Scripture often represents evil as going down. When evil is taken out of these feet, they can stand upon that evil and trample it down like a conquered enemy. Like dead ashes left by the purifying fires, the evil now lies trampled in the dust. And the writer holds that this is what is meant by the passage, 'And ye shall trample down the wicked (רְשָׁעִים), for they shall be ashes under the soles of your feet.' Does Malachi mean that in the day of wrath saints would trample down sinners as men tread grapes in a wine-press? Are the pure and burning feet of saints thus to turn sinners to ashes beneath them? It is true that 'Reshayim' is the ordinary word for wicked men. Dr. Davies, however, defines it as being also a plural to the word 'wickedness.' As we might read it, 'Ye shall trample down wickednesses.' Malachi's words imply a separation of clay from iron in feet where hitherto the seed of men have been conjoined with the holy seed (Dan. ii. 43). This trampling down is the victory over sin to which Paul is alluding when he says, 'The God of peace shall bruise Satan under your feet shortly' (Rom. xvi. 20). So God put

wars under the soles of David's feet (1 Kings v. 3). Jesus gives His disciples authority 'to tread upon' all the power of the enemy, but that is not the same as treading upon human beings (Luke x. 19). Ignatius says to Trajan, that the Crucified One has subdued 'all demoniacal error and wickedness under the feet of those who bear Him in the heart' (Martyr. Ig., c. ii., vii.). It is noticeable also that it is greatly disputed by men of all creeds whether the Greek equivalent of this word 'wicked' (*πονηρός*) means, in certain passages, 'the wicked one,' or 'evil' in the abstract. Even with the masculine article prefixed, the Greek word is sometimes the equivalent of the Hebrew word for 'evil thing' (Deut. xxii. 21, 22, 24). The Psalmist is alluding to this trampling down of evil as existing within us when he says, 'Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet' (Ps. xci. 13).

Every man under law has in himself a body of death (Rom. vii. 24). He has a 'body of flesh' (Col. ii. 11), which wars against the law of his mind (Rom. vii. 23). Thus he is a combination of two opposite laws, or two opposite moral qualities, and these distinct and hostile natures in the same man are sometimes personified and spoken of as distinct individuals. Of these opposing qualities Paul says, 'I see a different law in my members warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.' 'The flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary the one to the other, that ye may not do the things that ye would' (Gal. v. 17). These words apply specially to those under law, but all who are in Christ gain a victory over sin which the law was too weak to win for them.

The writer holds that these two opposing natures are in a certain relation to the sin unto death, and the sin not unto death, spoken of in 1 John v. 16, 17. We may here consider the nature of these two sins.

'If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death, not concerning this do I say that he should make request. All unrighteousness is sin, and there is a sin not unto death.' *Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. \*Ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. Πᾶσα ἀδικία ἁμαρτία ἐστὶ· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.*

Whatever speculative or practical difficulties this passage may have occasioned to Christians in later times, the Christians of early days do not appear to have regarded it as a difficulty. None of the Apostolic fathers quote or allude to the passage, neither does Justin Martyr, or Irenæus. Even in later times the Christian Church has never permitted this verse to become a practical difficulty. While theoretically admitting that there was a sin unto death, a sin never having forgiveness, none the less it has sent forth its ministers to testify that the blood of Jesus Christ could cleanse from all sin. We do not scruple to pray for a man through a conviction that he has sinned unto death.

And what are the speculative opinions respecting this sin? With one

man it is the sin against the Holy Ghost. Another, and especially in former times, would contend that it was either to have apostatized in fear of martyrdom, or to have fallen into sin after baptism. The Sixteenth Article of the Church of England seems to have been composed under the influence of this latter superstition. It says, 'Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism.' While it may be interesting to know that not every sin committed after baptism is unpardonable, it would have been still more interesting to have been told in detail what sin or sins were the exception to this rule. People speak of sinning away the day of grace. If that be the sin here indicated only old and Gospel-hardened sinners can be guilty of it. When tested by Scripture these theories do not bear examination. The question as to what the sin is resolves itself very much into an analysis of the words. According to the methods of inductive logic, we may proceed to examine the particular features of the passage, and so to see to what conclusion they point.

1. We find that this is a sin not at all difficult to discover. 'If any man see.' That assumes that we can see, and that it is not some sin wrapped up in impenetrable mystery.

2. It appears that this sin is a sin which can be committed by a Christian brother. 'If any man see his brother.' There is no indication that the man who thus sins has ceased to be a brother in Christ. The Apostle is not speaking of a brother in nature, but of a brother in grace. Hence it cannot be a sinning away of the day of grace.

3. This reference to the sin unto death does not seem intended by the Apostle to call our attention to some particular or unusual sin. It is only intended to mark out the limit to lawful prayer. The passage suffers by being too much considered apart from its context. Strictly speaking, the subject of this passage is not 'the sin unto death,' it is 'the limit to the power of prayer.' In the preceding verses John says, 'And this is the boldness that we have toward Him, that if we ask anything according to His will, He heareth us, and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.' So far the Apostle has shown that by prayer we shall have our petitions, that is, the thing for which we petition, in respect to ourselves. Then he goes on to show that just as we shall have the thing asked for on our own behalf, so if we go on to ask for a brother, we shall have the answer on his behalf. The answer is to come to the man who prays for the sinning brother. 'God shall give him life, for them that sin not unto death.' So Esther, in a passage which bears on this subject, says: 'Let my life be given me at my petition, and my people at my request' (vii. 3). If, then, this passage is marking out for us all, the limit to which our power with God in prayer extends, the sin lying beyond that limit must be something common, well known, and having only this feature, that it is a sin for which no Christian must pray.

4. God would never give us a command to a duty and leave that duty lying in a mist. In such case, we might be sinning through

ignorance every day. When He says we are not to pray for a certain sin, He must mean us not to pray for it. But if so, then the sin must be well known. Otherwise, if it were some mysterious and unknown sin, we might be breaking God's commandment in ignorance.

5. On the ordinary view of this passage that it relates to some mysterious sin, we must all of us break the commandment if the sin has an existence. We never turn a man away from our churches, or refuse to pray for him, on the ground that he has committed some sin which cannot be forgiven.

6. What the Apostle is speaking of is not 'sinners unto death,' but 'sin unto death.' On the merciful side of the passage, we have the personal element 'for those sinning not unto death.' But when we come to what we may call the unmerciful side the personal element is dropped, and instead of saying 'there are those who sin unto death,' or saying, 'not concerning them do I say that he shall pray,' the Apostle says something very different. He says, 'There is a sin unto death, not concerning this shall he make request.' To pray on behalf of a sin is one thing, to pray on behalf of a sinner is another and very different thing.

7. As we cannot have the particulars well before us without considering the Greek, we may notice the original text. Twice in the passage we have the words *πρὸς θάνατον*, which are rendered 'unto death.' But it seems common with many readers to regard these words as if they had read *εἰς θάνατον*. The word *πρὸς* shows 'tendency,' the word *εἰς* shows 'extent,' 'culmination,' that to which the measure of the sin reaches. The Apostle's words mean 'sin naturally having a tendency to death;' they do not mean 'a sin so great as to shut out hope of life, and so reaching unto death.'

8. In accordance with this fact, we may at once, and justly, go on to question the use of the misleading article 'a' before the word 'sin.' If John is speaking of the tendency of sin, it is most probable that he is speaking of the tendency of sin in some general sense, and not in relation to one particular action. Throughout the New Testament the word *ἁμαρτία*, 'sin,' occurs many times. But it almost invariably means 'sin in general,' not some particular act of transgression. Why should it be otherwise here, and especially as John is speaking of the tendency of sin? The Revised Version does omit 'a' in the margin, and suggest 'sin unto death.' The use of the word 'a' suggests one sin; but if, according to general usage, we dispense with 'a' before the word 'sin,' then the sin is seen to be sin in a general aspect, and so, according to the use of the word *πρὸς*, denoting tendency.

9. The word *ἔστι* is used three times in these verses. The first time it clearly means 'there is': 'There is sin tending to death.' The second time it is equally clear that we must omit the word 'there,' and take *ἔστι* according to its ordinary meaning, 'it is': 'All unrighteousness is sin.' We cannot say, 'All unrighteousness there is sin.' Thus we have two distinct uses of *ἔστι*, the adverbial and the verbal. Then comes the all-important question, How are we to use it in the third case before the words 'sin unto death'? Our versions virtually say 'adverbially,' and they render it, 'All unrighteousness is sin, and there is a

sin not unto death.' But in thus reading, does it not look as if the latter clause were strangely disconnected with the former clause? It seems to go off at a tangent. It is like an arrow shot into unlimited space: 'All unrighteousness is sin, and there is a sin not unto death.' It should be noted that a new word for sin comes in here, *ἀδικία*—that is, unrighteousness. It is the first time the word occurs in the passage. That the Apostle should say, All *ἀδικία* is *ἁμαρτία*, tends to show that *ἁμαρτία* is a wider word than *ἀδικία*, and that *ἀδικία* is but one species of *ἁμαρτία*. We should not say, All vipers are vipers; but we might say, All vipers are reptiles. So when Paul says, All *ἀδικία* is *ἁμαρτία*, it seems as if this *ἀδικία* were here regarded as only one species of *ἁμαρτία*, just as vipers are one species of reptiles. This fact, and the bringing in of *ἔστι* with the verbal meaning, all goes to show that the last *ἔστι* has the verbal meaning, and that the Apostle is here himself defining for us what the sin not unto death is. His words should read, 'All unrighteousness is sin, and it is sin not unto death.'

10. These several particulars, and the conclusion just reached, are all in accord with the following great principle clearly taught in the New Testament—that is, that there are two great aspects of sin. First, there is sin in relation to the Sinaitic Law, and entailing the legal punishment of death. Secondly, there is sin in relation to our inward spiritual progress, which brings the crucifixion unto death, but not the legal punishment of death. The sin in relation to Sinaitic Law is *ἀδικία*—'unrighteousness;' and it is this which, in the passage we are considering, John says is sin not unto death—that is to say, if a man has broken God's commandments, we may pray that he may not be sent to hell on that account; we may pray that God will not take life from him because of his unrighteousness. If we thus pray, God will give us life for Him. But it may be said, Even if a man sins against Sinaitic Law, his sin tends to death. It does in one sense, but not in another. Legally, it tends to death; but it is only legally. It does not tend to death as an actually dying thing tends to death. John is here speaking of laws of life and death. He does not use the word 'forgiveness.' A man condemned by the Sinaitic Law is liable to the penalty of death; but his sin is not like concrete, sinful flesh, tending to corruption. His is the sin to be punished by death; but such a death is different from the death following a decaying life. The very fact that the life is given to another on the man's behalf shows that it is a legal gift of life, and not according to laws of inward life and death. Moreover, it is a sin which may not come to death at all. God can forgive it. In that case, in answer to our prayer, God will have given us life for him. The sin which can be forgiven, and which does not necessarily entail the death-punishment, cannot be the sin unto death. But, on the other hand, there is in all men, by nature, an element called the flesh. Paul calls it the flesh of sin. He says, Jesus came in the likeness of flesh of sin (Rom. viii. 3). Moreover, he says that Jesus condemned sin in the flesh. He does not say that Jesus forgave sin in the flesh. He says, 'They that are Christ's have crucified the flesh with its affections and lusts' (Gal. v. 24); 'Putting off the body of flesh in the circumcision of Christ' (Col. ii. 11); 'Mortify, therefore, your members which are upon the earth' (iii. 5); 'Our old

man was crucified with Him that the body of sin might be done away' (Rom. vi. 6); 'Forasmuch, then, as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin' (1 Pet. iv. 1). If a Christian brother were to come to us in trouble, and say, 'I fear I have grieved God. I have done a wrong thing, and broken His law. I have merited His anger, and to have His wrath upon me, so that I shall have to abide in death,' we might say to that brother, 'Let us kneel down, and we will pray that God, for Christ's sake, will pardon you, and receive you back to His favour.' The sin of such a man would be sin in a legal aspect, and it would be sin not necessarily unto death. And if we prayed in faith and humility, God would hear us, and give us life for that brother thus sinning against His law. But suppose a man were to come and say, 'I feel in me some very fleshly instincts—a body of sin and death. I have a great aversion to putting to death the deeds of the body. Do you not think that I might be excused from having to conform so strictly to rules of self-denial?' We should have to answer, 'No! We will not pray on behalf of your fleshliness that God may look kindly upon it. That is doomed to die. While we will pray that God may save you from your lusts, and give you grace to trample them under feet, we will not be Satan's advocates to palliate wickedness of nature.' Burns was virtually palliating sin unto death when he said:

'Thou know'st that Thou hast formed me  
With passions wild and strong,  
And listening to their witching voice  
Has often led me wrong.'

The corrupt flesh is sin unto death which cannot enter the kingdom. We pray not for that, but we pray for the man who has transgressed the Sinaitic Law. Such a man is unrighteous; and, as John here says, 'All unrighteousness is sin, and it is sin not unto death.'

Jesus personifies two natures in one man when He speaks of what is born of the flesh, and of what is born of the Spirit (John iii. 6). John says, 'Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil' (1 John iii. 9, 10). The Apostle cannot mean that a converted man is unable to sin. Experience teaches us that this cannot be his meaning. Solomon says, 'There is no man that sinneth not' (1 Kings vii. 46). James says, 'In many things we all stumble' (iii. 2). In this epistle we read, 'If we say that we have no sin, we deceive ourselves; and the truth is not in us' (i. 8). Hence the Apostle cannot be teaching in iii. 9 that converted men are sinless. It follows, therefore, that he is not referring to men in the totality of their nature. On the contrary, he is evidently referring to that spiritual nature within a Christian, and to that only, which has not been born of man or woman, but which has been born of incorruptible seed. This is in him 'the new man which after God hath been created in righteousness and holiness of truth' (Eph. iv. 24). Of this new man within the Christian, and not of the Christian in the totality of his being, the Apostle says, 'Whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself,

and the evil one toucheth him not' (v. 18). It is evident, then, that the phrase 'children of God' does not denote in this passage (iii. 10) Christians bodily, but the new natures within those Christians which have been born of God. So the contrasted phrase 'children of the devil' must here denote sinful natures within men—'the old man which is corrupt,' and not men in their totality.

The Apostle Paul also personifies these opposing elements. He says, 'Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers of them' (*μη ουν γινεσθε συμμετοχοι αυτων*, Eph. v. 6, 7). Our versions render 'partakers with them.' But the genitive in this idiom indicates the object in which there is a common participation. So in iii. 6, those who are fellow-members in one body are said to be partakers of the promise. When Sophocles represents a woman as being a partaker of the guilt ('Antigone,' verse 537), it is manifest that to partake of guilt is very different from being a partaker with guilt, if the latter could be. So Euripides refers to partakers of the spear (*οι τε συμμετασχόντες δορός*, Iket., 648), a phrase which appropriately designates a company of soldiers, but which is very different from speaking of soldiers as partakers with the spear. The negative of the word shows also the meaning of the word used by Paul, 'For Nature has given to us, the human race, ten thousand gifts, of all of which she is herself a non-partaker (*ων αμετοχος απαντων εστιν αυτη*). Being herself unbegotten, she has given genesis; not needing food, she has given food,' etc. (Philo, De Sac. Abel. et Cain., c. xxx.). So Philo speaks of some things 'being non-partakers of any evil (*αμετοχα πασης οντα κακιης*), such as the stars' (De Mund. Op., c. xxiv.). In like manner, when Paul says we are not to be partakers of these sons of disobedience, his language will not fairly bear the explanation that we are not to have fellowship with them in something distinct from themselves. He means that our natures are to be wholly good, and to be free from admixture with evil elements. It will be noticed that he is not speaking of human beings, but of the offspring of qualities, 'sons of disobedience,' and 'children of light.' That he is speaking of personified qualities, and not of human beings, is shown by his going on to speak of the light as having offspring or fruit, just as disobedience had sons: 'For the fruit of the light is in all goodness, and righteousness, and truth' (v. 9). But it is upon these sons of disobedience that the wrath of God comes (verse 6), a fact which shows that punishment is directed against the evil moral qualities within men. In these sons of disobedience, the personified vices which war in fleshly hearts, the prince of the power of the air is said to work (ii. 2). Hence by nature we are all children of wrath (verse 3) since the ruling elements within us are the vices which are doomed to destruction, and which bring all in whom they rule under the Divine displeasure. Paul says, 'In whom (*εν οις*) we also all once lived in the lusts of our flesh' (verse 3); 'The sons of disobedience, in whom (*εν οις*) ye also walked aforetime when ye lived in them' (*εν αυτοις*). It is true that *εν* often bears the sense of 'among' (Luke i. 28; 2 Pet. ii. 8); but it also bears the sense of 'in' no less commonly, and the context justifies the view that *εν* in the passages quoted means 'in.' As we live in God (*εν*



αὐτῷ, Acts xvii. 28), or in flesh (ἐν σαρκί, Gal. ii. 20), as God dwells and walks in His people (ἐν αὐτοῖς, 2 Cor. vi. 16), so we once were living and walking in the sons of disobedience. We dwelt in these sons of disobedience, which covered us like a spotted garment (Ps. cix. 18; Jude 23). So Paul speaks of our putting off all these things (Col. iii. 8), because we have put off the old man (verse 9). Christ has now become All and in all. To walk or live among sinful men is not one of the Apostle's usual metaphors. The foregoing portions of Scripture justify the assertion that when Malachi speaks of the righteous treading down the wicked as ashes, he does not mean that they will tread down wicked men, but only that they will tread down the bodies of flesh—the old natures of sin and death, called by the Apostle John 'the children of the devil.'

Many Christians read the words, 'He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire' (Matt. iii. 12), as if they meant that Christians were wheat and sinners chaff. But it is the Floor of Christ that is being purged, and sinners are not on that Floor. Dare any Christian man stand up and say, 'I am wheat; that sinner there is chaff?' Are not good and evil elements found in all men? Where is the Christian who has not some chaff in him? It is this chaff that is to be burnt with unquenchable fire, not wicked men. So the Gnostics wisely teach. After quoting the above passage, Clemens Alex. in his Epitome of what was taught by the Gnostic Theodotus, writes (p. 804), 'In that saying "with fire," is indicated, "by the Spirit," since He separates the wheat from the chaff, that is from its hylic covering (ἀπὸ τοῦ ὑλικοῦ ἐνδυμάτος) through the Spirit. The winnowed chaff is also separated by the wind. So the Spirit has a separating power over the hylic (*i.e.*, sinful fleshly) energies (ἐνεργειῶν ὑλικῶν). But since some things come into being from what is unbegotten and incorruptible, the spermatric principles of life (τὰ σπερματικὰ ζῶης), these things are wheat and are garnered. But the hylic part (τὸ δὲ ὑλικόν), while it is united with (σύνεστι) that better part, remains; but when it is separated from that, it is destroyed. For it has its being in another [source]. This mighty separating power is the Spirit. The destroying element is the fire; but it is a fire of such hylic material as is only seen by the mind (πῦρ δὲ τὸ ὑλικόν νοητέον). That part which is saved, he likens to corn which grows in the soul in the chaff, this [wheat] pertaining to what is incorporeal. But the part that is separated is a hylic substance. The Spirit resists what is bodiless, being even lighter and purer than the mind. So the fire is adverse to the hylic substance; but it is not a fire that is wicked or evil, but that is mighty to the putting away of evil. For the fire is a good power, intellectually perceived, and powerful, destructive to the worse things, and preservative to the better things.' The foregoing extract in its subjective method of interpreting references to the judgement will be found to illustrate many other important parts of Scripture, and especially the narrative of the separation of the sheep from the goats.

(b) The Apostle says, 'Having shod your feet with the preparation of the Gospel of peace' (Eph. vi. 15). Part of the preparation of the Gospel is the making of a straight way. 'Prepare ye the way of the Lord,

make straight in the desert a highway for our God' (Is. xl. 3). Men could only walk with a straight motion when their feet had been turned into that way of righteousness which John came to prepare. Through fleshly weakness, they who walked by legal rule could not 'go forth' like those who walked 'after the Spirit.' Their road was intersected by mountains and valleys. But when John looked on Jesus 'as He walked,' and said, 'Behold the Lamb of God' (John i. 36), he was showing a straight road in which we may walk uprightly and so walk surely.

(c) We read, 'Make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed' (Heb. xii. 13). It is our own feet for which straight paths are to be made, and hence the phrase 'that which is lame' means that which is morally lame in our own feet. The reference appears to be to a sinful element which is still in the feet hindering the walk, instead of being like ashes beneath them. The neuter form of the Greek word for 'lame' is used, and this tends to show that the reference is to a sinful element rather than to distinct persons. Men who are morally weak have not got the foot straight like the calf's foot in the cherubic vision. But the Apostle does not want these halting Christians to fall. They are to keep in the straight path until the adversary shall be bruised under their feet, and until the hand of power under the wings shall have touched them to their healing.

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## CHAPTER XXX.

### EZEKIEL'S VISION—EVOLUTION OF PROPHECY.

In the first chapter of Ezekiel we are told what was seen in visions of God. In the second and third chapters we are told of what was heard, not of what was seen. In the former case it is Ezekiel the priest who has the visions (verse 3). In the latter case he is no longer spoken of as Ezekiel, but as the Son of Man. In the former case the vision concerns living creatures, that is the animal kingdom. But the things heard concern human beings.

1. We have seen how in the first chapter there is a moral meaning underlying the terms used. Thus the faces indicate soulical qualities. In like manner it is most probable that such terms as 'Israel,' 'Jerusalem,' 'house,' 'city,' etc., in the following chapters have a moral meaning. In the nature of things it would not have been possible for a literal man called Ezekiel to do all that the Son of Man is told in these chapters to do. We know that these words are often used in a moral sense, as when we read, 'Truly God is good to Israel, even to such as are of a clean heart' (Ps. lxxiii. 1).

2. The one great characteristic of this being who is designated 'the Son of Man' is that he is a prophet, foretelling future events, announcing a state of rewards and punishments, and declaring God's will to man. Instead of 'Ezekiel the priest' (i. 3) we have a Son of Man who is to be known as a prophet (ii. 5).

3. Further, this one Son of Man is the only prophet who thus makes known God's will. He has no colleague. All responsibility rests upon him alone (iii. 18, 19). Thus we may perceive that this Son of Man is an Adamic representative of all the prophets, just as the Adam in Eden represents the race.

4. With this thought in mind let the reader look over the second and third chapters of Ezekiel. He will notice how charge after charge is given to this Son of Man, and yet nothing is said as to the way in which he obeys one charge before he gets another. Moreover, as he compares these charges he will find that they have an accumulating comprehensiveness and importance. This fact and many others find explanation in the truth that these two chapters are giving us an unfolding of the way in which God has revealed Himself through prophets with ever-increasing clearness.

5. We have seen that the soul is a feminine principle. We shall yet have to notice how all who bear the sinful soulical likeness are as daughters of Adam. But the prophetic element in the race of prophets is not thus classed with sinful daughters of Adam, but is spoken of as 'the Son of Adam' or 'Son of Man.' It represents something in man which was uncorrupt; or the Body which had in it the Spirit of Prophecy. But this spirit of prophecy in the prophetic race is spoken of as the Spirit of Christ (1 Pet. i. 11). 'The testimony of Jesus is the Spirit of prophecy' (Rev. xix. 10). Thus the designation 'Son of Man' most probably belongs to Jesus, not as the Son of a literal man, for He was not born of man, but as the Being who, though from Adam, is not a sinful daughter of Adam, but the Head and Embodiment of all the prophetic race, the Being who had been testifying in prophets from the beginning. Irenæus says (Lib. IV., c. xxviii.), 'Prophetas vero præstruebat in terra assuescens hominem portare ejus spiritum, et communionem habere cum Deo.' 'He prepared prophets in the earth, accustoming man to carry His Spirit and to have communion with God.'

6. There is presumptive evidence that these two chapters are giving us a portrayal of the evolution of prophecy from the beginning until the end of the Jewish age. If, as the writer has tried to show, Ezekiel is speaking in chapter i. of the coming of the Son of Man in His glory at A.D. 70, then it is natural to expect that he will say something of the way in which that coming will affect human beings. If Christ be coming in glory to judge the nations, then Ezekiel may be expected to recognise the law given through prophets according to which these men are to be judged. Especially since we read of books being opened, and since Jesus says, 'The word that I spake, the same shall judge him in the last day' (John xii. 48). Not only did He speak to men when on earth. As the Lord God of the prophets He could say, 'I have spoken by the prophets' (Hos. xii. 10). It is in harmony with this view that in chapter i., where creatures that were never under law are represented as being glorified, nothing is said of the prophet speaking or acting in this change. But in the chapters immediately succeeding, where the giving of the light of the law to man is being described, the prophet and his commissions and doings become the most important feature of the narrative.

Again, since the opening vision in chapter i. brings before us the lower creation and children, or those who are lowest in the scale of being, and who are not judged by law, never having been under it, there is so far presumptive evidence that the next chapter, which begins to speak of the Son of Man going to human beings, will be referring to human beings who are only one step removed from children in regard to knowledge and accountability. Such beings would naturally represent the race as it existed in the beginning of the æon, or immediately after the flood.

7. In Rev. vii. 9, we read: 'A great multitude which no man could number out of every nation (*ἔθνος*) and of all tribes (*φυλῆ*) and peoples (*λαός*) and tongues (*γλώσσα*) standing before the throne.' Elsewhere some of these terms are used in a different order (Rev. v. 9; x. 11; xi. 9; xiii. 7; xvii. 15; Dan. iii. 4, 7), but Ezekiel, as we shall see, adopts a fourfold classification very similar to that quoted. Justification and sanctification, righteousness and holiness, are not always mentioned in the same order in Scripture, but it does not therefore follow that there is no order of succession in these experimental realities (1 Cor. vi. 11; Luke i. 75; Eph. iv. 24, etc.).

8. At the close of the vision Ezekiel fell on his face (i. 28). Then he heard a voice which addressed him as the Son of Man, and bade him stand up, and set him upon his feet (ii. 1, 2). Thus his transition from a lower to a higher character is set forth as a fall, and then a rising again. This change is analogous to a death and a resurrection. We shall see it illustrated in other cases. Most probably Simeon's words signify a moral death and resurrection when he says, 'This Child is set for the falling and rising up of many in Israel' (Luke ii. 34).

9. That the second chapter is beginning with prophetic evolution in its lowest grade, just as the Adam watered by the mist is the invertebrate Adamic type, is shown by the fact that those to whom the prophet is first sent, and those only, are spoken of as 'children of Israel,' and as *ἔθνη*, or nations. Usually in Scripture the term *ἔθνη*, or Gentiles, denotes men in a very inferior moral grade. They are the lowest in the scale of accountable beings. As a law of progress exists in every age, those at the beginning of the Jewish age must have consisted of these *ἔθνη*, or nations. All throughout the age to whom the term is applied are evidently on the same low scale of moral accountability, though not contemporaneous in time. The era from the Deluge to the time of Abraham was characteristically an era of division into nations. 'By these were the isles of the nations (Goyeem) divided in their lands, every one after his tongue, after their families, in their nations' (Gen. x. 5). 'These are the sons of Ham after their families, after their tongues, in their countries, in their nations' (verse 20). 'These are the sons of Shem after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah after their generations, in their nations, and by these were the nations divided in the earth after the flood' (verses 31, 32). Robertson says of this word 'Goyeem,' 'It is most frequently spoken of those nations who are ignorant of God.' In some rare cases, as he intimates, it is used of the Israelites, just as in Greek we read of the Jewish nation (*ἔθνος*, Acts xxvi. 4). Commonly, however, the word 'Goyeem' is the equivalent of *τὰ*

ἔθνη, the word by which the Apostles usually designate those Gentile nations who are on the lowest moral grade. 'The things which the nations sacrifice, they sacrifice to demons, and not to God' (1 Cor. x. 20). 'Even as the nations which know not God' (1 Thess. iv. 5).

It may here be noted that Philo in all his writings assumes that the name 'Israel' means 'the man who has seen God'; that is, the man to whom a knowledge of God's law and will has been granted—the man who has moral light (De Mut. Nom., c. xii.). Origen defines the word in the same way (De Princip., Bk. IV., c. i., § 24). Dr. Eadie suggests the same derivation. The writer holds that this derivation is incompatible with Gen. xxxii. 28. Still the fact remains that Jacob prevailed at the breaking of the day, and that he called the place 'Peniel' because he had seen God's face (xxiv. 30). Hence it is very probable that in its moral use by Ezekiel the word 'Israel' is applied to those who, unlike animals or children, have some moral light. Thus the phrase 'children of Israel' will be appropriate to designate those who are as children in that they have less light of the knowledge of truth than the succeeding classes. We shall see that it is a rare thing for the phrase to be applied as here to the heathen, but even they have the light of a law of Nature.

The spirit of prophecy—that is, the Spirit of Christ (1 Pet. i. 11)—entered this Adamic Prophetic Man, just as the breath of life was breathed into the Adamic Man in Eden by the same Christ. 'The Spirit entered into me according as He spake unto me, and set me up upon my feet' (verse 2). But though the Spirit of Prophecy had come to show men truth, there was not even a prophet who had as yet seen God, much less had a written revelation from Him. The prophetic man had only heard of Him by the hearing of the ear. 'I heard Him that spake unto me.' The Spirit only entered this Adamic prophet 'according as' (כַּאֲשֶׁר, verse 2) 'God spake unto him.' So Adam's first knowledge of God comes by hearing the voice. 'They heard the voice of the Lord God walking in the garden in the wind of the day' (Gen. iii. 8).

It is a noticeable fact that to these children amongst those having light to whom the Prophetic Man is first sent the term 'nations' is applied. 'Son of Adam, I send thee to the children of Israel, to the rebellious nations (Goyeem) which have rebelled against Me' (verse 3). Our version renders the word 'Goyeem' as if it were singular, 'nation.' That the word is plural, and that it is the ordinary equivalent of τὰ ἔθνη, 'Gentiles' or 'nations,' shows that the prophet is not referring to the Jewish nation even when here speaking of children of Israel. It is the Spirit of Prophecy going to the class which is first in order in the classification given in Rev. vii. 9: 'Nations, kindreds, people and tongues.'

According to this explanation there was not any written revelation known to men during the era when men were being divided into nationalities. Their moral state must have been similar to that of the heathen nations in the present day. They heard of God by the hearing of the ear. They knew that a prophet was amongst them. The Spirit of Prophecy was speaking through their teachers, however imperfect those teachers might be. Ezekiel's words imply a heathen aspect of life and

morals, and a limitation of religious knowledge to a knowledge of the prophet rather than of God. 'For they are children of hard faces and obstinate heart' (verse 4). 'And thou Son of Adam, be not afraid of them, neither be afraid of their words, though rebels and briers are with thee, and amongst scorpions thou dost dwell. Be not afraid of their words, and be not broken with fear because of their faces, though they be a rebellious house' (verse 6).

In other parts of Scripture children of Israel are in close connection with the 'Goyeem,' or 'nations.' One example is found in the history of Joshua making the sun and moon to stand still. In subsequent chapters the writer will give reasons for his view that portions of Scripture which, like the narrative of Eden, contain words of spirit and life, are misunderstood by being regarded as literal history. We read of certain Gibeonites or dwellers on high who made a league with Israel, though by a species of guile, and in a way which led to their being placed in a position of great inferiority. It is not within the writer's purpose to examine in detail the narrative of this league with the Gibeonites. A few particulars may, however, be stated. First of all, although Ezekiel applies the phrase 'sons of Israel' to the rebellious Goyeem, or nations, this is not its usual significance. We shall find that the terms 'men,' 'people,' 'Israel,' are generally applied to the more advanced class under Sinaitic law, the class that has come to a belief in the inspired prophecies. On the other hand, the phrase 'sons of Israel' is applied to a morally inferior class whose pre-eminent characteristics are sacrifice and works of law. Beneath this class of sons of Israel there is a still lower class called the nations. These are the heathen who do not even know the Sinaitic Law of Ordinances. All these classes are recognised in connection with the Gibeonites. First we read of the men of Israel (ix. 6, 7, 14). These appear to include the princes of the assembly (verse 15). Next we read of the children of Israel (verse 17) who also accept the covenant with Gibeon. Lastly we read of the nation (x. 13), which appears to be identical with Gibeon. The writer holds that it is an error to confound these three classes, and to regard them as one. Moreover it is only in respect to the 'nation' that the sun stands still (x. 13), although the command given to it to stand is given before the other classes (verse 12). The writer believes that these Gibeonites are a symbol of the heathen nations who are in covenant with God and His people, though not by a Jewish covenant. As they are morally inferior, so they are inferior in other aspects, being as hewers of wood and drawers of water.

All these three classes, Israel with its men or people, the sons of Israel, and the nation or Gibeonites, have an enemy called the Amorites (x. 5). These Amorites, however, are specially dangerous to the nation, or Gibeonites, who need the help of Joshua and his followers against them (x. 6). Most Lexicons define the word 'Amorite' as 'mountaineer.' It is true they are said to dwell in mountains (Numb. xiii. 29; Josh. x. 6). But other peoples are also said to dwell in mountains. The writer believes that Cruden is correct in deriving the word from מָרָה, 'to be bitter,' 'to rebel,' 'to provoke,' and especially since the word appears in Latin preceded by 'a,' that is 'Amarus.' The nations spoken of by

Ezekiel are 'rebellious' (ii. 3). We shall see that in many passages some form of the word 'to rebel,' to 'provoke,' is used as a symbol of idolatry, and then of the people practising idolatry, that is the heathen. But idolatrous elements not only affect the heathen; they are also in conflict with the sons of Israel and with believing Israel. The writer believes that these Gibeonites represent the heathen in so far as they break away from the idolatrous element, or the Amorites, and come into moral covenant with the Israel of God. When the two chapters are considered it would seem as if c. ix. had a soulical aspect, while c. x., in which Gibeon is a great city (verse 2) with mighty men, and apart from fleshly Gilgal (v. 9; x. 7), is in an intellectual aspect. God's Israel may borrow fleshly rites from heathen peoples, but it cannot do this in a heathenish spirit, and with an intellectual purpose to serve idols. In this latter aspect Gibeon and the sons of Israel, and Israel, all smite the Amorites, or the Idolatrous Elements. They do this under the leadership of Joshua, who has ever been the Saviour of all peoples. First the people, or those who believe in prophecy, go up with Joshua (x. 8-10). They get the victory over the Amorites, but not by literal weapons. The Lord fights for them (verse 10). We do not read of them striking a blow. We read that the Lord discomfited them before Israel. It appears to be the Lord who smites and chases them. This shows that the battle is not a battle with literal weapons. It is a battle in which God's people who believe prophecy are in conflict with the spirit or intellectual element of idolatry, the provoking Amorite or rebellious one. The Lord sends heavenly weapons against them. He sends His Word, which comes down like rain and snow from heaven (Is. lv. 10). The Psalmist associates the sending forth of ice with the sending forth of His commandment and His word (Ps. cxlvii. 15-18). 'And the Most High uttered His voice, hailstones and coals of fire' (Ps. xviii. 13). These hailstones slay more of the Amorites, or what we may call Idolatrous Elements, than the class next lower, or sons of Israel slay with the sword (verse 11). In this case the class of sons of Israel appear to use a weapon. They are opposed to the idolatrous elements, or Amorites, in their works rather than by faith. This very comparison serves to introduce the Sacrificial and Law of Ordinance class of sons of Israel, and to show that they too get a victory over the intellectual mountains of idolatry, though the victory is not so complete as that gained by the Believing Class, or people.

While these two classes thus conquer idolatry, nothing is said as yet of Gibeon or the nation conquering the Amorites. Idolaters cannot thus easily conquer idolatry. But now a change comes. The battle of the people, and of the sons of Israel, has been fought during the night of Judaism (verse 9), when the Christian day had not yet appeared. When the sun arose and the day came in the Jewish æon was to end. The Christian æon was to begin. The writer holds that x. 12 relates to the close of the Jewish æon and its judgement. The Lord had chased the Amorite before Israel in the Jewish night (verse 9); but now for these same classes of Israel, and sons of Israel, there is to be a further deliverance which is to be 'in the day' (verse 12), and not in the night. Now the Amorite is to be fully delivered before the sons of Israel, who

had not obtained so complete a victory over them as had been obtained by Israel or the people. At the consummation, or the judgement of those who had been under the law of ordinances, a judgement would begin at God's house whereby these righteous ones would be fully saved, though with difficulty (1 Pet. iv. 18). The Amorite, or spirit of idolatry, would be utterly cast out. But while the Jewish day and the law of ordinances were having a consummation in respect to the classes of Israel that knew Sinaitic Law, there was to be a prolonging of that Jewish and Sinaitic era in respect to the heathen who had not yet received the truth. They have not yet been able to avenge themselves on the idolatrous elements which have so long warred against them. Hence for them the Sinaitic day, and the aspect which Jesus had borne during the Sinaitic era, are prolonged. It will be seen—

(a) That Joshua never says to a literal sun, or to a literal moon, 'Stand thou still,' but it is expressly stated that he said it to the Lord (verse 12). There was a Captain of the Lord's host above Joshua (v. 15), whose presence made holy ground. It is said that 'the Lord hearkened to the voice of a man.' It is the Lord who is the Sun and Moon to whom Joshua speaks, the 'everlasting Light' of His people (Is. lx. 20). It is said that judgement is God's strange work, and Isaiah alludes to God's wrath in the valley of Gibeon as comparable to God's strange work (xxviii. 21). Hence it is probable that the narrative prefigures the coming of the judgement at the end of the æon.

(b) The Gibeonites, for whom the sun stands, are spoken of as 'Goyeem,' or 'nations.' 'Until the nation (גוי) avenged itself upon its enemies' (verse 13).

(c) This sun and moon are said to stand upon, or in, literal localities: Gibeon, where these people in the covenant dwelt, and Ajalon, said to mean 'Deer-field,' a name suggestive of what is fleshly, and of sacrifices. It is hardly likely that a literal sun or moon would have been thus localized.

As the Apostle John speaks of kings gathering for the war of God's great day (Rev. xvi. 14), so the writer regards this gathering of the kings as an allegorical representation of a triumph over the Amorites or rebellious children which is completed at the end of the Jewish æon, when the iniquity of these Amorites would be full, and when the land would be inherited (Gen. xv. 8). The delaying of sun and moon upon the nation in Gibeon he regards as a symbol of the way in which, even after the sun and moon had been darkened to the people who had been more highly privileged (Matt. xxiv. 29), the Saviour would continue to give the light of righteousness to the ignorant heathen. He will continue to shine upon them in this inferior and fleshly aspect until they, too, shall have avenged themselves upon the Amorites, the rebellious and idolatrous seed ever seeking to spring up within their own hearts. This delay is for a whole day, or æon (verse 13), a fact incompatible with all theories of refraction, etc. This is said to be written in the Book of Jasher, that is, 'the Book of the Upright.' This is most probably the book prepared for those who fear the Lord (Mal. iii. 16). Zechariah may be alluding to this delaying of the light of righteousness when he says of the judgement, 'And the Lord my God shall come, and all the



saints with Thee. And it shall come to pass in that day that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at evening time it shall be light' (xiv. 5-7).

This delaying of the light of the Jewish age of righteousness upon the heathen accords with the way in which John refers to the nations, as if outside the city of the sanctified. He says, 'And the nations shall walk by means of ( $\delta\iota\acute{\alpha}$ ) the light thereof' (Rev. xxi. 24). For these nations the gates are to be kept open. 'And they shall bring the glory and the honour of the nations into it' (verse 26). These late-coming nations are to be finally healed. 'And the leaves of the tree were for the healing of the nations' (xxii. 2). It is said, 'And there shall be no curse any more' (verse 3). The word rendered 'curse' has the meaning of a curse, or anathema, pronounced against anyone. Jesus had said when the nations were separated, 'Depart, ye cursed;' but such anathema is no more to be needed. So Zechariah says, 'And nevertheless shall there be a giving over to destruction' ( $\text{זָּבַח}$ , xiv. 11, *καὶ ἀνάθεμα οὐκ ἔσται ἔτι*. See Matt. xxvi. 74). What has been said tends to show that the reference is to heathen nations only where we read, 'Before Him shall be gathered all the nations' ( $\tau\acute{\alpha}$  ἔθνη, Matt. xxv. 32). Jesus invites these nations that have been separated from the goats to enter a kingdom prepared from the foundation of the world. This cannot be the same reward with those abiding-places which Jesus went to prepare for the sanctified. That which Jesus went to prepare could not have been prepared from the foundation of the world. Children, and those with endowments little superior to those of children, had from the beginning been entering into life. But there was a higher blessing reserved for the sanctified, who were 'receiving a kingdom that cannot be moved' (Heb. xii. 28). From the beginning of the world this mystery had been hid (Is. lxiv. 4). Hence Paul says, 'Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit' (1 Cor. ii. 9, 10).

10. After the Adamic Prophet has been sent to the children of Israel, the next charge is, 'Go, speak unto the house of Israel' (iii. 1). We shall afterwards consider the double aspect of Abraham's life, according as he is designated 'Abram' and 'Abraham.' After the analogy of that life the children of Israel and the house of Israel are as two aspects of national life and moral character closely allied, and yet in a measure distinct. The word 'house' is applied to the Goyeem, or 'nations' (ii. 5), but the term 'nations' is not applied to those who are designated 'the house of Israel.' It should be noted that the word 'entered' (ii. 2), which is used of the Spirit entering the Adamic Prophet, is also used of that Prophet's visit to the house of Israel. 'Son of Adam, Go, enter into the house of Israel' (iii. 4). It is not one man visiting other men, but it is the Spirit of Prophecy which had been heard by the ear by the heathen children, now beginning to take possession of the souls of those who constitute the house. The message to the children had simply been, 'Thus saith the Lord God' (ii. 4). That is, it was simply a declaration that there was a Lord God whom they were to hear. But,

as we shall see, a higher revelation is given to the house of Israel. The phrase 'house of Israel' seems to have an aspect not so exclusively Jewish and moral as the phrase 'sons of Israel' usually bears. Ordinarily it is the phrase 'sons of Israel' that is applied to the class next in moral elevation to the heathen.

It is evident from the law of Evolution that the house of Israel must be constituted of those who are one step higher in enlightenment than the  $\xi\theta\nu\eta$ , or 'nations.' In Rev. vii. 9, the class above the nations are the 'tribes.' And so in Genesis the next step reached after the dividing of the nations is the patriarchal or tribal grade. This is an advance upon simple heathendom. Moreover, this word 'house,' as we speak of the houses of York and Lancaster, is especially appropriate as a designation of those who are, as clans, bound by ties of kinship, and having a patriarchal chief. The word  $\varphi\upsilon\lambda\eta$ , or 'tribe,' is from a word meaning 'to beget' or 'produce.' Kinship is frequently set forth by this metaphor of vegetation, and the family genealogical tree. Œdipus speaks of the father who planted him ( $\tau\omicron\upsilon\tilde{\nu}$   $\varphi\upsilon\tau\epsilon\delta\sigma\alpha\nu\tau\omicron\varsigma$   $\pi\alpha\tau\epsilon\rho\acute{\iota}\varsigma$ .—Œd. Tyr., verse 793).

From the evidence of this chapter, as well as from the inherent probabilities of the case, the writer believes that this phrase 'house of Israel' is here used of the communities based on these tribal features, that is, the Semitic peoples. The polity of the Semitic people has ever been patriarchal, and they are all in affinity with the Abrahamic family. Some evidence of this being the meaning of the phrase may here be set forth.

(a) To the nomadic races who have inhabited Arabia and the Syrian deserts, as well as to the Jewish tribes, the term 'tribes' has been commonly applied. After John has spoken of twelve thousand being sealed from every one of the twelve tribes, he proceeds to speak of an additional multitude from every nation and tribe. Evidently, therefore, the word 'tribe' is applied to some people outside the limits of Jewish nationality. Since the Semitic peoples—Hebrew, Arabic, and Chaldean—have been pre-eminent for the tribal aspect of their national life, it is not unlikely that to the Semitic tribes generally the phrase 'tribes of the earth' pre-eminently pertains (Matt. xxiv. 30).

(b) Abraham, Isaac, and Jacob were all kindred of Semitic peoples, and founders of Semitic tribes. What is the stem of which these tribes are branches if it be not the Hebrew patriarchs? God speaks of the Chaldeans as Abraham's kindred. 'Get thee out of thy country, and from thy kindred, and from thy father's house' (Gen. xii. 1). The persistency with which certain tribal features, such as pertain to the avenging of blood, the laws of hospitality, etc., have inhered in the customs of Semitic peoples, shows how widely this law of kinship is recognised amongst them. Moreover, it is to be remembered that Abram, Isaac, and Jacob all married wives from Semitic peoples outside Canaan (Gen. xxiv. 1; xxviii. 1, 2).

(c) Not only the land of Canaan, but all the territory from the Nile to the Euphrates belonged to Israel, and was given to them by Divine covenant. Nearly the whole of this district was peopled by Semitic tribes. God said to Abram, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates' (Gen. xv. 18).

He said to Moses, 'Go to the mount of the Amorites, and unto all the places nigh thereunto in the plain, in the hills, and in the vale, and in the south, and by the seaside to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates' (Deut. i. 7, 8). He said to Joshua, 'Every place that the sole of your foot shall tread upon, that have I given to you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun shall be your coast' (Josh. i. 3, 4).

(d) In xxxvii. 16, 19, Ezekiel uses the phrase 'children of Israel' in a sense distinct from that in which he uses the phrase 'house of Israel.' Moreover, he speaks of these children as being among heathen, while he associates the house with certain tribes: 'Son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions;' 'Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him even with the stick of Judah, and make them one stick;' 'Behold, I will take the children of Israel from among the nations where they walk, and will gather them on every side, and bring them into their own land' (Adamah), verse 21; 'And the heathen shall know that I, the Lord, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore' (verse 28).

(e) The Chaldee, Arabic, Hebrew, and other Semitic dialects, are modifications of one common language. Some parts of the Old Testament are written in the Chaldee dialect. It is, therefore, noticeable that when God was sending the Adamic Prophet to the house of Israel, He said, 'For thou art not sent to a people deep of lip and heavy of tongue, but to a house of Israel. Not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand' (iii. 5, 6). Do not these words suggest that, whilst there were dialectical differences in this language, there was yet something common to all the dialects? Such a reference to the ability to understand this language hardly comports with the view that the phrase 'house of Israel' here denotes Jews only, whose speech was one.

(f) There are indications in the prophecy that this 'house of Israel,' to which the Adamic Prophet was sent by a second charge, had a higher knowledge of God than the rebellious nations, the children of Israel (ii. 3), to whom he had been sent by the first charge. In fact, we see that at this juncture a written revelation was first given. The hand, or power, of God—a symbol also of that which writes as the hand wrote in Belshazzar's palace (Dan. v. 5)—now began to work more mightily upon the prophetic race. At first God said to the Adamic Prophet, 'I will speak unto thee' (ii. 1). Now we read, 'And I looked, and lo a hand was sent to me, and behold there was in it a roll of a book, and He laid it open before me' (verses 9, 10). Then came the charge, 'Son of Adam, that which thou findest eat; eat this roll, and go speak to a house of Israel' (iii. 1). He could not have eaten this roll of himself. He could only open his mouth to receive; but it was for God to put

therein the revelation of His truth. This Adamic Prophet who represents all the prophetic race, says, 'And I opened my mouth, and He caused me to eat that roll.' Elsewhere God says, 'Open thy mouth wide, and I will fill it' (Ps. lxxxi. 10). We cannot eat too much of this heavenly manna—the word from heaven. Hence God says, 'Son of Adam, cause thy belly to eat, and fill thy bowels with this roll which I give to thee' (verse 3). To eat anything is, so far, to live by it. Jesus, the Word of God, says, 'He that eateth Me, he also shall live because of Me' (John vi. 57). That the Adamic Prophet began to eat the word implies that the prophetic race lived themselves, as every modern prophet ought to do, on the truth they preached to others. They 'spake from God' (2 Pet. i. 21), and they spake what they believed (2 Cor. iv. 13). It is worse than vanity for a man to stand up to preach before he has eaten the roll. If we first fill ourselves with the roll, then we shall speak out of a blessed fulness of the heart. This figure of eating the word is common: 'I have put My words into thy mouth' (Is. li. 16; lix. 29; Deut. xviii. 18); 'This book of the law shall not depart out of thy mouth' (Josh. i. 8). So eating is associated with 'finding,' as here: 'That which thou findest, eat' (iii. 1); 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart' (Jer. xv. 15). Ezekiel's roll also was as honey in the mouth for sweetness (iii. 3). So David speaks of the word as being 'sweeter also than honey and the honeycomb' (Ps. xix. 10); 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matt. iv. 4). It is very probable that the little book which John ate symbolizes the Divine word as revealed in the New Testament, and especially in the Revelation. This word is as death to the belly that some serve (Rom. xvi. 18; Phil. iii. 19), but it is sweet to the spiritual taste: 'And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey; and when I had eaten it, my belly was made bitter. And they say unto me, Thou must prophesy again over many peoples, and nations, and tongues, and kings' (Rev. x. 10, 11).

(g) We are told that the Word of God when once given cannot pass away. Scripture cannot be dissolved (John x. 35). Hence this roll, eaten by the prophet, must be a portion of our present Scriptures. Moreover, since this is the first written revelation given through prophets, it must be the oldest portion of our Scriptures. On the writer's theory, this oldest portion of the Old Testament, thus given through the Adamic Prophet, must have been specially given to the Semitic races. Further, this oldest portion of the Old Testament, the beginning of a written revelation, must be of a mournful character. We read, 'It was written within and without, and written therein lamentation, and murmuring, and woe' (verse 10). Both these indications direct us to the Book of Job. By many people, though not universally, that book is regarded as the oldest book in the Bible, the beginning of a written revelation. This evidence is in support of that view. It is manifestly in special relation to the Semitic races. Job dwelt in the land of Uz, which is commonly identified with Idumæa, the country of the Edomite Arabs (i. 1). His cattle were stolen by Sabeans, predatory hordes from Arabia

Felix (i. 15), and the Chaldæans stole his camels (verse 17). His three friends all appear to have belonged to kindred tribes (verse 11). The Book of Job evidently came to people who were not idolaters. The development through nature-worship into polytheism, of which Rawlinson speaks ('Five Great Monarchies'), and which affected some Semitic races, had not yet taken place. Save where Job disclaims having worshipped sun or moon (xxx. 26-28), there is no allusion in the book to idolatry. Thus we may infer from Scripture that the Book of Job is the oldest portion of inspired writing on which human eyes were permitted to look. It is not more strange that one book in the Old Testament should refer to another book in the same volume than that Peter should refer to Paul's epistles (2 Pet. iii. 15, 16), or that Ezekiel should refer to Noah, Daniel, and Job (xiv. 14-20). There is a further indication that this is the oldest portion of Scripture. We read, 'And, lo, a roll of a book therein.' The Septuagint translators evidently regarded this word 'roll' as meaning the beginning or head of a book. Hence they render the phrase, 'And therein was a head of a book' (*καὶ ἐν αὐτῇ κεφαλῇ βιβλίου*). The same Hebrew phrase occurs in Ps. xl. 8, and the Sept. renders it by the same Greek words. So we read in Heb. x. 7, 'Lo, I come, in the head of the book (*ἐν κεφαλίδι βιβλίου*) it is written of Me.' To say that it was written of Christ in the volume of the book seems more tautological and less significant than to say that, even in the very oldest part of the New Testament, it had been written of Christ. So we do read in 'Job' of the living Redeemer, and of His coming to stand in the latter day upon earth (xix. 25). Like the Galileans, the Semitic races had much light, and they sinned in proportionate degree: 'Not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee' (iii. 6); 'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago' (Matt. xi. 21).

(h) It will be noticed that when God sends the Adamic Prophet to the children of Israel, He says, 'Thou shalt speak My words unto them' (ii. 7). But when He sends him to a house of Israel, or the Semitic peoples—those who have received the written word—He says, 'Thou shalt speak in My words (*בְּדַבְרֵי*) unto them' (iii. 4). It is as if in the latter case the very words were to be used rather than the general purport of God's will made known.

(i) The sin of the house of Israel is rebuked in sterner language than the sin of the children. Of the latter it is said, 'And they are children of hard faces and obstinate heart' (ii. 3). Of the former we read, 'All house of Israel firm of forehead and hard of heart' (iii. 7). The forehead is in special association with the intellect. We read of the faces of the living creatures, but not of their foreheads. Children and animals might have fleshly instincts, but they could not sin with the mind. They are represented by faces, and the children of Israel are said to have hard faces. Their emotional nature is fierce and cruel. Their wrong-doing is not a purpose of the intellect, but an instinct of animal passion. But the house of Israel is of firm forehead as well as

of hard heart. It sins wilfully, and with understanding. When a man thus sins, he has the mark of the beast upon his forehead (Rev. xiv. 9). When men serve God with a like intelligent purpose and willing mind, they have His name on their foreheads (Rev. xxii. 4).

11. Next to nations and the tribes, or house, we read of people standing before the throne (Rev. vii. 9). So after the Adamic Prophet has been sent—first to nations (ii. 3), and next to the house or kindred (iii. 4)—a third commission is given as follows: ‘Go, enter in to the captivity, to children of thy people’ (תַּיִם, iii. 11).

(a) No charge is made against the people like that brought against the children and the house. This tends to show that these people possess higher moral excellence.

(b) The Adamic Prophet himself is specially associated with the people. They are spoken of as ‘thy people’ (verse 11). He sits where they sit, and remains among them (verse 15); but not blaming them. Ruth said, ‘Thy people shall be my people’ (i. 16). So these people are evidently of the same moral class as the prophetic race. They are those who receive the word and have faith therein. The allusion to ‘children of thy people’ most probably indicates a commencement of this moral evolution with those amongst the people who are earliest in time, or weakest in faith.

(c) It tends to justify this view that, in general, the phrase ‘the people,’ or ‘the people of Israel,’ has a more righteous aspect than the phrase ‘the house of Israel.’ The people of God are those who are in covenant with Him by faith. So far as the Jewish nation believed and obeyed prophetic precepts, they were a people in this moral sense. There is, however, a faith which is dead, being unperfected by works (Jas. ii. 17). God says of some, ‘This people honoureth Me with their lips, but their heart is far from Me’ (Matt. xv. 8).

(d) The localities named are suggestive of high moral excellence. The Adamic Prophet comes to the captivity at Tel Abib. ‘Tel’ is the word for ‘hill,’ or ‘mound.’ ‘Abib’ is from a verb meaning ‘to be fruitful,’ ‘to blossom,’ which is especially applied to the blooming and earing of corn. Thus ‘Abib’ denotes ‘ear of corn,’ and also the month in which the barley shoots into ear. Dr. Davies defines ‘Tel Abib’ as ‘green-corn-hill.’ This symbol of a fruitful hill covered with ripening corn is an appropriate illustration of God’s people: ‘Israel shall blossom and bud, and fill the face of the world with fruit’ (Is. xxvii. 6). They are the handful of corn upon the top of the mountains (Ps. lxxii. 16). God’s vineyard is ‘in a very fruitful hill’ (Is. v. 1). This captivity dwells by the river Chebar. Literalists say that this is the river Chaboras in Mesopotamia. The writer holds that this name, like the names of the rivers of Eden, is a symbol of truth. The word ‘Chebar’ is said to mean ‘length.’ The writer believes that כְּבָר is a compound, and that it most probably means ‘like corn,’ especially corn that is purified and sifted. Thus the children of the people first spoken of may be those who find an ultimate manhood in these purified believers. The whole metaphor, the hill covered with growing corn, the river like purified corn, is suggestive of Divine life and moral fruitfulness. These people are the wheat whom Jesus will gather into His garner (Matt. iii. 12).

(e) The figure of a captivity is an appropriate emblem of the moral state of God's people during the Jewish æon. Paul says, 'We also, when we were children, were held in bondage under the elements of the world' (Gal. iv. 3). It was from this captivity that Christ came to set them free (v. 1). It is not very likely that all these captives would have sat seven days by the literal river Chaboras, lost in astonishment.

(f) After the Adamic Prophet has received the commission to go to the children of the people, there seems clear intimation of a great spiritual elevation, and of the appalling phenomena amid which the law was given on Sinai. First the Spirit set the Adamic Prophet on his feet (ii. 2). Now he is to be lifted higher, an uplifting which is not said to be followed by a descent, for it knows no such descent. We read, 'And a spirit lifted me up, and I heard behind me a voice of a great shaking, saying, Blessed be the glory of the Lord from His place' (verse 12). So the Apostle says, 'Whose voice then shook the earth' (Heb. xii. 26). When the paved work of sapphire stone was seen on Sinai (Exod. xxiv. 10), and the glory was like a devouring fire on the mount (verse 17), Sinai became a holy place (Ps. lxxviii. 17). The Adamic Prophet also heard 'the noise of the wings of the living creatures' (verse 13). These wings, as we have seen, probably represent wind and light in relation to soulical life. When the law was given there was a whirlwind (*θυελλα*, Heb. xii. 18), and thunders and lightnings (Exod. xix. 16). He heard also 'the voice of the wheels near to them, and a voice of a great shaking.' So we read of Sinai, 'And the whole mount quaked greatly' (Exod. xix. 18). This was a shaking of the wheel or planet that was near the living creatures. The Adamic Prophet says, 'The Spirit lifted me up and took me' (verse 14). It is doubtful if 'Lakak' here means 'to take away.' It is more likely to indicate the full possession of the prophets by the Spirit of prophecy—that is, the Spirit of Christ. So we read, 'Wine and new wine take the heart' (Hos. iv. 11). 'He that taketh souls is wise' (Prov. xi. 30). We read that the Spirit caught away Philip (Acts viii. 39), but such a taking away hardly comports with the words, 'I walked sorrowful, in agitation of my spirit.' The repeated charges given by Moses respecting hearing the words of the law and keeping them in the heart (Deut. iv. 9, 10) remind us of the charge to the Adamic Prophet, 'All My words that I shall speak unto thee receive in thine heart and hear with thine ears' (iii. 10).

The Adamic Prophet says, 'I sat where they sat and remained there astonished among them seven days' (verse 15). The writer believes that this period of seven days is symbolic of the Jewish æon up to the coming of Christ. The number seven is often a symbol of the process of perfection. The prophetic race was with God's people in sympathy and in suffering. The word 'people' is sometimes used in the New Testament of believers. To these believing people knowledge of salvation is given in the remission of their sins (Luke i. 77). The Apostle says, 'Jesus also, that He might sanctify the people through His own blood, suffered without the gate' (Heb. xiii. 12). We cannot think that the sanctification of the people depended on the Saviour suffering outside rather than inside a literal Jerusalem. Hence this gate must

prefigure a moral boundary. So our going forth without the camp does not involve a literal change of place. The allusion to the coming city shows that the gate spoken of is in relation to things unseen and the heavenly city. The Theban allegory on 'Life,' the 'Cebetis Tabula,' affords an illustration of this higher use of such terms as 'gate,' 'straight way,' etc. A gate is the entrance to a city, and a city is a Scriptural emblem of a holy and spiritual and abiding state. Christ suffered outside the gate in the sense that He suffered outside the spiritual realm in the soulical and fleshly nature. He poured out His soul unto death, and thus became also the Sanctifier of all His people, whose souls find life and purity through His blood.

12. We have an indication of the Adamic Prophet having reached the era when Christ appears, and when the preaching of the Gospel begins.

(a) First it was said, 'He spake unto me' (ii. 2). Next it was said, 'Open thy mouth, and eat that I give thee. And when I looked, behold a hand was sent unto me, and lo a roll of a book was therein' (ii. 8, 9). The third commission was, 'Son of Adam, all My words that I shall speak unto thee receive in thine heart and hear with thine ears' (iii. 10). But now a fourth and more expressive charge is given, 'Hear the word from My Mouth' (verse 17). To hear from the mouth is to hear most directly. God said of Moses, 'With him will I speak mouth to mouth, even apparently and not in dark speeches' (Numb. xii. 8). And is not Christ the Mouth by which God has spoken to us? He who spake unto the fathers in the prophets by divers portions and in divers manners, 'hath at the end of these days spoken unto us in His Son' (Heb. i. 1, 2). Matthew quotes concerning Jesus the words, 'I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world' (xiii. 35). Ignatius says, Jesus Christ is 'the truthful Mouth (*ἀψευδὲς στόμα*) by which the Father has truly spoken' (Ad Rom., c. viii.).

(b) The following words clearly indicate that a change was now to take place by which the ancient prophetic office would be merged into the office of Apostles and preachers: 'Son of Adam, I have given thee a watchman to a house of Israel' (verse 17). The phrase 'house of Israel' is thus again introduced. When Jesus sent out His Apostles as watchmen, He sent them especially into Semitic territories. The early Apostles laboured earnestly in Antioch, Damascus, and other Syrian regions. When Jesus said, 'Ye shall not have gone through the cities of Israel till the Son of Man be come' (Matt. x. 23), He could hardly mean that the preachers of the Cross would not have gone through the cities of Judæa and Galilee before A.D. 70. They were forbidden to preach in Samaria (Matt. x. 5), and were not to go in the way of the Gentiles (verse 5). Hence it is probable that these cities of Israel include Semitic cities outside Palestine.

When it is said, 'I have given thee a watchman to the house of Israel' (verse 17), it becomes manifest that this prophet is an Adamic being, representing the race of prophets and Apostles. The individual priest called 'Ezekiel' was not thus made a watchman to the whole nation. It will be seen that the salvation of all the people is made to



depend on the acceptance given to this Son of Adam, while he is also made responsible for the whole nation. The ordinary idea of this chapter involves a physical impossibility. It is an undoubted fact that when Jesus came the prophetic office was merged in the office of Apostles. The Apostles were not so much commissioned to foretell future events as to be watchmen to Israel. Isaiah, foretelling the coming of Jesus says, 'Thy watchmen shall lift up the voice' (lii. 8). The Apostle says of Christ's ambassadors, 'They watch in behalf of your souls, as they that shall give account' (Heb. xiii. 17). These watchmen did recognise the fact that they had to clear themselves from the blood of the people (Acts xviii. 6 ; xx. 26).

13. The last of the four classes before the throne is designated 'tongues.' Some may deem this a mere epithet relating to human language, as in Gen. x. 31 ; Dan. iii. 4. The writer holds that in Ezekiel's prophecy, and in Rev. vii. 9, there is a gradation of moral rank as well as literal diversity. The Pentecostal era was characteristically an era when the churches were endowed with the gift of tongues. It was the age of tongues. As Ezekiel first mentions nations (ii. 3), then the house or kindred of Israel (iii. 1), then the people (iii. 11), so he gives us finally an indication that he is referring to the Apostolic era when the gift of tongues was possessed. The Adamic watchman says in iii. 22, 23, 'And the hand of the Lord was there upon me, and He said unto me, Arise, go to the plain (Beekah) and I will there talk with thee. And I arose and went to the plain, and behold the glory of the Lord stood there as the glory which I saw by the river of Chebar.' This plain to which the Adamic watchman went must have been as much a symbolic plain as Chebar was a symbolic river. The definite expression, 'the plain,' shows that the allusion is to a particular plain. The reader should bear in mind that these captive Jews were now in 'the land of Shinar' (Dan. i. 2). That land was famous for a plain whereupon God confounded human speech. We read, 'And it came to pass as they journeyed from the east that they found a plain (Beekah) in the land of Shinar and they dwelt there' (Gen. xi. 2). On that plain they began to build a tower which should reach to heaven. It is noticeable that the idea of God talking with the Adamic watchman is associated with his going to this plain. It is probable that the allusion is to the Pentecostal gift of tongues as a reversal of the confusion at Babel. On that plain the glory of the Lord was seen no longer coming as a Sahara wind (i. 4), but standing as at rest. On the Pentecostal band with whom God spake, the power of Christ was resting (2 Cor. xii. 9).

14. Finally we have an intimation of the close of the Jewish æon. The writer has maintained that the falling on the face and subsequent uprising signified a transition from one grade to another, and was analogous to a death and resurrection (i. 28 ; ii. 1). After the prophet has seen the glory upon the plain from which no Babylonish tower of pride was now rising, he again fell upon his face, and was again set upon his feet (iii. 23, 24). There is now a transition as the fleshly æon is ending and the spiritual æon beginning. There is to be a withdrawal of the Adamic Prophet at the close of the æon. A door was then to be shut (Matt. xxv. 10 ; Luke xiii. 25). We read, 'Behold the days come, saith

the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord : And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it' (Amos viii. 11, 12). Jesus said, 'The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it' (Luke xvii. 22). After charging Jerusalem with killing the prophets, He added, 'Behold, your house is left unto you desolate' (Matt. xxiii. 38). He also said, 'The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof' (Matt. xxi. 43). We know how Jesus charges the Jews with killing the prophets. So we know how they treated His apostolic watchmen. In allusion to these events, it is said, 'But thou, O Son of Adam, behold they shall put bands upon thee and shall bind thee with them, and thou shalt not go out among them' (verse 25). Ezekiel himself, so far as we know, was not thus treated. Because of their ill-treatment of the prophetic watchmen, and their binding of the truth in bonds of tradition, the Adamic Prophet was no more to speak to them. The salvation of God was to be taken from them and sent to the Gentiles. We read, 'Go, shut thyself within thine house' (verse 24). And again, 'I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house' (verse 26). Daniel refers to the close of the Jewish æon as a time to seal up the vision and prophecy (ix. 24). But the prophetic gift was not to be utterly withdrawn even when the apostolic watchmen had come. There seems a reference to the Book of Revelation in the words, 'But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth let him hear' (verse 27). Similar words are used repeatedly in the Book of Revelation, and there are many other resembling features between the Book of Ezekiel and that Book.

The writer will have much to say in subsequent chapters respecting grade words. It was from an examination of the second and third chapters in 'Ezekiel' that the writer first was led to apprehend that there were grade words in Scripture betokening special grades. It was what is said in Ezek. iii. which led the writer to use the expression 'grade of tongues.' Subsequently the reader may find a difficulty in regard to these chapters from the connection of the word 'enter' with the word 'Israel.' But let him bear in mind that this Son of Man is acting as a prophet, and so must be connected with what will be called 'godly service,' and 'the servant's grade.'

## CHAPTER XXXI.

### EZEKIEL'S VISION—THE KINGDOM SUFFERING VIOLENCE.

WE have seen how the first chapter in this book has respect to the lower creation. The second and third chapters have portrayed for us the Evolution of Prophecy. Now under the figure of a siege we see how the kingdom of heaven suffers violence.

The Lord God told the Adamic Prophet to take a tile and 'portray upon it the city, even Jerusalem' (iv. 1). Then he was to lay siege against this city (verse 2). Most commonly it is supposed that this city is the literal earthly Jerusalem, and that this siege portends some strait into which the citizens are to be brought by fortune of war. The writer holds that this city Jerusalem is the holy city, and that the siege represents the moral efforts of those without to find an entrance. If the Son of Adam be not Ezekiel, nor Chebar a literal river, it is equally unlikely that this city is the earthly Jerusalem.

1. The holy city in the spiritual realm is sometimes called 'Jerusalem.' 'But the Jerusalem that is above (*ἄνω*) is free, which is our mother' (Gal. iv. xxvi). They who before Christ came were 'under the law' (iii. 23), were Hagar's children, and in relation to an earthly Jerusalem. They had the covenant 'from Mount Sinai, bearing children unto bondage' (iv. 24). Even the pious dead 'were subject to bondage' (Heb. ii. 15). But Jesus came to be 'the Mediator of a new covenant' (Heb. xii. 24), and to take the first covenant away (x. 9). All who are sprinkled with the blood of this new covenant are 'called for freedom' (Gal. v. 13). Like Isaac, they are Sarah's children, and not Hagar's children. They are children of the promise (Gal. iv. 28). Their citizenship is in the heavenly and spiritual Jerusalem. But Hagar's children were born before Sarah's children. Sarah did not bear until old age. From this the inference may be drawn that the holy city had no citizens until Christ went to prepare this city of holiness (John xiv. 2). John saw this 'holy city, New Jerusalem, coming down out of heaven from God made ready as a bride adorned for her husband' (Rev. xxi. 2). This city of holiness is reached by living saints. 'Behold, the tabernacle of God is with men' (verse 3). When Christ came Sarah began to have children in old age. Hence Paul says, 'Rejoice, thou barren, that bearest not' (verse 27), and he tells her she is to have more children than Hagar. In the passage which he quotes we read, 'Thou shalt break forth on the right hand and the left' (Is. liv. 3). 'Thou shalt forget the shame of thy youth' (verse 4). This new city was the coming city (Heb. xiii. 14). God says of it, 'I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord' (verses 11-13). When the Apostle says, 'We have not here an abiding city' (Heb. xiii. 14), he is probably writing as a representative of Hebrews, and using the word 'here' as it is used in vii. 8. Peter, after urging Christians to supply with all diligence one grace to another (2 Pet. i. 5), and diligently to make their calling and election sure (verse 10), adds: 'For if ye do these things ye shall never stumble, for thus (*οὕτω γὰρ*) shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour, Jesus Christ' (verses 10, 11). It is not that an entrance into the kingdom is supplied after these various graces have been secured. It is that the entrance is supplied according as we supply the graces.

2. It will be noticed that in Ezekiel's description of this siege not a word is said of anyone being inside to oppose the besiegers. This shows that the siege is a moral one.

3. The holy city is sometimes compared to a city that is besieged, and into which those outside are trying to enter. 'And they went up over the breadth of the earth and compassed the camp of the saints about and the beloved city' (Rev. xx. 9). 'The kingdom of heaven suffereth violence, and men of violence take it by force' (Matt. xi. 12). This is not the violence that seeks to subvert or destroy the city, but the violence that seeks to find an entrance. So Paul and Barnabas said that it was through many pressures or tribulations that the disciples must enter the kingdom of God (Acts xiv. 22). John Bunyan represents the valiant man cutting his way through enemies into the Interpreter's house, while a pleasant voice from within is crying :

'Come in, come in,  
Eternal glory thou shalt win.'

4. While the Hebrew represents the Adamic Prophet as using means to take the city, it does not represent him as setting his face against it as our version implies. The reader will notice that in verses 2, 3, the word 'against' occurs in our version seven times. In every instance except in the sentence 'Set thy face against it,' the Hebrew  $\text{בְּפָנָיו}$  which often means 'against,' is used. But in that sentence we read, 'Set thy face towards ( $\text{בְּפָנָיו}$ ) it.' It is not the look of aversion but of longing that is implied in these words. So we read, 'Set your mind on the things that are above' (Colos. iii. 2). 'They shall ask the way to Zion with their faces thitherward' (Jer. l. 5). There may be an allusion to this sentence in the words, 'And it came to pass when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem' (Luke ix. 51).

5. God bids the prophet take an iron pan and set it for a wall of iron between himself and the city (verse 3). Thus there was a hindrance barring the way into the city. It is natural, therefore, to conclude that the siege was intended to get through this barrier and into the city, rather than for the destruction of the city.

6. The Hebrew word translated 'pan' denotes such a pan as is used for submitting anything to a process of fire (Lev. ii. 5 ; 1 Chron. ix. 31). It suggests that a fiery flesh-destroying process must be passed through by all who would gain the heavenly kingdom. They must offer their bodies as living sacrifices. This holy city, portrayed on the white brick by prophetic hands, with its encompassing fire-suggesting wall, is an analogous metaphor to that used in Zech. ii. 5, 'I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Like a fiery river, a Pyriphlegethon, this wall is an impassable barrier to everything which cannot stand fire.

7. The means used to gain entrance to this city are full of evangelical significance.

(a) First there is a bearing of iniquity by the Son of Adam. Nothing is said of the city bearing iniquity, for the city represents a moral realm in which there is no sin. The siege of this city is a sign to the house of Israel, or those who have had the light of religious knowledge like the Semitic peoples. The bearing of sin is an act which shows that the Adamic Prophet is here a symbol of Jesus, the true Son of Adam, the

Prophet of whom Moses spake (Acts iii. 22). 'The Lord hath laid on Him the iniquity of us all' (Is. liii. 7).

(b) In this bearing of iniquity the Son of Adam is first represented as lying upon His left side. As He thus lies He does what no literal Ezekiel could have done, that is, He lays the iniquity of Israel's house upon His side. It is evident, therefore, that in this act He is a symbol of Christ bearing sin which He has assumed, that is, natural sin. 'And Thou, lie upon Thy left side, and lay iniquity of Israel's house upon it; according to the number of the days that Thou shalt lie upon it Thou shalt bear their iniquity' (verse 4). Israel's house has natural depravity, for all the world is under God's judgement (Rom. iii. 19). There is a sense in which Christ has borne man's sin irrespective of faith in Him, the removal of this natural guilt being needful to secure our entrance into the heavenly city. Ezekiel places the removal of guilt first in the symbolic history. 'While we were enemies we were reconciled to God by the death of His Son' (Rom. v. 10). 'As through one trespass the judgement came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life' (verse 18), a passage which leaves no room for the doctrine of annihilation. The Adamic Prophet is to bear this sin which He lays upon Himself for 390 days. Forty stripes was the measure of Jewish punishment for transgression of law. It was usual, however, to stay the hand when thirty-nine stripes had been given. 'Of the Jews five times received I forty stripes save one' (2 Cor. xi. 24). The law from Sinai consisted of ten commandments. He who stumbled in one was guilty of all (Jas. ii. 10). The Adamic Prophet bears this iniquity 390 days, or ten times thirty-nine days. It is as if He were receiving forty stripes save one for every one of the commandments which man had broken. That He did not bear this iniquity ten times forty days may be an implication of a measure of suffering left over for actual sinners and unbelievers.

(c) After He has finished these days the Adamic Prophet is to turn to His right side and bear the sin of Judah. He is not said to lay this sin upon Himself. From Gen. xxix. 35, we see that the name 'Judah' denotes those who offer praise. 'Judah' here seems to correspond to the 'people,' or the faithful of the preceding chapter. We read, 'Judah yet ruleth with God, and is faithful with the saints' (Hos. xi. 12). God promises to make a covenant 'with the house of Israel, and with the house of Judah' (Heb. viii. 8). In such passages 'Judah' and 'Israel' are moral symbols, and not tribal epithets. In respect of Judah's sin, which Christ does not lay upon Himself, but which the faithful lay upon Him, we read, 'And when Thou hast accomplished them, Thou shalt also lie again upon Thy right side, and Thou shalt bear the iniquity of Judah's house forty days' (verse 6). Christ bears the actual sin of all who believe in Him. In this sense 'He bare the sin of many' (Is. liii. 12), and His blood was shed for many (Matt. xxvi. 28). For Judah, or the faithful people, the Son of Man bears iniquity forty days. He bears a complete measure of punishment, for He perfects law unto righteousness in everyone that believeth.

(d) The writer believes that the word 'therefore' which in our

version begins verse 7 is misleading. It suggests that the siege of Jerusalem there spoken of is the same with the siege of the city Jerusalem mentioned above. The word thus translated is the ordinary word for 'and,' 'moreover,' etc. It is translated 'moreover' in the beginning of verse 3. The siege of the city Jerusalem cannot be identical with the siege of Jerusalem, for the prophet is told to change sides in the former siege (verse 6), and he is forbidden to do so in the latter siege (verse 8). In the former case the Adamic Prophet sets His face to the city (verse 3), in the latter He sets His face to the siege of Jerusalem (verse 7). Paul speaks of two Jerusalems, one that is above, or the city, and Jerusalem that now is, answering to Sinai (Gal. iv. 25, 26). In this chapter the prophet appears to portray the highest bliss first, and he descends as the chapter proceeds. This answers to the fact that in c. ii. he began with the children (verse 3), and ascended to the house of Israel (iii. 1); but in this chapter he begins with the house of Israel (verse 3), and descends to the children (verse 13). He has shown us that if we want to enter the unseen city behind the fiery wall, it is needful that Christ, or the Son of Adam, should have taken away our natural sin, and that we also by faith should have laid all our sin upon Him. Now he is proceeding to show how those who had no knowledge of Christ, but only of the prophetic race, were to get into the Jerusalem answering to Sinai, that is, how they were to acquire the righteousness which is of the law. This is seen to be a hard and painful process. First it requires that a man should set himself in opposition to his flesh, prophesying against his members wherein sin reigns, and that he should do this while in a state of captivity and bondage. Paul says this Sinaitic Jerusalem and her children are in bondage (Gal. iv. 25). So we read, 'Moreover to a siege of Jerusalem thou shalt set thy face, and thou shalt make bare thine arm, and thou shalt prophesy against it. And behold I will put upon thee bands, and thou shalt not turn from side to side until thou hast accomplished the days of thy siege' (verses 7, 8).

(e) Having thus referred to the house of Israel, or those having moral light, the prophet next proceeds to show how Christ will deal with the children or heathen nations. In their case also there is a 390 days' suffering, showing that Christ is bearing iniquity for them. But, as their guilt is less, the suffering also is set forth throughout as less painful. The impurities of heathenism are soulical rather than intellectual. Soulical actions are often compared in Scripture to eating and drinking, while that which is intellectual in its aspect is associated with the head. Just as the Son of Adam took upon Him the guilt that naturally pertained to the house of Israel (verse 4), so He takes upon or to Him the soulical impurity which naturally pertained to the heathen. 'And Thou take to Thee wheat,' etc. (verse 9). We have seen how the faithful are represented as dwelling by Tel Abib, or green-corn-hill, near Chebar, or river like purified corn. The many Christians are 'one bread' (1 Cor. x. 17). But these heathen peoples are like mingled seed. The law forbade the sowing with divers' seeds (Deut. xxii. 9). That wheat, barley, beans, lentiles, millet, and fitches should all be put into one vessel and made into bread (verse 9) suggests defilement. Hence when the Son of Man took to Him this bread He was taking to Himself the sin of the heathen,

as He had taken the natural sin of the house of Israel upon Himself. In this case He makes it into bread, and then eats thereof for 390 days. Thus does He take upon Him the sin of the heathen world.

(f) If the reader notice verse 10, he will see the words 'shall be' inserted in italic. The writer believes that these words are as misleading as the word 'therefore' in verse 7. They make verse 9 and verse 10 contradictory, for what is eaten 390 days can hardly be said to be eaten 'from time to time,' a phrase which suggests intervals (1 Chron. ix. 25). Nothing is said of eating bread by weight during the 390 days. It is a distinct eating which is described in verse 10 from the 390 days' eating described in verse 9. This latter eating is characterized by the fact that it is eating by weight. 'And of thy meat which thou shalt eat by weight twenty shekels a day, from time to time shalt thou eat it.' The writer holds that this verse shows how God punishes the heathen in this world by giving them up, as Paul says, 'to do those things which are not fitting' (Rom. i. 28). He punished them by allowing them to have their own way. 'Who in the generations gone by suffered all the nations to walk in their own ways' (Acts xv. 16). To measure and to weigh are Scriptural emblems of judgement. 'With what measure ye mete, it shall be measured unto you' (Matt. vii. 2). 'I saw, and behold, a black horse, and He that sat thereon had a balance in His hand' (Rev. vi. 5). These children of Israel are to be driven amongst the Goyeem, or Gentiles, and to eat defiled bread (verse 13). In ii. 3 the children are identified with these Goyeem. Hence, in iv. 13, they should not be regarded as two peoples, but one. The children of Israel amongst the Goyeem are the good moral qualities in these heathen driven amongst the bad moral qualities, and eating their bread. From this prophetic mode of Adamic speech, and from many passages yet to be noted, the writer holds that it is fair to draw the following inference. When these *ἔθνη*, or nations, are gathered before the Son of Man, and He separates them (Matt. xxv. 32), that separation is not a separation of persons, but of personified natures, or, as John speaks of them, children of God who cannot sin, and children of the devil (1 John iii. 9, 10; v. 18). It does not mean that some of the heathen were sheep and nothing but sheep, and that other heathen were goats and nothing but goats. It will be noticed in Matthew's narrative that the good are not spoken of as having done any evil, and the evil are not spoken of as having done any good. Thus those who go away into everlasting punishment are the children of the devil, who are sent into the fire prepared, not for human beings, but for the devil and his angels (verse 41). Hence we may take the word 'everlasting,' in verse 46, in its most unlimited sense, and it still remains true that all are to find life in Christ (1 Cor. xv. 22). It is only these personified evil qualities, these goats who are children of the devil, who go to the devil's place. Malachi says of the wicked, 'The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (iv. 1). Do Christians think that wicked persons are thus to be burnt up root and branch? Is it not as unlikely as that we are to tread wicked persons as ashes under our feet? (verse 3). But if these proud and wicked who are to be burnt up are personified qualities, is it not fair to infer that those utterly wicked, of whom Matthew speaks

as being sent into everlasting punishment and fire, are personified qualities? Jesus says, 'The good seed, these are the sons of the kingdom, and the tares are the sons of the evil one, and the enemy that sowed them is the devil' (Matt. xiii. 38). Does the devil come by night, and sow bad persons in the field? We know that the Word is good seed (1 Pet. i. 23), so, as Matthew implies, these tares are sons of evil rather than wicked persons. Even believers in everlasting punishment practically admit this. Wesley writes :

'The enemy his tares hath sown,  
But Christ shall shortly root them up,  
Shall cast the dire accuser down,  
And disappoint his children's hope.'

But if the tares sown by night while men slept are evil principles, then since Jesus says the tares are children of the evil one, it follows that evil principles are personified. Hence the tares to be gathered into bundles and burnt with fire (verse 40) must be personified principles, not persons. Jesus will gather out of His kingdom 'all things that cause stumbling, and them that do iniquity (Mal. iv. 1), and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth' (Matt. xiii. 41, 42). Several ancient writers use this figure in a moral sense. Clemens Alex. says (Strom., Lib. VI., p. 648): *ὡσπερ δὲ ἐν τῇ βαρβάρῳ φιλοσοφίᾳ οὕτως καὶ ἐν τῇ Ἑλλ. ηὐκλή, ἐτεσπάρη τὰ ζιζάνια πρὸς τοῦ τῶν ζιζανίων οἰκειοῦ γεωργοῦ ὄθεν αἴτε αἵρεσεις παρ' ἡμῖν συνανεφύησαν τῷ γόνιμῳ πυρῶ*—'As in barbarian philosophy so also in Greek philosophy, tares were sown by the natural cultivator of tares. Whence, also, heresies have grown up amongst us, together with the genuine wheat.'

These children, driven amongst the heathen, are to eat of the fruit of their doings until they come to loathe it. When the children of Israel lusted for flesh, God permitted them to have their desire. It was the mixt multitude amongst the children that fell a-lusting (Numb. xi. 4). They had flesh given until it became loathsome (verse 20). So the heathen have eaten defiled bread, fleshly food, until in many a land it has become loathsome to them. The Son of Adam makes intercession, and then the defiled bread ceases, and the better bread is given. After the weeping of the night, joy comes in the morning. It was said, 'The Lord shall give you in the evening flesh to eat, and in the morning bread to the full' (Exod. xvi. 8). The writer reads Ezek. iv. 15, thus: 'And He said unto Me, See, I have given to Thee dung of the cow instead of dung of the Adam, and Thou shalt make Thy bread for them' (דִּבְרֵי לֵילִי). That is, instead of these children eating 'their defiled bread' (verse 13) there will be granted unto them, in answer to the intercession of Christ, His bread (verse 15), which He gives for the life of the world.

(g) Having shown how the children, or heathen nations, are to be filled with their own devices, the Adamic Prophet reverts to the sinners amongst those who have had light. They who were in Jerusalem or the Sinaitic covenant, but who come under the doom of having judgement weighed out to them, have more stripes to suffer than the ignorant heathen. They are the unprofitable servants for whom a suffering in outer darkness is reserved. This is different from a separation by judicial process between that in them which answers to sheep and that



in them which answers to goats, as they stand before the Son of Man. They have to waste away until that in them which was fleshly is consumed. 'And He said unto me, Son of Adam, Behold I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment. That they may lack bread and water, and may be astonished one with another, and may melt away in their iniquity' (verses 16, 17).

The fact that it is the goat natures in men, and those only, that go into everlasting punishment, removes the aspect of injustice and unmercifulness from God's judicial dealing. One of the most useful books ever written, Baxter's 'Call to the Unconverted,' opens with these words: 'It hath been the astonishing wonder of many a man, as well as me, to read in the Holy Scripture how few will be saved, and that the greatest part, even of those that are called, will be everlastingly shut out of the kingdom of heaven, and tormented with the devils in eternal fire.'

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## CHAPTER XXXII.

### EZEKIEL'S VISION—THE DESOLATION OF JERUSALEM.

THERE are indications in the fifth chapter that it relates to the desolation which was to overwhelm the Jewish nation at the close of the æon. For the first time in the book the vision deals with local and territorial aspects. We read of lands (Arets), verse 5, and the sanctuary (verse 11), and the nations round about Jerusalem (verse 5). Since, in the Gospels, the overthrow of Jerusalem is associated with the day of Christ's revealing, it is intrinsically probable that Ezekiel's vision of the events connected with the coming of the Son of Man will not pass unnoticed the overthrow of Jewish nationality. The writer holds that much that is said in the chapter accords with the view that the desolation of Jerusalem at A.D. 70 is portrayed therein.

1. We have again the figure of the balances and weighing showing a judicial aspect (verse 1). It is the Son of Adam who holds the balances. He was to execute judgement because He was the Son of Man (John v. 27).

2. When the Lord brings Assyria against Israel He is said to shave with a hired razor (Is. vii. 20). Previously the prophet prophesied against his own arm (iv. 7). Now he is to cause the knife and razor to pass upon his hair and beard. The hair on the human body is analogous to the grass in the field. In the law of cleansing it was required that the unclean person should shave off all his hair (Lev. xiv. 8). The Jewish nation was now to be broken off because of unbelief (Rom. xi. 20). Their fleshliness is symbolized in the hair, cut off from the face, the sculical symbol, and from the head, the intellectual symbol.

3. It is said, 'Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled' (verse 2). We have seen in iv. 7 that there is a siege which was being carried on by those

who were going about to establish their own righteousness, and who trusted in the Sinaitic covenant answering to Jerusalem that now is. Hence it could be said when that covenant waxed aged, and was vanishing away (Heb. viii. 13) at the close of the æon, this siege was ending. And it is true that a third of the Jewish nation perished in the city at the close of the æon. Josephus says that eleven hundred thousand Jews perished in Jerusalem during the siege by Titus ('Wars,' Bk. IX., c. 3).

4. Next it is said, 'And thou shalt take the third part and smite round about it with a sword' (verse 2). The English suggests that the word 'it' means 'the hair,' or 'the third part.' But to smite round about hair seems an inexpressive figure. The word 'it' is feminine agreeing with 'city.' As the prophet had said that one third was to be burnt inside the city, so he means that another third is to be smitten with the sword outside or round about the city. So, in verse 12, a third part is said to fall round about Jerusalem. This shows that the word 'it' just noted means 'city.' At the time of the siege of Jerusalem multitudes perished in other parts of Palestine, as well as in the city. Lipsius and Archbishop Usher summed up from Josephus that during the seven years ending with the overthrow of Jerusalem, 1,337,490 Jews were destroyed in Judæa and bordering countries.

5. Of the last third it is said, 'And Thou shalt scatter the third to the wind, and I will draw out a sword after them' (verse 2). These words expressively indicate the dispersal and suffering of the Jews in the times following the burning of the temple. Josephus says that ninety-seven thousand were carried captive during the war which ended with the destruction of Jerusalem ('Wars,' Bk. VI., c. ix.). During all subsequent history, they have been a nation scattered and peeled.

6. It is noticeable that those whom the Prophet takes to save are all taken from this scattered third, which accords with the view that the two-thirds had been destroyed. We have now an allusion to the gathering of the early Christians from the Jewish nation. These are generally supposed to have escaped destruction at the siege of Jerusalem. So they are here classed with the scattered third. Jesus said of the Jews generally, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings' (Matt. xxiii. 37). He did, however, gather some under His wings. We read, 'And Thou shalt take thereof a few in number, and wrap them up in Thy wings' (v. 3; Hos. iv. 19). May we all dwell in that blessed hiding-place! Some of these gathered Christians are to be called upon to suffer fiery trial; but from their suffering a fire such as Jesus came to kindle (Luke xii. 49) is to spread to all the house of Israel—that is, to all the Semitic nations. It is said, 'And Thou shalt take from these again, and send them to the midst of the fire, and Thou shalt burn them in fire: therefrom shall go forth a fire to all the house of Israel' (verse 4).

7. The description of the sin of this city is applicable to the literal Jews. God says, 'This is Jerusalem.' He does not say it is a sign of Jerusalem. 'I have set her in the midst of the nations, and of the lands that are round about her. And she hath changed My judgements to wickedness more than the nations, and My statutes more than the lands which are round about her; for against My judgements they have

felt abhorrence, and as for My statutes they have not walked in them' (verses 5, 6). So in the Gospels it is intimated that the people of Sodom and Gomorrah, of Nineveh, and Tyre, and Sidon, had not incurred so much guilt as the Jewish nation. The sins of the Jews are denounced by Christ in solemn terms in Matt. xxiii. In the Pseudo-Matthæi Evangelium, c. xiii., we read of Mary, 'She sees the Jewish people weeping, because they have departed from their God; and the Gentile people rejoicing, because they have access, and are made nigh to the Lord.' Divine testimony is borne to the excellence of some of the laws of the heathen in that they are classed with the laws of God, and it is charged against the Jews that they have not kept either: 'Ye have not done My judgements, and ye have not done according to the judgements of the nations which are round about you' (verse 7). Socrates was teaching good judgements when he said that a man ought not to think about risk of living or dying when he is doing any deed; but he should consider whether he is doing what is just or unjust, the works of a good or of a bad man (Apolog., c. xvi.). He says to his judges, 'I shall obey God rather than you' (c. xvii.). When Apollodorus said, 'I bear it very hardly, O Socrates, that I see thee dying unjustly,' Socrates smiled, and gave the noble answer, 'My dear Apollodorus, wouldst thou rather have seen me dying justly than unjustly?' (Xenop. Apolog., § 28).

8. The peculiar sufferings denounced against this city are such as befell the Jews: 'The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers' (verse 10). Josephus says, 'Children pulled the very morsels that their fathers were eating out of their very mouths.' He tells of a woman who slew and roasted her son for food ('Wars,' Bk. V., c. x.; Bk. VI., c. iii.).

9. The prophet alludes to the defilement of the sanctuary (verse 11). Josephus tells how John melted the sacred vessels, while the multitude used the sacred oil, and drank the wines of the temple (Bk. V., c. xiii.).

10. The prophet intimates that this city is to be an abiding admonition and warning, and such Jerusalem and the Jewish nation have been: 'And I will appoint thee for a desolation, and a reproach among the nations that are round about thee, in the sight of all that pass by. And it shall be a reproach, and a taunt—an instruction and an astonishment to the nations which are round about thee' (verses 14, 15).

### CHAPTER XXXIII.

#### EZEKIEL'S VISION—THE OVERTHROW OF IDOLATRY.

IN describing the overthrow of Jewish nationality, the city of Jerusalem was used by the prophet as a symbol. But concurrently with the introduction of Christianity, and the destruction of the Jewish system, there was a deadly blow struck at the systems of idolatry:

' The oracles are dumb,  
No voice or hideous hum

Runs through the archèd roof in words deceiving ;

Apollo from his shrine  
 Can no more divine,  
 With hollow shriek the steep of Delphos leaving.  
 No nightly trance or breathèd spell  
 Inspires the pale-eyed priest from the prophetic cell.'

The Pseudo-Matthew has a fabulous story of 365 gods in the Egyptian temple of Sotin, all falling on their faces before the infant Jesus (c. xxiii). But in a higher sense the idols were to fall before Him. He was utterly to abolish them (Is. ii. 18). It is by a very natural transition that the prophet, having described the overthrow of the Jewish nationality, passes on to speak of the overthrow of idolatry.

1. In this case there is no particular city which can well be considered a symbol of idolatry as Jerusalem was a symbol of Judaism. It was, however, a world-wide custom to resort to the tops of mountains for the celebration of certain idolatrous rites. Euripides, in 'The Bacchæ,' represents the women as wandering in the performance of their mad rites upon the shady mountains (215-220). We read in Josh. xiii. 17 of 'Bamoth-Baal,' or 'the heights of Baal,' 'They sacrifice upon the tops of mountains' (Hos. iv. 13). But mountains are especially appropriate symbols of idolatry, in that the gods of the heathen were supposed to dwell on the tops of mountains. Olympus was thus peopled with deities. Minerva had her sacred hill at Pallene (Heracleid., verses 849, 850). The Greeks were especially worshippers of these mountain deities. When the Adamic Prophet is bid to set his face to the mountains of Israel, or mountains of those having some knowledge, it is an indication of the hostility which is to exist between Christianity and idolatry.

2. The children of Israel are associated with these idols (verse 5), a fact which accords with the view that the phrase 'children of Israel,' as used in these chapters, has respect to heathen nations.

3. The desolation threatened against these altars and images was as much carried out as was the desolation threatened against Jerusalem. Libanius, in his 'Oration for the Temples of the Heathen,' addressed to the Emperor Theodosius, speaking of the hostility of Christian monks and others, says of the temples, 'The roofs are uncovered, walls are pulled down, images are carried off, and altars are overturned; the priests all the while must be silent, upon pain of death. When they have destroyed one temple, they run to another, and a third; and trophies are erected upon trophies, which are all contrary to your law. This is the practice in cities, but especially in the countries. And there are many enemies everywhere' (Lardner, vol. viii., p. 24). It has been literally true that human bones have been scattered round altars of idols (verse 5). In 'Night of Toil,' p. 76, it is said of victims offered to Oro, a Tahitian god, 'The bones were buried in the sacred court, which was a sort of Golgotha, a place of a skull, and most horrible in the eyes of our holy God.' But God allows these nations to suffer for a merciful end. 'That your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished' (verse 6).

4. We have again the idea of a scattering of the children amongst the Goyeem, or nations; but it is with a view to the salvation of these

children. 'And I will spare when there shall be to you escapers of the sword amongst the nations; when ye shall be scattered through the lands. And your escaped ones shall remember Me among the nations whither they shall be carried captives' (verses 8, 9). So they are to be brought, as we have seen previously, to loathe their fleshly doings, being filled therewith to satiety (verse 9).

5. After announcing the doom of idolatry as existing amongst the children or nations, the Adamic Prophet alludes to the doom of idolatry as found in Israel's house, or amongst Semitic peoples. It is clear from Scripture that the Jews themselves sometimes lapsed into idolatry. So the Semitic nations generally, and especially in the latter part of the Jewish age, were addicted to the same sin. The Chaldæans worshipped the stars. At Hierapolis, in Syria, there was a temple to Astarte. The prophet refers to them as worshipping on mountains and under oaks, as does Isaiah (lvii. 5-7). A similar woe is pronounced against these Semitic idolaters to that denounced against the idolatrous nations, only more severe.

## CHAPTER XXXIV.

### EZEKIEL'S VISION—THE DAY OF GOD'S WRATH.

THE writer believes that in the seventh chapter of Ezekiel we have a portrayal of the outpouring of God's wrath—first, upon corrupt flesh as existing in soulical bodies of flesh; and, secondly, upon the holy places of Jerusalem and the Jews generally.

1. It has been urged that in the narrative of Eden the word 'Adamah' is used of the soulical body of flesh. In the woe which is denounced in the first eleven verses, God is speaking directly to the Adamah of Israel (verse 2).

2. The repeated references to the end being come accord with what is said in the New Testament of the end of the Jewish age: 'An end is come, the end, upon the four corners of the land' (verse 2); 'An end is come, the end is come; it watcheth for thee. Behold, it is come' (verse 6; Dan. viii. 17; xi. 27).

3. Throughout this woe, God directly addresses this Adamah, using the word 'thee.' In this aspect, we have only judgement; and when a merciful aspect is introduced, the plural is used: 'Ye shall know that I am the Lord' (verse 4).

4. After the analogy of the Adamah outside Eden we have a figure of vices growing in this fleshly land like plants which are to be rooted up. 'Behold the day, behold it is come! The cycle is gone' (Exod. xxiii. 16), 'the rod hath blossomed, pride hath budded, violence is risen up into a rod of wickedness' (verses 10, 11).

5. The whole of the woe touching the first numbering a multitude (verse 11), is noticeable for its impersonal aspect. We read of the sin of this Adamah, and how it is smitten, but no clear intimation is given of the sufferings of persons.

6. This Adamah is referred to as a dweller in the earth (verse 7). The

dead are spoken of as dwelling or sleeping in dust, and it is said the earth will cast out its dead (Is. xxvi. 19; Dan. xii. 2). The great day did not come at A.D. 70 to literal dwellers upon the whole earth (verse 2).

7. No mercy is shown to the Adamah in this sinful aspect. God neither spares nor pities it (verses 4, 9). Moreover, a full end is made which is more likely to relate to sinful flesh than to the sinner. 'Violence is risen up to a rod of wickedness; not from them, and not from their numbering, and not from theirs [shall any remain], and no excellence shall be in them' (verse 11).

8. Having referred to the numbering of Pride and Violence in connection with the fleshly Adamah, and having described the doom thereupon, the prophet proceeds to write in a less impersonal aspect. First he refers to those who are of the mercantile classes, who are to cease from their possessions, and to fall in the overthrow of the city (verse 13).

9. He next alludes to those who are in the numbering of the military classes. They blow the trumpet and prepare for war, but are so shut up in God's wrath that they cannot go forth to fight. The sword and pestilence and famine are to devour them either within the city or without (verses 14, 15). The close similarity between these verses and c. v. 12, tends to show that the former also refer to the destruction of Jerusalem.

10. Some, however, are to escape in this day of the Lord's anger. They will flee to the mountains, and every hill will be a wailing place (verse 16). In their weakness and terror they will cease to value their gold and silver.

11. Allusion is next made to the defilement of the Temple, which had been set for majesty, and which is sometimes praised as having beauty (Ps. xxvii. 4; xcvi. 6, 9), but which the Jews had profaned. It is to be given up for a prey and a spoil to godless strangers.

12. The chain, a symbol of punishment and captivity, is to be prepared, for the wickedness of the people is full. There is to be general desolation both of the homes and sanctuaries of the Jews. Moreover, the Adamic Prophet will shut himself up from them. The law will perish from the priest, and counsel from the elders. God will judge them according to their deserts.

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## CHAPTER XXXV.

### EZEKIEL'S VISION—THE HOUSE AND THE TEMPLE.

1. IN the Scriptural narrative of Solomon's buildings we have reference to two houses. 'And Solomon determined to build a house for the Name of the Lord, and a house for His kingdom' (2 Chron. ii. 1). Hiram writes to him, 'Blessed be the Lord God of Israel, that made heaven and earth, Who hath given to David the king a wise son endued with prudence and understanding, that might build a house for the Lord, and a house for His kingdom' (verse 12).

2. Of these two houses one is called 'the house of God,' and yet there is a house superior to this house of God, which is spoken of as 'the most holy house.' We read, 'Now these are the things wherein Solomon was instructed for the building of the house of God' (2 Chron. iii. 3). After giving its dimensions the narrative resumes: 'And the greater house he ceiled with fir-tree' (verse 5). The greater implies a less. The two houses are contrasted in verse 8: 'And he made the most holy house, the length whereof was according to the breadth of the house.' Solomon's building was as two houses, the part within the veil being the most holy house, the temple of the Lord, and the part without the veil being the house of God. 'He began to build the house of the Lord. And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house' (1 Kings vi. 1-3). The temple appears to be used in several narratives as a symbol of the heavenly as contrasted with the earthly aspects.

3. While the terms 'house' and 'temple' are sometimes applied to the building in its totality (1 Kings vi. 38; John ii. 19), the term 'temple' sometimes appears to denote only the 'adyts,' or most holy place. We have such an expression as 'the temple of the house' (1 Kings vi. 3). In Ezek. xli. 21, 23, the term *ναός*, the equivalent of the Hebrew *בְּיָתוֹ*, or 'temple' is contrasted with *ἁγίον*, or the holy place (Lev. vi. 16).

4. The terms 'within' and 'without' are used to distinguish the two houses. We read, 'The cedar of the house within' (1 Kings vi. 18). 'He built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar; he even built them for it within, even for the oracle, even for the most holy place' (verse 16). 'And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord' (verse 19).

5. We read, 'These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth' (1 Tim. iii. 14, 15). In the following verse Paul alludes to that mystery of godliness which ends in reception to the glory of those who are sanctified by faith in Christ. It is evident that the terms 'church of the living God,' and 'house of God,' are here synonymous. But this house of God is not the whole building. It is but the pillar and ground of truth, rather than 'each several building fitly framed together' (Eph. ii. 31). They who overcome will have a place in the temple rather than in the house outside the shrine. 'He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more' (Rev. iii. 12). David, the type of Jesus, entered what is called the house of God. 'Have ye not read what David did, when he was a-hungred, and they that were with him: how he entered into the house of God, and did eat the shew-bread' (Heb. ix. 2) 'which it was not lawful for him to eat?' (Matt. xii. 3, 4).

6. Even the Saviour appears to be revealed in His glory in a double aspect, and this is probably in relation to the house of God, or the earthly aspect, and the temple of the Lord, or the heavenly aspect, respectively. He appeared from his loins even downward, fire ; and from His loins even upward, as the appearance of brightness, as the colour of amber (verse 2).

7. It is evident that this revelation of glory has respect to the Apostolic era, or the era of tongues, inasmuch as the glory is according to the vision seen in the plain where God talked with the Adamic Prophet (4 ; iii. 22).

8. The elders of Judah are in close association with the prophet. They sit before him (verse 1), while the elders of the house of Israel stand before their idols (verse 11).

9. The writer believes that in this and the following chapters the Adamic Prophet is referring to the sins which Christ would find amongst His people when He came in glory, and to His destroying of these works of the devil.

10. First the prophet is brought to the Sinaitic Jerusalem (verse 3), to the door of an inner gate looking north, the quarter from which God's glory came (i. 4). He had been taken up between heaven and earth to see this gate (verse 3), which is called in ix. 2, 'the higher gate.' Hence it would appear that this image, provoking to jealousy, is spiritual wickedness, anti-christian pride, which lifts itself up to heaven's gate, and even opposes those who are in the temple, or the heavenly kingdom. The man of sin had a seat (2 Thess. ii. 4), and so has this image of jealousy. Paul also says that he 'opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God.' This image is said also to be at the gate of the altar (verse 5), a statement which the writer regards as a symbol of the truth, that this spiritual wickedness has been especially prominent in hierarchical circles, amongst those who minister and serve the altar. High-sounding titles and priestly pomp betoken the presence of this man of sin. God may well be jealous of this proud usurping spirit.

11. The Adamic Prophet is next brought to the door of the court (verse 7). He digs through a wall and passes through another door (verse 8), these being probably symbols of the darkness and mystery surrounding this sin. He finds seventy ancients of the house of Israel. They are said to be 'before the house' (ix. 6), and they are closely associated with the sanctuary. The chambers of imagery, the secret abominations practised therein 'in the dark' (verse 12), are suitable symbols of secret sins, and especially of hypocrisy, which Christ so vehemently denounced. Some references to hypocrisy accord with the prophetic description of these dark chambers and wicked deeds. Jesus says, 'Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed ; and neither hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light ; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops' (Luke xii. 1-3). Paul says, 'Have no fellowship with the unfruitful works of



darkness, but rather even reprove them. For the things which are done by them in secret it is a shame even to speak of' (Eph. v. 11, 12). The idols portrayed and worshipped in this secret chamber are evidently idols of the heart. They are in the chamber of a man's own lookings or imaginings. Jaazaniah (יָאָזָנְיָהוּ) is said to stand in the midst (verse 11). He is designated 'the son of Shaphan.' In xi. 2, he is said to be the 'son of Azzur,' which tends to show that the history is moral, and not literal. The words 'These are the men' (xi. 2), may refer to the five-and-twenty men spoken of in verse 1, and not to Jaazaniah and Pelatiah. Since the prophet mourns when Pelatiah dies, and speaks of him as a part of Israel's remnant (verse 13), it is probable that his aspect is good and not evil. The word 'Jaazaniah' is compounded of two words, 'Jehovah,' and 'to hear.' Hence some define it, 'Whom Jehovah hears.' The writer believes that it means here 'Jehovah hears,' and that it is a symbol that Jehovah is present in these dark chambers, seeing and hearing all that passes, as the Argylls had secret accesses to the dungeons of their prisoners ('Legend of Montrose'). Shaphan not only means 'rabbit,' it is also a verb meaning 'to hide.' It may be a symbol of Jehovah's hidden presence. 'Verily Thou art a God that hidest Thyself' (Is. xlv. 15). The word 'Azzur' means 'Helper' (xi. 1), and such a title befits the Saviour as well as the title the Hidden One.

12. Next the Adamic Prophet is brought to the door of the gate of the house of the Lord. There women sat weeping for Tammuz. It is generally supposed that 'Tammuz' is identical with 'Adonis,' the youth whom Venus loved, and in whose honour many lascivious rites were observed by Syrian women. The river Adonis, flowing from Lebanon, is said to be named from him on account of its being fabled to have been reddened with his blood. Milton writes :

'Tammuz came next behind,  
Whose annual wound in Lebanon allur'd  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day,  
While smooth Adonis from his native rock  
Ran purple to the sea, suffused with blood,  
Of Tammuz yearly wounded. The love-tale  
Infected Sion's daughter with like heat,  
Whose wanton passions in the sacred porch  
Ezekiel saw, when, by the vision led,  
His eye surveyed the dark idolatries  
Of alienated Judah.'

*Paradise Lost, Book I.*

This weeping for Tammuz is probably a symbol of spiritual adultery, the love of the world. James says, 'Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God' (iv. 4). John says, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him' (1 John ii. 15). Of this harlotry Jezebel seems to be a symbol. 'Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation' (Rev. ii. 23).

13. The prophet is next brought to the door of the temple, where

some five-and-twenty men are worshipping the sun to the east (verse 16). The writer believes that this part of the narrative symbolizes the sin of rejecting Christ. The men who are guilty of it are charged with devising mischief, and giving wicked counsel (xi. 2). Such counsel was taken against Jesus to put Him to death (John xi. 53). It was said in Malachi, 'The Lord whom ye seek shall suddenly come to His temple' (iii. 1). Worshippers like Simeon 'came in the spirit into the temple,' and blessed Him (Luke ii. 27). Wise men came 'from the east' to worship Him (Matt. ii. 11). But these five-and-twenty men, instead of turning to the temple, turn their backs towards it, and their faces toward the east (verse 16). They did not know that the Sun of Righteousness was shining in full splendour, and ignorantly 'bowed themselves eastwards to the sun,' as many priests and their unhappy followers continue to do to the present time. By the very attitude such men avow their ignorance of the truth that the Sun is far above the horizon, and that the perfect day has come. There seems to be an allusion to the rejection of Christ in the metaphor, 'And lo! they put the Branch to their nose' (verse 17). Christ is often compared to a branch. So to uplift the nose is a Scriptural emblem of haughty disdain. Ps. x. 4 is literally, 'The wicked in height of his nose will not seek [God], God has no being in his thoughts.'

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## CHAPTER XXXVI.

### EZEKIEL'S VISION—SIN LYING AT THE DOOR.

IN the previous chapter, we have been considering the various sins described in Ezek. viii. Some important aspects of the eighth chapter may here be considered along with what is stated in the ninth chapter.

1. It will be noticed that what is described by the prophet is a revelation. He is telling us of what he saw in visions of God (verse 3). He could not have seen these things except in such visions, any more than he could have seen the cherubic creatures without such visions (i. 1). One vision is as likely to relate to what is in a far distant future as is the other.

2. This being so, we must not suppose that the elders, and the doors, and the weeping women, had a concrete existence. Is it likely that seventy men were in a dark chamber which could only be reached by digging through a wall? (verse 8). These chambers are not chambers built by human hands, but only chambers in every man's imagery (verse 12). Is it likely either that women were literally weeping for Adonis?

3. But if the elders, and the women, and the chambers have not a concrete existence, then we must not suppose that the temple here described is the literal temple of Jerusalem. There were no such dark chambers, and mud walls, and portrayals of abominable beasts in that temple. Tacitus says the Jews had no images in their cities, much less in their temples (Bk. V., c. 5). The earthly temple was a shadow of the higher temple here outlined.

4. We read of a gate, and a door (verse 3), also of the house (ix. 6), and the city (ix. 4), and the temple (viii. 16). A gate is in relation to a city, and a door is in relation to a house. The writer holds that in many parts of Scripture a city, and a temple and a gate are emblems of what is spiritual in its aspect, while more commonly a house and a door are emblems of what is soulical in its aspect. Sometimes the two classes of emblems may be conjoined, as when we read of 'the door of the gate.'

5. The principle which the writer thinks to be most prominent in the eighth chapter is the following. The reader will notice that these various sins are associated with doors and gates. The image of jealousy is at 'the door of the inner gate' (verse 3), 'in the entry' (verse 5). It is when brought 'to the door of the court' (verse 7) that the prophet finds the secret chambers of imagery. It is at 'the door of the gate of the Lord's house' (verse 14) that the women are weeping for Tammuz. It is 'at the door of the temple' that the five-and-twenty men are worshipping the unrisen sun. Hence the reader might leave out of account the temple and the house of God, and fix his attention on these various sins at these doors or gates. Why are they thus at the doors? It is most probable that they are at these doors as being shut out. The flaming sword before the garden which kept the way would stop sin at the gate. God says to Cain, 'If thou doest well, shalt not thou be uplifted? but if thou doest not well, sin lies at the door' (Gen. iv. 7). Why does sin lie at the door? It is because God will not allow it to enter in. 'There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie' (Rev. xxi. 27). Thus all sin is without. 'Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie' (Rev. xxii. 15). We have seen how the term 'wicked' is used by Malachi of 'wickedness.' In this sense 'the evil bow before the good, and the wicked at the gates of the righteous' (Prov. xiv. 19). Even spiritual wickedness in heavenly places cannot be in heaven as the sanctified are in, or defilement would have entered.

But if, in Gen. iv. 7, it is said to be sin lying at the door, if the sins which Ezekiel thus locates at doors are sins committed by impersonal beings, it may be fairly inferred that the principle of personification of qualities which we have seen to be used in other parts of Scripture is used here. The beings who are sinning outside the door are bad-seed-men, not human beings, and those who have the good mark and are inside in the true sense of the word (ix. 4) are good-seed-men. The former are of the old man, which is corrupt. The second are of the new man. Both may in some degree inhere in the same heart, but if we belong to Christ the good-seed-men triumph, and the bad-seed-men are utterly subdued. Hence it will be noticed that these sinners without the doors are all evil, and only evil; but the men with the mark are all good, and only good. Thus when it is said, 'Is it a light thing to the house of Judah that they commit the abominations which they commit here?' (verse 17), we must not conclude that the house of Judah must therefore be a symbol of evil. These are the bad-seed-men in Judah, that is, in the hearts of the faithful. Judgement does not spare even the house of God.

That these sinners outside the door represent sin as wrought by bad-seed-men, and that the door is a symbol of the parting between two natures, is also in harmony with the following fact. When judgement is about to begin, the glory goes 'to the threshold of the house' (ix. 3). The threshold is not only near the door, but it is outside the door. So James says of the judgement, 'Behold the Judge standeth before the doors' (v. 9). Thus as the fire went between the divided sacrifices (Gen. xv. 17), Christ will walk like a purifying fire between the good and evil in the nature and in the works of those of His people who have not judged their own sins. Paul says, 'But if we divided' (*διεκρινομεν*). The same verb that is used in Clemens Alex. Epit. of dividing between wheat and chaff 'ourselves, we should not be judged' (1 Cor. xi. 31). Hence for those imperfect Christians who do not by the sword of the Spirit divide between the good-seed-men and the bad-seed-men in their own hearts, there will be a measure of judgement in which they will suffer loss, and they will have to be saved through fire (1 Cor. iii. 15). It is because these personified qualities are associated with moral seed (Matt. xiii. 24; 1 John iii. 9), that the writer speaks of them as seed-men.

The writer has urged that the separation of the sheep from the goats is a separation of seed-men as effected by Christ when the heathen appear before Him. It is the parable of the talents which especially deals with responsibility and punishment in relation to those who know their Lord's will. The writer believes that the parable of the ten virgins does not relate to a separation between good and bad human beings, but between good and bad seed-men in the same nature effected by the souls that were waiting for the bridegroom. The two fives signify equal division, and the writer thinks that in other instances the number 'five' is indicative of a process of judgement, as in references to five kings (Gen. xiv. 9; Josh. x. 5), five stones, etc. (1 Sam. xvii. 40). The kingdom of heaven is like to this particular number of virgins—ten (Matt. xxv. 1). It is like to it in its aspect of division, as being formed by a separation of ten into two fives. Five of these virgins are wise, and wise only; and five of them are foolish, and foolish only. All take lamps together, all go together to meet the bridegroom, all slumbered and slept together, all arose together and trimmed their lamps. There came, however, a time when the wise separated themselves from the foolish, as Jesus separated the sheep from the goats. They refused to have all in common with them, and sent them away to seek oil for themselves. Then the ready went in with Christ, and the door was shut. There was thus a separation between wisdom and folly in these virgins. The Saviour says to the five outside who represent the folly, 'I know you not.' The five wise only became 'ready' when they had sent the foolish away from them.

6. We have several indications that the prophet is writing of the judgement which began at the house of God at the close of the Jewish æon.

(a) First there is a clear reference to the Saviour, who is described in similar terms to those used in other descriptions of His coming to judgement. We read of 'one Man among them clothed with linen'

(verse 2). Linen is used as a symbol of righteousness (Rev. xix. 8), just as we read of 'the robe of righteousness' (Is. lxi. 10). The Saviour is designated 'Jesus Christ the Righteous' (1 John ii. 1). Since He was to judge the world 'in righteousness' (Acts xvii. 31), and is 'the righteous Judge' (2 Tim. iv. 8), it is not strange that He should be spoken of as one 'clothed with linen' (Rev. i. 13). John said He was 'clothed with a garment down to the foot' (Rev. i. 13). Daniel says, 'Then I lifted up mine eyes and looked, and behold a certain Man clothed with linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude' (x. 5, 6). The fact that this Being had an inkhorn by His side is indicative of a time of reckoning and judgement. Jesus said the Lord of the servants would come and reckon with them (Matt. xxv. 19). The unjust steward had to give account (Luke xvi. 2). John represents certain books as being opened in judgement (Rev. xx. 12). Christ speaks as if He had absolute control of those books. He said of him that overcometh, 'I will in no wise blot his name out of the Book of Life' (Rev. iii. 5). It is called 'The Lamb's Book of Life' (xxi. 27).

(b) Others are conjoined with the Saviour in this work of judgement. 'Cause them that have charge over the city to draw near' (verse 1). It may be thought by some that an allusion is here made to saints who are to judge the world (1 Cor. vi. 2), and to the reapers who are the angels (Matt. xiii. 39). This chapter, however, is not describing a judgement of the world, but a judgement beginning in the house of God. Moreover, these six men are not represented as judging, but only as slaying. They are six in number. In 'Hermas,' there are six young men pre-eminent in the building of the Tower or Church. 'Illi autem juvenes sex, qui ædificant, qui sunt, domina?' 'Hi sunt angeli Dei qui primo constituti sunt quibus tradidit Dominus universam creaturam suam, struendi, ædificandi et dominandi creaturæ illius' (Lib. I., Vis. III., Lib. III., Sim. IX., c. iii., etc.). 'But those six young men who build, who are they, my Lady?' 'These are angels of God who were appointed in the beginning, to whom the Lord has delivered His entire creation for the preparing, building, and governing thereof.' Hermas, however, represents the women who co-work with these men as Virtues. Punitive forces are sometimes represented as angels (Ps. lxxviii. 49). The writer thinks that it is most reasonable to regard these six men who slay as emblems of punitive forces which destroy sin, and not as literal beings. So Hermas says, *οὗτός ἐστιν ὁ ἄγγελος τῆς τιμωρίας* (Lib. III., Sim. VI., c. iii.). 'This is the angel of Punishment.' In this aspect they are probably as analogues of the six seals whose judgements are described in Rev. vi. The seventh seal has not the same punitive aspect (viii. 1). Impersonal ministers of the Saviour's wrath against sin would be as His angels.

(c) What is said of the weapons of these men in charge more fittingly betokens a destruction of a seed of sin than of human beings. 'Every man his breaking-in-pieces tool in his hand' (verse 1). 'Every man his smashing-tool in his hand' (verse 2). These men in charge are com-

manded to slay and destroy old and young, maids, and children, and women (verse 6). It is not likely that literal children would thus have been given up to destruction, for of such is the kingdom of heaven. More probably these are personified qualities, bad-seed-men, in various stages of development. This is shown by the fact of their being destroyed utterly, meeting neither with mercy nor pity. In destroying these children of the devil, they begin with the sanctuary, that is, with the elders and the dark chambers (viii. 11; ix. 6). That this is a judgement of sin in God's people is implied in Peter's virtual quotation of the passage, 'For the time is come for judgement to begin at the house of God' (1 Pet. iv. 17).

(d) The Man in linen puts a mark on the forehead of all the saintly, so that the men in charge may not injure them. This accords with the promise, 'They shall be Mine, saith the Lord of hosts, in that day when I make My jewels, and I will spare them as a man spareth his own son that serveth him' (Mal. iii. 17). So we read, 'Hurt not the earth, neither the sea nor the trees, till we shall have sealed the servants of our God in their foreheads' (Rev. vii. 3). 'And they shall see His face, and His name shall be in their foreheads' (Rev. xxii. 4). Christ will effectually guard His wheat when He purges His floor and destroys the chaff. The men with smashing-tools stand beside the brazen altar (verse 2). We read of the brazen altar being 'before the door of the tabernacle of the tent of the congregation' (Exod. xl. 6). Thus we have a further indication that this judgement is beginning at God's house.

(e) The recognition of a Higher Power by the Man in linen harmonizes with the way in which the Son of Man refers to the Father. We read, 'The Man clothed with linen, which had the inhorn by His side, reported the matter, saying, I have done as Thou hast commanded Me' (verse 11). Jesus said, 'My meat is to do the will of Him that sent Me, and to accomplish His work' (John iv. 34).

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## CHAPTER XXXVII.

### EZEKIEL'S VISION—THE DELIVERANCE INTO GLORY, C. X.

THERE are three emblems very prominent in this chapter: the city (verse 2), the house (verse 4), and the cherubic creatures (verse 14). According to the principles deduced from the previous chapters, the city and the house must relate to human beings, while the four-faced cherubic chariot must relate to the lower creation. In the previous chapter the word 'house' appears to be used as Peter uses it when he speaks of 'the house of God' (1 Pet. iv. 17). In this sense it denotes the Church of God in an earthy aspect and as found outside the veil. So from verses 6, 7, we see that the sanctuary, and the house, and the city, or Jerusalem in its imperfect Sinaitic state, are all virtually identical. But the words 'house' and 'city' are not thus identified in c. x. The writer regards the words, 'The right side toward the house' *בְּיָמֵינוּ יְמִינָהּ* (verse 3), as of much importance. The preposition *בְּ* sometimes means 'towards.'

This clause appears to indicate that the city and house are here as two sides of one nature. According to common symbolism when thus used of man's nature, the word 'city' would betoken the intellectual side, and the word 'house' would betoken the soulical side. The lower creation was to be delivered into the liberty of the glory of the children of God (Rom. viii. 21). If, as the writer alleges, this chapter is manifesting to us this deliverance, it is very fitting that we should first have given to us a representation of the class of sons of God coming to their sonship and its privileges. This high exaltation is not gained by all who come Sinaitically to Zion. But it is gained by those who receive the seal of the Spirit, and who have the first-fruits of the Spirit. Thus the writer regards the opening verses, not as referring to those in God's house whose perfecting has been described in the previous chapter, but as a delineation of that progress which even some who on earth come to Zion still make by seeking the things above, even after they have arisen with Christ (Col. iii. 1). That is, they not only come to Zion or the grade of tongues, but they go up to the still higher grade of sons of God. This is not a Sinaitic judgement, but it is a moral change effected in men yet living upon earth. Thus, as the writer thinks, the reader will do well to regard this city and house as symbols of the intellectual and soulical sides of the Adamic representative of the class of sons of God. In this one city and house we see the advance from the grade of tongues to the third heaven, or the grade of sons of God. The reader will see afterwards what Scriptural evidence the writer has to justify this phraseology.

1. The following important feature of this chapter tends to show that the city here spoken of has a different and more exalted aspect than attaches to the word 'city' in the previous chapter. The centre of all the action in c. x. appears to be certain cherubim which are distinct from the cherubim of the lower creation, but identical with the cherubim on the ark, between which God dwelt. Thus, there are two distinct kinds of cherubim recognised in the chapter. It is from 'between' the sacred cherubim that the holy fire is taken (verses 6, 7), and this very word 'between' supports the view that the reference is not to the four-sided cherubic chariot indicated in verse 11, but to the two cherubim between which God dwelt (Ps. lxxx. 1). But the cherubim of the ark were within the veil, or in the heavenly realm. Hence the very fact that the moral progress indicated in this chapter is a moral progress beginning from the cherubim of the ark, shows that it is a moral progress beginning from the heavenly realm. Thus, the holy fire must relate to a purification which even those who have come to Zion can undergo. In other words, it is a moral advance from the grade of tongues, or Zion, to the grade of sons of God, or the right hand of God. The Man clothed in linen Who is upon the throne (i. 26; x. 20) above the firmament is said to go in 'under the cherub' to take coals of fire from between the cherubim (verse 2). This shows to a demonstration that the cherubim between which the fire is found must be above the firmament, or in the heavenly realm. That the cherubim between which the holy fire is found are symbols of the cherubim on the ark between which God dwells, is in accord with the symbolism of the following passages: 'Take fire from between the wheels, from between the

cherubim' (verse 6); 'His throne was like the fiery flame, and His wheels as burning fire' (Dan. vii. 9). These cherubim of the ark or God's chariot, like the cherubim at Eden's gate, are probably symbols of childlike innocence. Even above these cherubim of the ark there was a firmament (verse 1), but this must be a higher firmament than that spoken of in i. 25, 26, and which separated between Zion and the earthly realm. This higher firmament is that parting between the second and third heaven, or between the grade of tongues and the grade of sons of God. Christ sat as a Man upon the throne above the lower firmament (i. 26), but He is not said to be as a Man in the firmament above the cherubim of the ark, and on its throne (x. 1). He is on that throne as the Son of God. But He still acts as a Man beneath that firmament, or in Zion (verse 2). As such, by Divine direction, He goes in between the galgal, or rolling wheels, which are not identical with the hophan, or planetary wheels (i. 20). From between those wheels of God's chariot He is to fill both hands with coals of fire, and to scatter them over the city, or intellectual nature. This is a fulfilment of the prophecy that Jesus should baptize with fire (Matt. iii. 11) as well as with the Holy Ghost. If the latter baptism prepares for Zion, the baptism of holy fire, scattered upon the head, changes the moral image and raises us to the grade of sons of God. We are to heap such coals of fire upon the enemy's head, then he will be changed in his moral image from an enemy into a friend, by a species of birth from above in which we overcome evil with good (Rom. xii. 20). This command to sprinkle the city is fulfilled, as is implied in the expression, 'And He went in in my sight,' or 'to mine eyes.' Then there is a transition to the house, or soulical side. That, too, is in Zion, for the cherubim of the ark are associated with it. They are on the right side toward the house. The entering in, spoken of in verse 3, probably relates to Christ's entrance into the house, and not to between the wheels. The holy fire is not here associated with the house. A cloud of glory is associated with that house. It fills the house, and the court is full of its brightness. The writer regards the allusion to the inner court in verse 3, and to the court in verse 4, as pertaining to the enswathing and now spiritualised bodies around the mind and soul. Verse 5 begins the history of the glorification of the living creatures. The form of the word 'cherubim' in Hebrew indicates a difference between the two kinds of cherubim; and this form shows that the cherubim of verse 5 are the living creatures, not the cherubim of the ark. Hence, the outer court spoken of in verse 5 is probably the outward aspect of the lower creation, and is not in contrast with the inner court of verse 3. That inner court is probably the spiritual body around the mind, while the court of verse 4 is the house in heaven, which is a clothing in righteousness to the uprisen soul. This view assumes that three distinct courts are indicated in verses 3, 4, 5. On the soulical side, or the house, the cloud of glory has its starting place from upon the cherub (verse 4). That is to say, this new stage of moral progress is founded upon, and has its initiation in, cherubic or childlike innocence. Especially does it find its rise from Jesus, the Holy Child, whose nature the saints in Zion embody. As they receive His image they pass to higher glory. Rising



up from that cherubic childlike nature, the glory also hallows the walk or conduct, symbolized by the threshold. Above that threshold the cloud of glory hovers, and it fills both house and court. In this birth from above, or glorification, the entire soulical nature becomes holiness unto the Lord.

2. After describing the birth from above, as effected in those who are becoming sons of God, the narrative begins in verse 5 to show how the creation itself also is delivered into the liberty of the glory of these sons of God. In this case, also, Christ, or the Man in linen, produces the change. He enters and stands beside the hophan, or planetary wheel (verse 6), which is associated with the earth (i. 15). As if to show that the cherubim of verse 5 are the living creatures, we again read, as in i. 24, of the sound of their wings being like the Almighty's voice. If anything could show that there are two distinct kinds of cherubim—the cherubic living creatures, or lower creation, and the cherubim of the ark, which was as God's fiery chariot—it is the sentence in verse 7: 'And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim.' 'From' and 'unto' imply two different places. So, throughout, the word for the cherubic living creatures is spelt כְּרֻבִים, while the word for the cherubim of the ark is spelt כְּרֻבִים. This is one of a great number of instances yet to be noticed tending to establish the fact of verbal inspiration.

3. When the house, or soulical nature, was being raised, the glory went up from the cherub, or child-nature. So in the glorification of the lower creation it is a cherub, or child, that stretches forth a hand from the cherubic living creatures to take holy fire from the cherubim of the ark. Children form one class in the cherubic living creatures; but it is probable that this cherub stretching out the hand is a symbol of the child-like gentle nature now wrought in all the lower creation, and which has its embodiment in the Holy Child who fills and works in the entire creation to its glorification. Only such child-like innocence can touch the holy fire with impunity. It would destroy what was sinful. As compared with the description of these living creatures given in c. i., this narrative presents some noticeable contrasts:

(a) In the first vision, which refers to the exaltation of Zion, not to the birth from above, we read of the feet of the living creatures. In c. x. the feet are not mentioned. This may be because the state, rather than the action, is being described. A glory is being revealed in them.

(b) While the feet are not mentioned, we have a reference to a head which is not found in c. i. In i. 12 we read, 'Whither the Spirit was to go, they went.' In x. 11 we read, 'Whither the Head looked, they followed it.' Thus, in place of a guiding Spirit, there is a guiding Head. These cherubic creatures have now a Head over them. Who can this Head be if not the glorified Christ? Paul writes, 'Unto a dispensation of the fulness of the times to sum up (ἀνακεφαλαιώσασθαι) all things in Christ, the things in the heavens, and the things upon the earth' (Eph. i. 10). As the Head, He is to 'put all things in subjection under His feet' (Eph. i. 22). The glory of the Lord is above these cherubim (verse 18).

(c) The idea of a revelation of glory is suggested in x. 8. It is said in i. 8, 'And the hands of a man under their wings on their four sides;' but it is not said that these hands appeared. But in x. 8 we read, 'And there appeared in the cherubim the similitude of a man's hand under their wings.' To say that the fabric or similitude of a hand 'appeared' is an intimation of a revealing of the glory of this spiritual æon. Many times the Apostles refer to a revelation and an appearing (Rom. viii. 18; 1 Pet. i. 5; iv. 13, etc.).

(d) Throughout the first chapter, the word used for 'wheel' is 'hophan.' In the tenth chapter also, the same word is used for wheel, except in three cases. Where the Man is said to go in between the wheels (verse 2), and to take fire from between the wheels, instead of the word 'hophan' we have the word 'galgal.' This is the word used to denote the wheels of God's chariot (Dan. vii. 9). That another word is thus used of the wheels, or cherubim (verse 6), from which the fire is taken, indicates that these cherubim and wheels are not the same which symbolize the living creatures and planets, but like the cherubim on the ark between which God dwells. The other instance of the use of 'galgal' is as follows: 'As for the wheels (hophan), to them it was cried in my hearing, O wheel!' (galgal), verse 13. Thus the two words are used so as to suggest that the hophan, or planets, were now being conformed to the wheels of God's chariot, the galgal. In these new heavens, where righteousness dwelt, the planets are addressed as the wheels of God's throne, and it is cried to them in the way of honourable appellation, O galgal!

(e) In the first chapter it is said that the rings about the living creatures were full of eyes (verse 18). Now it is said of the cherubic creatures and the wheels, 'And their whole body, and their backs, and their hands, and their rings, and the wheels, were full of eyes round about' (verse 12). The Saviour might be alluding to this verse when He said, 'Thy whole body shall be full of light' (Matt. vi. 22). In this realm of perfect righteousness, the whole creation is as the brightness of the firmament. The pots in Jerusalem, and the Lord's house, are made like the bowls before the altar, and become holiness to the Lord (Zech. xiv. 20, 21).

(f) In this chapter nothing is said of one being on the right, and another on the left. There is no need of the four quarters to show moral relationship to God where He has become All in all.

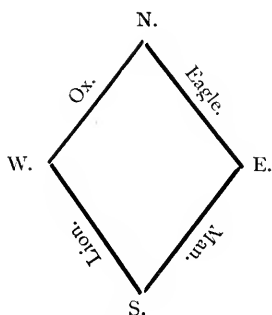
(g) There are now allusions to an uplifting, which seem to indicate a permanent elevation. Paul said that the creation was to be delivered into 'the liberty of the glory of the children of God' (Rom. viii. 21). But concerning these children of God, he says, 'And raised us up with Him, and made us to sit with Him in the heavenlies in Christ Jesus' (Eph. ii. 6). Hence the creation which shares in the liberty may well be supposed to share in the moral uplifting. We read in i. 19-21 of the wheels going, then standing, which may indicate the end of their æon, and finally of their being lifted up. But in c. x. the living creatures seem to be coming to a permanent exaltation. We read, 'And the cherubim were lifted high' (שׂוּבָה, verse 15). When the glory of the Lord stood above the cherubim, they 'lifted up their wings, and mounted

high from the earth' (verse 19). This was when the glory had departed from the threshold (verse 18). After this change, we have again an allusion to a going out or going forth (verse 19), which appears to betoken transition. Now, for the first time, these cherubic creatures are associated with a gate—a symbol of what is spiritual. They are said to stand at the door of the east gate of the Lord's house, having God's glory above them.

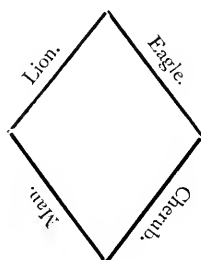
(*h*) Perhaps the most significant variation is that which relates to the cherubic faces. Because an ox is mentioned in the first list of faces (i. 10), and not in the second (x. 14)—while a cherub is mentioned in the second list, but not in the first—some writers assume that the cherub has been substituted for the ox. In so doing, they set aside Ezekiel's order as if, when he speaks of the 'first' and the 'third,' it is as unimportant as if the order had been reversed. But we have seen, while considering the four rivers of Eden, that such change of order is apparently inadmissible. The fact that the eagle is placed last in both lists tends to show that the order is the same in both lists. The prophet says that the likeness of their faces was the same that he had seen by the river Chebar (x. 22). While this cannot mean that the symbols used are the same, it yet shows that there is essential identity as respects likeness or soulical nature. But if the order be the same, it follows that some of the faces have been changed. It is a Scriptural principle to represent moral elevation by the figure of a changed image and likeness. We who bore the image of the earthy are to bear the image of the heavenly. Since the glory of the Lord was over these cherubic creatures (verse 18), is it wonderful that the sight of this glory should produce changes in the moral likeness of these inferior creatures? Paul says, 'We all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit' (2 Cor. iii. 18). We have to keep in mind that these faces most probably denote soulical likenesses.

We may now put the two series of cherubic faces—the righteous and the glorified—into contrast. We shall thereby the better see how even in the lower creation old things have passed away :

THE STATE OF RIGHTEOUSNESS.



THE STATE OF GLORY.



Following Ezekiel's order in both cases, we find that the following changes have been effected. The face of a man has been changed into

the face of a cherub or child. The face of a lion is changed into the face of a man. Instead of an ox's face, there is the face of a lion on the third side. The face of the eagle is unchanged.

Why does a cherub's face supersede the face of a man? Is it not because in this liberty of glory children no longer bear the moral likeness of Adam or man? They behold God's face, and are morally changed. God says, 'The Adam shall not see Me and live' (Exod. xxxiii. 20). But while the earthly likeness cannot bear the sight of the Divine glory, the angels of the child-hearted may look on God and live. Thus the likeness of Adam which children bore is changed into the likeness of a cherub or holy child, pure in heart and fitted to see God.

On the second side a man's face is substituted for the face of a lion. The following verse not only tends to explain this change, it gives support also to what has been said of these changes of face importing changes of nature: 'The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it' (Dan. vii. 4). All the symbolism of these chapters indicates that the lower creation loses the fleshly element, and has a moral uplifting. Even beasts of the field approximate to a state of human-heartedness, and so are found in the likeness of their human head, as children are found in a Divine likeness. The loss of ferocity and destructiveness may be anticipated in the perfect state.

On the third side, or the side of grass-eating creatures, there is the face of a lion instead of the face of an ox. This, at first sight, looks like degeneracy rather than elevation. We have, however, to read the narrative in the light of the prophet's words, 'The lion shall eat straw like the ox' (Is. xi. 7). Still further, we may notice that in Scripture the heart of a lion is a symbol of valour: 'He also that is valiant, whose heart is as the heart of a lion, shall utterly melt' (2 Sam. xvii. 10). Dr. Davies says the word for 'lion' may be from a root meaning 'powerful,' 'courageous.' If the herbivora in their exaltation are to lose their fearfulness, it is not unfitting that they should be symbolized by a lion.

The eagle is unchanged; but the analogy of the other faces would lead us to think that the eagle is here used as a bird of great power of flight rather than as a bird of prey. In the Apostle John's list of cherubic faces, mention is made of a flying eagle (Rev. iv. 7). Wings of a great eagle were given to the woman to enable her to flee into the wilderness (Rev. xii. 14). It is probably as loving the light, and as soaring heavenward, that the eagle is retained as a symbol of flying creatures.

Thus in this aggregate of glorified creatures a child, or cherub, comes first, representing children; the beasts of the field in a state of human-heartedness come next; the herbivora with the heart of a straw-eating lion come third; and the flying creatures are last. The prophet says, 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them' (Is. xi. 6). The fable of Christ's

journey with beasts who forget to hurt each other is thus to be more than realized (Pseud. Matt. Evangel., c. xix.). 'The flocks no more fear the great lions' (Virg., Ec. IV., verse 22).

'The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet,  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake.'

'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all My holy mountain' (Is. xi. 8, 9).

These chapters prove to us that animals have a future state. This teaching is in direct opposition to what Baxter says in his 'Call': 'Beasts were made flesh without immortal souls; and therefore they were made only for earth, and not for heaven.' This teaching does not well agree with the application of the term 'living souls' to animals in Gen. i.

We may now revert to the narrative in Genesis.

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## CHAPTER XXXVIII.

### THE BRUISED HEAD AND THE BRUISED HEEL.

HOWEVER widely the reader may differ from any views that have been set before him, the writer claims for himself that he is loyal to the truth of God so far as it is known to him. He is simply following the Bible wherever he conscientiously thinks it is leading him. So far as he knows his own heart he has no other wish than to be as a little child, sitting with his Bible at the feet of Jesus, and learning of Him.

Professor Williamson, in an address to the Scientific Institute, Manchester (Oct. 20, 1880), intimates that if Evolution be true, the early portions of Genesis must be mythical and imaginary. Dr. Tyndall, in an article in the *Nineteenth Century*, sneers at those who waste their time in the elucidation of the Book of Genesis. Unfortunately many Christians, misled by ultra-literalism and the unscientific assumptions of scientific men, tacitly give up in their private judgment the historical accuracy of this early portion of Scripture. To the writer, the Divine authority and infallibility of Scripture are beyond all question. He holds that it is a scientific conclusion to believe that there is a science of inspiration, that in the revelation of truth there are lower and higher ranges, things literal and other things pertaining to a spiritual sphere. The man who reads the Bible most literally, reads it in the highest degree unscientifically. The writer would admit and urge that we ought not to go beyond the testimony of Scripture itself when we presume to name the inspired authors of particular books. He would admit, also, the possibility of mechanical errors, the avoidance of which demands that the original texts be maintained with due care and translated with all fidelity. Beyond this the writer believes that the Bible is free from admixture of error. God is true if every man be a liar. Hence the

question before us is not, What does God say? but it is, What doth God mean?

In thus contending for the infallibility of Scripture, the writer appeals to something more than sentiment. He thinks that his position is more logical than that taken by many Christians whose faith in Scripture has been qualified by the teaching of some modern theologians. Writers of the school of Ewald profess to tell us which part of the Book of Genesis was written by one able man, and which by another. As Professor Owen inferred the nature of a whole animal from one bone, these writers shape a body to the mysterious hand which brought the roll to the prophet, and a very human body they shape it. God and inspiration are virtually ignored. The writer holds that if Scripture had been put together in this casual and haphazard fashion, it would have been illogical for Jesus to say of it that it could not be broken (John x. 35). He would not have stamped as Divine what was wholly or in the greater part human. Had He committed such an error He would have compromised His own claim to being Divine. Paul said he believed 'all things which are according to Law and which are written in the Prophets' (Acts xxiv. 14). The logical inference is clear. If some of the things written in the Law and the Prophets are untruthful, then so far the Apostle Paul was under a delusion, and was believing a lie. And if he believed untruthful Scripture he may have written untruthful Scripture. In the policy of concession, at the expense of Scripture, there is no halting-place. In Dr. Davidson's later 'Introduction to the Study of the New Testament,' we see this policy carried to a length which leaves God's Word very attenuated and small, and which is utterly incompatible with the statement, 'No prophecy ever came by the will of man' (2 Pet. i. 21).

Before examining this subject the writer, as a literalist, could have accepted the following statement by Dr. Parker. Speaking of people who are names and nothing more, he says: 'Such people were Seth and Enos, Mahalaleel and Jared, respectable, quiet, plodding, said "Good-night" to one another regularly, and remarked briefly upon the weather, and died' ('Adam, Noah, and Abraham,' p. 36). For a long time the writer shrank from the conclusion that the fourth chapter of Genesis contained Adamic and not personal or literal history. He was most of all influenced by the references made in the New Testament to antediluvian history. Is it not said that Abel offered to God a more acceptable sacrifice than Cain? Did not Enoch prophesy? and was he not translated? Are we not told that Noah, moved with fear, prepared an ark? How could this be, he asked himself, unless these were personal beings like ourselves? Relinquish the strictly literal meaning of this chapter, and how many more chapters must be dealt with in like manner? and what literal history finds a place at all in Scripture?

While thus impelled to the literalist's view, he was again led to recoil therefrom by such considerations as the following:

(a) The strange similarity between some of the names given in this chapter and some given in the following chapter cannot be accounted for by laws of coincidence. The distinction is like that between Abram and Abraham, Sarai and Sarah. The similarity runs into identity, and shows that the names do not relate to distinct human beings. We have

such resembling names as Cain, Cainan; Irad, Jared; Methusael, Methuselah; while Lamech and Enoch are the same in both chapters.

(b) While the names are similar to identity, the two genealogies are distinct. This any reader will see if he notice the genealogies of Adam, Enos, Enoch, Methuselah, and Lamech as set forth in the fourth and fifth chapters respectively. The two are irreconcilable on the literal theory, for the order of succession varies. While in c. v. Methuselah, Lamech, Enoch, etc., descend from Enos, in c. iv. the birth of Enos is not noticed until the persons named have been traced from Cain. Enoch is the son of Jared in one chapter, but the son of Cain and the father of Irad in the other.

(c) The chapter also contains several evidences that its words are spirit and life. Such are the mark placed upon Cain, the building of the city Enoch, and Lamech's song to his wives. It is not according to literal probability that all the events recorded up to the time of Lamech could have transpired literally before the birth of another son to Adam. It is not likely that Eve had a long interval of barrenness from the time that Abel was born, until he and his brother had grown up and engaged in shepherding and husbandry, and Cain had at last killed Abel. Eve's allusion on the birth of Seth to Abel, whom Cain slew, shows that there is this historical sequence in the narrative (verse 25).

On the supposition that this is Adamic, and not literal history, it will still be asked, How are we to understand the references made in the New Testament to these chapters? The writer will be giving his opinion as to what the answer to this question should be, as he advances with his argument. A few things may, however, be here stated.

1. The Saviour Himself lays down the principle that there are words which are spirit and life, rather than letter (John vi. 63).

2. Even in the New Testament there are some allusions made to these chapters which tend to show that they contain words of spirit and life. The Apostle John does not call Cain the son of Adam, but he says he 'was of the evil one' (1 John iii. 12). When Jesus says of the devil 'He was a murderer from the beginning' (John viii. 44), He virtually identifies Cain with the wicked one.

3. Eve's expression on the birth of Seth, that God had appointed her another seed instead of Abel whom Cain slew, is an indication that the word 'seed' has respect to succession of moral qualities, and not to literal personal succession. Thus Cain and Abel would be good-seed-men and bad-seed-men respectively, and not personal beings. This principle involves evolution to a most extensive degree. The Bible appears to be interpenetrated with this Adamic and evolutionary spirit. It is more an evolutionary book than is Mr. Darwin's 'Origin of Species' or 'Descent of Man.' It assumes evolution everywhere as it assumes God's existence. Long before we began to question if there was such a thing as evolution, God had laid the very foundations of Scripture upon it as upon a settled and abiding truth. In many parts of Scripture the word 'seed' has respect to moral quality. We read of 'the holy seed' (Is. vi. 10); 'A seed of evildoers' (Is. i. 4); 'The sons of the sorceress, the seed of the adulterer and the whore' (Is. lvii. 3). The phrase 'seed of men' is used of what is as clay, having no strength and no goodness.

4. The use of personal names for recording the history of personified moral qualities in nowise affects the truthfulness or diminishes the importance of such history. If God show us in an enigma (1 Cor. xiii. 12) what has taken place in a soulful sphere, we are getting a better view of history than if we only saw the surface of things. Origen attributed the rise of many heresies to an over literal or carnal interpretation of Scripture (Stro., t. i., p. 41). Men find great fault with Origen for his love of allegorical interpretations. The writer believes that more harm has been done by the Church's literalism than by its having lost the letter in the spirit. Priestcraft has been largely built up on a mistaken literalism, especially in the use of the references to keys, and of the passage 'This is My body.' Let us only be steadfast in our conviction that every page in God's Book is unsullied truth, standing for ever; let us believe the Scriptural statement that the testimony of Jesus—that is, testimony borne by Jesus, as the baptism of John was a baptism by John—is the Spirit of Prophecy (Rev. xix. 10), then we may search for the spiritual meaning, and believe that Jesus will show it unto us. Then portions of Scripture which to a literalist are most perplexing, and to enemies of religion most serviceable, will be seen to be full of a glory wherein the face of Jesus appears.

5. Many people regard the narratives of the Good Samaritan, the Prodigal Son, and the Rich Man and Lazarus, as parables. They do this notwithstanding the detailed incidents recorded, the mention of a name, 'Lazarus,' and the absence of any Scriptural statement to the effect that these narratives are parables. Do such people honour these narratives less, or doubt their Divine authority more, than those who, like Tertullian (Lib. de Anima), regard them as literal history? And if, in some later book of the New Testament, these parables, granting that they are such, had been appealed to as veritable facts of Christian history are appealed to, should we not have deemed such a use of these narratives as legitimate? Do we not use the parables of Christ exactly as we use literal history? And do they not serve for us every good purpose that literal history could serve? When the Apostle, quoting the Septuagint, says that Enoch, before his translation, 'had witness borne to him that he had been well pleasing to God' (Heb. xi. 5), is it not evident that he is dealing with Enoch as a man whose life is portrayed in Scripture, and to whom Scripture bears witness? This is characteristic of the references made in Heb. xi. to the primeval men of faith. As we stand before the painting of a man of genius we may speak of the figures on the canvas as if they were instinct with life. And such characters as that of Enoch become living to us because they are portrayed by God's hand on the living and inspired page. What is said of them in Heb. xi. is all directly or inferentially taken from what is said of them in the Old Testament. They are Scriptural characters rather than portrayals of literal men. When Byron speaks of the Dying Gladiator, whose manly brow

'Consents to death, but conquers agony,'

we might forget that he was speaking of marble and not of a living man. So Enoch's life, as portrayed in Scripture, is as a statue wrought by a



Divine hand. There is, however, this difference, that the statue is not dead marble, but an actual embodiment of great moral truths.

Augustine believes that the true and the false Church are represented in Cain and Abel (*De Civ. Dei*, Bk. XV., c. xv.). The writer does not think that they represent opposing Churches as such, but he believes with Philo that they represent opposing moral qualities in the same nature.

Were the reader asked to conceive of a many-headed monster like the beast or dragon described in *Rev. xii. 3, xiii. 1*, this same monster being at the same time a Man of Sin or Diabolus, as the seven-headed dragon was Diabolus (*Rev. xii. 9*), he might think that such a conception had nothing to do with anything contained in this chapter. But the writer believes, and will state reasons for his view, that this fourth chapter of Genesis, as respects Cain and his seed, is a Divine portrayal of the many-headed Man of Sin. It is the primary source of the many Scriptural references to Satan, or Diabolus, as a personal and many-headed being. There is a literal sense in which we may read John's words, 'Cain was of the evil one' (*1 John iii. 12*). In like manner all Cain's seed, as described in this chapter, are of the evil one. The chapter is not only as an anagram in which the Man of Sin is outlined. It also shows us this Man of Sin persecuting the righteous seed prefigured in Abel. He that is after the flesh persecutes him that is after the spirit. Thus the chapter is an illustration of the promise, 'It shall bruise thy head, and thou shalt bruise his heel' (*iii. 15*). Cain's murder of Abel is the bruising of the heel of the Man who is after God, the good-seed-man. But as the chapter begins with murder, so it ends in slaughter. Lamech slays a man to his own wounding. This is the iniquity of the Man of Sin coming down upon his own head as he lifts his lawless hands against the Son of Man. It is a bruising of the serpent's head by the Seed of the woman. Thus the chapter prefigures the growth of sin, the unfolding of human wickedness up to the time of Christ. The writer is also inclined to think that the chapter indicates and embodies an outline of the Man of Sin. Some may ask, Would Moses write history as George Herbert wrote anagrams? Would anyone but a cabalist maintain such a theory? Nevertheless, the fact that the 34th and 119th Psalms, and the 31st of Proverbs from verse 10, are all written on the plan of an acrostic, each letter in the alphabet being used in succession to begin verses, shows that inspiration may be compatible with a literary device. So the writer thinks that the Man of Sin is outlined in this chapter from the feet up to the head.

Our version renders verse 1, 'And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord.' It is generally admitted that the rendering 'from the Lord' does violence to the Hebrew, which has no preposition 'from.' It is literally, 'I have acquired (אָרָבָה) a man with Jehovah,' or 'I have acquired one with Jehovah.' Some take אָרָבָה as a sign of the accusative, as if Eve had said, 'I have acquired a man, the Jehovah.' They think she meant that she had given birth to the promised Messiah, who had thus been procured by her. Had this been the meaning the mark of the accusative would most probably have preceded the word 'man' as well as the word

'Jehovah.' Moreover, Scriptural names are not thus given at haphazard, and by mistake. Dr. Davies, following the Sept., thinks that the passage means, 'I have gotten a man child with the presence and help of Jehovah.' This view is very common. But the words 'with Jehovah' do not commonly bear the meaning of the periphrasis 'with the help of Jehovah.' Is it not also somewhat irreverent thus to associate Jehovah with Eve in the procreation of a murderer, and especially after the statement in the beginning of the verse? Further, the word rendered 'gotten' is not used in Scripture to signify child-bearing. Ordinarily it means 'to form,' and then 'to acquire.' Solomon says, 'I got me servants and maidens' (Eccles. ii. 7). In one or two instances (Is. i. 3; Zech. xi. 5) it may be said to mean 'to own,' 'to possess,' while in other cases (Gen. xiv. 19, 22; Deut. xxxii. 6; Ps. cxxxix. 13) it implies the making of an object as well as the owning of it. Had this passage meant 'from the Lord,' the preposition 'from' would most likely have accompanied the word 'with,' as in Ps. xxiv. 5.

Eve says, 'I have acquired one with Jehovah,' or 'a man with Jehovah' (אִישׁ אֶת־יְהוָה). In Is. lxiii. 3, we have the words אִישׁ אֶת־יְהוָה, that is, 'not a man with me,' or 'no one with me.' The writer, as he proceeds, will try to show from Scriptural evidence that there are in Scripture certain words used to distinguish moral grades. This word אִישׁ, or 'with,' is one such word. We shall yet see its application to a grade lying immediately below Zion, or the Grade of Tongues, and which is in close association with faith. Of this moral grade the word for 'young man' is sometimes used in Scripture as a symbol, and hence to this grade the writer gives the name The Young Men's Grade. The three highest grades are The Young Men's Grade, then above that the Grade of Tongues, and then above that the Grade of Sons of God. Below these three grades are other two grades, the lowest being the Heathen Grade, and the one above that, and immediately below the Grade of Young Men, being the Grade of Servants. The writer does not ask the reader to accept this view of the five grades at present, but he simply states what is a conclusion yet to be substantiated by Scriptural evidence. It will not be found to be a fact conflicting with the gradal theory that the word אִישׁ, or 'with,' of the Young Men's Grade is here used to denote an Adamic Man of Sin in close but not vital union with an Adamic Seed of Righteousness. A further principle of importance is the following. As already indicated, there are in Scripture two processes which will be found to be denoted by special words. One of these processes is the Sinaitic Process. It represents our coming to Zion by a legal and Sinaitic way. The second and higher process is the Seed Process, wherein we come to Zion by an inward growth of a living Seed within us, which Seed is Christ as our Life. Now the great and characteristic difference between Gen. ii., iii., on the one hand, and Gen. iv. on the other hand, is that the former chapters deal with the Sinaitic Process, while the latter deals with the Seed Process. In the former chapters the incidents of the narrative depend upon obedience or disobedience to a commandment. They are showing us the origin of sin as related to law, and transgression of law. Hence nothing is said in those chapters of Adam's seed or offspring. But c. iv. is showing us the origin and evolution of sin as an

actual and inworking element conflicting with the living and spiritual element within men. Hence in this chapter nothing is said of law. Cain and Abel are acting according to their own natures, and following their own tendencies as two rival seeds. The words 'another seed instead of Abel' (verse 25), imply that Abel was a seed. He was a good seed, a Christly element in the Adamic Race Man. The way in which ancient Gnostic sects, such as the Sethites, regarded these two men, shows that they were considered as something more than mere literal persons. Along with the good element, the Abel seed in man, there comes into being a sinful element according to the Seed Process. Thus the birth of Cain is in the Seed Process what the eating of the fruit is in the Sinaitic Process. It is an origination of sin. There is a bad-seed-man coming into existence in man's nature, which is found along with Jehovah, or the Christ Element in man's nature. This Cain seed cannot destroy Jehovah, but it bruises what is according to Jehovah, or the Abel line which is born from woman. The chapter describes the evolution of this Man of Sin first in its fleshly and soulical aspect. Then it describes it according to its intellectual aspect. The intellectual aspect comes in in verse 17. Cain is with Jehovah in association within man, but not in true fellowship.

In John i. 1, we read, 'The Word was with God,' that is, with Him on terms of equality and fellowship. The writer takes Eve's meaning to be, 'I have acquired one who is Jehovah's associate.' But in the Bible, as well as in the writings of Philo, it is common to speak of God as the Only One, with whom none among the sons of men may compare. Who, then, is the man who is thus addressed as Jehovah's companion? There is one who arrogates to himself such honour, and that is the Man of Sin. He it is who says, 'I will be like the Most High' (Is. xiv. 14). 'He, as God, sitteth in the temple of God, showing himself that he is God' (2 Thess. ii. 4). So Eve says, 'I have gotten a man with Jehovah.' But while Eve thus attributes honour to Cain, the fact remains that this throne of iniquity cannot have true fellowship with Jehovah, but must be in conflict. Cain and Jehovah are adverse to each other, like the iron and clay in the feet of the symbolic man (Dan. ii. 42). Cain is of Eve's own procuring. It is the lustful soul that brings forth sin, and it is sin that brings forth or begets death. Cain is called 'a man with Jehovah'; he is not spoken of as a child, for he has no childlike qualities. He is evermore a man of sin. He is from Eve, not from Jehovah. Very different is Eve's expression when speaking of the birth of Seth. Instead of saying, 'I have gotten,' she says, 'God hath appointed me' (verse 25). Christ is the other Seed who is Abel's true successor, and who bruises the Man of Sin as he comes to a full head in Lamech.

Eve goes on to bear his brother Abel. While the name 'Cain' means a 'possession,' 'Abel' most probably denotes what is weak and evanescent. This does not imply defect. The law was holy and just and good, but it was weak through the flesh. The good-seed-men coming by Abel could not hold their own after the commandment came. The writer thinks Philo in error in defining the name 'Abel' as 'he who offers up to God' (De Sac. Abel, c. i.). He believes, however, that here, as in many other of his principles, Philo is in harmony with Scripture when

he says of Cain and Abel, 'Assuredly it is likely that they are two opinions contrary and in conflict with each other (*δόξας ἐναντίας και μαχομένας ἀλλήλαις*), one entrusting everything to the mind, as to a governor of those things that pertain to reasoning, or perception, or urging on, or holding in check, and the one following entrusting everything to God, being His workmanship' (Id.). He adds that one soul travails in birth with both these opinions, and argues with perfect justice that the increase of the one is the decrease of the other. While using the word 'opinion,' he yet identifies Cain with wickedness in general, and Abel with virtue in general.

Abel's position as the younger son the better fits him to represent the line of good-seed-men, culminating in Christ. It is first that which is soulical or fleshly, and then that which is spiritual. Ishmael and Isaac, Esau and Jacob, illustrate this law. Philo, alluding to Abel being named before Cain in verse 2, well says, 'Wickedness is older in time than virtue is, but it is younger in power and worthiness. When, therefore, the genesis of both is stated, let Cain go before; but when a comparison of pursuits is instituted, let Abel lead the way' (Id., c. iv.).

We read that Abel was a keeper of sheep (verse 2). Jesus, the Seed in Abel's place, often compared Himself to a shepherd. It would seem as if in Scripture to be a shepherd was to be a master of what is fleshly, and to be a keeper of what is good. It is noticeable that so many historical personages in the Old Testament are directly or indirectly connected with the keeping of sheep. This fact is not fully accounted for by saying that the Semitic peoples were pastoral peoples. That such an explanation is inadequate is proved by the fact that those persons who are shepherds and owners of sheep are usually righteous and not fleshly. Abraham, Isaac, Jacob, the twelve patriarchs, Job, Moses, David, were all shepherds or keepers of sheep, and these are amongst the most virtuous and most illustrious characters named in the Old Testament. So Christ and His Apostles assume the character of pastors or shepherds. On the other hand, the wicked characters of the Old Testament do not appear to be thus associated with the work and life of a shepherd. Thus, to keep sheep is a symbol of bearing rule over what is fleshly, as the shepherd kings subdued the Egyptians 'great of flesh' (Ezek. xvi. 26). The shepherd's crook is the original from which the royal sceptre is taken. In the great temple at Ipsamboul all the figures have a shepherd's crook and a flail in their hands, as symbols of Divine power and of judgement respectively (Manning's 'Land of the Pharaohs,' p. 171). They who subdue the flesh are in the best sense rulers and kings, and are greater than the men who take cities. In this case also the writer thinks that Philo's principle of explanation is a Scriptural one. Alluding to the passage, 'Thy servants are shepherds, both we, and also our fathers' (Gen. xlvii. 3), he says, 'Assuredly never might anyone boast with such a boasting of authority and power as these men of their being shepherds. Verily to those who are able to reflect, it seems a work more sacred than that of a monarch to have mastership with vigour and stoutly as over a city or country, of the body, and the perceptions, and the belly, and the pleasures pertaining to the belly, and the other lusts and the tongue, and the whole of the constitution, and again to guide

them gently . . . . It follows that every shepherd is an abomination to the Egyptians (Gen. xlii. 34). For every lover of lust abominates right reason, the steersman and guide of what is good, just as the most foolish children abominate teachers, and pedagogues, and every good adviser and censor' (De Sac. Abel, c. xii.). 'The race of poets is accustomed to call kings shepherds of the people, but the lawgiver calls the wise such who alone are truly kings. For he represents them as ruling like a shepherd the unreasoning career of the generality of men' (De Agricul., c. x.). On this theory, that Abel is a shepherd because he guards his virtues, and fights against and rules his vices, his fleshly nature, further evidence is found for the view that the sheep whom Christ severs from the goats are good-seed-sheep, and not human beings. Christ addresses His disciples as sheep, speaking to the good nature within them, just as when He spake to the evil nature in Peter He called him Satan (Matt. xvi. 23). The sheep follow Christ, and know His voice (John x. 4); but even in the natures of Christians there are sometimes fleshly elements which neither know nor follow Him, and hence these Christians are not sheep in the totality of their being. Paul identifies all the flock with the Church of God (Acts xx. 28), but many Christians distinguish between visible assemblies of professing believers and the spiritual Church known only to God. The writer is but carrying this principle a step further. He holds that the Bible not only discerns between righteous and wicked men, but between righteous and wicked elements in the same nature. Where the good elements by grace are conquerors, the man is a Christian; but it is the good nature in him, and that alone, which is Christ's sheep.

Cain was a servant of the Adamah. Philo attaches a good meaning to the statement that Noah began to be a husbandman, and the writer thinks that his principle is therein unscriptural. But he believes that he is virtually correct in what he says of Cain serving the ground, and his going to the field or plain. 'It must not be supposed that the narrative concerns working with human hands, or with the feet, or with any other faculty of a strong body, or that it concerns mountain or plain, but it concerns the powers of every one of us severally. For it happens that the soul of a wicked man busies itself with nothing else save the earthy body (*τὸ γήινον σῶμα*), and all the pleasures of the body' (De Agricul., c. v.). The writer has urged that the word 'Adamah' is often used of the soulical body of flesh, in a fleshly state. Cain served the Adamah with the same service of which Paul is speaking when he says, 'We also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another' (Titus iii. 3). In a literal sense, men till or serve the ground very largely with their feet. In any case, the evil principle in its origin is associated with the ground.

The Hebrew tells us that at the end of days Cain brought from the fruit of the Adamah an offering unto the Lord (verse 3). Philo thinks that he sinned in two respects: First, that he brought his offering after days, and not immediately; and second, that he offered fruits, but not first-fruits (De Sac. Abel). The writer does not accept this view. He holds that this Adamah is the fleshly soulical nature outside Eden, the

Adamah which God had cursed (iii. 17), and which brought forth to Cain thorns and thistles. It will be noticed that Cain and Abel both offer, for they are the righteous and the sinful elements respectively in the same nature. We have seen how Malachi uses the word 'wicked' of 'wickedness,' and Solomon says, 'The sacrifice of the wicked is abomination to the Lord' (Prov. xv. 8). What is evil cannot do good. Cain is wickedness and wickedness only, and Abel is righteousness and righteousness only, hence their works are in direct opposition. So John says, 'Not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous' (1 John iii. 12). Cain's fruits of the Adamah were evil fruits, fleshly lusts from beneath. Abel's sheep were virtues wherein God delights. Philo says of Abel when comparing the offerings, 'He offered not these things, nor after the same fashion; but instead of the lifeless he offered the living, instead of the younger and secondary the older and chief, instead of the sickly the robust and fat' (De Sac. Abel, c. xxvii.). Delitzsch, and many others, think that Cain's offering was rejected because it was unbloody; but it was a custom of the Jews to offer fruits as well as sacrifices. Hence the writer thinks this view erroneous. God looked with favour to Abel and to his offering (verse 4), because He loves righteousness; but to Cain and to his offering He did not look with favour (verse 5), because He hates iniquity.

Does the literalist think it possible that God would have acted partially, or made such a difference between two human beings who were each doing their best, or that an Apostle should have spoken of an offering of fruits to God as evil works, or that Cain would have known that God was looking away from his offering and looking kindly on the offering of his brother, or that Cain and the Almighty would have talked to each other as men talk? The writer does not place his faith in inspiration on this foundation of the literalist, but he feels strong faith in inspiration notwithstanding his rejection of the literal theory. Cain became wroth, and his countenance fell. Zophar says of the righteous, 'Then shalt thou lift up thy face without spot' (Job xi. 15); but Cain, the bad-seed-man, in his guilt, is unable to lift up his face, and hence it falls. Then God asks him why he is angry, and why his face has fallen.

Verse 7 is difficult. Some have supposed that the allusion to the 'chatath' lying at the door denoted a sin offering as a lamb, lying ready to hand at the door of Cain's fold. The word 'chatath' sometimes denotes the animal offered for sin rather than sin itself (Lev. iv. 24; v. 9). The literal Hebrew reads, 'Is it not if thou doest well, to lift up; and if thou doest not well, sin to lie at the door?' No emphatic 'thou' is in the sentence. It appears to be a didactic statement of a general principle. It does not say 'to lie at thy door.' It is teaching Cain that the way to exaltation is goodness. On the other hand, if we do not well, then sin, the ravenous beast of the field outside the garden, is lying at our door, never more to leave it, until we repent, or until the Judge stands before the door to destroy it. The word 'to lie' is the word used of the couching of an animal. It implies that sin is like a beast waiting for its prey. He is 'seeking whom he may devour' (1 Pet. v. 8).

Lange, Ewald, and others, apply the latter part of the verse to Cain and this personified sin lying at the door: 'And to thee shall be his longing, and thou shalt rule over him.' Similar language is used of the man ruling over the woman (iii. 16). The writer believes that the writers quoted are in error in applying the word 'him' to the sin lying at the door. In every other case the word 'chatath' is feminine, and therefore a measure of violence is done to the Hebrew by this explanation. Moreover, it is difficult to see in what sense it can be true that the desire of sin was ever towards Cain, or that a man called Cain ruled over sin as Adam over Eve. The writer holds that, according to the old opinion, implied also in the Sept. version, the words 'his' and 'him' refer to Abel. The meaning is that if there is not well-doing, then the wild beast sin lies at the soul's door, and the good-seed-man Abel begins to turn with a longing to the bad-seed-man Cain, instead of hating him with perfect hatred; and, moreover, the bad-seed-man Cain begins to rule over the good-seed-man Abel—that is, the fleshly nature masters the spiritual nature, instead of the spiritual the fleshly.

That this is the meaning is also to be inferred from what follows. Now, for the first time, we find Cain and Abel in fellowship. No mention is made of their having spoken together before. Moreover, it appears as if Cain were now speaking with authority to Abel; and as if, according to that common phrase in the 'Gospel of Thomas,' 'every word was a deed.' Cain speaks, and it is done. Moreover, Abel is now found in Cain's territory—that is, the field where the beasts are found. The writer does not regard the word 'said' in verse 8 as meaning that Cain told Abel what God had said. He rather regards it as indicative of authoritative speech, as it frequently imports in later Hebrew. It was Cain speaking with authority, as when God had spoken to the earth and the waters, and told them what to do: 'And Cain spake to Abel, his brother; and it came to pass, when they were in the field, that Cain rose up to Abel, his brother, and smote him down' (verse 8). Philo regards the field as a sign of strife and contention (*Quod Det. Pot.*, c. i.). The writer believes that it is a symbol of the sinful fleshly nature, especially in relation to the soulical or invisible body of flesh. In this field where the beasts of sin are lurking, there must be contention between good and evil. This verse is setting forth a great moral truth, analogous to that of which Paul is writing when he says, 'For sin, taking occasion through the commandment, beguiled me, and through it slew me' (*Rom. vii. 11*). Philo maintains that, in one sense, Cain himself in this slaughter is killed by himself, inasmuch as he dies a soulical death (*Quod Det. Pot.*, c. xiv., xx.). It is rather the good-seed-man, or the righteous nature in man, that is smitten down by the bad-seed-man, or wicked nature in the same Adamic man. This is not a detail of a mere murder, but a great fact of world history; and the Bible ever regards it as such, comparing the blood of Abel with the blood of Christ.

Now, God asks Cain about the Abel who has gone into Cain's forbidden territory. Cain may well know where he is. 'And the Lord said to Cain, Where is Abel, thy brother? And he said, I know not. Am I the keeper of my brother?' (verse 9). Thus the man of sin

continues to grow. Envy, strife, murder, lying, are all indicated as works of Cain. In one sense, it was true that he was not his brother's keeper; for he had nothing to do, as a servant of the Adamah, with sheep and shepherds.

When Paul has spoken of sin slaying him (Rom. vii. 11), he still goes on to speak of himself as having an existence, though he is now in soulical death, being carnal, and sold under sin (verse 14). In like manner, although Abel, the good-seed-man, or righteousness, had been smitten down to the ground in a soulical slaughter, he is still regarded as having an existence. The Bible and Philo are very much alike in dealing with this aspect of the subject. The blood of Abel, the essential life of virtue, lives on and cries to God, even when in presence of its ruler Cain; it has lost all its pristine and organic power. 'And He said, What hast thou done? the voice of thy brother's blood cries unto Me from the ground' (Adamah), verse 10. The Apostle says that through faith Abel, 'being dead, yet speaketh' (Heb. xi. 4), which tends to show that the history is moral history. He also says that the blood of sprinkling speaks better than Abel (xii. 24), as if alluding to the voice of Abel's blood. Philo says, 'Abel most paradoxically is destroyed, and he is alive. He is destroyed from the understanding of the foolish, but he lives as respects the happy life in God . . . . The wise man who seems to die as respects the corruptible life, lives as respects the incorruptible life; but the base man who lives as respects the life of wickedness, dies as respects the happy life . . . . For he lives, as I before said, who seems to die, if, at least, he is a suppliant of God, and is found using his voice; but he who is supposed to survive has died as respects the soulical death (τὸν ψυχικὸν θάνατον), having been separated from virtue, according to which alone is it possible worthily to live' (Quod Det. Pot., c. xiv., xv., xx.). This is another passage which shows that the word 'natural' does not justly represent the word 'soulical,' as used in 1 Cor. xv. 44.

We read, 'And now cursed art thou from the Adamah, which hath opened its mouth to receive the blood of thy brother from thy hand' (verse 11). Some explain this verse as meaning that Cain was to be cursed by being driven from this land. But this seems strained and unnatural. A blessing from God or man is said to be 'from' them (Ps. xxiv. 5; 2 Kings v. 15). In like manner this curse from the Adamah most probably means that the Adamah is the source of the curse. The sinful fleshly nature is to be cursed by its own evil products. When this bad-seed-man serves the Adamah, he will only have a curse from it. It will not add thereto to yield its strength as Eve added to the bearing of Cain the bearing of Abel. Its products are only to be evil.

While the speech of the slaughtered Abel is thus 'low out of the dust' (Is. xxix. 4), Cain, the bad-seed-man, who served the Adamah, continues to rise. He is now described, not by what is done by the feet, but by what is done by the legs: 'A wanderer' (Ps. cix. 10) 'and a walker to and fro shalt thou be in the earth' (verse 12). Thus, like the wandering Jew, wickedness is doomed to perpetual restlessness: 'I shall be a wanderer and a walker to and fro in the earth' (verse 14).



So Satan came 'from going to and fro in the earth, and from walking up and down in it' (Job i. 7). The unclean spirit 'passeth through waterless places, seeking rest and finding none' (Luke xi. 24). Does the literalist suppose that the individual man Cain ever had the literal earth in hostility to him as respects yielding crops, or that this man was thus doomed to a life of purposeless vagabondage? The writer regards the narrative as showing that sin is accompanied by restlessness and guilty fear. Cain said to Jehovah, 'My guilt is greater than I can bear' (verse 14). Philo compares Cain's position to that of a ship without helmsman, or a city without rulers and laws (Quod Det. Pot., c. xxxix.). In his deep sense of guilt, Cain describes his befitting punishment: 'Behold, Thou hast driven me out to-day from upon the face of the Adamah, and from Thy face I shall be hid.' The Psalmist deprecates this curse when he says, 'Hide not Thy face far from me' (Ps. xxvii. 9). God cannot look with approval upon sin. Cain adds, 'And I shall be a wanderer and a walker to and fro in the earth, and it shall come to pass every one finding me shall smite me down' (verse 14). We meet in Scripture with the figure of finding out sin: 'Seek out his wickedness till Thou find none' (Ps. x. 15); 'I find no fault in this man' (Luke xxiii. 4). But while we may find sin in ourselves and others, the vengeance and judgement upon sin are all committed to Christ. We cannot cast the stone at each other, for we are not sinless. We can only master sin in ourselves as God works in us. Had anyone who found Cain been allowed to kill him, or to try to kill him, there would have been unlimited license to the spirit of judgement and persecution. But we are not thus to enter into judgement with each other, for we have all to stand before the tribunal of Christ. The idea seems to be that of a breaking to pieces (verse 15) of Cain. The evil cannot be rooted up without harm being done to the good as well. This fear of being found may well perplex us if we regard Cain as the literal son of the first human being.

We now see how God forbears to destroy sin in the sinner, and how He will even avenge sin rather than suffer it to be destroyed unrighteously. 'And the Lord said unto him, Therefore whosoever smiteth down Cain vengeance shall be taken on him sevenfold.' It is assumed that to find Cain is to find sin, and so an object legally deserving punishment. To protect Cain a mark is placed upon him just as the Man in linen set a mark upon some to save them from death (Ezek. ix. 4). Various conjectures have been made respecting this mark, as that Cain was turned black, or that he had a letter branded upon his brow, or that a horn grew out of his forehead, or that a dog continually ran before him, or that he had a lowering and forbidding look, or that he wore a particular garment. But this mark could be no change of colour or physical brand, for it was affixed in mercy, not in judgement. Not one of the things mentioned above seems an adequate protection to a sinner. We have seen how this symbolic man of sin has been traced to the legs, as a wanderer and walker to and fro. And now just in the part of the symbolic man where we should expect to find it, we have what the writer regards as a clear indication of the merciful covenant of circumcision. This rite is practised by various Polynesian and other Turanian peoples

outside the Jewish nation, and must be therefore an ancient and widespread rite. The same word 'Oth' is used of the sign of circumcision (Gen. xvii. 11). This mark is a token of a covenant whereby a sinful race is to be saved from destruction. Because of this covenant, the sinful nature in man is not to be broken to pieces in judgement by law and its administrators. The writer holds that our version does not fairly render the Hebrew, which reads, 'And the Lord appointed a sign to Cain, lest any finding him should break him in pieces' (verse 16).

After receiving this token, Cain went out from the Lord's presence (verse 17). Philo regards this as a voluntary departure from God, as in contrast with Adam's involuntary expulsion from Eden (De Post. Cain., c. iii.). This going out from the Lord is an act the very opposite of returning to the Lord. It imports most probably continual waxing of wickedness. Cain dwelt in the land of 'Nod,' or 'the wandering.' Rest is only to be found in the Lord, and they who leave the Lord are unable to find rest to the soul. This land is said to be to the east of Eden. The word 'garden' is no longer associated with 'Eden.' Philo takes the word 'east' as meaning 'opposite to' or in conflict with Eden (De Post. Cain., c. x.). In the beginning the Lord planted the garden eastward in Eden (ii. 8). The writer has urged that the east is used as a symbol of light. This land is east in relation to the garden, and the garden is an emblem of the soul and its delights of sense. There is a light of sense-knowledge, a light also that comes by sin. When Eve ate of the tree her eyes were opened. So as Cain went away from God he was getting more and more of this evil sense-knowledge. While believing that this moving eastward is primarily indicative of the increasing light of sense knowledge in a sinful aspect, the writer holds that moral history, as in the narrative of Eden, may have its shadow in literal history. There is evidence to show that the stream of migration in early times moved eastward. Colonel Tod says that the Hindoos establish the birthplace of their nation towards the west. Prichard says that the Chinese point to the countries beyond their western frontier as the cradle of mankind and the abodes of gods and heroes.

Cain's advance in wickedness appears to be indicated in what is now said of his seed. His wife is mentioned, but not named. After the analogy by which man became male and female, spirit and soul, so sin has its double aspect, sin in mind and sin in soul. Cain's wife bears a son whom it will be noticed neither of them is said to name, but who is spoken of as 'Enoch,' a word which means 'trained' or 'initiated' (Prov. xxii. 6). The writer believes that this birth and this name have respect to the law of heredity in sin. It is in this part of the narrative that we have come to the thighs of the symbolic man, the mark having been given. Enoch is evil because he is the trained or devoted of bad parents. By laws of heredity wicked parents initiate and devote their children to a life of sin unless special grace intervene. He who in the next chapter is called 'Enoch' is distinguished because he 'walked with God' (v. 22). This was to follow the training and initiation of a heavenly Father. Enoch the son of Cain, and, so far as is stated, his only son, is a symbol of hereditary sin. He represents the evil influence which wicked parents may transmit both constitutionally and by ex-

ample. How often the sin of 'walking in the way' of an evil father is referred to in Scripture! (1 Kings xxii. 52). Of all the forces which have tended to moral ruin none have been so mighty as the inherited engrained disposition of children to follow parental example. Dr. Davies paraphrases the word 'Enoch' in Prov. xxii. 6, as meaning, 'Imbue the boy at the entrance of his course.'

We now read of the building of a city (verse 17). It may be inferred from the narrative that this was not a literal city. It is not reasonable to suppose that men lived in cities before they began to live in tents. Yet Jabal, who comes several generations after Cain, is said to be the father of such as dwell in tents (verse 20). Philo felt the difficulty which many in modern times have felt, as to how one man could build a city. He says it would perhaps be better to understand the narrative allegorically, and he regards the city as settled dogma or opinion (De Post. Cain., c. xiv.).

The metaphors of building and houses and cities are used in Scripture to denote increase, whether of families or of moral qualities. In the latter aspect Philo's theory of the city of fixed opinion may have a measure of truth in it. The Hebrew word for son, 'Bän,' is from 'Banah,' 'to build,' for a man begins to build his house by means of his son. So the spirits of those who have been begotten of God become 'the city of God,' wherein He dwells and walks. The houses which God built for the Egyptian midwives (Exod. i. 21) and for David (2 Sam. vii. 27) were their posterity, not houses of stone. In like manner the writer holds that this city, built by Cain, after receiving the mark, is a city built up by the laws of transmission of evil seed, analogous to the laws of human increase. As a city it indicates an intellectual aspect of hereditary sin. Mental as well as emotional tendencies are transmitted from parents to children. This city after the mark is the belly of the man of sin. It is noticeable that this allusion to the building of a city follows the record of Cain knowing his wife (verse 17). Each time this phrase is used (verses 1, 17, 25) a strange and mysterious sentence occurs, the reference to a city being the mystery of verse 17. Delitzsch regards the city as the foundation-stone of the worldly rule in which the spirit of the beast predominates.

In the Hebrew itself there is a unique idiom which tends to show that it is some city connected with childbirth, and not a literal city that is here being named. No other Scriptural reference to the building of a city is like that which occurs here. The writer holds that the passage reads literally, 'And Cain knew his wife, and she conceived and bare Enoch, and it comes to pass [there is] a building of a city (וַיִּבְנֶה עִיר), and he called the name of the city by the name of his son Enoch' (verse 17). This use of the participle implies that there was now a beginning to build which was to continue rather than a completion of the city. Cain had begun the building when he begat Enoch, and hence, in accordance with the law which gives the prerogative of naming to the founder of a city or race, he names the city. While Cain begins the city he does not complete it. The names which follow Enoch are part of the city 'Enoch,' as much as those who tread in the steps of

apostles and prophets are built upon their foundation. Heredity of evil is a fitting foundation on which the varying and persistent forms of spiritual wickedness may rest.

That this city is a city of wickedness accords with Scriptural allusions to such a city. Isaiah represents God as breaking down a city of confusion when He turns the earth upside down (xxiv. 1, 10). The righteous are to possess the gate of these spiritual enemies. The Psalmist says, 'Who will bring me into the strong city?' (cviii. 10), and he indicates that this in-bringing will be in the time of treading down of enemies (verse 13), a phrase of which we have seen the meaning. The term 'city' appears to be especially used of that which is intellectual, that is spiritual, in its nature. The spirit is the city within a man, or the strong fortress. 'Greater is he that ruleth his spirit than he that taketh a city' (Prov. xvi. 32); 'He that hath no rule over his own spirit is like a city that is broken down and without walls' (xxv. 28). Sometimes the city, and the river, and the tree of life, are supposed by Christians to be as distinct from us as earthly rivers and cities are distinct from us. So far as the term 'city' may relate to the building together of perfected saints, there is an external, rather than constitutional, aspect in which we may regard the city. Yet even this external aspect has respect to man's nature. Hence, we may say that it is more Scriptural to apply the closing chapters of Revelation to what is within, than to what is without. We may infer this from the fact that the description given in Genesis of Eden, and its rivers and trees, relates to what is in man. Rivers of life and trees of life must be in living beings. God has promised to dwell in us and walk in us (2 Cor. vi. 16). The writer holds that the state of holiness is the state spoken of as the kingdom of God, a kingdom that is within us (Luke xvii. 21). This holy state, or kingdom, is set forth as a city into which we enter through gates. Many Christians suppose that this city is to be entered after death. Mr. Drummond, in his work on 'Natural Law in the Spiritual World,' page 248, says, 'The final preparation therefore for the inheriting of eternal life must consist in the abandonment of the non-eternal elements. These must be loosed and dissociated from the higher elements. And this is effected by a closing catastrophe—Death.' This passage seems to the writer to follow the common error of identifying the death-change in the invisible body of flesh with natural death. But before natural death we may suffer in flesh and cease from sin, and so enter, even on earth, the holy city. It is not by passing out of the earthy body that we are made meet for the city of holiness. We enter it by walking in the way of holiness (Is. xxxv. 8). If we do not reach this city on earth by walking in holiness, we shall not reach it by dying. We shall be found imperfect and needing the burning coals and lamps to pass between us, even in the unseen state. Wesley truly says :

'One only way the erring mind  
Of man, short-sighted man, can find,  
From inbred sin to fly ;  
Stronger than love, I fondly thought,  
Death, only death can cut the knot,  
Which love cannot untie.

‘But Thou, O Lord, art full of grace ;  
 Thy love can find a thousand ways,  
 To foolish man unknown.  
 My soul upon Thy love I cast ;  
 I rest me till the storm is past  
 Upon Thy love alone.’

It would tend more to growth in grace if Christians would strive to enter through this strait gate in life, instead of expecting to enter it by dying. It is not the earthy body that keeps men out of the holy city, but the fleshly nature that needs crucifying with Christ. If we thus crucify the flesh then even on earth we may say, ‘We are come unto mount Zion, and to the city of the living God, the heavenly Jerusalem’ (Heb. xii. 22). When we read of those who wash their robes passing through the gates into the city (Rev. xxii. 14), it most probably indicates a moral uprising attainable on earth, in which believers pass up with Christ from an earthly and soulical to a heavenly and spiritual sphere. Very often this figure of a divine citizenship is used to denote the privilege of sanctified people even on earth. All the saints are fellow-citizens (Eph. ii. 19). Paul boasted of a citizenship towards God (Acts xxiii. 1). He urges the Philippians to use their citizenship as befitted the Gospel (i. 27), and he tells them that their citizenship is in heaven (iii. 20). Abraham looked for the city having foundations (Heb. xi. 10), the city which cannot be moved, the kingdom which is the better thing provided for us (verse 40). The patriarchs had this city prepared for them by God. John saw this holy city prepared as a bride, coming down to earth to be God’s tabernacle amongst men (Rev. xxi. 2, 3). He saw also the foundations of the city which were named from the twelve Apostles of the Lamb (verse 14). This shows that the city is the holy kingdom of the sanctified, which is built upon the foundation of the apostles and prophets (Eph. ii. 20). Nothing defiling can enter this holy city (Rev. xxi. 27). It is the city of God, the holy place of the tabernacles of the Most High (Ps. xlvi. 4). Christ enters through its gates as the King of Glory (Ps. xxiv. 9). The apostolic fathers often speak of Christians having citizenship in heaven (Epis. ad Diognet., c. 5). The angel says to Hermas, ‘No man will enter into the kingdom of God, save he who receives the name of the Son of God. For if thou wast wishful to enter a city, and that city was surrounded with a wall and had only one door, couldst thou enter that city in any other way than by its gate?’ ‘How, my lord,’ said I, ‘could I enter another way?’ He answers, ‘Just as one cannot enter into that city except through its gate, so neither into the kingdom of God could one enter save through the name of His Son, who is most dear to Him’ (Lib. III., Sim. IX., c. 12). The corrupt fleshly nature is to be trodden out as in a winepress outside the holy city (Rev. xiv. 20). To speak of the river, and city, and tree of life as being within the sanctified is not to diminish the attractiveness of our conceptions of heaven. Christ dwells in our hearts the hope of glory, but He is not the less precious because He is within us (Col. i. 27). Nay, we love Him therefore the more. We rejoice to be what Ignatius calls *χριστοφόροι* (Ad Eph., c. 9), or those who carry Christ within them. Far better is it to have our source of happiness within than to have it

before our bodily eyes. Inward joy can make outward things beautiful when outward beauty cannot plant a joy within. Even though what is said of Eden in Genesis relates to the soul, the rivers and woods of earth are none the less beautiful.

As there is thus a city of holiness, so there is a city of sin. The city 'Enoch' as a city is most probably a symbol of sin in an intellectual and hence most dangerous form. This is a worse aspect of sin than mere animalism or fleshliness in the soulical nature. It is sin as reigning in a carnal mind. As fleshly lusts are hereditary, so mental tendencies to evil are hereditary and persistent. As light increases, so does sin increase in the men who refuse to walk in the light. Hence when Jesus came as the Light, a new form of sin was brought into existence. This was a spiritual wickedness, which not only opposes us on earth, but also in heavenly places. The writer believes that Babylon, as described in Revelation, is an emblem of this spiritual wickedness. Cain's city is an emblem of spiritual and hereditary wickedness in relation to the æons before Christ. It is not the only emblem of its kind any more than Babylon. That Cain's city and Jericho are so significantly associated with the offspring of their builders (Josh. vi. 26) shows how largely the symbolic element enters into these narratives. Cain's city is built up by bad-seed-men, and Jericho is a city consisting of children of darkness. In thus speaking the writer is not calling into question the existence of a literal Jericho.

We come now to the description of the belly of the man of sin, the rising structure of the city of spiritual wickedness having Enoch or the hereditary tendency to evil for its foundation. Unto Enoch was born 'Irak' (verse 18). Philo defines the word as meaning 'little flock' (*πολιμνιον*, De Post. Cain., c. xix.). Lange renders it 'city' or 'townsman.' Some render it 'wild ass,' others 'shy.' The writer believes that the word is most probably a form of the word for 'wild ass.' It is a symbol of lawlessness, for the wild ass knows no bands (Job xxxix. 5), and men who have the heart of a beast dwell with wild asses (Dan. v. 21). Even as nakedness is a sin, so the savage life of men who recognise no law and no community with their kind is a sin against God and man. Irak begets 'Mehujael,' which Philo regards as meaning 'shut out from the life of God.' It is variously rendered as 'Smitten of God,' 'Purified, or formed by God;' 'God blots out,' or 'He blots out God.' The word *מְהוּיָאֵל* not only means 'to strike,' it also means to destroy or blot out, so as to cause to be forgotten (Deut. xxv. 6; Judg. xxi. 17). Hence the writer believes that the name signifies the putting away or forgetting of God, an old and wide-spread sin. 'Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind' (Rom. i. 28). Mehujael is the father of 'Methusael.' Philo renders it 'A sending forth of death.' Farrer gives it, 'Who demands his death.' Creighton and Hird translate 'The weapons or spoil of his death.' Lange has 'Man of God,' or 'Great man of God.' Dr. Davies has 'Man of prayer.' The writer believes with Farrer that the word is compounded of 'Muth,' 'to put to death,' or 'death,' or 'to die;' and 'Shalal,' 'to ask.' It relates to the sin of those 'whose teeth are as swords, and their jaw-teeth as knives' (Prov. xxx. 14). When the hateful spirit of war possesses men,

'their sleep is taken away unless they cause some to fall.' The word is very suggestive of a revengeful spirit.

From Methusael comes 'Lamech,' whose name Philo defines as 'Humiliation.' Gesenius renders it, 'Strong young man.' The writer thinks that the word is from 'Makkah,' with the preposition prefixed, and that it denotes the man 'for the stroke.' There may be in the word not only a reference to deeds of strife and destruction, but to the blow which Lamech is both to give and to receive (verse 23).

Instead of a record of what is done by the feet or legs, or of the mark of circumcision, or of the belly of sin, we now read of what is done by the breast or arms, as in striking. The two wives of Lamech may in a moral sense indicate polygamy, but they are also the two arms of the man of sin. In this first polygamous marriage Lamech sets aside the law of God, who made men male and female, that is, soul and spirit. As it would be a violation of a law of nature for one spirit to have two souls, so is it a violation of that law for one man to have two wives. When Joseph Barker became a sceptic, he found to his astonishment, and partly to his horror, that there was no moral system outside Christianity which required a man to have only one wife. He afterwards said that he clung to this nobler element of Christian teaching even in his darkest days. Lamech's first wife is 'Adah,' a name generally admitted to mean 'adornment,' and in a secondary sense, 'passing away,' though Philo renders it 'Testimony.' Robertson says on the word, 'The connexion between these two significations the Apostle seemeth to express most significantly when he truly saith, the fashions, all the outward splendour and decorements of this world pass away. All the glory here below is but transient and passing away.' The name of the other wife is 'Zillah,' meaning 'Shadow.' In these names a hint is given to us of the vanity and transitoriness of those lusts and pleasures wherein the man of sin delights.

Adah bare 'Jabal,' a word which probably denotes what flows in a continuous stream, and hence wealth, especially such as comes from the land. The love of money is a sin that struck its roots deep into the human heart in early times. What follows tends to show the connection of the word with wealth. 'He was the father of such as dwell in tents and [have] possessions' (verse 20).

Adah also bare 'Jubal,' denoting 'music,' or 'the sound of the trumpet.' From him the word 'Jubilee' is probably derived through the custom of blowing the trumpet in that year of release. Music from ancient times has been made to minister to the evil that is in man. Jubal is the father of such as handle the harp and organ. He represents the pleasures of music perverted to the service of sin. Zillah bare 'Tubal-Cain.' Philo and others appear to derive 'Tubal' from the word meaning 'World' (Ps. ix. 9). The writer believes that the words mean 'Producer of the spear or sharp weapon,' as stated by Dr. Davies. Probably the preparation of spears and similar warlike instruments has originated many collateral and more serviceable products of the arts of the smith. Tubal Cain is said to be 'A hammerer of every cutting instrument in brass and iron' (verse 22). His sister's name is 'Naamah,' which Philo defines as 'Fatness.' Generally it is defined as meaning

what is pleasant or beautiful. Not improbably it involves an allusion to the enslavement of the human mind by the love of outward beauty, and especially as seen in woman's face. There is close affinity between this record and what Solomon says of his various luxuries (Eccles. ii. 8). It is somewhat significant, as Dr. Clarke points out, that just as Vulcan, the forger of weapons, had Venus, the goddess of beauty, for his wife, so Tubal Cain, the forger of weapons, had Naamah, or the beautiful, for his sister. In rude times beauty has often been the prize of those who were skilful in war.

At this juncture, when we are coming to the head of the Man of Sin, there is a cutting short, and the bringing in of a seed to Abel (Rom. ix. 28, 29). Amos refers to a cutting of the head, which is to accompany the upraising of the tabernacle of David (ix. 1, 11). Wordsworth, Clarke, Lange, and others, allude to some of the various hypotheses to which Lamech's song has given rise. Some think that the song is a supposition only, referring to the future. Delitzsch calls it a song of murder. Ziegler says that without doubt the song is a song of triumph on the invention of the sword. Clarke says he fears he must leave these verses 'amongst the passages that are inscrutable.' The writer holds that this chapter is a picture of the man of sin traced from foot to head, foreshadowing the increase and triumph of sin up to the time of Christ, the death of Abel being the bruising of the woman's Seed, in the heel or in its beginning, near the Adamah or ground.

In regard to Lamech's song, the writer regards it in a somewhat different light from that in which it is usually understood.

1. There is in the song the word  $\text{לְנֶפֶשׁ}$ . Our version renders this word as 'young man.' But its common and proper meaning is 'child,' especially 'male-child.' It is used of the male children whom Pharaoh orders the midwives to cast into the river (Exod. i. 17, 18). So it is used in the passage 'Unto us a Child is born' (Is. ix. 6). It was probably felt by the translators that it would be somewhat incongruous to represent Lamech as singing that he had slaughtered a child, and hence the word 'young man' was used. But the common meaning of the word is 'child.'

2. Since this is so, we have two words used in the verse which are in direct contrast, these being 'man' and 'child.' Hence it is not improbable that there is some contrast between these two words.

3. Lamech, as described in this chapter, is a part of the same man of sin with Cain. He represents that body of sin when coming to its head. This man of sin, in its parts from Cain to Lamech, had been in conflict with the Abel seed. At first Abel hurt Cain when he offered an offering which God accepted. Cain slew Abel in revenge. But this was in a soulical aspect, or in the field. Even in the spiritual or intellectual nature there still went on a conflict between evil and good. Lamech appears to be referring to the way in which he, the head of this man of sin, had, like Cain, been wounded by the Abel adversary, and in which he had finally triumphed over that adversary, slaying the good-seed-man intellectually, as Cain had slain him in the fleshly field. Hence it is as if Lamech said: 'The good-seed-man Abel, in his intellectual aspect, wounded me, but I have slain him for doing it. He could only give me



a wound, but I have given him a death-blow.' So he says, 'I have slain a man for my wounding.'

4. The verb 'to slay' is only used in the former clause. It is not used in respect of the child. The very word 'child' makes it improbable that the word 'slay' has any application to it. The writer holds that the whole significance of the song is marred by the ignoring of the contrast between the man and the child. He believes that the verb 'to slay' has no reference to the child; but that, as in many other passages, the verb 'to be' is understood. We should read thus: 'A man I have slain for my wounding. And a Child [there is] for my bruising.' It is as if Lamech said: 'I have just conquered and slain the man, the Adamic Abel, and lo, in the very moment of my triumph a Child is being manifested for the purpose of bruising me.' In other words, the verse indicates the coming of the Holy Child Jesus to take Abel's place.

5. The word 'Khabburah,' rendered 'hurt,' denotes a 'stripe' (Is. liii. 5), or a wound out of which the blood does not flow, that is, a 'bruise.' The use of this word is an additional evidence that this Yeled, or Child, is Jesus, who was to bruise Satan's head. It also tends to establish what the writer has urged, that is, that this chapter delineates the uprising of a body which comes to a full head in Lamech. Habakkuk says: 'Thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck' (iii. 13).

6. The fact that the next verse refers to the birth of a Seed who is to take Abel's place, is a support to the explanation here being urged as to Lamech's song.

7. The ordinary view leads to a measure of violence being done to the word 'if' in the beginning of verse 24. Our version renders it 'if.' The Septuagint has 'which.' Its ordinary meaning, as thus used, is 'for.' It explains the previous clause. It shows how Lamech is about to receive a bruising. It is by the overflowing mercy and blessings of forgiveness coming from this Child, which blessings are even to come to those in whom the Cain-seed had an embodiment. The goodness of God is to lead men to repentance. The mercy connected with the covenant of Circumcision could avenge Cain on those who sought to kill him, even to seven times; but the abounding mercy coming through the Child, who bruises Lamech, is to avenge Lamech against those who would enter into judgement with him, even to seventy times seven. It must be remembered this bad-seed has some place even in saints. To avenge it is to save them from judgement.

Thus the writer holds that the theme of this, the oldest poem in the world, is the Saviour's suffering at the hands of the man of sin, and His triumph over that man, through the overruling of his wickedness. It is the wrath of the man of sin made to praise the Saviour. What nobler theme could have been found for the first song of the ages? It is the same theme that will fill the song in the realms of the glorified. May all the seed of Cain thus fall before Christ. 'So let all Thine enemies perish, O Lord' (Judg. v. 31).

8. After thus tracing the seed of Cain to its final bruising, the narrative reads: 'And Adam knew his wife again, and she bare a son, and called

his name Seth, For God, said she, hath appointed me another seed instead of Abel whom Cain smote down' (verse 25). The reader will notice that in verse 15 it is said that Cain shall be avenged sevenfold, and then the description is given of the covenant by which this avenging is secured: 'And the Lord appointed to Cain a sign, lest anyone finding him should break him in pieces.' In verse 24, also, we have the statement that Lamech shall be avenged more than Cain, and the writer holds that in this case also the saying is followed by a description of the covenant by which the avenging is secured. The difference is that in one case it is a 'sign' which is given or appointed; while, in the second case, it is a 'seed,' that is a seed of the woman, that is Christ, who is given or appointed. Thus the writer holds that verse 25 is in connection with verse 24, and that the words 'And the Lord appointed to Cain a sign' in verse 16, and the words 'God hath appointed to me another Seed' in verse 25, are in contrast, and denote the covenant of circumcision, and the new covenant in Christ respectively.

This Seed is said to be instead of Abel, a statement which proves that all goodness is embodied in Christ. He is all our Righteousness, the Heir and the Giver of all good-seed-men. 'He that soweth the good seed is the Son of Man' (Matt. xiii. 37). Whatever is not of Cain is of Christ. The birth of this Seed is, as Philo puts it, 'the paligenesis of Abel' (De Post. Cain., c. xxxvi.), so that 'Abel, most paradoxically, is both killed and is alive' (Quod Det., c. xiv.). Philo was approximating very closely to truth when he said, Seth was as the Word of God, giving water to the virtues, the beginning and fountain of good deeds (De Post. Cain., c. xxxvii.). The birth of Seth is the birth of the Child through whom the man of sin is to be bruised, and the new covenant established. As respects this Child, there is a transition in the narrative from the line of Cain to the line of Abel, to which Christ belongs. This verse relates to His birth as the Seed of woman. The name 'Seth' means 'to appoint,' 'to settle or place.' Simeon said Christ was set (*σεῖται*) for the falling and rising up of many in Israel' (Luke ii. 34). Jesus, who is 'set' for a light of the Gentiles (Acts xiii. 47), is the Seed of God's appointing, who makes up for Abel's loss. It is difficult to see how any literal man Seth could have been spoken of as another seed instead of Abel whose works were good, and who was slain by Cain whose works were evil, this man Seth being also appointed of God. The connecting of Seth with Abel shows that He is of Abel's line, and not of the line of Cain, the man of sin.

It was said of Christ, 'He shall see His seed' (Is. liiii. 10). Seth, the antetype of the Saviour, is not named in connection with a wife; but it is said, 'And to Seth, yea to Him, there was born a son, and He called his name Enos' (verse 26). Seth is the only Man mentioned in the chapter as naming His child. The word 'Enos' is the generic word for 'man,' or 'human being.' It is frequently applied to man as existing in a poor and despised condition. Christ's disciples, the fruit born from Him as from seed (John xii. 24), were chosen from the weak and poor (1 Cor. i. 27, 28). The word has a special application to 'the common people,' and such heard the Saviour gladly. 'Base things,' 'things that are not,' such are some of the phrases applied to the Saviour's followers.

The closing sentence in the chapter is variously rendered, and variously understood. The literalist must find it hard to explain how it was that after Abel had offered sacrifice and Cain brought his gifts to the altar, there had not been a beginning of the practice of calling on the name of the Lord until Enos was born. Jewish Rabbis derive the word 'begun' from a word meaning 'to profane,' and hence explain the passage as meaning that men now began to profane Jehovah's name by making images. The word 'begun' may also be rendered 'to be born;' but since the word 'begun' is used in these early records in a kindred way (x. 8; xi. 6; ix. 20), it seems most natural so to understand it here. Since Abraham called upon the name of the Lord (xii. 8), and the writer's theory implies that Enos is the seed of Christ, the passage, according to that theory, will refer to some calling that began in the time of the Saviour. It is true that there was something like a new departure in prayer then inaugurated. Jesus says, 'Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full' (John xvi. 23, 24). Peter quoted at Pentecost the words, 'Whosoever shall call upon the name of the Lord shall be saved' (Acts ii. 21). Paul designates Christians as those who 'call upon the name of our Lord Jesus Christ' (1 Cor. i. 2). Still, inasmuch as men had been spoken of as calling upon the name of the Lord from the time of Abraham, it can hardly be said that they began to call upon that name in the time of Christ. The Hebrew words  $\text{בְּשֵׁם}$  sometimes mean 'on the name' (1 Kings xviii. 24; Zeph. iii. 9); but they as commonly mean 'by the name' (Is. xlvi. 1). The marginal reading is, 'Then began men to call [themselves] by the name of the Lord;' and the writer believes that this reading is correct. There are prophetic references to this naming: 'One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord' (Is. xlv. 5); 'I will strengthen them in the Lord, and they shall walk up and down in His name' (Zech. x. 12). Christians name the name of Christ (2 Tim. ii. 19), and do all in His name (Col. iii. 17). No man could thus say, 'Jesus is Lord,' but by the Holy Ghost (1 Cor. xii. 3).

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## CHAPTER XXXIX.

### THE BOOK OF THE ORIGINS OF ADAM.

THE Septuagint version of Gen. v. opens with the words,  $\alpha\upsilon\tau\eta\ \eta\ \beta\iota\beta\lambda\omicron\varsigma\ \gamma\epsilon\nu\acute{\epsilon}\sigma\epsilon\omega\varsigma\ \grave{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ —'This [is] the Book of the Genesis of Men.'

Although the literalist may find difficulties in the following exposition of this chapter, he cannot fairly allege that the literal theory is free from difficulty. How comes it to pass that if Cain be the firstborn son of Adam he is not placed in the line of succession? For, on the literal theory, Cain and Cainan cannot be identical. Philo's explanation that it is owing to his being a homicide is not satisfactory. The wickedness of a man cannot alter facts as touching lineage. Again, is it in harmony

with the laws of man's physical constitution that he should beget offspring at ages reaching to at least 500 years? Noah was this age when his sons were born (verse 32). We have no indication that the antediluvians ceased to have children until they ceased to live. Each is said to live so long, and to beget sons and daughters. But the most ancient skulls—such, for example, as those from Engis and Neanderthal—present no such deviations from the type of man now existing as to suggest that antediluvians had this abnormal strength of vitality. Dr. Dawson, speaking of a palæolithic skeleton, says, 'He was nearly six feet high, athletic, muscular, a very Samson, with teeth worn down by age, but not lost.' He adds, 'His experience and memory might extend back a century or more' ('Fossil Men,' pp. 189-201). Yet such a man is not likely to have lived to the antediluvian length of life. Again, how are we to explain the fact that most of these antediluvians are not mentioned as having seed until they are above a hundred years of age? Some are nearer 200 years old when their son is born. Is that fact in accord with known laws of increase? Nay, it is evident that other laws of increase then prevailed, even on the literal theory. Enoch had a son when 65 years old (verse 21). Adam is said to have been 130 years old when Seth was born (verse 3). But Eve said that Seth was given instead of Abel, whom Cain slew. Hence Cain and Abel must both have been born, and have come to man's estate; and Abel must have been murdered before Seth was born. Thus Adam must have had a son long before he was 130 years old. If the antediluvians had children in their early manhood, why are they not named? How is it that these first-born sons have no place in the Book of the Genesis of Men, which book forms part of an inspired volume that attaches importance to the rights of the first-born?

Of all the facts mentioned in these early chapters of Genesis, none is so ignored in ancient traditions as that of a race of literal men who lived nearly a thousand years. Titans and demigods might live beyond our length of life, but not veritable men (Plut. De Defect. Orac., c. xi.). Lucian refers to long-lived nations, but he speaks of them as living in his day. There is ample evidence to disprove his assertion, nor can any scientific value attach to the utterances of such a scoffer. He says, 'Indeed, there are whole nations long-lived, just as they report that the Seres (Tartars) live for 300 years—some attributing longevity to the air, some to the soil, and some to the diet. For they say that this entire nation is a water-drinking nation. And they say that the Athotæ live to 130 years; and there is a report that the Chaldæans live over a hundred years' (Macrob.). On the other hand, Herodotus, who lived before Lucian, represents Solon as saying to Cræsus, 'I place the limit of man's life at 70 years' (Cli., § 32). Again, considering the fulness of moral meaning attaching in Scripture to the words 'image' and 'likeness,' can we concentrate all that fulness in one frail little child called 'Seth'? Why, also, is it said that Adam begat in his own image when Seth was born? Had he not begotten in his own image before he lived 130 years, even when Cain and Abel were born? The account of their birth follows the account of Adam's sin. Then again, How could a single man, called 'Noah,' be perfect in his generations? (Dor). The

word 'Dor' implies a lapse of time. How, also, could this same literal Noah comfort man because of the ground which the Lord had cursed? How should his father know that his child would give this comfort? He refers to the future, and says 'shall comfort.' Still further there may be asked what Latimer would call a clerky question, for it is the most important of all. Of Adam and Eve it is said that God blessed them, and called their name Adam in the day when they were created (v. 2). It was on that day also that He bade them be fruitful and multiply (i. 28). But even literalists admit that this sixth day—the day of man's creation, and blessing, and fruitfulness—was a long era, just as the five preceding days had been long eras. But if in this sixth long era man was created, and named, and blessed, and made fruitful, where is the point of transition from the sixth to the seventh day? How does the literalist justify his doctrine that man was created, and blessed, and made fruitful, in a long creative era called 'the sixth day,' and yet that the first man's life is to be reckoned from the beginning of a period called 'the seventh day,' and which is divided into shorter days of twenty-four hours each?

The writer holds, therefore, that this Book of the Genesis or Origins of Adam is a history of the Genesis of Adam during the sixth day. It commences with the period when the Adamic line ceased to be in any degree hermaphrodite, and became distinctly male and female, distinct, and not intermingled soul and spirit. The writer has urged that it is probable that this change was coincident with the division of the cerebellum into two distinct hemispheres. Previously the Adam had been spoken of in the singular, though God had not named him. Now he is named by God, for he is in God's image, and he is named with a plural naming. God 'called their name Adam' (v. 2). So when God made earth in the beginning, He did not name it (i. 1). He only named it when it was appearing as 'the dry,' separate from the water, and then He named both earth and seas (i. 10). The writer believes that it is with 'Noah,' whose name means 'Rest,' that the physical perfection of man is completed, that the sixth day ends, and that the seventh day, or Sabbath of Creation, begins. Some preliminary evidence in support of this view may here be noted.

1. The Hebrew word 'Toledoth,' translated 'generations,' in no case denotes a mere cycle of time. Such cycles, apart from birth-succession, are denoted by the word 'Dor.' This word 'Dor' is used in such expressions as 'Throughout all generations' (Ps. xc. 1). 'A thousand generations' (Deut. vii. 9). 'Toledoth' is from 'Yalad,' a word which means both 'to beget' and 'to bear' offspring. Thus, like the word 'monogenes' applied to Christ (John iii. 16), it has a double meaning. 'Monogenes' means 'only begotten' (Luke viii. 42), and it also means 'only born' (Luke vii. 12). 'Toledoth' denotes a succession of productions, not of eras. It is the name for an evolutionary process, a series of births or begettings whereby a lineage is formed. But this succession of productions is set forth in Scripture, the writer thinks, in two modes. First it is used in a retrospective mode, and secondly it is used in a prospective mode. In the former mode we have the ancestry of a given person or persons referred to a remote past, while nothing is

said of the posterity of that person. In the latter mode the posterity of the person alone is recorded, and nothing is said of his ancestry. As examples of the ancestral mode we may notice the following: 'Take two onyx stones, and grave in them the names of the children of Israel, six of their names on one stone, and the other six names of the rest on the other stone, according to their birth' (Toledoth, Exod. xxviii. 9, 10). 'The children of Reuben, Israel's eldest son, their Toledoth, after their families, by the house of their fathers' (Num. i. 20). 'Chiefs of the fathers, according to their Toledoth chiefs' (1 Chron. viii. 28). In other passages the word denotes posterity, thus: 'Now these are the generations (Toledoth) of Pharez; Pharez begat Hezron,' etc. (Ruth iv. 18). The writer holds that both in Gen. ii. 4, and v. 1, the word is used in the ancestral mode. We might paraphrase each passage thus: 'These are the birth-products, or evolutions, or ancestries which have resulted in heaven and earth.' 'This is the book of the birth-products, or evolutions, or ancestries, which have resulted in man.' Save that the word 'genesis' has no plural, it is a fair equivalent of the word 'Toledoth.'

2. The following are the only two passages in the Bible wherein mention is made of a book or register of a genesis. 'This is the book of the genesis of Adam' (v. 1). 'The book of the genesis (*γενέσεως*) of Jesus Christ the Son of David' (Matt. i. 1). But this latter book is the book of the ancestry of Jesus, not of His progeny. So the Prot-evangelium Jacobi is entitled '*γέννησις Μαρίας*,' etc., and describes Mary's parentage and birth. In the book given by Matthew, the name of Jesus does not head a list of His posterity, but it is at the bottom of a list wherein His ancestry is traced from Abraham downwards. Why, then, is the book of the genesis of Adam read on a directly opposite principle? Since there are only two books of genesis in the Bible, since one of these books is in the early part of the Old Testament and relates to the first Adam, while the other book is in the beginning of the New Testament and relates to the second Adam, why should we not read both these books after the same mode? Ought not the way in which the later and clearer register is written to guide us in our reading of the other register, which is more ancient and more obscure? The writer believes that it is an error to think that the name 'Adam,' in Gen. v. 1, is a proper name, or that the list of names following is a list of posterity springing from an individual Adam. He holds that the list given is a list of the ancestries or lineage through whom the first perfectly formed man, that is Noah, who was perfect in his generation (Dor. vi. 9), was evolved. It is common with Greek writers to trace a thing from its first genesis (Book of Wisdom vi. 22; vii. 5; xii. 10), and yet in other cases the same word 'genesis' denotes a race (Id. xix. 10, 11).

3. Most English readers know that the word 'Adam' means 'man,' and that it is sometimes used in Scripture generically. In this verse (v. 1) the word rendered 'Adam,' and the word rendered 'man,' are in Hebrew the same word. Hence, so far as the Hebrew is concerned, there is no reason why one word should be translated differently from the other. In all probability the first sentence, like the first sentence in Matthew's gospel, is simply the title to the book, and the word 'Adam'

is the common noun 'man.' The fact that it is without the article tends to show that it is thus being used generically. Hence, after the analogy of Matt. i. 1, we should read in the beginning of Gen. v. 1, 'This is the Book of the Genesis of Man.' Such a record follows more naturally, and by a less violent transition, the narrative of 'the genesis of heaven and earth' than does a list of the posterity of one individual Adam.

Having given the title, the narrative begins with an important fact in man's genesis. It reverts to the era when God is said to have made man in His own image (Gen. i. 26). In proper order some of the chief facts mentioned in the first account of man's creation are again introduced, just as in Gen. ii. 4, 5, there is a restatement of the fact of creation which had been recorded in the first chapter. It is said man was made in God's likeness, that being the first fact mentioned in Gen. i. 27. Next we are told that they were created male and female, this fact also having been recorded in Gen. i. 27. Particulars like these seem appropriate in a book of man's genesis, but they seem irrelevant in a list of one man's posterity. Next the new fact is added that God called their name Adam. Every human being is now regarded as having distinct soul and spirit. Being thus male and female, the plural word 'their' is applied to them. The difficulties relating to chronology will be considered in the following chapter. We are told that after a certain time man begat in his own image and likeness. This statement also will be considered subsequently. The word 'son' is not used in the Hebrew of any of these births in the main line until the time of Noah, although the masculine pronoun is attached to the word 'name.'

According to his theory that these chapters are recording Adamic history, the writer believes that every name in this list is a symbol of a distinct race and type of men. Luther thought that the chapter presented to us a form and image of the whole world. Lisco says that in Enoch 'there may be some indication that after the six long world-times of sin and death, there should be introduced, in the seventh period of the world, through one, that is Christ, a divine life, with freedom from death.' The writer believes that the chapter is in the fullest sense a book of the genesis of man. It not only gives us a record of the gradations through which he reached physical perfection, but it also outlines as in a prophecy his higher moral development up to spiritual perfection. He holds that it is in Enoch that we have symbolized such perfection of righteousness as man attained unto at the close of the Jewish æon, a theory which we shall try to show finds support in Jude 14. Man's ultimate spiritual perfection is prefigured in Noah. It is hardly needful to say that the time of man's genesis as a human being cannot synchronize with his higher moral genesis. He reached his perfection as a human being previous to the Deluge. His moral perfection is only attained through the coming of Christ, and the spiritual influences of this Christian æon.

This sixth day, as measured by man's genesis, is divided into ten eras, beginning with that of Adam and ending with that of Noah. Thus 10 may be said to be a symbol of the era of man's progress. Philo speaks of 10 as a perfect number (*De Post. Cain.*, c. 50). Enoch is the seventh from Adam. The writer holds that he is a symbol of such perfection as

was attained at the close of the Jewish æon. Thus 7 may be regarded as a symbol of human progress during the Jewish æon. The Son of Man sat with the captives seven days (Ezek. iii. 15). Philo writes at length on the sanctity and virtues of the number 7 (De Mund. Op., c. 31-37). From Enoch to Noah there are three eras, and hence it is probable that the number 3 may be in special symbolic association with this spiritual æon. Canaan is the fourth from Adam, and it is generally believed that the number 4 is a symbol of righteousness. Philo speaks of it as the number that is a symbol 'of equity, and righteousness, and every virtue' (De Plant. Noe., c. 28). Aaron's breastplate; a symbol of righteousness, was to be foursquare (Exod. xxviii. 16; Eph. vi. 14). Much of the symbolic nomenclature of the Bible centres in these four numbers, 10, 7, 4, 3. What is said of Methuselah's birth and death tends to show that there is a moral meaning in the narrative. It would appear from verse 22, that Enoch's beginning to walk with God dates from the birth of Methuselah. Moreover, if the reader examine the figures he will see that Methuselah lives to the year of the Deluge. As Noah went into the ark in the early part of the year, and Methuselah was not saved in the ark, he must, on the literal theory, either have died in the few days preceding the flood, or have been drowned.

The first race of sinful men is the Seth-race. In iv. 25, the wife of Adam is said to name her son Seth. That son prefigures Christ. We know from Eve's expression, 'God hath appointed me,' what is the meaning of the name 'Seth' as thus given. But the Seth named in v. 3 does not prefigure Christ, but a sinful race said to be born in Adam's likeness. Moreover, the previous naming does not avail for this later-born Seth, but Adam names him. As the persons differ, and the persons named differ, so it is probable that this later name 'Seth' bears a new aspect, and does not mean 'to appoint,' or 'to place.' The verb 'Sheeth' not only means 'to appoint,' or 'to place,' it also means 'to put on,' as when men put on ornaments (Exod. xxxiii. 4). Hence from this verb comes 'Sheeth,' that is 'clothing' (Ps. lxxiii. 6; Prov. vii. 10). Our English word 'Sheath' is the word unchanged, and denotes the clothing or covering of the sword. Thus the name 'Seth' may mean, as defined by Cruden, 'He puts on.' Now the expression 'begat a son after his own likeness' is indicative of the loss of God's image, and of the origin of sin. But the first-recorded indication of the result of sin is the feeling of shame and the putting on of a covering. Thus it is probable that the Seth who is named by Adam is the race of human beings who, having become sinful, put on aprons or girdles of leaves. Hence we may call this era, 'The era of the fig-leaf girdle.' From the preceding narratives we see that there is also a moral aspect in the clothing of man. God clothed him with skins, a symbol of the covenant of sacrifice.

We read next that Seth begat Enos (verse 6). The Enos named in iv. 26 is a symbol of the seed of Christ, who are named by Him. The Enos named in v. 6 is a distinct Enos, representing a class of sinful men, and hence his name likewise may have a distinct aspect. We have said that the name 'Enos' denotes man and especially man in a poor and suffering condition. Most lexicographers derive the word from



שָׁנַן, which, like its Greek derivative νοσέω, means 'to be sick' either in body or mind, or in both (2 Sam. xii. 15; Jer. xvii. 9). We know that there are some physical sufferings which are the direct result of transgression. Moreover, moral suffering likewise results from sin. After the record has described the covering of Adam's nakedness, it refers to various forms of suffering that befall him. Such are the expulsion from the garden and the tree, the serving of the Adamah, also guilty fear. Hence this name may be indicative of the fact that men now became liable to those forms of suffering which are the punitive consequences of sin. This may be called 'The era of first Moral Suffering.'

Enos begets 'Cainan,' whose name is slightly different in spelling from the 'Cain' mentioned in c. iv. These differences accord with the view that the significance of the names may be slightly varied. It is generally agreed that the name 'Cainan' denotes one who gains, or buys, or acquires some possession. It applies also to a possession acquired by building. It probably indicates that men now began to have weapons, dwellings in trees, on lakes, or in caves, or other things acquired by labour or barter, and which men called their own. Even animals have a certain dim idea of property. Mr. Darwin says it is common to every dog with a bone, and to most or all birds with their nests. This may be called 'The first property-owning era.' So far as these early men had faith in the virtue of sacrifice, or in happy hunting-grounds after death, or in a Great Spirit, they had moral as well as earthly possessions.

Cainan begets Mahalaleel (verse 12). Professor Lewis says it is very plain that this name 'Mahalaleel' means 'Praise of God,' or 'One who praises God.' As men were in that rude state that they had only just begun to own property, we cannot infer from this name that religious worship of an exalted kind was now practised amongst men. Speaking of the tongue the Apostle says, 'Therewith bless we God' (Ps. iii. 9). 'Halal' means 'to glory,' as well as 'to praise,' and the Psalmist frequently speaks of the tongue as his glory (xvi. 9; xxx. 12; lvii. 8; cviii. 1). The writer thinks that in this name there is an allusion to the tongue, and especially as associated with singing and praise. Dr. Blacklock, Mr. Darwin, and others, maintain that a kind of singing was man's first language. The oldest races have most of the spirit of poetry in their language, and most of the qualities of singing in their tones and speech. As this era, which we may call 'The era of singing-speech,' follows 'the first property-owning era,' it is not strange that the letters of some of the most ancient alphabets should have been figures of animals, buildings, implements, etc. Aleph was a rude figure of an ox's head; Beth, of a house; Gimel, of a camel; Teth, of a serpent; Nun, of a fish; Tsade, of a fish-hook; Daleth, of a door, etc. Man in his moral progress came also to an era when he began to praise and glorify his Maker.

Mahalaleel begets Jared (verse 15). The word 'Jared,' apart from the vowels, may mean 'he comes down,' or it may mean 'he treads down,' 'he subdues.' Cruden and Hird give both meanings. Other lexicographers take the first, 'descending,' or 'he descends.' The writer believes that it is most in harmony with the preceding names to regard

'Jared' as meaning 'he subdues,' or 'he subjugates.' It probably denotes the establishment of some form of government amongst men, and the subjugation of the weak by the strong. Men began to fulfil the command to subdue and have dominion, in its physical aspect. Jabel is said to be the father of such as have cattle (iv. 20), but it is doubtful if the names in one chapter can be regarded as synchronous with the names in the other chapter. Sir C. Lyell says that as early as the stone period there were tame races of animals (*Antiq. of Man*, p. 25). We may call this 'The era of subjugation.' Man in his moral progress also attains to a power of subjugation of things evil, and of prevalency with God.

Yared begat Enoch (verse 18). There is only one Hebrew word, the word *יָנַח*, from which it seems possible for 'Enoch' to be derived. This word, as we have seen, means 'to initiate,' 'to imbue,' 'to train.' It is applied to the training or imbuing of children (Prov. xxii. 6) and to what are called trained servants born in the house (Gen. xiv. 14). It is not improbable that in its human application the word has here respect to children and family life. Tender domestic ties began to be formed, and the family institution built up. Children were not forsaken when old enough to shift for themselves. God set men in families, and the relationships between parents and children became more fixed and abiding. This attribute of family life may be spiritualized; it may be raised from an earthly to a heavenly sphere as Elijah was raised, until when sought for he could not be found (2 Kings ii. 17; Job vii. 21; Ps. xxxvii. 36), but it is not to die. It has a place in God's kingdom on earth, and it will have a place where Montgomery's idea of home will have its truest embodiment in the land

'Where brighter suns dispense serener light,  
And milder moons emparadise the night,  
A land of beauty, virtue, valour, truth,  
Time-tutored age and love-exalted youth.'

From this period the family institution may be supposed to date its origin. We may speak of this as 'the first household era.'

We shall consider in a separate chapter the higher aspects of Enoch's translation. As moral history, the writer regards that event as a symbol of a change effected by the coming of Christ—a change in the law of heredity of evil. The words in iv. 17, 'She conceived, and bare Enoch; and it comes to pass, [there is] a building of a city, and he called the name of the city after the name of his son, Enoch,' indicate that the city 'Enoch' is a city that is begun to be built by the birth of Enoch. If the Enoch from whom this city is named be thus an historical symbol of a law of heredity in evil, is it improbable that the Enoch who walks with God should be an historical symbol of a counteracting law—a law tending to heredity in goodness? Jesus Christ is set forth as the Being who is the Foundation of a new city, a new family life, upon whom all the household of faith is built. By His advent there was a translation of priesthood and a translation of law (Heb. vii. 12); and so the writer holds there was a change in laws of heredity as well. All that is said in these chapters of Cain's converse with God, and the mark upon him, and Lamech's killing a man for his wounding, and the years of ante-

diluvian lives, goes to show that the history is Adamic, and not personal. But if that principle be admitted, it becomes very probable that the translation of Enoch prefigures some great moral change affecting the race. What is more likely than that this change is one that is effected by Christ?

Enoch begat Methuselah (verse 21). Some lexicographers derive the first part of the name 'Methu' from 'Math,' meaning 'man,' or 'men.' Farrar, Hird, Cruden, and others, derive it from the verb 'Muth,' 'to die,' or its cognate noun 'death.' The writer prefers to follow this latter view. 'Selah' is generally supposed to be from the verb 'Shalach,' 'to send,' or 'to shoot forth,' or its cognate noun 'Shelach,' denoting that which is sent, as an arrow, dart, missile. Dr. Davies renders 'Methusaleh' 'Missile-man.' In like manner, Gesenius has 'Man of the arrow.' The writer follows the view held by Philo ('De Post. Cain.,' c. xii.) and some modern lexicographers, that the word means 'he sends out death.' In both cases the meaning is virtually the same. It is that of using missiles as arrows, stones, etc., which can kill from a distance. We know that palæolithic men did practise the throwing of missiles in hunting, etc. Hence this era may be called 'the missile-throwing era.' Philo argues that there is a double aspect in this name 'Methuselah,' according as we take it to mean the sending out of death to anyone, or from anyone (Id., c. xiii.). Christ sent out death in both aspects in that He annulled him who had the power of death, and also abolished death in the sense of casting it out from all who received life from Him.

Methuselah begets Lamech (verse 25), whose name probably means, 'For the stroke.' There is a significant difference between weapons that are sent out to kill, and weapons that are used in striking. It is sometimes said that the infancy of the child is a picture of the infancy of the race. One of the earliest pleasures of childhood appears to be the throwing of stones and other missiles, while the youth is equally fond of the whip, hammer, or hatchet, or something wherewith to strike. Flint hammers, hatchets, etc., are probably characteristic of this era, which we may call 'The Hatchet Era.' This striking is not only indicative of the use of striking weapons in warfare, but also of their use in the preparation of rude instruments of art. In man's moral progress also there comes an era when the conflict with evil is a hand-to-hand encounter—a smiting with the spiritual sword, and a wrestling against the powers of wickedness.

Lamech begat 'Noah' (verse 29). All the lexicographers whom the writer has consulted define the name 'Noah' as meaning 'rest,' 'comfort,' or cognate meanings. This is 'The Era of Perfected Man.' The genesis of man is now complete. The sixth day here ends, and God rests from His works. Noah was a just man, and perfect in his generations; for in him the human race ends its childhood, and comes to fulness of growth. All who descend from him are finished men. The race is now fitly proportioned, endowed both physically and mentally with everything essential to true manhood. The theory that God's Sabbath begins with Noah, or 'rest,' accords with Lamech's expression, 'This same shall comfort us concerning our work and toil of our hands,

because of the Adamah which the Lord hath cursed' (verse 29). This age of Noah, or 'rest,' is also a probable symbol of the spiritual and everlasting Sabbath-keeping which remains for the people of God (Heb. iv. 9).

The three sons of Noah are called 'Shem,' 'Ham,' and 'Japheth' (verse 32). These are regarded as the founders of the three great branches of the human family. Such division in general features answers to Mr. Max Müller's tripartite division of the science of religion and of languages into Semitic, Turanian, and Aryan respectively. The Hebrew nation has been the chief among Semitic peoples, Arabs and Chaldæans belonging to the same stock. Of the Turanians, or followers of Ham, the Mongolians of Northern Asia are a type. The Hungarians and Turks are also said to be branches of this stock. It has been questioned to what stock the negro races belonged; but it is generally concluded that their language, while pervaded by a Semitic element, is of that agglutinate or terminational kind which proves a Turanian origin. The Indo-European races, including Indian, Persian, Greek, Italian, German, Celtic, Saxon, etc., are the Japhetic, or Aryan, races. While in its literal basis the narrative of the genesis of Noah may justify the foregoing classification, there is probably an indication in the names of Noah's sons of important human discoveries. The word 'Shem' means 'name.' One of the first inventions of the perfected race may have been language, and the assigning of names to individuals. There had been a singing-speech, expressive of emotion, in existence previously; but language as a means of expressing intellectual ideas and processes of thought is a higher endowment. The name 'Ham' means 'heat,' from a verb meaning 'to be hot,' 'to burn.' There may be in it an allusion to the discovery of fire. Hatchets had been used previously, but their preparation did not necessarily imply the existence of fire. In the previous chapter, it is the sons of Lamech who are fathers to those who work in brass and iron (verse 22). Mr. Darwin says, 'This discovery of fire, probably the greatest ever made by man, excepting language, dates from before the dawn of history' (Des. of Man, c. ii.). Sir J. Lubbock thinks that the art of making fire had been discovered before man wandered from his original birthplace; for it is common to all races, and was known to the ancient cave-men. We see that Ham is named, while Shem and Japheth are still with him in Noah's house. In Gen. ix. 27, there is a play on words: 'May God make wide room (Yaphte) for Japheth' (Yepheth). Hence it is generally supposed that the name 'Japheth' is from יָפֶתֶת, 'to expand,' 'to extend.' It is also true that the Japhetic races have extended in a pre-eminent degree. But the writer holds that Noah's wish is not conclusive evidence that this is the meaning of the name 'Japheth.' Noah was not naming his son, for he has the name 'Japheth' in v. 32. Considering the importance attached in these early chapters to the wearing of clothing, and the fact that Shem and Japheth covered their father's nakedness, the writer holds that it is more probable that, as Hird and others teach, the word יָפֶתֶת is from יָפַח, meaning 'to be fair or beautiful,' and then 'to adorn' (Jer. x. 4), 'to beautify' (Jer. iv. 30). Thus it may indicate that clothing and adornment of the human body whereby the Japhetic races

have maintained their fair, white colour, while other races have become dark or black. Language, the use of fire, and the wearing of garments, have been three important elements in man's civilization, and these were probably the great primeval factors of human happiness.

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CHAPTER XL.

ANTEDILUVIAN CHRONOLOGY.

It is generally assumed that the years of the antediluvians were ordinary years of 365 days each. Some writers, feeling the difficulty presented by these long lives, have suggested that the word 'year' in this chapter denotes a shorter period. One writer suggests that the antediluvian year was only one month in duration, and another that it was three months. There is no Scriptural evidence to prove this theory. To those who affirm that literal men lived so many hundreds of years, it may be answered that the bodily stature and cerebral development of the palæolithic men show that such men did not live hundreds of years. Against the theory that the names given in Gen. v. are names of individual men, both geology and the anomalies of propagation suggested by the inspired narrative have undiminished force.

1. The teaching of those geologists who support the theory that the earth has only been peopled from six to eight thousand years, is generally deemed inconclusive. Amongst these geologists, Dr. Dawson, of Montreal, holds a distinguished place. In conjunction with Sir W. Logan and Dr. Sterry Hunt, he discovered in the Laurentian Rocks, which had previously been supposed to be Azoic, the oldest known fossil, the Dawn Animal, or Eozoon Canadense. In his work, 'Life's Dawn on Earth,' he shows the nature and importance of the discovery of this Rhizopod. Dr. Dawson endeavours to show that the primeval palæolithic men are still represented in such people as the Indians of North America. Many coincident features of social life, artistic skill, religious hope, and worship are pointed out. The writer thinks that the sum of the evidence adduced by Dr. Dawson militates against the theory it is designed to support, that is, that the human race has only peopled the globe from six to eight thousand years. For example, it is shown that earthenware found at Hochelaga, an Indian village on the site of modern Montreal, and which was only destroyed about 250 years ago, was made of precisely similar materials, and in the same way, as earthenware found in an ancient British barrow, so that both might have been made in the same place and by the same hand (p. 88). The 'basket pattern' was common to the Hochelagan and to the early British pottery (p. 90). Huron pipe-heads bear the figure of an owl's head remarkably like those found in the ruins of Troy (p. 96). Do not such facts tend chiefly to show that the progress of the ancient Turanian races was so slow as to approximate to the monotony of instinct, rather than to the accelerating march of inventive and civilized genius? Dr. Dawson himself says: 'The Bashkirs of the Ural are said to be at this day in pre-

cisely the condition in which their ancestors were found by Herodotus 2,300 years ago. The negro and Arab tribes are as nearly as possible in the same state in which they were in the times of the Pharaohs. There is no reason to believe that the Australians, Polynesians, or Americans, if undiscovered by Europeans, would have been in a more civilized condition a thousand years hence than they were when first made known to the rest of the world' (Orig. of World, p. 330). Huxley bears a like testimony. He says: 'What Cuvier demonstrated of the animals of the Nile Valley is no less true of men; circumstances remaining similar, the savage varies little more, it would seem, than the ibis or the crocodile, especially if we take into account the enormous extent of the time over which our knowledge of man extends, as compared with that measured by the duration of the sepulchres of Egypt' (Paper on 'Skulls of Engis and Neanderthal'). Some of the New Zealand tribes still live in lake dwellings similar to those anciently erected in the Swiss lakes. (See Frontis. Lyell's *Antiq. of Man*; also 'New Island World,' by E. Bourne, *Sund. Mag.*, Dec., 1880.) If men may thus continue in the same social state for thousands of years, it follows that similarity between the customs and arts of modern Indians and primeval men, if such can be found, would not be proof that such men were not separated in time by a wider period than six to eight thousand years. To affirm otherwise, would be like saying that because in some districts beds of chalk crop out on the surface, or because they are now being formed in the bed of the sea, therefore such a chalk formation as that at Hoxne in Suffolk, in which Mr. John Frere discovered implements at a depth of twelve feet, under a foot and a half of vegetable earth, seven and a half feet of clay, one foot of sand, and two feet of gravel, must yet have been of comparatively recent formation.

2. The prevalence of the Uniformitarian over the Catastrophic theory of geology, tends to remit to ages more remote the date of man's first appearance on the globe. Hutton, Playfair, Lyon, and Wallace, have all helped to spread the conviction that past changes in the earth's crust have been produced by the same quiet and regular processes which are now in operation, and not by portentous and semi-miraculous convulsions. Professor Ramsay says of the various rocks: 'All known formations are comparatively so recent in geological time, that there is no reason to believe that they were produced under physical circumstances differing either in kind or degree from those with which we are now more or less familiar' (address at Swansea). The myth of the lost continent 'Atlantis' was never, in all probability, anything but a myth. God has apparently worked out His counsels in past ages with the same great patience which He manifests now.

3. So far as the writer has noticed, there appear to be three standards to which English geologists give special prominence in forming an estimate of the antiquity of man. There are other standards by which they judge of the relative antiquity of particular races. For example, one of these subordinate standards is found in the weapons used by men. In this respect the Stone age is the most ancient, and this is succeeded by the Bronze and the Iron ages successively, but not everywhere contemporaneously. Some aborigines still use stone weapons.

At the suggestion of Sir J. Lubbock, the Stone age is now divided into two divisions, the more ancient being called 'palæolithic,' that is, 'old-stone'; and the more recent being called 'neolithic,' or 'new-stone.' In the palæolithic age the stone implements are roughly chipped and unpolished; in the neolithic age they are polished and ground down to a smooth surface. Even the palæolithic men are subdivided by some geologists into two sections, the older being the age of the 'men of the river drift'; and the latter the age of 'the cave men.' Mr. Dawkins says the former was a hunter of a low order, but not more so than the modern Australians. The latter, who are represented by the Eskimos, could both carve and sculpture ('Early Man in Britain,' p. 212). Dr. Dawson rejects the division of the Stone age into the palæolithic and the neolithic eras, but he divides the earlier Stone age into the Mammoth and the Reindeer ages. The lake dwellings in the Swiss lakes are supposed to date from the neolithic age and the succeeding Bronze age. Mr. Skertchley says that neolithic men were so far civilized 'as to have cultivated several kinds of grain, besides domesticating the ox, sheep, and dog, which their palæolithic ancestors had not done before them' ('Elements of Geology,' p. 169). These differences in the implements used, habits of life, etc., enable us to judge of the relative antiquity of particular races, but they do not afford clear or approximate evidence from which we may form an estimate as to the antiquity of the race in general. The three chief standards pertaining to evidence of the latter kind are the following:

(a) First, the strata of the earth in which human remains are first found. The various rocks from the Eocene to the general surface of the earth are designated the 'Cainozoic,' or rocks with the most recent forms of life. These again are subdivided into Tertiary and Quaternary rocks. Lyell had a different classification, and instead of 'Quaternary' used the term 'Post-Tertiary.' But the former classification is now generally accepted. Rising from the Eocene the different strata in the Tertiary group are Eocene, Miocene, Pliocene. The highest or quaternary group consists of the Pleistocene, sometimes designated Post-Pliocene, and the recent or local deposits, as river gravels, etc. Mr. Dawkins says there is no proof of man's existence in Europe in the Miocene age ('Early Man,' p. 66), and he thinks that no proof will ever be found of his existence in the Pliocene age, even if he then lived, inasmuch as it has chiefly marine and fresh-water accumulations (p. 70). He affirms, however, that in the Pleistocene age, and especially in what is sometimes called the Mid Pleistocene, there are evidences of man's existence. Men were living in Europe, in India, in Palestine, etc., in the Pleistocene age ('Cave Hunting,' pp. 426, 449). He was contemporary with the mammoth, the urus, and the arctic mammalia that had begun to appear in what is now Britain in the Mid Pleistocene. Mr. Dawkins gives evidence to show that the Pleistocene cave men knew the art of obtaining fire by friction, and hunted with spears tipped with bone ('Early Man,' pp. 210, 212). Estimates have been formed by geologists as to the age of particular strata. Mr. Wallace in his 'Island Life' refers to three distinct and widely varying estimates of the time which has elapsed since the close of the Cambrian epoch. The

first is 200 millions of years (p. 205). He says, however, that some physicists take a lower estimate, and he refers to Dana's estimate of 60 millions, and to Lyell's estimate of 16 millions (p. 227). He quotes Sir William Thompson's opinion that the crust of the earth cannot have been solidified much longer than 100 millions of years, the maximum possible being 400 millions, a conclusion to which Dr. Croll and other men of eminence are said to have come. Huxley refers to the upper Eocene as being many millions of years back (Address on Dogs, April 13, 1880, Roy. Inst.), but Mr. Wallace estimates the Tertiary period at 4 millions of years (p. 227). He gives to the Miocene epoch a date reaching back to 850,000 years. While the writer is not aware of any estimate formed of the age of the Pleistocene rocks by a geologist of eminence, the foregoing quotations show approximately what long eras are assigned to particular formations.

(b) A second standard of measurement is obtained by the law of rise and subsidence of the earth's surface, and especially as affecting the relation of England to the Continent. That the land is thus elevated or depressed at different eras is not questioned. Mr. Darwin says that it is proved by shells in the Penquenes Ridge that this ridge must have been raised 14,000 feet since a Secondary period ('Naturalist's Voyage,' p. 321). In respect to Britain, Sir C. Lyell believed that there was first a Continental period, when England was part of the Continent, when the land was at least 500 feet above its present level. This was followed by a period of submergence when Ireland and England below the Thames were reduced to an archipelago. This again was followed by a second Continental period, in which the land was again elevated, until England and Ireland were again joined to France. The next and last change was that wherein the land of the British area was once more broken up into islands, ending in the present geographical condition of things. Sir C. Lyell places the time of man's appearance at the close of the second Continental period, when man was contemporary with the mammoth, and when England and Ireland formed part of the Continent (Antiq. of Man, c. xiv.). He estimated that the time comprised in the second Continental period and the previous time of depression would not be less than 224,000 years. In forming these estimates he, as well as Mr. Darwin, considered that  $2\frac{1}{2}$  feet per century was a just average of upheaval or depression. Without accepting such estimates as proved, we may admit with Lyell that if man dates, as he thinks, from the close of the second Continental period, when Ireland and England were joined to France, the historical period becomes insignificant when compared with the antiquity of the human race. Lyell, led by such considerations, inclined to the view 'that North America was peopled more than a thousand centuries ago by the human race' (Antiq. of Man, c. xi.). If the Uniformitarian theory of geology be worthy of its general acceptance, and if the level of the land has altered according to Lyell's estimate of  $2\frac{1}{2}$  feet per century, it is evidently far more than six or eight thousand years since Ireland and England were part of the Continent, and since the Pre-Aryan Pleistocene Man first hunted the hyæna and bear in Britain, or in what is now the Irish Sea, or the German Ocean.



(c) A third standard of measurement is found in climatic changes. Professor Ramsay, in his address at Swansea, states that during the Tertiary epoch, previous to man's advent, there were various glacier periods. He accordingly thinks that the so-called Glacial epoch of a later era, when Ireland and England were covered with glacier ice, is misnamed. Still the designation 'Glacial epoch' is applied to an era of geological time which in part, at least, was contemporary with the existence of man. Mr. Skertchley describes the astronomical causes, especially that called the excentricity of the earth's orbit, whereby the winters of a past era were 36 days longer than the summers, instead of 8 days shorter, as now (*Elem. of Geol.*, p. 93). He states that an epoch of great excentricity began about 240,000 years ago, and terminated about 80,000 years ago (p. 165). This is the so-called Glacial period. Some diversity of view, however, exists respecting it. Sir J. Lubbock, in his address to the British Association at York, 1881, says that the excentricity of the earth's orbit at a period beginning 300,000 years ago, was such that its subsequent effect would be to produce alternate periods of cold and heat lasting 10,500 years each. He adds, 'It is, I think, well established that man inhabited Europe during the milder periods of the Glacial epoch.' If this remark applies to all these milder periods, it is equivalent to claiming for the human era a period of 300,000 years. Mr. Skertchley says that Mr. Geikie in Scotland, Mr. Tiddeman in Yorkshire, and he himself in the Fenland, have shown the extreme probability of palæolithic man being of interglacial age. He adds that he is firmly convinced of the existence of man during the Glacial epoch (p. 168). Mr. Wallace does not differ very widely from the foregoing estimate. He thinks that the Glacial epoch reached its height about 200,000 years ago. He says, 'For about 60,000 years before our time the mutations of climate every 10,500 years have been comparatively unimportant, and the temperate zones have enjoyed an exceptional stability of climate.' 'This period of exceptional stability includes the Swiss lake dwellings, Danish shell mounds, our peat bogs, our sunken forests,' etc. (*'Island Life,'* p. 225). This is virtually to claim for the men of the neolithic and bronze eras an antiquity of 60,000 years. Palæolithic Man must, therefore, be still more remote. Mr. Dawkins, who is one of the most adventurous geologists in pushing back the date of man's origin, says, 'We have proof that man lived in Germany and Britain after the maximum glacial cold had passed away, and we may also infer with a high degree of probability that he migrated into Europe along with the Pleistocene mammalia in the Pre-Glacial age' (*'Cave Hunting,'* p. 410). Professor Ramsay also states that the Glacial epoch was after the advent of man. Sir C. Lyell adopts a more limited estimate. He dates the origin of man from the close of the second Continental period, but he speaks of the period of submergence which preceded it as the Glacial period, although it is thought, he says, by some, that extreme cold prevailed awhile after this period. Thus it will be seen that man's origin is generally supposed to date from a Glacial period which ended from 60,000 to 80,000 years ago; that this Glacial period itself is supposed to have begun from 240,000 to 300,000 years ago, and that while some think that man appeared during that Glacial

period, others think that he preceded it. Whatever weight attaches to the estimates of these various geologists, it all goes to prove that man must have been on the earth far longer than from six to eight thousand years.

4. It is generally admitted that the term 'day' is used in the early chapters in Genesis in a sense in which it is hardly ever again used in the Bible. It denotes a geological era, or what Peter designates 'a day of an æon' (2 Pet. iii. 18). Probably the first standards of measurement were the flowing and ebbing tides, and the rising and setting sun. The Hebrew words for 'day' and 'sea' are almost identical. A twelve hours' standard appears to be recognised in the formula, 'Evening was and morning was.' So the Greek word 'day,' *ἡμερα* appears to be compounded of the words 'yom' and 'aur,' or 'bright day,' as in contrast with night or the dark day. Not only is the word 'day' used of a literal day and of an æon; it is used in a variety of senses, as of a lifetime (Job xiv. 6; Ps. xcv. 8; John viii. 56), a year (Numb. xiv. 34; Ezek. iv. 6), or the time of a nation's existence (Deut. xii. 19). The particular idiom 'and all the days of,' etc., were so many years, is nowhere else used in exactly the same way. The nearest approach to it is where we read, 'And these days of the years of the life of Abraham which he lived' (Gen. xxv. 7). 'And the days which Jeroboam king, two-and-twenty years' (1 Kings xiv. 20). If the word 'day' in these antediluvian records, with one or two exceptions (i. 5, 16, 18), is thus used in a peculiar sense, is it not probable that the word 'year' is used in a peculiar sense also? After referring to the Deluge, the Apostle lays stress upon a computation of time that is not literal. 'Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' The word 'year,' like the word 'day,' is sometimes used of an era or a generation. 'The day of vengeance is in my heart, and the year of my redeemed is come' (Is. lxiii. 4). 'The acceptable year of the Lord' (Luke iv. 19). The Hebrew *שָׁנָה* means 'to double,' 'to repeat,' and hence words involving repetition are derived from it. Such are *שְׁנַיִם* 'two,' which is the repetition of one, *שָׁנָה* 'year,' since one year is as a repetition of the year that preceded it. So the verb is used of any change. 'I am the Lord, I change not' (Mal. iii. 6). 'Thou changest his countenance' (Job xiv. 20). Every successive year is a change or a repetition. So every generation is as a repetition or copy of the generation that preceded it.

5. This list is spoken of as a book, *סֵפֶר*. The word is used of any book, small or large. 'A book of divorcement' (Deut. xxiv. 1). 'The book of the Kings' (1 Chron. ix. 1). 'The book of Moses' (Ezra vi. 18). But one of the most prominent ideas attaching to the word in all its forms is that of a numbering or counting. 'The children of Israel after their number' (1 Chron. xxvii. 1). 'The number of the people' (2 Sam. xxiv. 2). 'He had numbered the people' (verse 10). 'The Lord shall count' (Ps. lxxxvii. 6).

6. We have seen that both the Old Testament and the New Testament in their early chapters give a book of Genesis. The New Testament (Matt. i.) gives the book of the Genesis of the second Adam, the Lord from heaven. The Old Testament (Gen. v.) gives the book of the Genesis of the first Adam, who is of the earth earthy. But we should

note that the book of the generations of the second Adam does not give the length of any life, but only the number of the generations. In all there are forty-two generations (Matt. i. 17). Further, the title prefixed to Gen. v. expressly states that it is the book or enumeration of the generations (Toledoth). 'Book of births' Dr. Davies translates it. It does not say that it is the book of the length of the lives. Even presumptively it is more probable that in a record of primeval history there should be a numbering of the generations as the ancient races of kings were numbered, than that the length of life of each successive individual should be precisely stated. The figures of begetting, living, dying, can all be appropriately applied to the origin, existence, and extinction of races. Daniel says, 'I understood by books' (בְּסֵפֶרִים) 'the number' (מִן־הַיָּמִים) 'of the years' (ix. 2). But Gen. v. 1 does not speak of a book, or 'Saphar' of years, but of generations, that is, 'Toledoth,' or 'birth-products.'

7. Before the deluge God said that man's days should be 120 years (vi. 3). It is not said that this was a shortening of a longer term. The appearances presented by palæolithic skeletons would accord with the theory that the limit of life in those remote ages was 120 years. But how does this limitation accord with the common view that individual men lived ages varying from 500 to 900 years, and that even after the deluge they lived to 500 years? The writer holds that this length of life shows that even some of the men named after the deluge are Adamic, or racemen, and not literal individuals. This enumeration of generations, however, includes all who lived up to the time of the deluge, and it does not include later generations. Hence the writer holds that it is probable that this chapter contains the number of the generations of men up to the deluge, and that the time subsequent to that era, the perfect generations of Noah, is not thus to be taken by number of generations, but by number of years.

8. When we apply this principle of enumeration, it gives a result in general harmony with the more modest estimates of man's existence formed by such geologists as Sir C. Lyell and Mr. Wallace. From Adam to the time of the deluge is 1,656 years. According to the Sept. this era was 2,272 years. This reckoning, however, is not of equal authority with the Hebrew, and if it were, the principle of enumeration would not be affected. Now that men live for 70 years, a generation, according to Scripture, is computed at 40 years (Ps. xcv. 10). But life in the antediluvian era extended to 120 years. By the same proportion a generation in antediluvian times would extend to a little over 68 years. Thus 1,656 generations would equal above 112,000 years. Taking general numbers, and allowing for the time subsequent to the deluge, we may say that this calculation shows an era of from 112,000 to 120,000 years for the duration of the past races of men upon earth. More light has yet to come both from Scripture and science to the elucidation of this difficult problem. Modifications may be needed in the various estimates which men have ventured to form. At present, however, the writer believes, for the reasons above stated, that this fifth chapter of Genesis does not record the length of any individual life, but that it does give an enumeration of the generations of men comprised in the successive races of men, who lived during the later or human era of the sixth day.

## CHAPTER XLI.

## THE SONS OF GOD AND THE DAUGHTERS OF MEN.

'THE sons of God saw the daughters of the Adām that they were fair, and they took them wives of all which they chose' (verse 3). It has not unfrequently been assumed that these sons of God were angels, a distinct race from men, and that this narrative records their fall. In justification of this view, it is alleged that the phrase 'sons of God,' in Job xxxviii. 7, denotes angels. The Book of Enoch teaches this doctrine (c. vii., § 11), and Philo gives some countenance to it (Lib. de Gig., c. 2-4). It is taught by Josephus, Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, Cyprian, Lactantius, and others. Against this theory it may be noted :

1. That it is not uncommon for the designation 'sons of God' to be applied in Scripture to men (Ps. lxxxii. 6 ; Hos. i. 10). One verse where this phrase occurs is suggestive of antediluvian metaphors, such as the dove, the crooked serpent, the morning stars, etc. 'That ye may be blameless and harmless, sons of God, without blemish, in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world' (Phil. ii. 15).

2. Great difficulty attends the theory that sons were born of this hybrid union of angels and women. What has become of their semi-human offspring? They are said to have been giants, fauns, satyrs, etc., but such creatures are mythical.

3. How could a marriage relationship exist between angels and women? These sons of God 'took them wives.'

4. This theory is derogatory to the doctrine of the incarnation, and detracts from the unique majesty of that event.

Let us examine the teaching of Scripture on this subject.

1. This apostasy is said to have taken place 'when the Adam began to multiply on the face of the earth' (verse 1). Such an expression naturally carries back our thoughts to the early part of human history. This beginning of human increase is recorded in the early part of c. 5.

2. Upon referring to this part of the record, and also to i. 26, we find some allusions to a 'Tselem,' or image, and to a 'Demuth,' or likeness. In i. 26, the Tselem is named first, as if the more important. 'Let us make man in Our image' (Tselem), 'after Our likeness' (Demuth). The writer has already urged that the 'Tselem' was the image which man bore upon his mind, whereby he reflected God the Father of spirits. On the other hand, the 'Demuth' was the likeness which man bore upon his soul, whereby he reflected Christ the Fountain of soulical life. The 'Tselem,' or image, comes down the human line by man, who gives spiritual increase. The 'Demuth,' or likeness, comes down the human line by woman, who gives soulical increase. Because of this distinction between the Tselem, or image, which comes by man, and the

Demuth, or likeness, which comes by woman, not only are the sexes divided into male and female, but every man and woman in himself, or herself, is both male and female. But the Tselem, or image, may undergo a moral change. First it was an image of God. But when Adam sinned the image was changed into an image of man. This man was a living soul, and since the soul is a feminine principle, therefore the very image on man's mind became a fleshly and feminine image.

It may here be noted that the most prominent and most important principle running through all Philo's writings, and forming the basis of his philosophy, is that the mind is a masculine principle, and the æsthetic or emotional nature, that is, the soul, the feminine principle. Thus on Gen. ii. 24, he writes: 'On account of the sense-nature ( $\tau\eta\varsigma \alpha\iota\sigma\theta\eta\sigma\epsilon\omega\varsigma$ ) the mind ( $\delta\ \nu\omicron\upsilon\tilde{\nu}\varsigma$ ) leaves the Father, the God of the universe, and the Mother of all things, God's virtue and wisdom, and cleaves to and becomes one with the sense-nature, and turns to sense-nature that the two may be one flesh and one lust ( $\pi\acute{\alpha}\theta\omicron\varsigma$ ). It is to be observed that the woman does not cleave to the man, but the man to the woman, the mind to the sense-nature' (Leg. Al., Bk. II., c. xiv.). So on the present subject he says, 'An unrighteous man does not sow at all a male genea in the soul; but unmanly and broken-down men, effeminate in their thoughts, sow naturally what is feminine, planting, not the tree of virtue from which there must necessarily be fair and noble fruits, but all [trees] of wickedness and lusts, from which the increase is womanly. On account of which these men are said to beget daughters, but none of them [has] a son' (Lib. de Gig., c. i.). It will be seen that Philo's words imply that soul and mind are distinct, that the soul is feminine and the mind masculine, that there is a sense in which the feminine is evil and the masculine good. The writer believes that all these principles are recognised in Scripture even more fully than Philo recognises them. The ancient degradation of woman is a reflection of the truth that the sinful image is soulical, and therefore womanly. Hesiod says, 'High-thundering Zeus has appointed women as an evil to mortal men, partners of painful deeds' (Theog., verse 600).

If a man or woman be spiritual and bear the Tselem or image of the Son of God, who was made a life-giving Spirit, then both are designated 'men,' for both are spiritual. The writer will yet try to show that it is in this wide sense that Paul says, 'The Head of every man is Christ' (1 Cor. xi. 3). That is, He is the Head of every man and woman who is not after the soulical and feminine Adam, but who has become 'conformed to the image' ( $\epsilon\iota\chi\acute{\omega}\nu$ ), or Tselem of the Son of God (Rom. viii. 29). We are changed into this  $\epsilon\iota\chi\acute{\omega}\nu$ , or Tselem, as we become spiritual and reflect the glory of the Lord (2 Cor. iii. 18). When we are renewed in the spirit of our mind, we 'put on the new man which is being renewed unto knowledge after the image ( $\epsilon\iota\chi\acute{\omega}\nu$ ) of Him that created him' (Eph. iv. 23, 24). On the other hand, if a man or woman bears on the mind the soulical image of the corrupt and soulical Adam, both are to be regarded as feminine, for they are not spiritual and in God's image. Just as the Second Adam, who is spiritual and from heaven, is the Head of all men and women who bear the image of Christ upon their minds and thus are sons of God, so the First Adam, who was a

living soul and earthly, is the Head of all men and women who bear a soulical and fleshly image on their minds and so are daughters of Adam. As Philo says, that which is sinful cannot have any sons. The flesh can only yield what is fleshly, and hence in a moral sense all Adam's sinful seed are daughters. Thus the phrase 'daughters of Adam' is the counterpart of the phrase 'sons of God.' We all admit that the phrase 'sons of God,' as used in the New Testament, applies to holy women as well as to holy men. Is it not likely, then, that the phrase, 'daughters of men,' applies to fleshly men as well as to fleshly women? Jesus Himself was 'made in the likeness of men' (Phil. ii. 7), that is, He took upon Himself the Demuth, or likeness, of the sinful Adam; but it is not said that He took upon Himself man's image. While He became human in His soulical nature, He did not become human in His mind. He never assumed our 'Tselem.' Moreover, while made in the likeness of flesh of sin, He never committed sin. Hence He is not spoken of as the daughter of man, but as the Son of Man. He embodied in Himself the Spirit which had been giving light in prophetic minds, and all the good element in man, the true seed of Abel, was concentrated in Him, and comes from Him.

That the foregoing distinction between the Tselem and the Demuth is not a distinction without a difference, may be further seen from an examination of the way in which these words are used in the early chapters of Genesis. In i. 26-28 we read, 'And God said, Let us make Adam in Our image (Tselem) after Our likeness (Demuth), and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created Adam in His own image (Tselem), in the image (Tselem) of God created He him, male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it.' Observe that it is to Adam as thus created in God's 'Tselem,' or image, that God gives His blessing and a command to subdue the earth. The men thus created with God's image on their minds were sons of God. But man lost that Tselem, and ceased to be a son of God. We shall yet see how through this moral lapse he has not been able to subdue all things. So the apostle says, 'We see not yet all things subjected unto him' (Heb. ii. 8). That subjugation can only be accomplished by those who are in Christ, and so have regained the Tselem of sons of God. We conquer in Him who has had all things put in subjection under His feet (1 Cor. xv. 27), and who 'is able even to subjugate all things unto Himself' (Phil. iii. 21). In v. 1 the terms are significantly varied. In this later chapter it is the number of the birth-evolutions of the Adam that is being given. The chapter presents the Adam to us in a soulical aspect. Hence nothing is said of the Tselem or image of God, for this pertained to the spiritual nature or mind. We read, 'This is the enumeration of the generations of Adam. In the day when God created Adam, in the likeness (Demuth) of God made He him. Male and female created He them, and blessed them, and called their name Adam in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness (Demuth), after his image

(Tselem'), i. 3. Thus we see that first men are created in God's Tselem or image, and in Christ's Demuth or likeness, and so are sons of God. Then in c. v., where the soulical aspect is specially prominent, man is first represented as being in that state of a son of God, wherein he is after the likeness of Christ as respects his soul. But after the moral lapse it is said that Adam begets in his own likeness after his image. Thus the Demuth, or likeness of Christ that was upon the soul, is changed into the Demuth, or likeness of the fleshly Adam, the living soul. Not only does this fleshly principle change the soul's likeness; it also changes the image of God that was upon the mind into a fleshly and soulical, and therefore feminine image. Thus the flesh has gained supremacy, and so the Demuth is named first. We read now of the carnal or fleshly mind. The fact that when the generations of the Adamic race are numbered, it is only the Demuth of God, or the soulical aspect, that is named in the beginning of the chapter, tends to show that sin came by the soul, or the feminine side of human nature. We may infer, therefore, what is meant by the woman giving the fruit to man. It means that the soulical nature, with its affections and lusts, corrupted the mind and made it fleshly. The writer holds that Philo's theology is scriptural when he writes as follows: 'We say, therefore, that the serpent of the woman, that is, of the sense-nature (*αἰσθησεως*), and of the life that is dependent upon the flesh, is Pleasure, generated from mud (*ἰλυοσπρωμην*), very many-folded, incapable of an uplifting, always lying low, creeping towards good things of earth alone, seeking the low places in the body, lurking in each of the sense-perceptions, as in holes or chasms, a plotter against man, a murderer of what is good, eager to kill with its darts, and its benumbing stings' (Lib. de Agric., c. xxii.). So Philo recognises the truth that the mind itself may be corrupted by the fleshly sense-nature. Referring to the Egyptian riders cast into the sea, he says, 'Their rider, the mind (*νοῦς*), which hates virtue and loves lust, falling, is lost, [the mind] which delighted in pleasures and lusts, in unrighteousness and subtleties, and also in robberies and theft, and in similar objects' (Id., c. xviii.). Whatever philosophical errors may be laid to Philo's charge, his high disdain for sordid pleasures is worthy of commendation. Many of the ancient myths reflect the truth that sin came by woman, that is, by the soulical nature. Such is the myth of Apollo, a deity in close connection with the infernal regions, tempting Dryope in the form of a serpent. We have thus seen that the first race of human beings was a race which bore God's Tselem, or image, on their minds, and so were sons of God; while the subsequent races of human beings bore a fleshly soulical image on the mind, and a fleshly likeness on the soul, and hence, since the soulical is the feminine, were daughters of men.

3. When Luke is recording the genealogy of Jesus, he speaks of every man in the ancestral line, with one exception, as the son of some preceding man. The exception is made in respect of the same individual who, in Gen. v. 1, is said to be in God's Demuth, or likeness, and who, also, in Gen. i. 27, is said to be in God's Tselem, or image. Moreover, Luke declares that the individual thus excepted was 'the son of God' (iii. 38).

4. Even on the literalist's theory, there must have been some human beings in existence before the time when Adam, at the age of 130 years, beget Seth in his own likeness and image. Of the conception of Seth it is said, 'And Adam knew his wife again' (iv. 25). In both the references to the birth of a son called 'Seth,' a striking circumstance is recorded. The first record of the birth of Seth suggests that He is a holy Child, while the second record of the birth of Seth is of an opposite character, and suggests that he is a child born in sin. In the former case, the woman says of her Seed, 'God hath appointed me another Seed instead of Abel whom Cain slew.' In the latter case, we are told that Adam beget a son in his own likeness, after his image. The Seth after Adam's image cannot well be the seed in Abel's place.

5. Inasmuch as Adam lived 130 years before he beget in his own likeness, it follows that previously to this birth there must have been some beings in existence who were not in man's likeness, but who had God's image and likeness as the original Adam is said to have had. These must, therefore, have been sons of God. But we have tried to show that these years probably represent generations. All that we read in the preceding chapters shows that more men were on earth, and that more events had transpired than could possibly have been the case had one individual man alone been on earth at the beginning of a literal period of 130 years before the birth of Seth. Hence we may infer that for 130 generations a sinless race of sons of God peopled this globe before man began to beget offspring in his own sinful likeness and image.

6. From Gen. i. 28, we see that this primeval race of sons of God were under God's blessing. How, then, could the first fruit of the human womb be a murderer? Does it seem literally probable that the sojourn in Eden, and the banishment therefrom, had all taken place before the birth of the first child? As we read the second and third chapters of Genesis, we see that a lapse of time is evidently involved in the narrative. Cain is not said to be the first-born son. From v. 3, we might infer that Adam had not had any children previous to the birth of Seth; but the preceding chapters show that such an inference would be contrary to truth. What proof have we that Cain was Eve's first-born son? He is never so designated in Scripture.

7. Does not what has been said of the two images find support in the Apostle's words, 'As we have borne the image of the earthy, let us also bear the image of the heavenly' (1 Cor. xv. 49).

But while it is probable that for 130 generations a sinless race of sons of God inhabited the world, it would doubtless be a mistake to argue that these primeval men were civilized and of full intellectual stature. All the mystery of innocent savagery in those primeval times is open before us in the words, 'And they were both naked, the man and his wife, and were not ashamed' (ii. 25). Unconscious of the divine law and free from guilt, they were strangers to sin and shame. The Apostle is alluding to this state of primeval innocence when he says, 'I was alive apart from the law once' (Rom. vii. 9). Elsewhere he uses the word 'law' (*νόμος*) in reference to a sentence passed in Eden (1 Cor. xiv. 34; Gen. iii. 16). The word translated 'once' may be applied to a remote



past, as when Peter speaks of the spirits which were 'once' (*πότε*) disobedient (1 Pet. iii. 20). God's prohibition to Adam is called a commandment. 'The Lord God commanded the man' (ii. 16); 'Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?' (iii. 11). This commandment is as pre-eminent an ordinance of antediluvian times, as the law of Sinai is pre-eminent amid the ordinances of the Jewish æon. The Apostle is probably alluding to Eden with its tree of life, and the penalty of death awaiting transgression of the primeval commandment when he says, 'The commandment which was unto life, this I found to be unto death' (Rom. vii. 10). When he says, 'The law is holy, and the commandment holy and righteous and good' (verse 12), we have no more right to restrict the coming and the application of the 'commandment' to some part of Paul's personal experience, than we have thus to restrict the coming and the application of the 'law.' The fact that it was by the 'commandment' that sin took occasion to work concupiscence (verse 8), and to deceive and kill (verse 11), shows that the commandment was anterior to the Sinaitic law, and more closely connected with the origin of transgression.

That 130 generations intervene between the creation of man in God's image, and Adam's begetting a son in his own image, militates against the theory of an evolution by purely natural development. It tends to show that man's first appearance on earth was sudden, and not gradual. In 130 generations there are a first and a last. In the first of these generations, the sons of God appeared; and in the last of these generations, a race of sinners appeared. This is in harmony with the inference already adduced from the inauguration of the Christian era. By a sudden manifestation of God's creative power 1,800 years ago, a new type of man appeared on earth, called 'sons of God.' They were evolved from an inferior race of men. In like manner the primeval sons of God who appeared at the beginning of the 130 generations were probably evolved from an inferior type of creature. Such change would not be a development by natural law. It would be a birth from a lower to a higher type effected by God's creative will.

It may be thought by some that the primeval sons of God retained their innocence long after the coming of the commandment. But the Apostle makes the coming of the commandment coincident with the origin of transgression: 'When the commandment came sin revived, and I died' (verse 9). The use of the word 'revived' accords with the view that the practices which afterwards constituted transgression were common amongst men before the commandment came, but that such practices were not yet counted sinful. Man was innocent, not because his life was such a life as we should now pronounce to be pure, but because he did not know of any law prohibiting such deeds as he habitually committed: 'Where there is no law, neither is there transgression' (Rom. iv. 15). Thus from these verses alone we might draw hopeful inferences respecting the ignorant heathen. That the innocence of these primeval sons of God was not absolute, but only founded on the absence of law, is further evident from the words, 'Until law sin was in the world; but sin is not imputed when there is no law' (Rom.

v. 13). In the foregoing principles we find an answer to the question, How is it that sin is said to come by man, and death by sin, when it is evident that natural death was in the world before the human race appeared? As Philo teaches (*Leg. Al.*, Bk. I., c. xxxiii.), the death which came by sin was not a death of body, but a death of soul. Augustine admits that impiety is a death of soul; but he also says that the body dies through sin (*De Trinit.*, Lib. IV., iii. 5). The sin which came by man was not the merely instinctive committal of deeds which we should now call sinful, but the conscious transgression of a known law. The death which came by sin was not such death as irrational and unaccountable creatures inflict upon each other's bodies, but such death as the law inflicts on the souls that consciously transgress its behests. The death with which Adam was so solemnly threatened was not death of body. That had existed previously. We have to do violence to all geological science, and to all Nature's laws, to assume that the Adam made out of the dust of the ground was not liable to bodily death until he sinned. The death threatened could not be literal death; for instead of suffering natural death on the day when he ate the fruit, he lived hundreds of years afterwards. It is the soul that sins; and 'the soul that sinneth, it shall die.' Hence it follows by a sure and strong inference that the Apostle was not speaking of a mere uprising of earthy bodies, but of a recovery of life by all souls, when he said, 'For as in Adam all die, even so in Christ shall all be made alive' (*1 Cor.* xv. 22). The Rev. J. Baldwin Brown, in his work on 'The Divine Treatment of Sin,' says, 'Death is the hall-mark of sin, and you may trace it broad and deep over the whole human world.' This is true, just so far as by 'death' we mean death of soul, and not death of body. The writer thinks that the connection between sin and law is not always recognised. The Apostle says, 'But where there is no law, neither is there transgression' (*Rom.* iv. 15). But he does not say there is no fleshliness or impurity. Men who lived before the commandment came were guiltless in respect of that commandment, however much their actions might conflict with its subsequent dictates. But to be a guiltless man is not necessarily to be a virtuous man. It is assumed that Adam in Eden was a being answering to Milton's description of our first parents:

' In their looks divine  
The image of their glorious Maker shone,  
Truth, wisdom, sanctitude, severe and pure.'

But the Apostle shows that the life of sin was in the world even when law had not yet come, and hence sin was not reckoned: 'For until law, sin was in the world; but sin was not imputed, as there was no law' (*Rom.* v. 13, S.A.). The primeval men had animal instincts, but they knew not that God had forbidden their gratification. This theory may seem to rob the primeval Eden of its charm; but the writer believes that it is in harmony with Scripture. Nor does it utterly erase the fair lineaments from the first human face divine. For suppose that the human race could suddenly lose all knowledge of the Divine will, much as Professor Rogers, in 'The Eclipse of Faith,' supposed the Bible to be suddenly lost. Men should no longer know that God had said,

‘Thou shalt,’ or ‘Thou shalt not.’ Would not sin at once disappear through the loss of law? Men could no longer be called liars, or thieves, or murderers, or blasphemers; for these terms imply conscious transgression. From every human heart the feeling of enmity against God would vanish. Men could not hate a Being of whose will and character they had no knowledge. In a moment there would pass out of our world all that is Satanic, as when

‘Satan, bowing low,  
His grey dissimulation disappeared  
Into thin air diffused.’

But while all that was sinful and Satanic, and a cause of soulical death, disappeared, all the animal lusts and instincts of man would remain as before. Men would still bite and devour one another, but we should not speak of their conduct as sin. When the beasts of the forests prey upon each other, while we do not regard them as virtuous, neither do we regard them as sinners. We term them ‘savage;’ and the way in which this word is applied to men in an aboriginal condition is as a memorial of an age when men were fierce in ignorance, and therefore in sinlessness. In that primeval state when the commandment had not come either as a law spoken to the soul in Eden, or a law written on stone at Sinai, man might lust and kill, but he could not commit sin. God is the Author of the law which, by its condemnation of certain practices, constitutes them sinful; but the committal of such practices in wilful spite of this condemnation is man’s own act. It is by this act, committed with all the greater relish because of the known prohibition, that man has become a sinner, and liable to soulical death. The Apostle declares that passions of sins ‘were through the law’ (Rom. vii. 5); ‘the power of sin is the law’ (1 Cor. xv. 56). Sin is according to light and knowledge. Jesus says, ‘This is the judgement, that light is come into the world; and men loved the darkness rather than the light, for their works were evil’ (John iii. 19). Their works were evil before the light came; but after the light came, the evil works became sinful works. Light removed the excuse for evil. Jesus says, ‘If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin’ (John xv. 22). Paul associates sin with knowledge of law as possessed by men of evil deeds when he says, ‘I had not known coveting, except the law had said, Thou shalt not covet’ (Rom. vii. 8). If a child eight or nine months old pulls its father’s beard and pains him, he does not punish the child, for he knows the deed is done ignorantly. But if when that child became a young man he were to pull his father by the beard and cause him pain, the deed would have a new moral complexion. It would be an indignity, and a sin. In the latter case light would have come; and, as the poet says, what is seen by candle-light does not look the same as when seen in the light of day. When first the father began to rebuke his child for the act which caused him pain, the commandment would be beginning to come to the child’s mind. So the commandment came to the human race, before which time sin had been like one dead (Rom. vii. 8). But after the commandment came sin took occasion through it, and so had a revival, working in man ‘all manner of coveting’ (verse 9). In the dialogue between

the woman and the serpent, the Divine commandment is closely connected with the origin of sin. From Eve's lips we have the acknowledgment that she knew the commandment: 'Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die' (iii. 3). Moreover, the temptation by Satan is cast in the form of antagonism to the commandment—an attempt to do that commandment dishonour, and to provoke the woman, who knew its requirements, to disobedience thereunto: 'Hath God said, Ye shall not eat of every tree of the garden?' (iii. 1). He suggests that the commandment is neither holy, nor just, nor good: 'And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil' (verse 5).

Considering these things, someone might be led to ask, Would it not have been well if the commandment had never come? if man had been left in his state of ignorant and innocent savagery? A like question is sometimes asked in respect to the heathen and missionary operations. But let us ask ourselves, Would we choose to bring up our children in ignorance, because we should thereby lessen their moral responsibility? Whether is it more for God's glory that we should be as the beasts of His stall, or that we should be as the children round His table? Surely the principle,

'Better fifty years of Europe than a cycle of Cathay,'

is applicable here. A being who neither hates nor loves God, because he knows not God—who is neither obedient, nor disobedient, because he has not received a commandment; who walks after the flesh, because he does not know a more excellent way—such a being is not so much to God's glory as is the man who is free to disobey, and knows the law, and yet with fixed and quenchless affection looks to God and says:

'All that I am and all I have  
Shall be for ever Thine,  
Whate'er my duty bids me give  
My cheerful hands resign.  
Yet if I might make some reserve,  
And duty did not call,  
I love my God with zeal so great  
That I would give Him all.'

We conclude, then, that these sons of God were the sinless race of human beings who lived on earth before the commandment came. They were sons of God because their minds bore His image, and because they had not consciously transgressed His will, not because they were physically or mentally equal to the later-born daughters of men. That these sons of God saw the daughters of Adam to be fair accords with the view that the Adamic daughters belonged to races of a higher physical type than the race of sons of God. We cannot well suppose that angels in heaven are capable of being thus captivated by an earthly and sensuous standard of beauty. Aben Ezra's view, embraced by Jerome, Chrysostom, and Augustine, that these angels were just men who knew God, is preferable to the view indicated. Jesus Himself

intimates that angels neither marry nor are given in marriage (Luke xx. 35, 36). We must not either think that what is said of these sons of God is describing the origin of sin. This cannot be, since there were 'daughters of Adam,' or races in Adam's image and likeness, before the sons of God entered unto them. There were also giants, as is clear from the words, 'After that,' in verse 4. Moreover, we are not justified in assuming that these sons of God had commerce with the race of Adamic daughters immediately above them in physical type. It might be several grades above, and hence nearer to the time of the Deluge. The physical differences must have been great between the sons of God and seed of men who thus intermingled (Dan. ii. 43).

The foregoing theory as to the image and likeness is in general harmony with Greek traditions. According to these traditions, before Prometheus stole fire from the chariot of Phœbus to form the first man, there had existed a race of Titans who are specifically called 'sons of God.' Prometheus himself is a son of Japetus, one of these Titans. It is noticeable that in Scripture 'Japheth' is the last name that is named before the sin of these sons of God is described. Moreover, the more this sin of Prometheus is considered, the more it will be seen that the tradition of Prometheus forming the first man does not relate to the origin of the human race, but to the begetting in man's own image, and so to the origin of sin. For example, on ancient busts Prometheus is represented as making a human face. Stress is also laid upon the fact that the image which he makes is made from clay. This is in accord with the expression 'the image of the earthy.' Just as there was an image and a likeness, so Prometheus, whose name means 'Forethought,' is associated with a brother called 'Epimetheus,' or 'Afterthought,' and both make representations or figures of clay. Both are specifically designated sinners and punished as such. With Hesiod, Prometheus is artful (*ποικίλον*), full of wiles (*αίολόμητιν*, Theog., verse 511), of subtle counsel (*ποικίλοβούλον*, verse 521), crooked in wiles (*ἀγκυλομήτης*), who does not forget his crafty art (verse 547). He is chained to the rock, and a vulture feeds on his liver. His brother Epimetheus is 'sinful minded' (*ἀμαρτινόον*); from the beginning he becomes evil to men, for he accepts Jupiter's fatal gift, the box brought by Pandora, the woman whom Jupiter sends to be a snare to him. From the fatal box came all the ills that afflict our race. Hesiod writes, 'Japetus led the fair-ankled damsel, Clymene, daughter of Oceanus, to enter a common bed, and she bare to him a great-minded son, Atlas. He begat also greatly glorious Menœtius, and Prometheus, artful, full of wiles, and sinful Epimetheus, who became an evil from the beginning to industrious men, for he first then received as a wife the virgin fashioned by Zeus. But far-seeing Zeus cast down the insolent Menœtius into Erebus, hurling him with smouldering thunder, on account of blind folly and overconfidence of manhood' (Theog., verses 507-516). As the angels who sinned are said to be cast into Tartarus, so the Titans of the era of the sons of Japetus are cast into Tartarus. Another inference is also deducible from what has been advanced respecting these sons of God and daughters of Adam. In 2 Pet. ii. 4, we read, 'For if God spared not angels when they sinned, but cast them into Tartarus (*ταρταρώσας*) and committed

them to pits of darkness to be reserved unto judgement' [to be punished, S.A.]. Again, in Jude 6 we read, 'And angels, which kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds, under darkness unto a judgement of a great day.' Is it not in some degree manifest on the face of the narratives that the Apostles are here referring to the sin of the daughters of Adam with sons of God?

1. All the other historical incidents mentioned by Peter and Jude when writing their words of warning are taken from the Old Testament. They refer to these incidents as well known. Jude says, 'I will therefore put you in remembrance, though ye once knew this' (verse 5). Peter does not announce it as a new revelation, but simply draws an inference from it as from something well known. 'For if God spared not the angels that sinned.' But amid all the events recorded in the Old Testament, what other event than the sin of the sons of God with the daughters of men recorded in Gen. vi. is at all answerable to the above references by the Apostles to sinning angels?

2. Peter mentions their sin immediately before he speaks of the Deluge (2 Pet. ii. 4, 5), and the sin of the sons of God is recorded in Gen. vi. 2, 4, immediately before the narrative of the Deluge.

3. It is said in Gen. vi. 1, 'And it came to pass, when men began to multiply on the face of the Adamah, and daughters were born unto them.' Evidently these men had no daughters amongst them until daughters were born to them, so that the word 'daughters' is evidently used in a peculiar sense. We have seen that the word 'Adamah' is often a symbol of what is fleshly in relation to the soul. The use of this word accords with the view that these Adamic daughters were in the moral image and likeness of the sinful Adam.

4. When describing the sin of these sons of God, Jude gives no indication that they sinned with much wilfulness of intellectual purpose. He speaks of their sin as a leaving of their own habitation. So the sin of the sons of God is described in Genesis as a lusting of the eye. 'The sons of God saw the daughters of men that they were fair.' This following of soulical impulses accords with the view that these sons of God were not beings of high intellectual development, or capable of sinning with the subtilty of men of enlightened yet corrupt minds.

5. When Jude says that these angels did not keep their principality, he implies that they were originally sinless. So the primeval race created in God's image, and that alone of all human races, was sinless.

6. Jude describes their sin by the figure of leaving a habitation. So in Genesis the sin of the sons of God is compared to the entering a habitation. They 'came in unto the daughters of Adam.' The word 'came' is the word ordinarily used of entering a building.

7. The sin of these sons of God is so set forth as to suggest impurity and fornication. With Philo these angels are said to be the wicked who assume the name of angels, and who reject the sciences and virtues which are daughters of right reason, but choose to themselves the various pleasures of sense, the offspring of mortal men (Lib. de Gig. c. iv.). The Scriptural statement is less philosophical. Jude says that these

angels were fornicators. The word *τούτοις*, 'these,' in verse 7, being masculine cannot refer to 'cities,' which is feminine. It can only agree with the word 'angels' mentioned in the preceding verse. Sodom, Gomorrha, and the neighbouring cities all committed fornication 'in a like manner to these,' that is to the angels mentioned in the preceding verse. Can it be supposed that angels in heaven committed fornication with beings on earth? Is not the supposition as contrary to all our ideas of distinctions between the material and immaterial, as it is dishonouring to the infallible and permanent purity of heaven?

8. The fornication committed by these angels is of a peculiar and flagitious kind. It resembles such fornication as was practised by the Sodomites. It is said to be committed in like manner with the fornication of these Sodomites who went 'after strange flesh' (Jude 7). It was equivalent to a mingling of divers seeds, a sin which God speaks of with special censure. Even the lower creatures are not addicted to this sin, but keep to their own kind, and generally to their own species. If an animal were to begin and sin as a human being with human beings, and with human depravity, could any deed fill us with greater abhorrence? Should we not extirpate such creatures as God's law directs? (Lev. xx. 15). So it is evident that the difference in physical type and moral knowledge between the unenlightened and barely human sons of God, and the Adamic daughters, was so great, that the commerce of the two was analogous to the sin just indicated. In the case of these sons of God a natural and innocent instinct was laid aside, and thus there was the loss of an original principality. They passed from the image of God to the image of man. The sin was peculiar in nature, and met with peculiar punishment.

The inference to which the writer has made allusion is that, in connection with these sons of God, the term 'angels' is evidently applied to human beings. Moreover, these human beings are in a state analogous to that of children, in so far as that they are incapable of faith, and hence are not the seed of Abraham. This fact tends to confirm the writer's theory that the angels of little ones, spoken of in Matt. xviii. 10, are not guardian angels such as the Pseudo Matthew speaks of as given by God to man (c. iii.), but the disembodied souls of men who had never received the light of the Gospel, who were like the lost sheep whom Jesus came to save; but who became a law unto themselves, cutting off offending members from the man of sin within them, until like Jacob when the fire had consumed a part (Amos vii. 5), they were childlike and small. The term 'angel' may be applied to the primeval sinners regarded as having sinned, and so left a state of sonship.

We read of those who lived in primeval times 'when the morning stars sang together, and all the sons of God shouted for joy' (Job xxxviii. 7). We have seen that the primeval race was a race of sinless sons of God, who bore God's image. So we have urged that the cherubim are emblems of children and the child-like nature. These were caused to dwell at the east of Eden (iii. 24). Children were not subject to the penalty by which men have been excluded from the tree of life. They have died from the beginning as children die now, but they have been morning stars shouting for joy. When Jesus came as

the Holy Child His symbol was a star in the east, and before Him children cried Hosanna (Matt. xxi. 10).

During the long generations from antediluvian times to the coming of Christ, the sinful angels were in Tartarus in pits of darkness (2 Pet. ii. 4), and were awaiting a future judgement. We have, therefore, a standard of measurement in relation to their continuance in darkness, and it may well keep us from being high-minded, and prompt us to fear. While we believe it to be a Scriptural doctrine that all men will be ultimately saved, it is none the less a Scriptural doctrine that 'it is a fearful thing to fall into the hands of the living God' (Heb. x. 31). Let no presumptuous sinner wrest abounding mercy to his own destruction. Let no man think lightly of that 'sorer punishment' (verse 29) which awaits despisers of the Son of God. Let no enlightened sinner, in the infatuation of his lust or folly, dare his destiny and face unprepared a judgement wherein he may be doomed to a long cycle of exclusion from the blessedness of life, and exposed to the abiding wrath of God (John iii. 36).

In the Hebrew of verse 3 there is a word  $\text{בְּיָמָיו}$  which may consist of conjoined words meaning 'in that also,' or it may mean 'because of errors.' Some have adopted the latter reading, but the former is the more probable, as it is that of the Sept. Stanley Leathes, in his little grammar, takes the former reading. We read, after the analogy of Is. lvii. 16; Jer. xxv. 31, that the Spirit of God is not to work in judgement in man for ever since he is flesh, but his days reach to 120 years. We have no hint that this is the shortening of a longer term. It is not clear that there is a future reference at all. The word  $\text{גִּבּוֹרִים}$  is the same word which, in the next verse, reads 'were,' 'There were giants.' Hence we might read, 'And the Lord said, My Spirit shall not always judge in man, for he also is flesh; and his days were a hundred and twenty years.' The passage has probably been translated as a prediction, owing to a mistaken idea of the years previously mentioned being literal years.

It is said, 'The giants ( $\text{גִּבּוֹרִים}$ ) were on earth in those days' (verse 4). Aquila and Symmachus regard the word given as from  $\text{נָפַל}$ , 'to fall,' and as meaning 'men who fall on their enemies.' This is equivalent to the Greek  $\text{\textit{\epsilon\pi\iota\tau\iota\pi\tau\sigma\upsilon\nu\epsilon\gamma\epsilon\varsigma}}$ . Most modern expositors follow the Sept. They derive the word from a verb meaning to be marvellous or gigantic. The use of the word in Numb. xiii. 33; Ps. cxxxix. 14 tends to show that this is its true meaning. Hence the clause explains how it was men lived to 120 years. 'And his days were a hundred and twenty years. The giants were on earth in those days.' Traditions and palæolithic remains concur in showing that early men were many of them of large stature. There were also Gibborem, mighty men or men of the name. These were fighting men, or men of violence and blood. Joshua had 30,000 Gibborem in his army (Josh. viii. 3), and David a host of such (2 Sam. x. 7). Ezekiel refers to the uncircumcised 'Nephilim Gibborem,' 'which are gone down to hell with their weapons of war' (xxxii. 7).

What has been said in this chapter of the generic meaning of the name 'Adam,' in Gen. v. 1, and of the sons of God and daughters of



men, finds a measure of support in what is stated in the late Mr. G. Smith's 'Chaldæan Account of Genesis.' He says, 'The word "Adam" used in these legends for the first human being is evidently not a proper name, but is only used as a term for mankind' (p. 86). He says on the same page, 'It has already been pointed out by Sir Henry Rawlinson that the Babylonians recognised two principal races—the Adama, or dark race, and the Sarka, or light race, probably in the same manner that two races are mentioned in Genesis, the sons of Adam and the sons of God. It appears incidentally from the fragments of inscriptions that it was the race of Adam, or the dark race, which was believed to have fallen; but there is at present no clue to the position of the other race in their system.' This paragraph is important. The writer believes that it teaches what is in accord with Scripture. The term 'sons of God' is so suggestive of dignity that the reader may think it natural to place this race in advance of the daughters of the Adam. But it is an error so to do. It must be remembered that the higher a nation rises the greater is the sin of which it is capable. The daughters of Adam, as the designation shows, are already sinful. The Scripture is here speaking, as the writer thinks, of the sin of the inferior race, though that race is designated 'sons of God.' Hence the Chaldæan teaching respecting two races, and the fact that the inferior race sins, is in close affinity with the inspired narrative concerning the sons of God and the daughters of Adam.

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## CHAPTER XLII.

### THE NUMBER OF ADAM'S NAME.

WE have tried to show that Gen. iv. is a portrayal of the Man of Sin, and his triumph over the righteous seed, from the coming of the commandment up to the time of Christ. In like manner the writer has urged that Gen. v. gives the genesis of man, from his creation on the sixth day to his perfection as a man. The word 'genesis,' 'toledoth,' in this case has reference to the birth products which have resulted in man, rather than to those which came from him. So Orpheus speaks of ocean as the genesis to all things (Apospas. 18), and Xenophon refers to the genesis of states (De Rep. Lac., c. ii.). In the genesis of man there is an aspect that is human, and hence imperfect and sinful. There is also a higher aspect in which man's moral history is indicated. It is in the translation of Enoch that the moral change in man's history, effected by the coming of Christ, is indicated. From that point this higher genesis of man is concurrent with the present spiritual æon. It is to the human and sinful aspect of this genesis that we have now to refer.

The writer believes that some of the most important Scriptural allusions to a beast and a dragon are based on these chapters. This is especially true of the Scriptural references to a beast with seven heads and ten horns. Inasmuch as we have said, that Gen. iv. is a portrayal of a man of sin, it may be deemed inconsistent to urge that it portrays

a creature with seven heads. The same objection might be made to the Scriptural references to Diabolus. He is sometimes compared to a man of sin, walking, speaking, etc., and yet he is said to be a dragon with seven heads and ten horns (Rev. xii. 3, 9). Some noticeable resembling features are made manifest, when we compare the symbolic references to the dragon and the beast given in Rev. xiii., with the references to the man of sin in Gen. iv., and to the sinful Adamic race in Gen. v. To these resemblances we may here give some attention.

1. The beast which John saw is described as having 'ten horns and seven heads' (Rev. xiii. 1). In like manner the man of sin portrayed in Gen. iv. has seven characters, who are as heads; while the Adam whose genesis is given in Gen. v. has ten characters, who are as horns. The seven heads of the man of sin in Gen. iv. are Adam, Cain, Enoch, Irad, Mehujael, Methusael, Lamech. The ten horns of c. v. are Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

2. According to some versions this beast is said to have a name of blasphemy on its head (Rev. xiii. 1). Other versions use the plural number, 'Upon his heads names of blasphemy.' So in Gen. iv., where the seven heads of the man of sin are portrayed, Eve is said to have spoken of her offspring as 'a man with Jehovah,' or 'one with Jehovah' (verse 1), that is, one who is Jehovah's associate. Surely this was a blasphemous designation to give to her bad-seed offspring. It was the man of sin exalting himself 'against all that is called God,' and setting himself forth as God' (2 Thess. ii. 4, 5). It is evident that the ten horns are not as sinful in their aspect as the seven heads. Diadems are on the horns (verse 1), and while they are with the scarlet beast for one hour (xvii. 12), they afterwards burn the harlot and do God's will (verses 16, 17).

3. John says of this beast with seven heads, 'And I saw one of his heads as though it had been smitten unto death, and his death-stroke was healed' (verse 3). So we have seen that when the man of sin is coming to the full, Lamech, the last of these seven heads, is bruised by the coming of Christ. He says: 'I have slain a Man for my wounding, and [there is] a Child to my bruising' (verse 23). Inasmuch as wickedness has passed from the Jewish into the Christian æon, and lives on in a more spiritual form after having been condemned in the flesh, it may be said that the deadly wound of the beast was healed (Ephes. vi. 12; 2 Thess. ii. 8-10).

4. It is said in respect to this beast, 'who hath the stroke of the sword' (verse 14), 'If any man shall kill with the sword, with the sword must he be killed' (verse 10). So Lamech smote and was smitten. So the enemy, as the conqueror of saints (verse 7), had smitten them before he was smitten with the sword, which is the Spirit from the Saviour's mouth (2 Thess. ii. 8; Rev. i. 16). So Cain, a figure of one head of the beast, had smitten the Abel-seed before the Lamech-head was smitten. Christ does ultimately lead captive the captors of His people.

5. Daniel refers to a great beast coming up from the sea (vii. 3), like the beast described by John (Rev. xiii. 1). Daniel also says that this

beast had ten horns (vii. 7). He adds that a little horn came up, before which three of the first horns were plucked up by the roots. Moreover, this horn had eyes like the eyes of man, and a mouth speaking great things (verse 8). The description given of this little horn shows that it is most probably identical with that spiritual wickedness which was revealed at the end of the Jewish æon. That spake great things, showing Himself to be God (2 Thess. ii. 4). In relation to the righteous of the ages before His appearing, Jesus was as a Lamb having seven horns (Rev. v. 6).

6. John says he saw this beast ascending from the sea (verse 1). Sometimes it is supposed that the sea is an emblem of a multitude of people. The writer holds that it is sometimes an emblem of what is spiritual. But it is to be remembered that what is fleshly did, in a literal sense, come from the sea. The earthy Adamic man whose origin is recorded in c. ii., includes all living souls from the origin of life. The first vegetable existence was marine, and Scripture shows us that the first creatures having life came from water (Gen. i. 20).

7. John saw another beast ascending from the earth (verse 12). The relation between the second beast and the first is most close. 'He exerciseth all the authority of the first beast in his sight' (verse 12). The writer holds that the two beasts are in the same relation to each other that sin, in the fleshly age of Judaism, and spiritual wickedness during this age sustain to each other. The second beast ascends from the earth and makes fire come down from heaven (verse 13); and Paul shows that spiritual wickedness is also in the heavenlies (Eph. vi. 12). It sits in God's temple (2 Thess. ii. 4). It is said to deceive men by means of miracles (verse 14); and Paul says its coming is 'with all power, and signs, and lying wonders, and with all deceit of unrighteousness' (2 Thess. ii. 9, 10). This beast makes an image to the beast which came from the sea, and which was wounded (verse 14). So the spiritual wickedness of this age, especially as embodied in priestly systems, has incorporated in itself the wickedness which existed during the fleshly age. If it be said, What has priestcraft done for Christianity? we may reply, It has brought old Paganism into it. Paganism never will be shaken out of our Christian organizations until priestcraft is shaken out. What is said of the number of this beast which comes from the sea, shows also how sin in one age resembles sin in another.

8. It is customary to teach that 'the number of his name' means the total number, which is found by adding together the numbers represented by the several letters in the name. It was so understood in the time of Irenæus. In Lib. V. 30 Irenæus gives three names, he himself inclining most to the name Teitan, then to the name Lateinos, and lastly to Eyanthas. Grabe, in a note on the passage, sums the numbers, and also adds several other names that have been accepted, thus:

- (a) *Ευάνθας*, Eyanthas (probably a Bacchanalian epithet), ε 5, υ 400, α 1, ν 50, θ 9, α 1, σ 200 = 666.
- (b) *Λάτεινος*, Latinus, or the Latin Kingdom, λ 30, α 1, τ 300, ε 5, ι 10, ν 50, ο 70, σ 200 = 666.
- (c) *Τεΐταν*, Titan, Saturn's brother, τ 300, ε 5, ι 10, ρ 300, α 1, ν 50 = 666.

- (d) Ἄρνούμε, I deny (ε for αι), α 1, ρ 90, ν 50, ο 70, υ 400, μ 40, α 1, ι 10 = 666.
- (e) Λαμπέτις, The Lustrous One, λ 30, α 1, μ 40, π 80, ε 5, τ 300, ι 10, σ 200 = 666.
- (f) Ὁ Νίκητής, The Conqueror, ο 70, ν 50, ι 10, κ 20, η 8, τ 300, η 8, σ 200 = 666.
- (g) Κάκος Ὀδηγός, Wicked Guide, κ 20, α 1, κ 20, ο 70, σ 200, ο 70, δ 4, η 8, γ 3, ο 70, σ 200 = 666.
- (h) Ἀληθής Βλάβερος, Truly Hurtful, α 1, λ 30, η 8, θ 9, η 8, σ 200, β 2, λ 30, α 1, β 2, ε 5, ρ 100, ο 70, σ 200 = 666.
- (i) Πάλαι Βάσκανος, The Old Sorcerer, π 80, α 1, λ 30, α 1, ι 10, β 2, α 1, σ 200, κ 20, α 1, ν 50, ο 70, σ 200 = 666.
- (j) Ἀμόνος Ἄδικος, Unrighteous Lamb, α 1, μ 40, ν 50, ο 70, σ 200, α 1, δ 4, ι 10, κ 20, ο 70, σ 200 = 666.
- (k) Ἀντεμος, Antemos, Against Mine (?), α 1, ν 50, τ 300, ε 5, μ 40, ο 70, σ 200 = 666.
- (l) Γενσήρικος, Silkworm Race, γ 3, ε 5, ν 50, σ 200, η 8, ρ 100, ι 10, κ 20, ο 70, σ 200 = 666.

Hippolytus suggested that the name was ἀρνούμε, since the Adversary was accustomed to deny (Perisyntel. cos., § 28). From the Greek Anthologists we see that epigrams were in some cases so written as to make the letters in one line of the same numerical value as the letters in another line. Leonidas wrote some epigrams on this principle, and it is said to have been adopted in a few cases by Homer (Il., Bk. VII., verses 264, 265; Bk. XIX., verses 306, 307). Pythagorean disquisitions on the properties of numbers were certain to lead to what may be called mathematical tricks. But what reason have we to suppose that it was usual to regard every proper name as having a certain numerical value? Plutarch, in 'De Animæ Procreat,' discusses at length the properties of number, but he gives no hint of such a fact. Moreover, is it not to a certain extent a straining of Scriptural metaphor to assume that a beast must have a name after the fashion in which proper names are given to men? Beasts are not thus named in Scripture. Hence we ought not to assume that the expression 'the number of his name' means the total numerical value of the letters in a proper name.

9. The challenge is given to every man having a mind to compute the number of the beast. On the face of this challenge it is manifest that the materials for such a computation must be accessible to all who have the Bible, and in all ages. It is not likely that the Saviour would have bade us make this computation if the materials for making it were not to be found in the Bible. He would never send us on the profitless quest of exploring historical bye-ways inaccessible to multitudes of unlettered but sincere lovers of the Bible. For this reason alone, though others might be named, the writer holds that the theory of Jerome, so long current, that the name is 'Lateinos' is untenable. It may be a remarkable coincidence that the Hebrew form of the name also has the numerical value of 666. But, on the other hand, it is only by some latitude of spelling that 'Lateinos,' is made to equal 666. Ancient authors usually spell the word as 'Latinos.' In any case, since the word

is not found in the Bible, it is not likely to be correct. A like objection applies with greater force to Dr. Adam Clarke's view. Because the words 'The Latin Kingdom,' in their Greek form, have the numerical value of 666, he says they are the solution of the whole mystery. It is hard to see how in any sense the phrase, 'The Latin Kingdom,' can be the number of a man. Canon Farrar, in his work on 'The Early Days of Christianity,' maintains that the Emperor Nero is the numbered beast to whom John is referring. He says Nero's name and title would be 'Neron Kesar,' and that the Hebrew letters of these words would equal 666. Against this theory there lies the objection that it is not an education from Scripture, but from Roman history. Moreover, it is inconsistent with what is said in Scripture of this numbered beast. It cannot be justly said that no man was able to buy or sell save he who had the number of Nero's name (xiii. 17). Nor could it be said that those on the glassy sea were come victorious from the number of this emperor's name (xv. 2). Wicked and cruel as this ruler was in his treatment of the early Christians, his place is too limited and local, and his time too short, for us to think that he fulfils all the world-wide powers and functions of the numbered beast.

10. The use of the word  $\psi\eta\phi\acute{\iota}\zeta\omega$ , 'to count,' shows that the discovery of the name is not so much an exercise of any profound intellect as it is a purely arithmetical process. The word is used of counting cost (Luke xiv. 28). It is from a word meaning 'pebbles,' and is often used of voting processes, since pebbles were sometimes used therein (Appian, De Reb. Mac., c. ii. ; Reb. Syr., c. xv. ; De Bel. Mith., c. vii.). Olympia refers to men who in marriage are calculating ( $\psi\eta\phi\acute{\iota}\sigma\alpha\nu\tau\epsilon\zeta$ ) how much a woman will bring, not how she will have to be lived with (Plut. Conjug. Præcep., § 24). We may therefore conclude that the number of the name is to be found by a calculation of something in the Bible.

11. Most people read the words, 'for it is the number of a man' ( $\ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ$ ), as if the word 'man' never had a generic, but always an individual, application. Hence they assume that some particular and prominent individual must be meant, and they try to discover whether it is Latinus, or Napoleon, or some other man of note. But when a particular individual is meant, the word 'certain' is sometimes used (Luke x. 30 ; xiv. 2 ; xv. 11 ; xvi. 1, etc.). But we do not read of the number of a certain man ( $\τινὸς ἀνθρώπου$ ). So far the phrase suggests to us that the word 'man' may have a generic meaning, but the omission of the word 'certain' is not conclusive, as it is not always used even when particular individuals are indicated. We have, however, the further fact that this word  $\ἀνθρώπου$ , and especially when used, as here, without the article, is the proper word to use for describing man universally, any man, or the race regarded as one man. Thus, 'What is man profited?' (Matt. xvi. 26) 'What shall man give?' 'If man shall say to his father or mother' (Mark vii. 11). 'Man shall leave his father and mother' (x. 7). 'Man is justified from works' (Jas. ii. 24). So this word,  $\ἀνθρώπου$ , is the Greek equivalent of the Hebrew word 'Adam,' and is used in the New Testament in this sense. 'Since by man ( $\deltaὲ ἀνθρώπου$ ) death, by man ( $\deltaὲ ἀνθρώπου$ ) also the uprising of the dead' (1 Cor. xv. 21). 'Through one man ( $\deltaὲ ἑνὸς ἀνθρώπου$ ) sin entered

into the world' (Rom. v. 12). It is used several times in the Sept. of the man whom God created, and sometimes it is without the article (Gen. i. 26 ; ii. 5). In like manner, when the Adamic man of sin is mentioned, this word is used. 'Our old man was crucified' (Rom. vi. 6). 'The old man which waxeth corrupt' (Eph. iv. 22). Hence the writer holds that it is most probable that the words in question do not refer to any notorious individual, but to man in a generic or Adamic sense. They might be rendered, 'For it is the number of man,' or, 'For it is the number of Adam.' So Irenæus says, 'Domino igitur vivificante hominem, id est Adam, evacuata est mors' (Lib. III., c. xxxviii.)—'Since the Lord therefore has quickened man, that is Adam, death is abolished.' He uses the words 'man' and 'Adam' throughout this chapter as virtually identical, and generically.

12. So far from this word 'number' applying merely to an arithmetical sum represented by the letters of a man's name, it manifestly denotes some concrete forces, which are as adversaries to oppose our entrance into the kingdom of God. Saints on the sea of glass are said to have gotten the victory from the beast, and 'from the number of his name' (Rev. xv. 2). By a Greek idiom of circumlocution, the word 'name' is used as the equivalent of a personality: 'And there were killed in the earthquake seven thousand names of men' (Rev. xi. 13); 'Thou hast a few names in Sardis which did not defile their garments' (iii. 4). So Euripides uses the phrase 'name of noble birth' for noble birth itself (Hecuba, verse 381); and he represents Pylades as planning to secure 'the glorious name of safety,' when he simply means 'safety' (Iphig. in Taur., verse 902). Josephus represents the Israelites as saying that all gods except Jehovah were 'names fashioned by a worthless and senseless opinion' (Ant., Bk. XVIII., c. xiii., § 6). Sometimes those who represent a person or institution are spoken of as the 'name' of that person or institution. Writing to the church at Ephesus, whose bishop, Onesimus, had come to him, Ignatius says, 'Having received your name greatly beloved in God' (c. i.). Men make themselves a name by means of their offspring as well as of their deeds. When Jesus said, 'They shall cast out your name as evil' (Luke vi. 22), He probably used the word 'name' as equivalent to disciples and all pertaining to them.

In respect to the word 'number,' we know that it is used of an aggregate of persons, forces, etc., far more commonly than it is used of an arithmetical quantity. The Apostle, referring to the number of those who receive a good mark, says, 'And I heard the number of them which were sealed' (Rev. vii. 4). There is not an instance in the Bible where the word 'number' does not denote plurality of persons, forces, things, etc.; and why should we think that it does not denote such plurality here? Why should we think that it represents an abstract arithmetical total, and nothing more? How can saints be said to get a victory over an arithmetical quantity? Is it not gross injustice to the Latin races to say that saints get a victory over them?

13. The writer holds that it is consonant with Scripture to suppose that 'the number of his name' denotes the number of beings or forces descended from him, on whom his name is called, to whom he has given names, rather than a sum-total represented by the letters of his

name. In the very next verse, and as if to show a contrast with the number who are named by the first Adam who is of the earth earthy, we read, 'And I saw and behold the Lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having His name, and the name of His Father, written in their foreheads' (xiv. 1). Here, then, we have the number of the name of the Second Adam agreeing also with the number said to be sealed (c. vii.). Why do these bear the name of the Lamb and of the Father? Is it not because they have received life from the Lamb, and because they have been born of God? They are sons of God, and hence they bear the Divine name, as a child bears its father's name. Philo teaches that objects can only be seen by what is like themselves, and hence invisible beings are apprehended by the invisible mind (*Lib. de Gig.*, c. ii.). The Apostle John recognises a kindred principle when he says, 'We shall be like Him, for we shall see Him even as He is' (1 John iii. 2). Children of God are like God, and it is said of them, 'They shall see His face, and His name shall be in their foreheads' (Rev. xxii. 4). Thus 'the number of His name' means 'the number of His offspring.' We who have received life from Christ name ourselves, and are named, by His name. When Jacob said, 'I being few in number' (*Gen. xxxiv. 30*), he meant that he had but few descended from him, and on whom his name was called. Many passages show that the number of a man's name means the number of his descendants who bear his name, or upon whom his name is called. Jacob said of Joseph's children, 'Let my name be named on them, and the name of my fathers, Abraham and Isaac' (*Gen. xlviii. 16*). Balaam said, 'Who can count the dust of Jacob, and the number of the fourth part of Israel?' (*Numb. xxiii. 10*). Israel's number in this case evidently denotes Israel's posterity. Saul made David swear that he would not cut off Saul's name from the house of Kish (1 Sam. xxiv. 21). Here to destroy the name means to destroy the posterity. Why, then, should not the number of the name mean the number of the posterity? The Hebrew of the expression, 'Children of fools, yea children of base men,' is rendered in the Sept., 'Children of fools, even a name of base men' (*ἀφρόνων υἱοὶ καὶ ἀπίμων ὄνομα*, Job xxx. 8). Men are sometimes numbered 'after their genealogy by their generations' (1 Chron. vii. 9). God says to Israel, 'Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me' (*Is. xlviii. 19*). Here the phrase 'his name' denotes posterity. Moreover, like the other passages quoted, this passage means a posterity exclusive of those who give the name. So when we read of the number of the name of the beast, 'It is the number of man,' or 'of Adam,' it denotes the posterity of Adam as far as it is named by him, and hence it cannot include himself. Adam did not name himself. He was named by God (*Gen. v. 1*), and hence he cannot be included with those who are named by him or of his posterity. We must further remember that, both in *Gen. i. 27* and *v. 1*, the name 'Adam' applies to the female as well as to the male—that is, to Eve as well as to Adam. God 'called their name Adam.' Hence a name given by Eve can truly be said to be given by Adam.

It is a noticeable fact that, except Enos and Noah, no child is said to be named by anyone save by Adam or Eve. Even when Cain's wife bare Enoch, it is not said that she named him. This man of sin in Gen. iv. is all in descent from Adam, and so of his name. The chapter ends by a record of the birth of another Son in Abel's place who prefigures Christ. He is the Seed appointed of God, and not of the seven heads of the man of sin. Moreover, this Son names His child, for the seed born to Christ are not of the number of the name of the beast—that is, of the Adam who is of the earth earthy. Gen. v. is the register of the genesis of Adam. In this series of birth-evolutions, Adam names the son who is born in his own image; but no other child in this succession is said to be named until Noah is born. The writer has urged that it is in Enoch that, according to Jude 14, the end of the fleshly age is prefigured. To this subject we have yet to revert. Hence, since it is only the first beast coming out of the sea which has this number 666, we must not pass beyond Enoch. So far as the later names Methuselah, etc., have an aspect that is human and sinful, they relate to this spiritual æon, and to the second beast which rises up from the earth.

14. When we come thus to examine the three lists of creatures and men which are named by Adam or in his genesis, we find that they constitute three parallel lists of six each, or, in other words, 666. Herein we have an indirect, but none the less effective, argument to show that animals are part of the number of the name or posterity of the Adamic man. In other words, we have an effective Scriptural argument to show that the doctrine of Evolution must be true. In proceeding to give these lists, it may be well to revert to one subject already noted. The writer has avowed his conviction that in these moral histories the word 'Adamah,' or 'ground,' often denotes a soulical and fleshly organism, or the invisible body of flesh, rather than literal earth. Thus Cain, serving the Adamah, prefigures the service of fleshly uncleanness and sin (Rom. vi. 19). Whether the reader can accept this view or not makes no difference to the following argument. It only needs the change of the words 'soulical body of flesh' into 'earthy body' to make the argument as valid in one aspect as in another.

The writer holds that the following words in Gen. ii. 19 relate to the soulical bodies of flesh, or, if the reader prefer it, to the earthy bodies of animals apart from their souls: 'And the Lord God fashioned from the Adamah every beast of the field, and every fowl of the air, and brought to the Adam to see what He would call to it.' The Hebrew has no word 'them,' as it almost certainly would have had if the meaning had been as our version represents, but it has the word 'it.' The writer believes that the reason why the word 'them' is not used, is that the verse is simply referring to the invisible fleshly body of every inferior creature as such body was fashioned from the Adamah. To this soulical organism the Adamic soul gives a name. This shows us that the soul is the cause or parent of structure, even in respect to the soulical body of flesh, and not bodily structure the cause of the soul. Hence the soul exercises a parent's prerogative and names the animals as formed out of the Adamah. Thus, we read, 'And all which called to it the Adam-



living-soul this its name.' In verse 7, the creature-fashioned clay from the Adamah is spoken of as 'Adam,' even before the living soul is inbreathed. In like manner, the animals fashioned from the Adamah are called 'beasts' and 'birds' when the reference is to what is spoken of as 'it,' that is, a soulical organism from the Adamah that is to be named by the Adam-living-soul. Hence it is not tautology when the next verse tells us that Adam gave 'names' to cattle and fowl and beasts. One verse simply relates to an enswathement or organism which all souls possess. The other verse relates to the living souls which all creatures have derived from the Adamic man, in whom all types of being are embodied. This view, that the number of the name relates to the animal tendencies within us, accords with the great fact that animalism, far more than Nero, or the Latin kingdom, is an enemy which all saints have to conquer if they would get the mark of the beast erased and stand without fault before the throne. We have seen in what sense Christ was with the beasts. So we have all to conquer these inward beasts, the power of the enemy, which, as both Evolution and Scripture teach us, have a place in our nature.

The phrase, 'the Adam-living-soul,' in verse 19, is important. We have said that it is analogous to the phrase 'Swarm-living-soul' in i. 20. There is nothing in Hebrew to imply that the words 'living soul' are in the accusative case. We have simply the words *הָאָדָם הַחַי*. Our version does violence to the Hebrew text, and is based on the Septuagint version rather than the Hebrew. The former reads as follows: *καὶ πᾶν ὃ ἔαν ἐκάλειεν αὐτὸ Ἀδάμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ*. Many readers will admit that this Greek is not satisfactory, and that if the words 'living soul' had been nominative, as the writer believes they should be, the sentence would have been more grammatical and more natural. According to the Hebrew, it is the Adam-living-soul which is here said to name, that is, to produce, these inferior creatures, so far as they have an organism formed out of the Adamah, and may thus be spoken of as the Hebrew speaks of them, by the word 'it.' Hence, we may call this offspring named by Adam 'the soulical body of flesh,' unless the reader prefer the phrase, 'the earthy body.' The reader will remember, also, that Adam is named by God, and that it is only the Adamic offspring with which we have to deal, or those who are of the number of his name or posterity. Moreover, the first or fleshly beast stops with Enoch's translation, so that we have not to pass beyond Enoch. Eve, also, bears the name 'Adam'—'Their name' (Gen. v. 1). Now, if the reader notice the various objects said in c. ii., iii. to be named by Adam, he will see that they are six in number, thus: 1. The soulical body of flesh—'Whatever the Adam-living-soul called to it, this its name' (verse 19). 2. The grass-eating creatures, or beheemah—'And Adam gave names to all the herbivora' (verse 20). 3. The birds, or flying creatures—'And to the fowl of the air' (verse 20). 4. The flesh-eating creatures—'And to every living creature of the field' (verse 20). 5. The female—'She shall be called woman, because she was taken out of man' (verse 23). 6. The mother—'And Adam called his wife's name Eve, because she was the mother of all life' (iii. 20). Thus the three lists of

Adamic offspring, or of those constituting the number of his name, are as follows :

C. ii., iii.	C. iv.	C. v.
1. The Soulical Body of Flesh. 2. Herbivorous Creatures. 3. Flying Creatures. 4. Flesh-eating Creatures. 5. The Female. 6. The Mother.	1. Cain. 2. Enoch. 3. Irad. 4. Mehujael. 5. Methusael. 6. Lamech.	1. Seth. 2. Enos. 3. Cainan. 4. Mahalaleel. 5. Jared. 6. Enoch.
6	6	6

Thus the number of Adam's name, that is, his offspring, up to the close of the fleshly age, or during the era of the first beast, whose power is also exercised by the second beast, is represented by three sixes.

15. Some may say that even if there be three sixes we cannot fairly speak of them as 666. But that which at first sight looks like a difficulty, is, when examined, a strong support for the writer's theory. It is one of those circumstantial details which are often more conclusive than more direct testimony. It will be seen that the Apostle expresses the number six hundred and sixty-six by the three letters  $\chi \xi \varsigma$ , and not by the full words. Just as we head chapters by numbers, or numeral letters, so did the Greeks use letters for numbers, as in the headings to the Homeric Books, Anacreon's Odes, etc. It is, however, a comparatively rare thing for them to use letters to express numbers in their ordinary writings, unless when they are writing on numbers. Usually they write the numbers in full words. And while it is comparatively rare for numeral letters to be used in classic writings, it is still more rare for such letters to be used in the Greek or Hebrew texts of Scripture. Even in Rev. vii., where letters are used for '12' and '144,' the word 'thousand' is fully written. Instead of 'α' the letter for a thousand, we have the word  $\chi\lambda\iota\omicron\iota$ . Had the Apostle John followed the ordinary Scriptural usage, the number 666 would have been expressed in the words  $\xi\xi\alpha\lambda\omicron\sigma\iota\omicron\iota$  (or  $\lambda\omicron\sigma\iota\alpha$ )  $\kappa\alpha\iota$   $\xi\xi\eta\kappa\omicron\nu\tau\alpha\zeta\zeta$  (1 Kings x. 14; Ezra ii. 13; Josephus, Ant., Bk. VIII., c. 7, § 2). The Apostle has indicated very clearly that there is a threefold or tripartite aspect in this number of man, or of Adam, by using the three letters to express 666. Had he followed the ordinary plan and used the full words, this tripartite aspect of the number would have been lost. Again, although these birth-evolutions from Adam form three sixes, they are all from one Adam, and in vital union. Hence they are not distinct and independent sixes. There is as close and vital a union between them as between the units and tens, and the tens and hundreds, in the number 666. Neither can we put all these sixes in one column under the head 'Adam,' and make them into a total of 18. For when one list has come down to Eve there is a reversion to Adam and a second list begins with Cain, and when that list ends with Lamech there is another reversion to Adam, and a third list begins with Seth. Thus the three sixes are parallel, and in vital union, and so form a three-columned number, the Scriptural number of Adam's name or offspring, and having a total of 666.

In so far as the aspects of the Toledoth or Generations in Gen. v. are human and sinful, they pertain to the beast. Enoch is the seventh of

the ten and other three—Lamech, Methusaleh, and Noah—follow. As if some worse form of wickedness analogous to the second beast came in with Enoch and the Christian era, Daniel tells us that out of the ten horns there was one little one came up, before whom three of the first horns were plucked up by the roots (vii. 8). This little horn was absorbing the power of the three former horns, and bringing in wickedness of a higher and less fleshly type.

The fact that these lists are so harmonious involves verbal inspiration. Mr. Maurice has a good word to say for this kind of inspiration. He says, 'If anyone likes to talk of a verbal inspiration, if that phrase conveys some substantial meaning to his mind, by all means let him use it. He cannot go further than I should in calling for a laborious and reverent attention to the very words of Scripture and in denouncing the unreasonable notion that thoughts and words can be separated, that the life which is in one must not penetrate the other' ('Theolog. Essays,' p. 293).

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## CHAPTER XLIII.

### THE TRANSLATION OF ENOCH.

FROM the fact that Enoch's walking with God is dated from the begetting of Methuselah (v. 22), we may infer that there is a connection between the two events. There does not appear to be anything in the literal act of becoming a parent which is likely to tend to bring a man into close fellowship with God. Hence this verse suggests that the history is moral, and not personal.

The name 'Enoch,' as we have seen, means an initiation, or imbuing. In the previous chapter the birth of Enoch follows the giving of the mark to the outlined man of sin. Both features tend to show Enoch's relation to laws of increase. He represents the hereditary principle. In c. iv. he represents that principle as working from evil to deeper evil. After Enoch is born, the city, an emblem of a wickedness that is intellectual or spiritual, is named. The wickedness increases until it is bruised in Lamech. On the other hand, the writer believes that the Enoch of c. v. in that aspect in which he walks with God represents the hereditary principle as undergoing transition from evil to good. Soulical purification in the Christian era is indicated by the birth of 'Methuselah,' or 'he sends out death,' while a subsequent spiritual change in the hereditary principle analogous to a birth from above is indicated by Enoch's translation to a higher sphere.

During late years, and especially since the principle of Evolution began to be accepted, much attention has been given to hereditary laws. On this subject Mr. Darwin sets forth a provisional hypothesis which he calls 'Pangensis.' It is to the effect that the cells or units of the body all throw off invisible granules or gemmules, like to the units from which they are derived. These minute gemmules are not only supposed to be thrown off from every cell, but also are continually thrown off during each stage of development. In their dormant state these gemmules

have a mutual electric affinity for each other, and aggregate into buds or sexual elements. These buds form the new being of the next generation, or they may be transmitted in a dormant state to future generations, and may then be developed ('Animals and Plants under Domestication,' Vol. II., c. x.). Herbert Spencer in his 'Biology' says that there is an innate tendency in living particles to arrange themselves into the shape of the organism to which they belong. To this tendency he gives the name 'polarity.' He also makes the important remark, which is in strict agreement with Gen. ii. 5, 'Since the passing from a structureless to a structured state is itself a vital process, it follows that vital activity must have existed while there was yet no structure. Structure could not else arise.' Mr. Darwin regards it as a serious defect in Mr. Mill's writings that he does not sufficiently account for hereditary forces.

The writer has alleged that the Bible carries Evolution further than Mr. Darwin carries it. This is true as respects the teaching of the Bible on the subject of hereditary laws, and especially in two particulars. First, so far as the writer has seen, men who write like Mr. Darwin on this subject regard it in a local and individual aspect. On the other hand, the Bible deals with the hereditary principle as affecting the entire realm of human life. Evolutionists are not even as advanced on this subject as some who preceded them. They regard the life of the man or family as if it were a distinct and independent pool, and they do not recognise what has been well called the stream of generation. Jeremy Taylor records a prayer that God will purify the inherited fountain of evil in the soul, and turn back the current from rolling downward from the father to the son. Heracleitus, and Plutarch in his valuable consolatory letter to Apollonius on the death of his son (c. x.), speak of 'the stream of generation.' While the Bible gives but one name to each Adamic man in the list of generations, we have seen that the man thus named represents the race in its entirety. So Enoch as a symbol of the hereditary principle does not merely represent that principle in a family or clan, but in the entire race. Thus where Evolutionists examine a casual pool at the river's brink, or an eddy at the river's side, the Bible deals with the all-embracing sweep of the mighty current flowing in mid-channel.

A second principle which is generally implied rather than stated in human writings, but to which the Bible gives prominence, is that this hereditary current may alter, becoming either more and more mighty for evil, or more and more mighty for good. In this respect a moral fall is like a physical fall; it has its law of acceleration, though little account is taken of it. It is in the Bible that we read of iniquity coming to the full (Gen. xv. 16), and of what 'will proceed further in ungodliness' (2 Tim. ii. 16), and 'wax worse and worse' (iii. 13). Thus hereditary evil as set forth by the first Enoch was an ever increasing evil, a stream 'darkening as it downward veers.' 'Be fruitful and multiply' is a law which was exemplified in the man of sin and his offspring as much as in ordinary human increase. Some heathen peoples apprehended this truth. Dr. Merivale says, 'The fixed persuasion of the heathen was that the world was bad, that it had once been better, but could only become worse' ('Convers. of Rom. Empire'). The classic tradition

which placed the successive ages in the order of gold, silver, brass, and iron, testifies to this belief in a law of increasing degeneracy. Wickedness waxed worse and worse, until, in the picture drawn in Rom. i., and also in the terrible narratives given by Tacitus of the imperial butcher in the island, and of the Roman magnates possessed by a like bloodthirsty spirit, we see fleshly corruption come to the full. But if iniquity did thus wax worse and worse, one of two things must follow. Either that law of increasing degeneracy was to be cut short in its operation, or earth would become hopelessly corrupt. Thus from the nature of the case it is presumptively probable that some change in the hereditary law would take place. Of that law in its aspect of improvement the writer believes that the Enoch who is the seventh from Adam is a symbol.

Philo's view on this subject has some important principles in it. He says, 'Since Cain begat Enoch, and then Enoch is again designated the offspring of Seth, one must consider whether it follows that they are distinct or the same. Let us examine also the distinctions in the other resembling names as well as in these. For as well as Enoch, Methuselah and Lamech are the offspring of Cain, and none the less are they the offspring of Seth. It is needful to know that every one of the names mentioned is of twofold signification. "Enoch," as I have said, signifies "Thy grace." "Methuselah" [is] "the sending out of death," and "Lamech" moreover [is] "humiliation." That "Thy grace" is referred by some to our own mind, but by better people it is referred to the mind of others. Those, therefore, who say that everything pertaining to thinking, perceiving, or speaking, is the gift of their own soul, are bringing in a sinful and godless opinion, [and] have become identified with the race of Cain, who, when he was not able to master himself, dared to say that he had full possession of all others. But they who do not claim as their own whatever things are good in [their] genesis, but register them with divine virtues, being noble-minded with respect to truth, sprung, not from ancient rich men, but from lovers of virtue, these have been placed under Seth [as] leader. The race of these men is hard to find, since they flee from the life that is treacherous, and unscrupulous, and dissolute, full of lusts and wickednesses. For whomsoever, having been pleasing to Him, God has transferred and translated from mortal into immortal races, they are no longer found by the multitude. Having, therefore, distinguished in the things signified concerning Enoch, we pass next to "Methuselah," who was "a sending out of death." From this word two [significations] arise, one according as death is sent to anyone, and the other according as it is sent from anyone. To whomsoever, therefore, it is sent that man wholly dies; but he from whom it is sent lives and outlives. He who receives death is of the house of Cain, who is always dying as to a life of virtue; but he from whom [death] is sent is most closely related to Seth, and he is fortified against dying, for the good man has the true life for his fruit' (De Post Caini, c. xii., xiii.). While not accepting all Philo's definitions of proper names in all cases, the writer believes that he is virtually right in thus regarding Enoch's translation as a moral transference from a sinful and human to a holy and Divine line. So his remark respecting the double aspect of

the sending out of death seems to be in harmony with the human and moral significance of the name 'Methuselah.'

It is generally admitted that when Jesus came there was a sending out of death. While this sending out of death was a law working especially in those who were members of the body of Christ, the writer holds that the Scriptures and evidence arising from the nature of the case concur in teaching that there was a sending out of death from the entire race when Jesus came. The hereditary power of sin in the flesh, like the iniquity of the Amorites, then came to the full, and was condemned and restrained. By the coming of Christ, Methuselah, or 'he sends out death,' was born. That which had hitherto been a flowing tide of fleshly corruption now became an ebbing tide. The writer is not saying that fleshly wickedness ceased, or that its hereditary operation ceased. He is only maintaining that the hereditary power of fleshly tendencies in the soul then ceased from their law of ever accelerating force, and began to grow feebler. According to the metaphor of the prophet, the Spirit of the Lord blew upon the flesh, and its vitality began to wither and fade. The dismal doctrine of the Brethren that the leaven in the meal is wickedness which is to go on spreading until the world has been leavened by it, is as dishonouring to the remedial forces of the Christian religion as it is inconsistent with historical truth. In support of the foregoing theory as to the significance of Enoch's translation some facts may be noted.

1. It is said that 'God sending His own Son in the likeness of flesh of sin, and as an offering for sin, condemned sin in the flesh' (Rom. viii. 3). It is also said that Jesus annulled death (2 Tim. i. 10). It was in the flesh that death reigned, and wherein no good thing was found (Rom. vii. 18). When Christ thus condemned sin in the flesh, and annulled death, did He merely change our relation to God's law? Did He not effect a psychological as well as legal change in the relation of our race to God?

2. We read that because 'One died for all, therefore all died' (2 Cor. v. 14). If the word 'all' in the last clause answers to the word 'all' in the first clause, does it not imply that there was a sense in which the entire race underwent a death-change? Was not this the weakening of sin in the flesh, the turning of the tide of evil, the beginning of that mighty transformation by which God in Christ is reconciling the world unto Himself? (2 Cor. v. 19). As respects the principle of evil in the soulical nature, the lowest death had been reached, and a moral resurrection was now to begin. Origen believed that through the death of Christ there was a certain banishment of sin from human nature, and a purification of the whole world (Joh. t. 28, c. xiv.).

3. When Jesus came, and when the glory of the Lord was revealed (Is. xl. 5; John i. 14), all flesh saw it together. Joel foretold that at Pentecost the Spirit would be poured upon all flesh (ii. 28), and Jesus mentions it as part of His prerogative that God had 'given Him authority over all flesh' (John xvii. 2). It is true that the phrase 'all flesh' seems sometimes to denote the human race generally; but the writer holds that it sometimes bears a more impersonal meaning, as when all flesh is said to be grass. Some of the passages indicated justify the inference

that Christ was in vital union with all souls, and that He imparted a measure of healing virtue to all flesh.

4. The casting out of evil spirits by Jesus and His Apostles at the close of the Jewish æon, also the Saviour's declaration, 'Now shall the prince of this world be cast out' (John xii. 31), support the conclusion that some great and beneficial change was wrought in man's nature at the close of the Jewish age.

5. All that has been said of the distinction between the soulical and the spiritual æons, and their peculiar punishments, accords with the view that there was a great moral change in the fleshly nature generally at the time of transition from one age to another.

6. In like manner the declaration that John the Baptist came to restore all things (Matt. xvii. 11) affords support to the theory that a universal change for the better took place in the time of Christ.

7. As a question for historical investigation it may be asked whether, since the days of Jesus, fleshly wickedness has not been more like an ebbing than a flowing tide? In his inaugural address as Lord Rector of Glasgow University, Mr. Gladstone suggested the following as an important subject of inquiry. 'How it was that the ancients, in the matter of marriage and the laws of purity, marched continually downwards, and that only in Christian times and lands have these laws come to and maintained authority?' That in such empires as those of Babylon and Persia, a worship of Nana in the temple of Beltis, like to that described by Rawlinson, could be popular, shows to what depths of immorality entire nations were once sunk.

8. Does it not seem folly to maintain that while all other sins are being gradually subdued by the Gospel, hereditary wickedness is to continue in full strength to the end of time? While contending that this sending out of death, or birth of Methuselah, is a blessing pertaining in some measure to the entire race, the writer holds that it pertains in full and special degree to those who are believers in Jesus. They best prove the worth of this hereditary blessing. Is not virtue as enduring and as persistent as vice? And is it either Scriptural or scientific to assert that all the goodness of a man dies with him? The writer holds that virtue and godliness are as mighty in their hereditary tendencies as are vices. Paul speaks of the children of a believing husband or wife as not unclean, but holy (1 Cor. vii. 14). Malachi also refers to a godly seed (ii. 15). Christian parentage tends in general to godliness of seed. If fifty children of holy persons and fifty children of criminals were all removed from their parents, and brought up in one institution and in one way, the writer believes that virtuous tendencies would still manifest themselves in the children of the good, and vicious tendencies in the children of the evil. Christian parents are not so much the source whence fleshly corruption is transmitted to their offspring, as they are a barrier and counter-current to diminish the force with which the hereditary current of evil was flowing.

While believing that the begetting of Methuselah by Enoch signifies a sending out of death from man's fleshly nature by the coming of Christ, the writer does not believe that a like change for the better was then effected in spiritual or intellectual forms of hereditary sin. While the

animalism of the race began to diminish, there was a new development of sin in an intellectual and spiritual form. We have seen that it is knowledge of law which is the mediate cause of sin. The more knowledge sinful men possess the greater is their sin. But when Jesus came, and especially when the New Testament was made known, there was a light given to men such as they had never possessed before. Many men in their pride and unbelief have refused to walk in this light. To such the Gospel has become a savour of death unto death. Sin in this form is the spiritual wickedness of this æon, the man of sin in God's temple who rules in all who believe not in the truth nor receive the love thereof. This highest form of sin pertains specially to those who have the light of Christianity. Even the sanctified in their heavenly places have to wrestle against these spiritual things of wickedness. During the Jewish age, intellectual wickedness—that is, the mind of the flesh, or Cain's city—had been made manifest in the Jewish hierarchy, in the Brahmanic Aryas, or twice-born Hindus, in the priestly caste of many a heathen land, as well as in the pride of the human heart generally. But when Christ came it was as if this inferior form of spiritual wickedness stood aside, whilst an anti-Christian man of sin took its place amongst all who rejected Christ and His Gospel. This anti-Christian man of sin has even turned Christianity itself into a minister of its arrogance and pride. Envy, hatred, lying, murder, pride, etc., have had their chief seats in so-called religious establishments, even while they have ruled in all despisers of the truth. Dr. Southey said of St. Dominic, from whom sprang the Inquisition, that he was 'the only saint in whom no solitary speck of goodness could be found, to whom cruelty was a passion, and to impose privation and pain the pleasure of his unnatural heart.' The tender mercies of priests towards all gainsayers have been decidedly cruel. Spiritual pride has been a sorely besetting sin of many Anglican clergymen. Too often the amiability of the man is subordinated to the cold unbrotherliness of the priest. The priestly race amongst the Jews never boasted so loudly as our modern hierarchs, whose spiritual depravity reveals itself in babblings about apostolic succession, baptismal regeneration, and similar vain and graceless conceits. This spiritual form of wickedness, in this priestly manifestation of it, received a mighty blow at the time of the Reformation. It still continues in its measure to curse and plague Christendom. But even as death was sent out from the flesh, so this law of spiritual and hereditary evil has yet to undergo its translation. From these priestly systems the principle of continuity and increase will be taken. Shattered into fragments, these systems will fall. Through all the later-born man of sin the current of evil must pass with feebler flow as the truth of Christ gains power over the race. It will still remain true that men are born in a state of imperfection, and need moral renewal. This fact is compatible with the view that the tendencies of evil will ever be weakening rather than increasing in strength.

Thus the writer holds that the birth of Methuselah and Enoch's subsequent walk with God symbolize a change for the better in the hereditary power of evil that had been working in the flesh. This change was effected by the coming of Christ. On the other hand,



Enoch's translation three hundred years subsequently he regards as a symbol of a similar transition for good in the hereditary principle in respect to the spiritual wickedness of this æon. The forces tending to this change were brought in by the Gospel, but the change itself is only effected long after Christ appeared. This change is in some respects analogous to the birth from above.

Several considerations give support to the above teaching. (a) Christ came to cast out or annul death, and Enoch gives birth to a son, Methuselah, whose name means 'He sends forth death.' (b) In the degree in which men are delivered from death they walk by the Spirit. So, after Methuselah is born, Enoch walks with God. (c) Christ refers to the time of His coming as the beginning of an acceptable year of the Lord. Hence it is noticeable that Enoch lives 365 years. (d) It is difficult to see how a literalist can remove the difficulties which, on his theory, surround this narrative. (e) The terms used of this translation are befitting to describe a moral elevation in a law, or a change from what is earthy and sinful to what is heavenly and Divine. The word rendered 'translated' (Heb. xi. 5) means 'to turn one thing into another.' Philo, referring to Enoch, says, 'The translation signifies a turning and a change'—*ἡ γὰρ μετάθεσις τροπὴν ἐμφαίνει καὶ μεταβολήν* (Lib. de Abraham, § 3). Ungodly men 'translated the grace of God into lasciviousness' (Jude 4); 'For the priesthood being translated, there is of necessity a translation of the law' (Heb. vii. 12); 'He is a friend translated into an enemy' (Sirach vi. 9); 'Enoch pleased the Lord and he was translated, an example to the generations of a change of mind' (Sirach xlv. 16). A similar idiom is used of a euthanasia, and it suggests that Enoch's translation is more than a change of place: it is an elevation of nature. Sometimes an exile is said to have been translated from his own country; but in relation to those who have passed into a spiritual realm, the idiom imports change of nature as well as of place. Hence it is especially applied to those semi-deities or heroes who after death were supposed to be changed from men into gods. Diodorus Siculus says of those who kindled the pyre for Hercules, 'And when they found not any bone (*καὶ μηδὲν ὄλωσ ὁστέον ἐυρωντέες*) they were persuaded that Hercules, according to the oracle, had transferred himself from [the lot] of men into [the lot of] gods' (*ἐξ ἀνθρώπων εἰς θεοῦς μεθίστασθαι*, P. 170. See also 2 Maccab. xi. 23). Again, he says, 'Hercules, having made a translation (*μετάστασιν*) from men, became partaker of immortal honour' (P. 88, A.). 'Horus seems to have been the last of the gods who was King of Egypt, after the translation from men (*ἐξ ἀνθρώπων μετάστασιν*) of his father Osiris' (P. 15, D.). Such passages show that the translation of Enoch, who could no more be found, was something more than a transference from earth to heaven. It was a change analogous to the change from a man into a god, from what was fleshly into what was spiritual. Even now the great moral change in the law of heredity, as affecting the mind, may be taking effect, and spiritual wickedness may have come to the full. Priestcraft seems to have passed its culmination.

Before leaving this subject we may refer to Jude's allusion to Enoch (verses 14, 15). According to the Authorized Version it is as follows:

'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.' It is generally alleged that Jude quoted this passage from an apocryphal book, called 'The Book of Enoch.' It is classed with apocryphal books in 'The Apostolical Constitutions' (vi. 16), themselves a forgery of the third or fourth century. Jerome also designates it an apocryphal book ('Qui Apocryphus est,' De Vir. Ill., c. 4). Origen, Augustine, and all the early writers of note, except Tertullian, deny that it is canonical, and reject it. Tertullian thinks that Enoch might have transmitted this preaching or prediction through Methuselah to Noah, and so on to the times after the Deluge (De Cult. Fem., i. 3). The extreme and manifest improbability, however, of any words of a literal prophet having come down through uninspired media, all the long era reaching from Enoch to Jude, is supposed to give strength to the theory that Jude quoted this uncanonical production. It is reasonable for an objector to ask, How could Jude have known that Enoch said these words so long before, when no record of words spoken by Enoch is hinted at in the Old Testament, or in any known writing earlier than this Book of Enoch? With equal reasonableness, and notwithstanding Jerome's indirect defence, that to quote a book is not to endorse all that is written in it (In Epis. ad Tit., c. i.), a defence used by many moderns, Christian men still feel that it is derogatory to the inspired volume, and to the doctrine of inspiration, that the Apostle should have quoted as Divine truth words from an apocryphal writing. This difficulty was felt in early times, and Jerome says that many in his time rejected the Epistle of Jude on account of this quotation (De Vir. Ill., c. 4). Although Jude does not expressly state that the words of Enoch are Divine, he quotes them as the Apostles quote other Scriptures, and without gainsaying Jude stands committed to the truth of what he affirms. If Enoch, the seventh from Adam, did not make known the judgement of the ungodly to sinners in the time of Jude, then Jude was in error. But the writer holds that there is no error in Jude. If there is error anywhere, it is in those who so lightly esteem Jude's inspiration as to think that he could mistake human for Divine productions. So far from deeming these verses as an extract from an apocryphal book, the writer appeals to them in special proof of the two doctrines he has been trying to show to be Scriptural—first, that Enoch prefigures a moral change to be wrought by the coming of Christ; and second, that a day of judgement began at the close of the Jewish age.

1. As the Revised Version shows, Jude does not make the statement which the Authorized Version represents him as making. He does not say that Enoch 'prophesied of these, saying.' He says what is very different—namely, that Enoch 'prophesied to these.' *προεφήτευσσε δὲ καὶ τοῦτοις*. It cannot be alleged that the author of the apocryphal book of Enoch was alluding to the apostates in the early Churches, and especially if he belonged, as some say, to pre-Christian times. The verb *προφήτεῦσα*, followed by the dative as here, does not mean 'to prophesy of,' but 'to

prophesy unto': 'Prophesy unto us, Thou Christ' (Matt. xxvi. 28). This idiom is very common (Jer. xiv. 14, 16; xx. 6; xxix. 31; xxxvi. 31), and especially in Josephus (Ant., Bk. VI., c. v., § 6; c. vi., § 3; c. xii., § 5; c. xiv., § 2, etc.). 'To prophesy of' is commonly expressed with *περι*, and the genitive: 'Esaias prophesied of you' (Mark vii. 6); 'Who prophesied of the grace' (1 Pet. i. 10); 'Because he is not prophesying concerning me for good' (2 Chron. xviii. 7). Some have tried to evade a difficulty by reading 'prophesied as to these;' but that is not what Jude says. It may be asked, Could there be a prophecy to a special class in a particular age? It is not uncommon for prophecy thus to be limited in its application to special persons and times. Ezekiel is directed to prophesy concerning Ammonites (xxi. 28), against Jerusalem (iv. 7), the mountains of Israel, etc. (vi. 2). Jesus speaks of the prophet Jonah as a sign given to that wicked and adulterous generation (Matt. xii. 39). Now, whatever difficulty may attach to the statement that Enoch prophesied 'to' these wicked men, there is this redeeming feature in the difficulty, that it renders it more unlikely that Jude was quoting from an apocryphal book. The statement is so unique, so peculiar, that Jude must have intended what it so singularly declares. The very fact that Enoch is represented as speaking to wicked men who lived in the days of Jude shows that this speaking must be in a sign rather than in words. He could prophesy of people in any age, but he could not speak to them in an audible voice. We must not so far disparage Jude as to think that he did not understand this as well as we do when he made his statement. He must therefore have meant that he prophesied to them in the way in which a man who lives in one generation may be said to prophesy to a distant generation. This might be in written words handed down in the Bible. But we have no such words in this case. Or it might be in words contained in other writings. But we have no testimony to the existence of such writings. Tertullian opines that the Jews had not received the Book of Enoch, because they did not think such a book could have survived the Deluge. No modern writer assigns to that book an older date than about 150 B.C. Apart from that book, we know of no other which contains the prophecy recorded in Jude. Again, the prophecy might have been handed down as an unwritten tradition. But it is not likely that a prediction, deemed of so much importance by Jude, and so clearly predicting a day of judgement, would have come down through so many generations without leaving a trace of its existence until Jude quoted it. Moreover, Jude seems to be dealing especially with Scriptural teaching. He speaks of Enoch as the seventh from Adam, which is virtually to quote Scripture. It is unlikely, therefore, that he was here recording an unwritten tradition. Lastly, the prophet himself might be a prophetic sign to some future generations; and thus Jude's words would be an explanation in distinct speech of what had previously been only indicated in a prophetic sign. So Jesus explains the sense in which Jonah was a sign (Matt. xii. 40). So Paul explains the sense in which Isaac and Ishmael were signs of two covenants (Gal. iv. 24). That had never been known until Paul, as an inspired man, explained it. So the significance of Enoch's life had never been known until Jude, by inspired wisdom, revealed it. Moreover, the

word *προφητεύω*, and its Hebrew equivalent *נָבֵא*, are used of the making of anything known, whether by words or signs. Ezekiel is prophesying against Jerusalem when he lies on his side before it, and even when none of his words are recorded (iv. 7). Aaron was the prophet of Moses (Exod. vii. 1). Plutarch applies the term 'prophet' to those who give the Delphic oracles (De Pyth. Orac., c. vii.), to the followers of Epicurus (Idem.), and to such as were swayed by enthusiasm (De Defect. Orac., c. li.).

It may be objected that Jude would not have represented Enoch as 'saying' (*λέγων*) something, and have given his very words, if he had only been explaining what he was as a prophetic sign. In reply it may be stated that this word 'say' is often used in the sense of 'to mean,' 'to indicate,' where other words are being explained. Thus, 'He indicated Judas' (*Ἐλέγε δε τὸν Ἰούδαν*, John vi. 71); 'He indicated the Father to them' (*τὸν πατέρα αὐτοῖς ἔλεγεν*, viii. 27); 'Indicating Lamia, the flute-player' (*τὴν αὐλητρίαν Λάμιαν λέγων*, Athanæus, Bk. XIV., c. iii.); 'We call sweetish' (*λέγομεν ὑπόγλυζο*, Id., c. xix.); 'We call a harper' (*λέγομεν ψαλτήριον*, Id., c. xl.). Very frequently in Scripture the verb 'to speak' denotes something different from the utterance of words. Hannah spake in her heart (1 Sam. i. 13). Sennacherib wrote letters to speak against God (2 Chron. xxxii. 17). A wicked man is said to speak with his feet (Prov. vi. 13). A vision is also said to speak without lying (Hab. ii. 3). Abel spake by his faith after his death (Heb. xi. 4), and in like manner the blood of sprinkling speaks (Heb. xii. 24). In fact, this passage in Jude throws light on the allusions made in the New Testament to what is said in the Old Testament.

As an example of this, we may notice the Saviour's words, 'He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water' (John vii. 38). There is no passage in the Old Testament wherein this declaration is made in express terms. But we may be sure that Christ was not speaking in error. It is most probable that He was expressing in words the truth that had been indicated in the narrative of the rivers of Eden. The writer would appeal to these words of the Saviour as affording indirect evidence that the rivers of Eden, in their human aspect, denote the streams of blood, or life, within man's body. What was portrayed as a sign in Genesis is explained in words by Christ. Thus the phrase, 'As the Scripture hath said,' is equivalent to, 'As the Scripture hath indicated.'

Again, in Jas. iv. 5, according to the Authorized Version, we read, 'Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?' But no such statement in words can be found in Scripture. Hence some have suggested that the verse contains two distinct questions. The Revised Version has adopted this theory, and we have the unhappy rendering, 'Or think ye that the Scripture speaketh in vain? Doth the spirit which He made to dwell in us long unto envying?' Dr. Alexander translates, 'Or think ye that the Scripture saith in vain, The Spirit (of God) which dwelleth in you desireth (that which is) against envy?' (Connex. of O. and N. Test., Append.). He well remarks, 'The division of the sentence into two questions is quite unauthorized, and makes James ask a question too indefinite to be

answered either one way or another (for who could tell what was the purport of such an inquiry as, Think ye the Scripture speaketh in vain?). So Mr. Darby says of the second clause, 'The application to what precedes is evident.' When we compare the Greek of this verse with the Greek of such passages as John xx. 37, it seems most natural to regard the latter clause as a quotation. The writer believes that the rendering of the Authorized Version is most trustworthy. κατοικησεν, the word used by most ancient versions, is used of dwelling, and not of making to dwell (Matt. ii. 23; Acts i. 19; ii. 9). The word is used of Christ dwelling in the heart (Eph. iii. 17); and it is also used of a wicked spirit dwelling in a man (Matt. xii. 45). There was a wicked spirit who worked in the sons of disobedience (Eph. ii. 2), and who worked in Cain and in Eve at the beginning. The figure of a good or a bad spirit dwelling in man is common in 'The Shepherd of Hermas.' This figure is as common generally as the figure of a spirit being made to dwell in a man is rare and unnatural. Alluding most probably to the lust of Eve, who was beguiled by Satan's subtilty, or to the envy of Cain, who was of that wicked one, James says to those who lust and have not, and who kill and covet, but cannot obtain, 'Or think ye that the Scripture saith (indicates) in vain, Unto envy lusteth the spirit which dwelt in us?' That he is referring to Satan dwelling in human hearts accords with verse 7: 'Be subject therefore unto God, but resist the devil, and he will flee from you'—that is, he will flee from them instead of dwelling in them. Thus the Apostle is only putting into express words the truth which had been indicated in Genesis in an historical parable. In this case also the word λείγω means 'to indicate' rather than to make an express statement. We are told that God spake in divers manners. Why, then, should we think that the verb 'to say' can only be applied to distinct statements written or spoken? Such language is only one amongst many ways by which ideas can be made known. When we read in Gen. i., 'And God said, Let there be light,' we know that God's will was made known, but we cannot say that it was either audibly or in writing.

This idiom, whereby the verb 'to say' means 'to indicate,' was a very common one with early Christian writers. Barnabas, alluding to the command not to eat swine's flesh (Lev. xi. 7), says, 'Moses spake in spirit. To this end he named the swine. "Thou shalt not cleave," he says (φησιν), "to such men as are like swine. Neither shalt thou eat," says he, "the eagle, nor the ossifrage, nor the kite, nor the crow. Thou shalt not," he indicates (φησιν), "cleave to such men as know not by toil and sweat to prepare food for themselves, but in their lawlessness, seize what belongs to others,"' etc. (c. x.). Alluding to the tree planted by rivers of water (Ps. i. 3), he says, 'Ye perceive how he defined the water and the cross together. For this says (τοῦτο λέγει) "Blessed are they who having hoped in the cross descend into the water. . . ." Now he says (λέγει), "The leaves shall not wither." This says (τοῦτο λέγει), "Every word, whatever comes from you by the mouth in faith and love, shall be for a returning, and for a hope to many." Again, another prophet says (λέγει), "And the land of Jacob was praised above all the earth." This indicates (τοῦτο λέγει) the vessel of His spirit (Christ's

body), which he glorifies. Then what saith it (τι λέγει), "And there was a river stretching from the right, and there rose up from it beautiful trees, and whosoever shall eat from them shall live for ever" (Ezek. xlvii. 12). This says (τοῦτο λέγει), "We go down into the water full of sins and defilement, and we come up, bringing forth fruit, having fear in our heart, and in our spirit hope in Jesus. And whosoever shall eat from these shall live for ever." This says (τοῦτο λέγει), "Whosoever shall hear those who are calling, and shall believe, shall live for ever" (c. xii.). Again, in c. xv., Barnabas quotes the passage respecting God blessing and hallowing the Sabbath, and he adds, 'Notice, children, what it saith, "He perfected in six days."' This says (τοῦτο λέγει), "The Lord God perfects all things in six thousand years, for a day with Him is a thousand years." And He rested on the seventh day. This says (τοῦτο λέγει), "When His Son has come, and when He shall annul the time of the Lawless One, and shall judge the ungodly, and change the sun and the moon and the stars, then full well will He rest on the seventh day. . . ." Finally He says to them, "Your new moons and your Sabbaths I cannot away with." See how He says (πῶς λέγει), "These present Sabbaths are not acceptable to me." Clemens Romanus uses the same idiom. Quoting the passage respecting the desolate woman having more children than the married woman (Is. liv. 1), he says, 'In that He said (εἶπεν), "Rejoice, thou barren, which didst not bear," He said us (ἡμῶς εἶπεν). In that He said, "Cry out, thou that didst not travail," this says (τοῦτο λέγει), "That we offer our prayers plainly to God, and that we be not faint-hearted like women in travail. . . ." And another Scripture says, "I came not to call the righteous, but sinners." This says (τοῦτο λέγει), "It is needful to save the lost" (Epis. ii. 2). "He that is faithful in the least is faithful also in much." This therefore says (λέγει), "Keep the flesh pure, and the seal undefiled, that ye may receive eternal life" (Epis. ii. 8). The writer holds that it is in the foregoing sense of the word λέγει that Enoch is said to speak. He was a sign of the close of the Jewish æon, and of a judgement then to be inaugurated. Jude, by Divine wisdom, explains the sign, and writes in express words what had previously been only indicated in a sign.

2. As the Revised Version shows, Jude does not speak of this coming of the Lord to judgement as a future event, but as an event which has already taken place. 'And Enoch also, the seventh from Adam, prophesied to these, saying, Behold the Lord has come (Ἰδοὺ ἦλθε Κύριος), with myriads of His holy ones, to execute judgement upon all.' ἦλθε is never used in a future sense. Matthiæ, in his 'Grammar' says, 'The Aorist denotes an action passing by and considered abstractedly in its completion' (§ 501). 'It signifies an action completely finished, in which no alteration can be made' (§ 506). We have the same word ἦλθε followed as here by the aorist infinitive in such passages as the following: 'I came not to call the righteous' (Mark ii. 17). 'The Son of Man came not to be ministered unto, but to minister' (Matt. xx. 28). 'Christ Jesus came into the world to save sinners' (1 Tim. i. 15). 'Are come to worship Him' (Matt. ii. 2). 'Think not that I came to destroy the law' (Matt. v. 17). 'I came to set a man at variance against his

father' (Matt. x. 35). The word 'came' in all these passages is equivalent to 'am come,' or 'is come.' Hence we might render Jude's words, 'Behold, the Lord is come.' But how could a literal man have truly said to men living thousands of years afterwards, 'The Lord is come'? This unique reference to an accomplished fact tends to show that Enoch was not a prophet in the sense that he used words. Enoch himself was the prophetic sign, and Jude explains his meaning. So Isaiah and his children were for signs and for wonders (viii. 18). The birth of Methuselah is a symbol of the sending out or annulling of death. In the order of antediluvian progress, Enoch is a symbol of the close of the Jewish æon, and of the Lord having come. This use of a past tense by Jude strengthens the case of those who say that he did not quote the Book of Enoch. It is no slight difference that Jude writes of a coming that is past, while the writer of the apocryphal Book of Enoch refers to the future. The latter says, 'This Son of Man whom thou hast seen shall raise up the kings and the mighty from their couches, and the powerful from their thrones, and shall loose the bands of the powerful, and break in pieces the teeth of sinners' (c. xlvi.).

3. When Jude is writing on this subject, he says, 'The seventh from Adam Enoch' (ἡβδόμοτος ἀπὸ Ἀδάμ Ἐνωχ). Why should he mention the fact that Enoch was the seventh from Adam? When references are made to Noah or Abel in Heb. xi. 4, 7, we are not told that one was the tenth, and the other the second from Adam. Would Jude have inserted this clause if it had been superfluous, or a truism? We have seen in Ezek. iii. 15 how a period involving the number 'seven' appears to be used as a symbol of the era ending in the time of Christ. In the Book of Revelation the number 'seven' is still more closely associated with the ending of the æon of law and its righteousness. Thus the very fact that Enoch is the seventh from Adam may be a symbol of the close of the Jewish age. A further reason why Enoch is thus carefully defined is probably the distinguishing between the two Enochs. The Enoch who is translated, and who is the seventh from Adam, cannot be identical with the Enoch who is the son of Cain and the third from Adam (iv. 17). Just as the phrase, 'The seventh day' (Heb. iv. 4), distinguishes one particular day from other days, so this phrase, 'The seventh from Adam Enoch,' is a mark by which we may distinguish between the two Enochs. This difference in numerical position tends to show that there is a moral difference between the two Enochs. We read in John xiv. 22, 'Judas (not Iscariot) saith unto Him.' Why are the words 'not Iscariot' inserted? Is it not that a good man may not be confounded with a wicked man? And does not Jude's location of Enoch seem to say to us, 'I am not speaking of the Enoch who was the son of the murderer, but of the Enoch whom God took after he had walked with Him.' Jude's implied disavowal of the Enoch who was the son of Cain agrees with John's allusion to Cain as being 'of the evil one.' As Cain was of the man of sin, so was his son Enoch of the man of sin. The latter represents sin in its hereditary aspect. As Shelley says:

'Revenge and wrong bring forth their kind,  
The foul cubs like their parents are.'

It is significant that when the ancestry of Jesus is traced to Adam in Luke iii., it is traced by the list of names given in Gen. v., and not by that given in c. iv. Jesus did come of a human line, but He was not of the line of the man of sin. That wicked one touched Him not. He was holy, harmless, and separate from sinners.

4. Special notice has been taken of the fact that Enoch lived as many years as the year has days. If Enoch's position as the seventh from Adam be, as Lisco says, an indication 'that after the six long-world times of sin and death, there should be introduced, in the seventh period of the world, through One, that is, Christ, a Divine life with freedom from death,' then the fact that Enoch lived 365 years may be full of moral significance. The ancient year consisted of 360 days, so that 42 months equalled 1,260 days (Rev. xi. 2, 3). It is significant that according to the Egyptians, in whose wisdom Moses was learned (Acts vii. 22), the five days added to the year to make it conform to true time were regarded as symbolic of the removal of what was evil and the birth of what was godlike. Plutarch writes: 'This myth is designated in the briefest possible way, "The taking away of what is utterly useless and superfluous." They say that when Rhea was having secret communion with Saturn, the sun, perceiving, laid it upon her as a curse that she should not bear offspring neither in any month nor in any year. But that Hermes, loving the goddess, met with, and played draughts with, Selene, and taking away the seventieth portion of each of the lights, seized altogether five days and added them to the 360 days. These the Egyptians now call the intercalated days (*επαγομείνας*), and they keep them as natal days of the gods' (De Is. et Osir., c. xii). It is possible that the number 'five' in this era of 365 may be significant of a judgement wherein error is removed and the Lord's acceptable year brought in.

5. The time when the Book of Enoch was written renders it exceedingly improbable that Jude had this book in mind when he spake of the 'seventh from Adam Enoch.' Hoffmann believes that the Book of Enoch did not appear until a later date than Jude's Epistle. A writer in the *Christian Observer*, Vol. XXX., pp. 417-426, 496-503, maintains that it could not have been written earlier than the middle of the second century of the Christian era. None of the early writers preceding Origen quote it, although some think it was known to Irenæus, Justin, and even to Barnabas (c. iv. 3; xvi. 5). Botcher believes that it was first made into a book by the collection of scattered pieces in the first and second centuries after Christ. Hilgenfeld attributes its origin to Christian Gnostics. Stuart thinks it contains evidence that the writers had some knowledge of portions of the New Testament. Lawrence, Gfrörer, and Krieger think it dates from about B.C. 40, an allusion to the Parthians suggesting this period. Tertullian evidently regards it as a book belonging to the pre-Christian era, since he states that it was not received into the Jewish canon. In the Apostolical Constitutions also it is classed with apocryphal books written by the ancients. B.C. 144 is the date claimed for it by Dr. Davidson, this being one of the most remote dates assigned. But granting this last date, is it reasonable to suppose that Jude quoted as the words of an antediluvian what were



the words of men who had lived a little above a hundred years before his own time? When the apocryphal character of the book was acknowledged (*Βιβλία ἀπόκρυφα Μωσείως, καὶ Ἐνωχ, καὶ Ἀδάμ*, *Apostol. Constit.*, vi. 16), when the fathers generally denied its canonical authority, and Tertullian, who most honours it, says that it was rejected by some (*De Cult. Fem.*, i., 3), is it likely that Jude would quote it in sober earnest as if quoting what was undoubtedly true? Those writers who allude to the book deal with it as a book, and the personality of Enoch is little regarded by them. But Jude says nothing of a book or a writing; he only refers to the man Enoch as one who prophesied. The Talmud records many traditions of Enoch, the blessed king, of his withdrawals and yearly re-appearances. But Jude is not supposed to have mistaken these rabbinical legends for facts; yet he is supposed to have made this mistake in respect to a work which is thought to have been written out of Palestine, in Abyssinia, Chaldea, Middle Asia, or by the Caspian, and which by common consent had not been in existence 150 years when Christ was born.

6. The defence made by Lawrence, in the introduction to the translation, also by Dr. Davidson, and others, of Jude's quotation from an apocryphal book, is as unsatisfactory as Jerome's defence, which it resembles. They allege that since Paul quotes heathen writers, and even designates one a prophet (*Tit. i. 12*), Jude might quote an apocryphal book without being committed to its errors. But is there not a little casuistry in such a plea? Does Jude quote the passage as a good thing said by a poet or 'prophet of their own'? Does he not really state a fact as well as make a quotation? The difficulty is not so much in the prophecy as in what Jude says of the prophet, that is, that he was the seventh from Adam Enoch. Hence the cases are not parallel.

7. According to Archbishop Lawrence's translation, the following is the passage which Jude is said to have quoted: 'Behold He comes with ten thousands of His saints to execute judgement upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done and committed against Him' (c. ii.). It will be seen that the passage resembles Jude's words; but whether is it more likely that Jude quoted this book, or that he was quoted by the author of this book? Look at the balance of evidence.

(a) Writers like Dr. Davidson tell us that the Book of Enoch is compounded of two Enoch Books, with pieces of a Noah Book, a final compiler 'having interwoven the parts so as to give a kind of unity to the whole.' Thus on the showing of these rationalistic writers the Book of Enoch is a book that has undergone some tinkering. There is no evidence of the Epistle of Jude having been altered by writers of a later date. It is strange that men who are so ready to assign considerable parts of the New Testament to the second century do not admit the probability of this passage in the tinkered Book of Enoch being a quotation from Jude, even if the whole book did not owe its origin to the same suggestive source.

(b) There is no other instance in the Bible of an apocryphal book being quoted as Scriptural truth is quoted. On the other hand, there

are multitudes of passages quoted or incorporated from Scripture in apocryphal books without their true source being acknowledged. The reader may find in Tischendorf's 'Evangelia Apocrypha' many illustrations of the way in which these early apocryphists used and amplified Scripture. The Acta Pilati are specially characterized by this feature, of which the following extracts may serve as an illustration. 'And when Pilate saw it, being frightened, he sought to rise up from the judgement seat. And while he was thinking of rising up, his wife sent to him, saying, Have thou nothing to do with that just Man, for I have suffered many things on account of Him during the night. And Pilate, having called all the Jews, saith to them, Ye know that my wife is a godly woman, and lives somewhat like you, the life of a Jew. They say unto him, Yea, we know' (c. ii.). 'And Pilate having called Jesus, saith to Him, What do these witness against Thee? Dost Thou say nothing? And Jesus said, Unless they had authority they would not have said anything. For every one has authority over his mouth to speak both good and bad. They shall see' (Id.). If apocryphal writers thus made free use of Scripture while Scriptural writers did not use them, is it not more likely that the apocryphal tinkers, who gave, as Davidson says, unity to the book of Enoch, quoted Jude's reference to Enoch, than that Jude quoted them?

(c) The repeated references in the Book of Enoch to the angels in punishment, and the great day (xviii. 16; xxi. 3, 6; liv. 6; lxvi. 4-7, etc.), look like an apocryphal amplification of what is said by Jude in verse 6. While they indicate a knowledge of Jude's words, they also show, as the writer thinks, a mistaken view of Jude's meaning.

(d) The rhapsodies in the Book of Enoch, relating to the miraculous cows and sheep, while out of harmony with the solemn sobriety of Jude's Epistle, may well be classed with the references to cattle and beasts made by apocryphal writers (Pseud. Matt., c. xix., xxxv.).

The writer holds, therefore, that Jude was not referring to an apocryphal Book of Enoch. But if not, then his words imply that the Enoch who was the seventh from Adam prefigured a judgement which was to be inaugurated when Christ came to sinners in the time of Jude. Hence Enoch's life is most probably symbolic or moral rather than literal history.

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## CHAPTER XLIV.

### THE DELUGE—PART I.

No Scriptural narrative is so widely reflected in human traditions as the narrative of the Deluge. Lücken, Delitzsch, Hugh Miller and others have referred to the various forms in which the tradition of a Deluge has been maintained by different nations. It has a place amongst people of all the three great stocks, the Turanian, the Semitic, and the Japhetic. It is believed in by the lone islanders of the Pacific, the nomads of America, as well as by the cultured European, and the children of Eastern deserts. Until the dawn of modern geological

science, it was believed by Christian men that the Deluge was a universal Deluge. Wherever fossil remains of animals or vegetables were found, it was assumed that they had been brought thither by the universal flood. During the last century, however, some divines began to express doubts whether the Deluge had been thus universal, and to suggest that it had been restricted to the comparatively limited area in which the entire population of the globe was then residing. Inasmuch as many recent supporters of this view think that the scene of this limited Deluge lies in the district of the Caspian Sea, we may call this the Caspian theory of the Deluge. Poole and Bishop Stillingfleet wrote in favour of this Caspian theory, and so did Le Clerc and the younger Rosemüller. Of all its advocates none have supported it with a deeper reverence for God's Word, or with a more admirable conscientiousness, than were manifested by the Rev. Dr. Pye Smith. In his work on 'The Relation between Holy Scripture and Geological Science,' he commends Lyell's 'Principles of Geology' (p. 208), a work which had great influence in breaking down the ancient faith in a universal Deluge. Dr. Smith, speaking of the stupendous miracle involved in such a Deluge, says, 'The great decisive miracle of Christianity, the resurrection of the Lord Jesus, sinks down before it' (p. 145). Some writers, like Wordsworth, think that the terms used of the Deluge have a universal aspect. It may, however, be fairly said that the Caspian or limited theory of the Deluge is now generally prevalent in the Christian Church.

Notwithstanding the general acceptance of this theory, it seems more inconsistent with Scripture than was the universal theory, while it is not less opposed to scientific teaching. Amongst living geologists who support the Caspian theory of the Deluge, and also the literal interpretation of the early chapters of Genesis, Dr. Dawson, of Montreal, occupies a prominent place. He was a companion of Lyell in some of his journeys; he has the honour of having discovered the oldest fossil remains in the crust of the earth, and moreover he advocates what is regarded as the Christian cause with manifest fairness and ability. Yet while maintaining the Caspian theory, he is virtually compelled by scientific evidence to relinquish all the advantages which it was supposed to afford to the defenders of the Scriptural narrative. In his 'Origin of the World,' p. 255, he says, 'When the antediluvian population had fully proved itself unfit to enter into the Divine scheme of moral renovation it was swept away by a fearful physical catastrophe.' He adds, 'I may remark here as its most important geological peculiarity, that it was evidently a local convulsion. The object, that of destroying the human race and the animal population of its peculiar centre of creation, the preservation of specimens of these creatures in the ark, and the physical requirements of the case, necessitate this conclusion, which is now accepted by the best Biblical expositors.' 'It is possible that the Caspian Sea, which is now more than eighty feet below the level of the ocean, and which was probably much more extensive than at present, received much of the drainage of the flood, and that the mud and sand deposits of this sea and the adjoining desert plains, once manifestly a part of its bottom, conceal any remains that exist of the antediluvian population.' It will be noticed that Dr. Dawson uses the phrase

'peculiar centre of creation.' This phrase, as used by him, is full of meaning. It implies that there were other centres of creation which were not submerged. Moreover, such expressions as 'antediluvian population,' 'the human race,' are evidently used by him with an important qualification. He says (p. 254), 'There is nothing unreasonable in the belief that some of the old prehistoric men whose remains are discovered in caves and river gravels in Europe may belong to the antediluvian race.' Thus we have a virtual admission that remains of prehistoric men are found outside the Caspian region to which the Deluge is supposed to have been restricted. Evidently, therefore, if the human race was not confined to those limits, the entire antediluvian population, except eight persons, could not have been drowned by such a Deluge. This is Dr. Dawson's deliberate teaching. In his work on 'Fossil Men and their Modern Representatives' (p. 248), he says that the oldest skeletons known are probably of the Second Continental Elevation, and that the Continental oscillations which followed it may have included the traditional Deluge. Yet the skeletons and skulls which he speaks of in the same work as 'the oldest known in the world' (p. 193) are principally from Cro-magnon, Mentone, and other French caves. It is obvious, therefore, that if men lived in France in antediluvian times, they could not have been destroyed by a Deluge which was restricted to the neighbourhood of the Caspian Sea.

While thus failing to explain how only eight persons were saved, the Caspian theory introduces new perplexities. Why should birds and beasts, clean and unclean, and also cattle, have had to enter the Ark that seed might be kept alive on earth, if the Deluge was thus limited in its area? There were birds of nearly all existing kinds, there were the cat, dog, bull, bear, horse, deer, hippopotamus, etc., in France and other districts far from the Caspian, along with palæolithic man. What single animal can be named as having been restricted to the Caspian district 5,000 years ago, that has since been found in regions where its remains did not exist previously to that date? The writer holds, therefore, that this Caspian theory in its scientific aspect is unsatisfactory. It is already breaking in pieces even in the hands of its supporters.

As respects its Scriptural aspect, it is still more unsatisfactory. Notwithstanding all that has been written by scientific Christian men in favour of the Caspian theory, their doctrine is incompatible with the following verses, which show that whatever the Deluge was it was not a local convulsion. 'There were heavens from of old, and an earth compacted out of water and amidst water by the word of God, by which means the world that then was, being overflowed with water, perished. But the heavens that now are and the earth, by the same word have been stored up for fire' (2 Pet. iii. 5-7). These verses can only apply to a universal Deluge of some kind. The law of contrast, even more than the universality of the terms employed in Genesis, constrains us to accept this conclusion. Can the reader think that when the Apostle used the expression 'the heavens and the earth which are now,' he was referring to a limited locality on earth? But if the reader feels that he cannot limit in this way the meaning of the expression 'the heavens and the earth which are now,' how can he limit the meaning of the contrasted

expression 'the world that then was?' How, also, could he reconcile the Caspian theory with the statement that Noah condemned the world? (Heb. xi. 7.) Thus both Scripture and science conflict with the theory of a limited Deluge.

We cannot escape from these difficulties by reverting to the generally discarded theory of a universal Deluge. That theory is still beset by all its ancient scientific difficulties, and by ten thousand new ones added since the inauguration of the uniformitarian era of geological teaching. Professor Prestwich, while maintaining that the south-west of Europe and all but the higher surfaces of England and France were submerged in recent geological times, also maintains that the submergence was gradual (Address to Brit. Assoc., Swansea). Science has shown conclusively that there has never been a sudden and universal Deluge covering the globe. Dr. Pye Smith, in his 'Scripture and Geology,' deduces arguments from the Drift, etc., and quotes many authorities, in refutation of the universal theory. If, then, the limited theory and the universal theory are alike unscientific, what is the way of escape left us from this dilemma? Is it not in what may be termed, as against the Caspian and universal theories of the Deluge, the supernatural theory? The writer does not use the word 'theory' in the sense of 'hypothesis.' He holds that this Deluge, though taking place in a soulical realm, is a great and solemn fact of human history, and that these chapters which record it are divinely inspired and infallibly true.

The writer has already urged that when Peter spake of the heavens and earth passing away, and the works therein being discovered or burnt up, he was not referring to a visible fire in the outward and material universe, but to a deeper change to be effected in the soulical and spiritual realm. The fire spoken of was not such a fire as burns houses, but a fire that revealed and tried every man's work or deed, burning up the wood and hay and stubble, but yet working salvation even for those who suffered this loss (1 Cor. iii. 12-15). Thus the earth spoken of is the soulical realm, just as the body of which the Apostle speaks as being raised is the soulical body. The writer believes that Mr. Munger's arguments, like Mr. Drummond's already noted, are weakened by their attaching to the literal death-change words which Paul uses of the soulical body, and of a moral death and uprising which can take place in this life. Mr. Munger, in his 'Freedom of Faith,' p. 301, says his view is 'That the resurrection is from the dead, and not from the grave, that it takes place at death, that it is general in the sense of universal, that the spiritual body or the basis of the spiritual body already exists, and that this is the body that is raised up, God giving it such outward form as pleaseth Him.' There are many passages of Scripture which seem to the writer to conflict with Mr. Munger's allusion to the change taking place at death, but he holds that the statement that it is not the literal body which is raised is Scriptural.

The theory that the fire of which Peter speaks is a fire burning in earthy souls, consuming the earthy elements until it can be said of literal men, 'They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction' (Deut. xxxii. 22-24)—this theory finds the best proof of its consistency in that it holds good in its principles when

we apply them to the narrative of the judgement at the end of the antediluvian æon. We find that this narrative also has to be read in the same spiritual light. If when Peter spake of the heavens and earth being destroyed by fire, he did not mean such a fire as mortal eyes can see, then presumptively, when he spake of the previous world being destroyed by water, he did not mean such water as mortal eyes can see. In both cases the inspired narrative is true, but its truth is embodied in a soulical, not in a material, realm. Many Christians venture to think that the Apostles were mistaken when they spake of the end of all things being at hand, and of the coming of the Lord drawing nigh. The writer holds that it is these Christians themselves who are mistaken. They are led astray by the popular tendency to give a sensuous and carnal interpretation to words that are spirit and life. They forget the Saviour's words, and assume that the kingdom of God must come with observation. In like manner the inspired narrative of the Deluge is read for the most part in a somewhat sensuous and carnal way. The common idea has been that the water was earthly water, and that the ark was a huge ship. Thus as the Jews interpreted the Old Testament carnally, we imitate them, and even adopt their method in part in our study of the New Testament. Jesus might say to us as to His disciples of old, 'Lift up your heads.' A more faithful adherence to the teaching of the New Testament respecting the judgement that was to begin in the generation to which Christ spake, will serve to correct many erroneous views respecting the Deluge. That the Deluge in its moral features was analogous to the judgement at the close of the Jewish æon may be inferred from the Saviour's words, 'As were the days of Noah so shall be the coming of the Son of Man' (Matt. xxiv. 37). God sent special messengers when the judgement of the Jewish æon was near, commanding men everywhere to repent because of the coming judgement (Acts xvii. 30, 31). So Noah is set forth as a preacher of righteousness, and as one who condemns the world (Heb. xi. 7; 2 Pet. ii. 5).

The vivid localization of the Deluge, in most of the places where its traditions are found, shows that, like the judgement day of fire, we ought to regard it as affecting the race generally. When Christians think of the heavens and earth being burned, they do not in thought exclude their own neighbourhood from the influence of the fiery vials. They believe that Christ will come to judgement in England as much as in Palestine, in Australia as much as in Greenland. Whatever local colouring their views of such a judgement may assume, it is most likely that this local colouring will be derived from the topography of their own neighbourhood. This would not be the case if they did not regard the judgement as world-wide in its influence. It is a unique feature of the various traditions of the Deluge that the various nations localize it within or near to their own territorial limits. This fact shows that it affected the race universally. With the Greeks the ark of Deucalion is said to rest on Parnassus. The Mexican thinks that it rested on the mountain of Colhuacan. The Armenians teach that it rested above Minyas in the land of Armenia in Mount Baris (Nicol. Damas. Cory., p. 49; Jos., Ant. 1, 3; Euseb., Præp. Evan. 9). The Assyrian tablets, as translated by Mr. Smith, tell how Sisi's ship went to the mountain of Nizir.

Remote islands follow the same localizing tendency. In Rakaanga, a lone coral island between the Samoan and Hervey groups, there is a tradition of the Deluge which locates it on that particular island. In Mangaia, also an island of the Hervey group, they have a similar localizing tradition of the Deluge. It is said that Rangi, the first king of Mangaia, with a few of his people, escaped. Mr. Gill says of the contest between the deep sea and the rain of heaven which is supposed to have caused the Deluge, 'It was so real a contest, in the estimation of men of former days, that opinions were divided as to the route actually taken by Rangi. Some asserted that it was by the direct path terminating at Vivitaunoa; others thought that to avoid the dip beyond Vivitaunoa, Rangi traversed the south-eastern ridge terminating at Pæru' ('Life in Southern Isles,' p. 80). In Fiji they have a tradition according to which when the god Ndengei sent a destroying flood because two mischievous lads had killed his favourite bird and insulted him, another god sent out two canoes, and also directed the people to make a boat of the fruit of the shaddock. 'By these means finally eight of the drowning Fijians were saved, the boat settling at last on the top of a very high mountain in Mbengga' (Miss Pitman's 'Cent. Africa, Japan, and Fiji,' p. 235). Had the Deluge been literally restricted to the neighbourhood of the Caspian Sea, it is hardly likely that this fact would have been so completely eliminated from these various traditions of the Deluge. In the Scriptural narrative, apart from the allusion to Ararat, yet to be considered (viii. 4), there is no local colouring, and the race and its sins are spoken of in a universal aspect.

Philo's allusions to the Deluge are as scant and cursory as they are unsatisfactory. He says that the ark was a symbol of the body. He compares the beasts which enter it to the untamed and fierce evils of lusts and wickednesses necessarily contained in the body (De Plant. Noe., c. xi.). While not accepting this application, the writer holds that Philo's principle by which animal passions in men are said to be beasts is a Scriptural principle, and one of frequent use and great importance. It springs directly from the fact that the Adamic man described in Gen. ii. comprehends in himself all animal types, as well as the distinctly human type of being.

In reading such comments on the ark as are given in Lange's Bible, the reader will hardly fail to notice how little moral significance is attached to the ark. It is a ship, and nothing more. In the Assyrian and Fijian traditions alike, the gods are supposed to be very intimately concerned in the deliverance of the few survivors of the Deluge; and the Bible shows us that the preparation of this ark is something more supernatural than the mere building of a ship. It is of the first importance to consider what is betokened by the ark of Noah.

Lamech said of his son Noah, 'This same shall comfort us concerning our work and toil of our hands, because of the Adamah which the Lord hath cursed' (v. 29). We have tried to show that this Adamah which brings forth thorns and briars to man, and which God cursed (iii. 17, 18), is the fleshly nature, and especially as pertaining to the invisible body of flesh. Since Noah is to give the comfort which is to be an antidote to the work and toil caused by this Adamah that is under

a curse, it is evident that he is essentially a symbol of the Sabbath and of rest in its moral aspects. That Noah has some relation to the Sabbath and to rest is shown more conclusively in the fact that the name 'Noah' means 'rest.' But rest and Sabbath-keeping have more aspects than one. Just as the nakedness of Adam betokens nakedness of soul as well as nakedness of body—just as the clothing of Adam signifies a clothing of soul as well as of body—so Noah, or rest, is most probably a symbol of a rest for the weary soul as well as for the body. Noah is said to have his generations or evolutions (vi. 9). There is an order of development in the rest of God's children. There is rest for soul as well as for body—rest in heaven as well as upon earth. Throughout the Scriptural narrative, as well as in traditions of the Deluge, the idea of rest is very prominent. The ark itself was a place of rest to Noah. The dove in her first flight sought rest, but could not find it. The statement that the raven went on going forth and returning (viii. 7) is suggestive of restlessness. All accounts nearly concur in the statement that the ark finds rest on the summit of a mountain. The phrase would hardly have been used of a huge ship running aground on a mountainous ridge. A settled and safe repose is indicated by the words of Scripture. The absurd traditions respecting the ark being seen on this mountain in historical times serves to reflect this idea of the ark having found a permanent resting-place.

According to the teaching of Scripture, there are three great modes of Sabbath-keeping, or rest. First, there is the rest of the seventh day, or the weekly Sabbath (Exod. xx. 8). Secondly, there is the Sabbath of the land which came only once in seven years (Lev. xxv. 4). Thirdly, there was the best rest of the three—that which came at the end of seven times seven years, and which was called the jubilee (Lev. xxv. 8, 9). Of these three modes of rest, the most ancient appears to have been the weekly Sabbath. It is connected in Scripture with the completion of God's creative work. Inasmuch as that creative work, as the writer has tried to show, ended when the ancestors of man were complete, just as the second Adam appeared at the end of 42 generations (Matt. i.), it follows that the Sabbath must have begun in the days of Noah. It could not have begun previously, for God had not rested from all His works, nor was the sixth day complete until the genesis of man ended. Most Christians will allow that rest, or 'Noah,' does comfort man for his work and toil of his hands. Moreover, nothing but rest, or 'Noah,' does give this comfort. If, then, there had been a rest, or Sabbath, previous to the time of Noah, why did Lamech say that this son was to give this comfort? and why did he accordingly call him 'Noah,' or 'rest'? It is evident from Exod. xvi. 23, that the weekly Sabbath was known previously to the giving of the law upon Sinai. The word 'remember' in the commandment, 'Remember the Sabbath day to keep it holy,' implies the same fact. That the Sabbath of the land, or the septennial Sabbath, was established subsequently to the weekly Sabbath, is evident from Lev. xxv. 2: 'When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord.' This is the Sabbath of the good land. This Sabbath of the good land was to be for beasts and cattle as well as for men, while vine-



yards and cornfields were to share in its blessing of quiet peace (Lev. xxv. 4-7). The third Sabbath, or jubilee year, was to be a holy year (Lev. xxv. 12)—a time of restitution of all things; a time for the general proclamation of liberty (verse 10). In this year also men were to rest from toil. Thus we have rest even for the body in three aspects. But these rests have moral aspects; they prefigure higher truths. Thus it may be said that even for man's moral nature there are three kinds of Sabbath-keeping—the second better than the first, and the third better than the second.

In the epistle to the Hebrews, these three kinds of Sabbath-keeping are set forth in their higher moral aspects:

(a) First, there is the rest of the weekly Sabbath which follows the six days of work, and which is intended to be a rest for the man—that is, for his body, soul, and spirit, and not for his body only: 'He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works' (iv. 4). Into this rest all men have, in a sense, been born. It is ours by lapse of time. This rest is man's native possession, and the Bible does not use the word 'enter' in reference to our acquisition of it. Saints and sinners alike share in it. This is the rest of which Jesus said, 'The Sabbath was made for man' (Mark ii. 27).

(b) Secondly, we read of the rest of Canaan, into which some sinful Jews were forbidden to enter, even though, since God's works had been finished from the foundation of the world, these sinful Jews had all possessed the weekly Sabbath by natural right: 'As I swore in My wrath, they shall not enter into My rest; although the works were finished from the foundation of the world' (Heb. iv. 3). What is said of this rest seems to accord best with the view that it corresponds to the Sabbath of the better land—that is, the Sabbatic year which was not to be enjoyed until they entered Canaan (Lev. xxv. 2). This is the Sabbath or rest of faith. Those who failed to reach Canaan did not enter this rest. We have the word 'enter' applied to this second Sabbath as we might speak of entering through a door. But while we read of entering, we do not read of striving to enter, nor anything which suggests that this is the strait door the sons of God have to pass in ascending to the Grade of Sons of God. This feature is characteristic of the Scriptural references to the entrance of the Jews into Canaan. That this second Sabbath is the rest of Canaan, or the good land, is evident from the fact that the oath of exclusion which God swore when the spies brought an evil report is here quoted or indicated (Numb. xiv. 28, 29; Deut. i. 34, 35). The Apostle declares that it was with those whose carcasses fell in the wilderness that God was grieved (iii. 17). If this second Sabbath was not a natural possession of universal man—if it was a Sabbath from which some were excluded—how was it attained? and what was the reason why some fell short of it? We have the clear answer, 'They were not able to enter in, because of unbelief' (iii. 19). It is clear, therefore, that this rest of Canaan is the rest of faith. It is enjoyed even on earth, as well as in the heavenly Canaan, by all who believed unto righteousness, even though they had not become sons of God: 'We which have believed do enter into that

rest' (iv. 3). Thus, unlike the natural weekly Sabbath, the Sabbath of faith is only enjoyed by those who mix faith with what they hear.

(c) Thirdly, there is the Sabbath remaining over for the people of God, which even believers who have entered the Sabbath of faith are to labour to enter (iv. 9, 11). This is the Jubilee Rest, the acceptable year of the Lord which Christ preached. If the reader refer to Ps. xcvi. 7, 11, he will see that part of the passage refers to David's own time called 'to-day' and part refers to a previous era called 'the day of temptation in the wilderness.' When David says, 'To-day if ye shall hear His voice, harden not your hearts' (verses 7, 8), it is evident that the 'to-day' in which God's voice is to be heard, and which day had not ended in the Apostle's time (iii. 13), is not the same day as the day of provocation in the wilderness. One period was still present, while the other was long since ended. The Apostle takes the Psalmist's reference to a 'to-day' in which God's voice was to be heard, and which he had just quoted, and he applies it to those Christians to whom he was then writing. Moreover, he so quotes it as to imply danger of missing the rest indicated. Hence that rest, unlike the rest of Canaan, must have been still future. But he so speaks as to suggest that at least for these Hebrews the 'to-day' was coming to a close. 'Exhort one another day by day so long as it is called to-day.' Just as there was a rest of faith which came long after the creative works were finished and the weekly rest brought in, so there is a rest of the sons of God which came a long time after the rest of faith had been given by Joshua, a type of the Son of Man. The writer thinks that these passages appear difficult to English readers, partly from a misapprehension of their terms, but chiefly from the ignoring of the fact that the Apostle is speaking of three distinct Sabbaths. Alluding to the first, or literal Sabbath, he says: 'For He hath said somewhere of the seventh day on this wise, and God rested on the seventh day from all His works' (iv. 4). Alluding to the second rest, which is the rest of faith and not the rest of the seventh day, he adds: 'And in this place again, they shall not enter into my rest.' Alluding to the third rest of the sons of God, and to its separation from the rest of faith, he adds: 'When then (ἐπει οὖν) it remains that some entered into it, and those to whom it had been earliest preached did not enter on account of disobedience. He again defineth (ὀρίζει) a certain day (ἡμέραν), saying in David after so long a time, to-day (Σήμερον) as it hath been before said, to-day (Σήμερον), if ye shall hear his voice, harden not your hearts' (iv. 4-7). It is assumed that the ἡμέρα spoken of in verse 7 is identical with the Σήμερον spoken of in the same verse. It is true that both words mean 'day.' But it is noticeable that the word Σήμερον is used in each reference to the second, or David's day (iii. 13, 15). It is said to be called τὸ Σήμερον. Moreover, this word often carries in it the idea of the time now present (Matt. xi. 23; xxvii. 8), which *ἡμερα* does not carry. Then, since the two words for 'day' come together in iv. 7, it is taken for granted that the quotation from the Psalms is the defining of the day spoken of in it. But the word ὀρίζει does not signify the mere use of the word 'day' in a quotation, so much as the outlining of the era designated 'day.' Its use tends to show that the Σήμερον, or 'to-day,' is distinct from the ἡμέρα. The

Apostle's meaning appears to be that the Psalmist by saying, 'To-day if ye shall hear His voice, harden not your hearts,' implied that there was a higher state and era beyond their present day of probation, just as that day itself was higher than the day of provocation and trial in the wilderness. Hence by saying, 'Hear the voice to-day,' David is outlining a to-morrow. The word *ὀρίζει* may mean to mark the ending boundary, as when Diodorus Siculus, speaking of Semiramis, says that the river Indus bounds her kingdom (*τὴν βασιλείαν αὐτῆς ὀρίζων*, 73 D). It is, however, applied to a beginning boundary as well, as when Herodotus refers to the river which defines Armenia and the country (*ὀρίζει τὴν Ἀρμενίαν καὶ χώραν*, B. I., s. 46). The Apostle uses the word apparently of the beginning boundary. The day of the rest in Canaan, to which Joshua led the people, was also the to-day spoken of by the Psalmist, and which was still called to-day by the Apostle. We read, 'For if Joshua had given them rest, He' (that is, God who spake in David) 'would not have spoken afterward of another day,' or 'of another day afterward,' as the writer thinks it should be rendered. This cannot mean that Joshua had not given the rest of faith in the good land. Joshua did lead some into the rest of Canaan. It must therefore mean that Joshua had not given the rest of the sons of God, the rest of the *ἡμέρα*, which was to begin where the *Σήμερον* or 'to-day' ended: the *ἡμέρα* or day which God was tracing in outline when He said, 'To-day if ye will hear His voice.' Thus He was by implication speaking of a 'day' after the 'to-day.' Those to whom God spake in David already possessed the rest of faith, but a still better thing was in reservation. All the argument leads up to the third Sabbath set forth in the words, 'There remaineth, therefore, a Sabbath rest for the people of God' (verse 9). It is for the people of God, not for repenting sinners, for all who have entered the rest of faith are people of God, and only such go on to perfection. This best of the Sabbaths does not answer to the Sabbath of the land but to the holy year, the rest of the Jubilee (Lev. xxv. 12). To this rest the Saviour was alluding when He spake of redemption drawing nigh (Luke xxi. 28), and of all things being restored (Matt. xvii. 11). The words 'after the same pattern (*ὑποδείγματι*) of unbelief' implies similarity, not identity; even those in the Sabbath of the good land have faith, but they may come short of the best Sabbath. This third Sabbath is the Sabbath of the sons of God, the Sabbath into which those enter who have striven successfully to enter through the strait gate, and who have been born again of the incorruptible Word. So after saying, 'Let us therefore give diligence to enter into that rest' (iv. 11), the Apostle proceeds to show what transforming energy there is in the powerful Word of God.

Our Revised Version renders *ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς ἀσπὴν*, 'Seeing therefore it remaineth that some should enter thereunto.' The writer believes that this idea of an obligation to enter is not justified by the text. He holds that these rests are regarded as distinct territories. The word *ὀρίζει* is a geographical term. So *ἀπολείπω* is sometimes used of what is remaining when another portion is taken away, as Diodorus Siculus speaks of the remainder (*ἣ δὲ ἀπολείπουμενη*, 99 B) of a journey being so distant. Thus this word in verse 6 marks the portion

peculiar to the second rest, just as the same word in verse 9 marks the portion peculiar to the third rest. Moreover, *εισελθειν* appears to imply that some did enter the rest. 'When then it remaineth that some entered into it.' Hence the writer holds that the Authorised Version is correct in not rendering the last clause of c. iii., verse 16, as a question. Joshua, as an undeniable fact, did lead all the young people who came out of Egypt with Moses into rest. Hence when it is said, 'For if Joshua had given them rest,' the words signify that there was a still better rest than Joshua had given, and not that he had not given any rest at all. The fact that the word 'again' is twice used (iv. 5, 7) shows that the two rests are distinct.

Even the spiritual rest of the Jubilee, like the rest of faith, is attainable in this life. Why should the Apostle say, 'Let us therefore give diligence to enter into that rest' (verse 11) if it could not be entered in this life? We enter it when 'we are become partakers of Christ' (iii. 14). Jesus published 'the acceptable year' to men living in a mortal state. When the Apostle says, 'Let us therefore give diligence to enter into that rest,' and goes on to speak of the sharp and active sword, he is probably fetching his metaphors from Eden's gate, and the flaming sword. He means what Christ meant when He said, 'Strive to enter in by the narrow door' (Luke xiii. 24). When we read the words, 'We which have believed do enter into that rest' (iv. 3), we apply them to a rest attainable in this life. Yet many Christians when they read the words, 'There remaineth therefore a Sabbath rest for the people of God' (verse 9), think that the word 'remaineth' is equivalent to 'there awaiteth in heaven.' But the word has no such meaning. When we read, 'There remaineth no more a sacrifice for sins' (x. 26), we understand it to mean that now and here and henceforth no sacrifice for sins is left. So when we read of a Sabbath rest remaining, we may fairly understand it to mean that now and here and henceforth there is left for us a Sabbath rest.

We read in Rev. xiv. 13, 'And I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours: for their works follow with them.' To die in the Lord is a more spiritual change than a literal death. It is to die with Christ (Rom. vi. 8), to be buried with Him by baptism into His death (iii. 4), to be always bearing about the putting to death of the Lord Jesus (2 Cor. iv. 10). 'Faithful is the saying: For if we died with Him, we shall also live with Him' (2 Tim. ii. 11). Dying in the Lord is even something different from being asleep in Jesus or 'dead in Christ' (1 Thess. iv. 14, 16). The sleeping dead might be in Jesus and might rise at His coming without having undergone all the moral change implied in dying in the Lord. When God finished His work, He rested. John writes of those who die in the Lord: 'Yea, saith the Spirit, that they may rest from their labours.' Alluding to the same change the Apostle says, 'For he that is entered into his rest hath himself also rested from his works, as God did from His' (iv. 10). When God rested from His works, He 'saw everything that He had made, and behold, it was very good' (Gen. i. 31). But the righteous who are saved with difficulty, even though they enter the rest

of faith, have many works which are imperfect, and which cannot follow with them. Some of these works will not 'abide' (1 Cor. iii. 14) when the fire proves them, for they are not works that have been fulfilled before God (Rev. iii. 2). Very different is it with the sons of God who prove their own works even on earth (Gal. vi. 4), instead of leaving them to be proved by God's fires. Such men, even on earth, having been divided by the heart-searching sword of truth (Heb. iv. 12) are already made manifest before God and before human consciences, and are acquitted at each tribunal (2 Cor. v. 11). Having this good conscience which makes all its requests unto God (1 Pet. iii. 21), they are not like the righteous who are saved as by fire, and who have to leave some of their works behind them, thus suffering loss. On the contrary, they themselves are saved, and their works are saved with them. Hence it is said, 'For their works follow with them.'

The writer believes that Noah's ark, with its 'lower, second, and third stories' (Gen. vi. 16), is an analogue of the three Sabbath rests indicated by the Apostle. As we ascend in that ark from a lower to a higher story, we are following the evolutions of rest as the nature of man passes in its moral progress from a lower to a higher plane of rest. A few statements may here be made in support of the view that Noah's ark is a symbolic ark, and not an ark made by mortal hands.

1. In the ritualisms of Eastern religions, notably that of Egypt, the ark in various forms is a prominent feature. In most cases a boat is a constituent part of the shrine, showing relation to water. Yet these arks are manifestly sacred symbols of life and its progress, rather than copies of any literal structure ever made and used by man. Moreover, some remarkable resemblances are found between these symbolic arks, and the arks of Noah and of the Covenant. Hence it is the more to be wondered at that the symbolic element should be so commonly eliminated from Noah's ark, and that it should be regarded as nothing but a huge ship prepared for a special emergency. If the reader refer to Kitto's 'Cyclopædia,' or Sir J. Gardener Wilkinson's 'Manners and Customs of Ancient Egyptians,' or Stuart's 'Gleanings in the Nile Valley,' or similar works, he will see how these Egyptian arks have a sacred boat as one of their chief parts. Moreover, it is very significant to find these arks consisting of three principal emblems. The lowermost was a chest or stand which was not an object of idolatrous worship. Some cyclopædias say that this chest was kept empty. This is hardly correct, for sometimes an ark was put into it. Plutarch, speaking of a procession to the sea, says, 'The keepers of the robes and the priests bear forth the sacred chest (τὴν ἱερὰν κίστην), having a small golden ark inside' (χρυσοῦν ἐντὸς ἔχουσαν κιβώτιον. De Is. et Osir., c. xl.). The chest, however, was the lowest and most inferior of the three emblems. Usually upon the chest or stand there was the sacred boat crowded with images and symbols. It is also noticeable that these sacred boats frequently contained the sacred Tau, the symbol of life, and the double concave broad-based pillar, which was the symbol of rest (Sir J. Wilkinson's 'Manners and Cust.,' Birch's Edit., v. iii., p. 358). A third emblem often found in the sacred boat, or great shrine, as Wilkinson terms it, is the scarabæus or Ateuchus Sacer, the beetle which is

supposed to have been an emblem of the sun and of Ptah, the creative power, etc. This scarabæus is often seen in the boat with its wings extended, and holding in its claws an object which is supposed to be the globe of the sun. In some cases cherubic figures facing each other, and with wings spread inwards and meeting each other, are also found within the sacred boat. Surmounting the sacred boat, and generally resting thereon, is a third constituent of the ark called 'the canopy.' This is the lesser shrine, as contrasted with the sacred boat or the great shrine. The writer believes that this surmounting canopy is the equivalent of that, 'likeness of the firmament' which Ezekiel says was 'upon' (or 'over' <sup>כַּף</sup>) the heads of the cherubim (x. 1). It is the firmament separating between the Grade of Tongues and the Grade of Sons of God, and not the lower firmament (i. 22) separating between the Young Men's Grade and Grade of Tongues. In many of the representations of the Egyptian arks a pair of hovering wings is spread above the canopy. Sometimes these wings enfold a small globe. Mr. Stuart gives a sketch of an ark in which a variety of small symbols are above the canopy (p. 170). Most commonly, however, the canopy is surmounted by the hovering wings of which we have just spoken. The writer thinks it is most probable that these hovering wings and sacred symbols above the canopy betoken the glorious but unseen presence of Him who spreads His wings over His creatures as an eagle over her young (Deut. xxxii. 11), and of whom Ezekiel says, 'In the firmament that was above the head of the cherubim there appeared over them, as it were, a sapphire stone, as the appearance of the likeness of a throne' (x. 1). Considering how ancient coronation ceremonies and thrones are associated with sacred stones, it is not improbable that the globe enfolded by the hovering wings may be a symbol of the throne like a sapphire stone rather than of the sun. John says that He who sits upon the throne is to look upon like a jasper stone and a sardius, and the rainbow round the throne is like an emerald' (Rev. iv. 3). Ezekiel says of the King of Tyre, 'Thou hast been in Eden, the garden of God; every precious stone was thy covering.' 'Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.' 'I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire' (xxviii. 13-16).

2. These various arks appear to be in symbolic relation to those great moral changes in the soul's progress whereby it attains unto its states of rest. As Noah's name means 'rest,' so the movements of his ark and of the dove which he sent out are movements towards rest. As Noah's ark passed through dangers before reaching rest on Ararat, so the ark of the covenant was associated with the journeyings of the Jews towards rest. We read, 'After that the ark had rest' (1 Chron. vi. 31). The ark was called God's strength, and He and the ark were both invited to enter their rest (Ps. cxxxiii. 8). So, as we have seen, the Egyptian arks contain emblems of rest or stability.

3. The idea of a supernatural house with distinct rooms or dwelling-places in it accords with Scriptural teaching. It was said to Noah, 'Rooms ("keeneem," chambers) shalt thou make in the ark' (vi.

14). Jesus says, 'In My Father's house are many abiding-places' (*μοναί*, John xiv. 2). Most of the classic writers refer to the dwellings (*δῶμοι*) of Hades. Further, the Hebrew literally states, 'Make to thyself an ark of gopher-wood, rooms thou shalt make [in] the ark.' But Jesus refers to the righteous making to themselves friends by Christian activity which shall be as heavenly dwelling-places to them, just as Noah makes to himself an ark which is a symbol of the rests gained by righteousness. 'And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the æonian tabernacles' (Luke xvi. 9). While on earth a man may be building for himself an ark in heaven. The rich in good works are 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed' (1 Tim. vi. 19). Isaiah in like manner shows the connection between righteousness and rest. 'And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; when it shall hail coming down on the forest, and the city shall be low in a low place' (xxxii. 17-19). These metaphors seem to glance at the ark and the Deluge. When from a very high mountain Ezekiel saw the frame of the celestial city (xl. 2), he beheld therein many little chambers with narrow windows (verse 16). It is in a like supernatural sense that Noah the righteous makes to himself an ark with its nests, or chambers. While the righteous may thus like Noah make to themselves an ark for the time to come, it is to be remembered by us that the righteousness which God has declared in this latter day is inseparable from faith in Jesus and obedience to His will (Rom. iii. 26). It may be said that though the name Noah means 'rest,' the ark may not also be a symbol relating to rest, that the man must differ from his work. We might reply in the words of Plutarch, that we say of the man who has bought Plato's books, 'He has bought Plato,' and we do not scruple to name the gifts and the works of the gods by the names of the gods themselves, just as we call wine Dionysus, and flame Hephæstus (De Isid. et Osir., c. lxvi. 70). So Noah and the ark, which is his work, are as inseparable as mammon and money, as cause and effect.

4. That Noah's ark was made by Divine direction, and according to a Divine pattern, justifies the conclusion that there is as much a symbolic element in it as in the ark of the covenant and in Solomon's temple. These were 'copies of things in the heavens' (Heb. ix. 23). They differ in that Noah's ark was made for himself, and not for many generations. God said to Noah, 'This is the fashion which thou shalt make it of' (Gen. vi. 15). So God told Moses after what pattern to make the ark (Exod. xxv. 10), and He added in respect to all the sacred things, 'Look that thou make them after the pattern which was showed thee in the mount' (verse 40). Of the design of Solomon's temple David said, 'The Lord made me understand in writing by His hand upon me, even all the works of this pattern' (1 Chron. xxviii. 19). So we read that David gave to Solomon 'the pattern of all that he had by the Spirit' (verse 12).

5. There appears to be a propitiatory symbol connected with Noah's ark. We read, 'Thou shalt cover (kaphar) it within and without with a covering' (Kopher, vi. 14). Our version renders it, 'Pitch it within and without with pitch.' The word is nowhere else rendered 'pitch.' It is not the word used of the ark of Moses (Exod. ii. 3), and in Is. xxxiv. 9. It is somewhat incongruous that an ark which was about to be crowded with living creatures should be covered inside with pitch. On the other hand, there is no Scriptural word more closely connected with the expiation and forgiveness of sin than this word 'cover.' 'None of them can by any means redeem his brother, nor give to God a covering for him' (Ps. xlix. 7). 'Cover our sins for Thy name's sake' (Ps. lxxix. 9). A form of the word is used of a covering of hoar frost or manna (Exod. xvi. 14; Ps. cxlvii. 16). That this covering of Noah's ark has an evangelical significance is rendered more probable by the fact that the covering or the mercy-seat over the ark of the covenant is symbolic of a covering for sin. The writer believes that this complete covering of Noah's ark within and without is intended to show us in a figure that man's imperfect works, even from the beginning, needed the covering which can only be found in the blood of the Lamb who was slain from the foundation of the world. Human works of righteousness needed not only the covering of a human excellence which can 'hide a multitude of sins' (Jas. v. 20), but the better covering of a Saviour's blood. This command to Noah to cover the ark within and without with a covering, answers to the command to Moses to sprinkle the blood of the covenant 'over the tabernacle, and all the vessels of the ministry' (Heb. ix. 21). Like the clothing of skins put on Adam, or like the skins spread on the ark, it betokens a hiding of sin, a covenant made by sacrifice. It is only where the blood of Jesus has been prophetically or really applied, that it can be said, 'Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sins' (Ps. lxxxv. 3). In relation to law, Christ is not only the covering for our sins, but 'for the whole world' (1 John ii. 2).

6. What is said of light and a window in connection with the ark agrees better with the supernatural than with the literal theory, and seems full of evangelical significance. We read, 'A window (Zohar) shalt thou make to the ark' (vi. 16). 'And it came to pass at the end of forty days, that Noah opened the window (Chalon) of the ark which he had made' (viii. 6). 'Noah removed the covering (Meeksah) and looked, and behold the face of the ground was dry' (viii. 13). The reader will notice :

(a) That the window which Noah opened is not named by the word 'Zohar,' which denotes what God told Noah to make, but by the word 'Chalon.' This latter word is used of any hole or aperture.

(b) It would appear that even though a Zohar was made to the ark, and though a Chalon or aperture was opened by Noah, and his hand put out thereat to receive the dove, there was still a Meeksah or covering which Noah turned aside. When that Meeksah was removed he looked and beheld (viii. 13). Hence Stuart Poole says that the most difficult matter in the description of the ark is what refers to the manner in which it was lighted. We may ask, What is the probable significance of



the 'Zohar' which Noah was bid to make to the ark? Literally the word means 'light,' or 'splendour,' and especially the light of noonday. In the dual the word means 'noonday' (Job xi. 17; Ps. lv. 18). The writers of the Sept. render it *ἑπισυνάγων*, or 'gathering together,' showing that they did not regard it as meaning 'window.' Symmachus translates it as 'transparency,' and Acquila as 'the noon.' The writer believes that this Zohar or meridian splendour is the equivalent of the canopy or firmament which, as we have seen, is the third and highest part of the Egyptian arks. Many Hebrew words are found almost unchanged in English, and it is not therefore improbable that this word Zohar, or 'noonday brightness,' is connected with our English word 'Soar.' That this Zohar was overhead is suggested by the context. 'A Zohar shalt thou make to the ark, and to a cubit shalt thou complete it (the ark) from above' (Meelmalah vi. 16). Nearly all explanations the writer has seen regard this Zohar as a light overhead, like a skylight, and some think that the finishing to a cubit means that along the ridge of the ark an opening was left all the length of the ark a cubit wide to let in the light. The fact of importance is that it is generally regarded as being overhead. The writer holds that this finishing to a cubit 'from above' is a symbol of that strait door through which the highest rest or the rest of the sons of God is reached. Of all the dimensions to Noah's ark not one is so strait as this connected with the finishing of the ark from above. It is only one cubit. Jesus speaks of a strait gate or door which is symbolic of an entrance to an exalted plane of spiritual character. Moreover, this Hebrew word 'Meelmalah,' or 'from above,' reminds us of the Saviour's reference to the birth 'anthen,' or 'from above,' by which we are enabled to see God's kingdom. The Sept. sometimes renders 'Meelmalah' by 'anthen.' It does so in this passage. Ezekiel says that the likeness of the firmament over the living creatures was 'stretched forth over their heads from above' (Meelmalah. Sept. *ἐπ'ἀνωθεν*, i. 22). In Gen. vii. 20, we read that the waters prevailed fifteen cubits from above (Meelmalah). This cannot mean that the waters generally were fifteen cubits deep, for such a depth would not have covered the mountains. It must mean that there was fifteen cubits of water above the mountain-tops. But when we remember the varying heights of mountains, and the fact that this verse is referring to the mountains generally, the statement that the waters prevailed fifteen cubits from above seems sufficient in itself to show that the narrative is not describing a literal Deluge on this material globe. It is clear also that the finishing of the ark to a cubit from above is a work pertaining to the upper part of the ark. The Zohar, or canopy, as we have seen, is in close association with the symbols of the Divine Presence. Sir J. G. Wilkinson says that the scarabæus, or symbol of the creative power in the Egyptian arks, is sometimes seen 'elevated in the firmament as a type of the sun in the meridian' (vol. iii., p. 345). A man must pass upward through the strait aperture in the Zohar or canopy to the highest plane of life and spiritual rest before he can see the brightness in which God has His throne. Until a man is thus born from above, he is still like a man in a lower chamber of the ark. As the prophet saw a throne like a sapphire stone in the firmament, and as he speaks of

stones of fire amid which the covering cherub walked, so some have associated this Zohar with precious stones. Ben Uzziel and other rabbis say that the Zohar was a precious stone.

7. The fact that the ark was to be made 'lower, second, and third' (vi. 16) accords with the tripartite aspect in which the Bible represents the Sabbath or rest of the soul. On the other hand, it increases the difficulty of the literal theory to suppose that all the animals in the ark were divided into three classes and lodged in three separate stories one above the other.

8. We are told that the ark was to be made of 'trees of gopher' (Gen. vi. 14). This is the only passage in the Bible where the word 'gopher' occurs, though a derivative rendered 'brimstone' occurs in Gen. xix. 24. Most writers say that gopher-wood is cypress-wood. It is not the word 'gopher' that is used in Is. xlv. 14. Dr. Davies derives 'gopher' from a word meaning 'to be hard' or 'strong.' What is built or laid up by men of faith in heaven is a good foundation, an everlasting habitation, and the idea of what is strong and abiding may be indicated in the use of this word. Had this gopher-tree been a tree so common that the ark could literally have been built of it, we should most probably have had many allusions in Scripture to this tree.

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## CHAPTER XLV.

### THE DELUGE.—PART II.

IN the spiritual state, wherein the sons of God dwell, and which is pre-figured in the third story of Noah's ark, there is the best of the Sabbaths, represented by the jubilee. It is only sons of God who attain to this perfect peace. The trumpet of jubilee was a symbol of the voice of the Son of God, which calls us to this higher life. This is a voice speaking from heaven.

The rest of faith, typified in the second story of the ark, answers to the Sabbath of the land, in which the ark of the covenant finds its secondary rest. Jesus, as the Son of David, leads the souls of all believers into this rest. During the Jewish age the Sabbatic hope of Jew and Gentile alike was the hope of reaching a land of rest. They looked for deliverance from fleshpots and from oppression, and coveted the sensuous enjoyments of a land with rivers of milk, and where the mountains would drop literal wine. They expected that the Messiah would prepare a miraculous feast, and bless them with earthly luxuries. This longing for a coming time of plenty, to which the Targumists refer, involved faith. It was a divinely implanted instinct. Rude barbarians also expected to enter a land of rest. In the golden sunset the Indian saw visions of a distant Eden—

'Some safer world in depths of woods embraced,  
Some happier island in the watery waste.'

Patriots, like Harmodius and Aristogeiton, were supposed to find ready access to these islands of the blessed (Athanasius, Bk. XV., § 50).

This universal hope might not be of the most spiritual kind. It is not to be compared with some aspirations after a state of purity to which Socrates gives expression, nor with Henry More's conception of heaven as a state wherein, by contact with God, he would be 'held up from the clotty dark personality of this compacted body.' ('Answer to Eugenius.') Nevertheless, this inferior faith was of God, and He honoured it in the case of all who sought this good land by giving them a rest in hope. Of all who lived in preparation for a better inheritance it could be said, they 'confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if, indeed, they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God: for He hath prepared for them a city' (Heb. xi. 13-16). The longing for a better land, where milk and honey flow, and where living fruits abound, is a longing for a soulical Paradise. A sanctified soul may legitimately look forward with pleasure to living fountains and celestial fruits. It may sing sweet hymns about rest in heaven. Nevertheless, Christians who have no higher hope than this hope of a better land, are longing for a soulical rather than a spiritual Paradise. The Apostles and early Christians did not centre their highest hopes in a better land, nor did they dwell on those sensuous delights which Bernard of Clugny hoped to enjoy in the tower of Zion. Their uplifted eyes were not fixed on green fields and running streams. They were fixed on Christ whose glory they hoped soon to have revealed in them; on God, whom they longed to see, and in whose image they hoped to be found. They could have joined with Bernard in the testimony that the vision of Jesus would satisfy them as with food. God Himself, and the Lamb, are the heaven of the sons of God. God and the Lamb are the temple in which the pure in heart will 'summer high in bliss.' The strain which runs through the holy raptures of Augustine may all find expression in the words, 'Whom have I in heaven but Thee?' The sanctified spirit can express its longings for unseen good in the sweet prayer:

'Nearer, my God, to Thee,  
Nearer to Thee.'

- The lowest rest, having its analogue in the lowest story of the ark, is the rest of the literal Sabbath. The man who devoutly keeps this Sabbath rides upon the high places of the earth, and is fed with the heritage of Jacob (Is. lviii. 14). Weary pilgrims have often found the sanctuary to be a quiet resting-place. God has abundantly blessed the provisions of His house, and satisfied His poor with bread. Over life's desert the strain has sounded:

'The King Himself comes near,  
And feasts His saints to-day,  
Here we may sit and see Him here,  
And love, and praise, and pray.  
One day amid the place  
Where my dear Lord hath been,  
Is sweeter than ten thousand days  
Of pleasurable sin.'

1. In vi. 16, we read that a door was to be placed in the side of the ark. Metaphorical congruity, as well as the words of Scripture, suggests that the door was in the second story of the ark. Dr. Lightfoot calculated that the ark would draw eleven cubits. Notwithstanding the literalism, the calculation may be appealed to in favour of the above view. So the traditions of the Deluge imply that this door was to be reached by an ascent. Sisit says, 'I caused to go up into the ship all my male and female servants, the beasts of the field, the animals of the field, and the sons of the army—all of them I caused to go up.' As through the doors of the womb we enter into earthly life, so through Jesus we enter into the life of a living, believing soul. To enter through this Divine Door is to enter by Christ. But since the antediluvians were not perfected, though Jesus was their Door to safety He had not fully perfected them. Jesus compared Himself to a door (John x. 9). To the Jews of the time of Christ, the entrance into life was like a passage through a door that was soon to be shut. The Saviour intimated that the door would be shut (Matt. xxv. 10), and James said that the Judge was at the door (v. 9). Just as the Lord shut the door when the judgement of the flood was coming (Gen. vii. 16), so for the Jewish nation the door was shut when the judgement of fire was coming at A.D. 70 to try every man's work. Just as there was no way of escape from the Deluge for those outside the ark when the Lord had shut Noah in, so there was no way of escape from the fiery vials of the later judgement for those Jews who were not in Jesus when the door was shut. To those Jews in whose streets Jesus had taught, but who believed Him not, it was said, 'Ye shall die in your sins' (John viii. 24). The entire nation also experienced a 'hardening in part' (Rom. xi. 25).

2. The writer believes that just as a long era is covered by the events recorded in Gen. iv. 5, so on the same Adamic principle the narrative of the Deluge in certain parts of it prefigures future history. Thus he maintains that the sending forth of the raven and the dove, like the translation of Enoch, prefigures changes reaching on to the time of Christ. All that is said of the raven and the dove suggests an evangelical meaning. We read, 'Noah opened the window (Chalon) of the ark which he had made, and he sent forth the raven, which went to and fro' (verses 6, 7); 'And he sent forth the dove from him to see if the waters were abated from off the face of the ground' (verse 8). In every case the Hebrew speaks of 'the raven' and 'the dove' as if a definite raven, and a definite dove, were indicated. The raven is simply said to be sent forth as if it were an evil thing being cast out. But the dove is said to be sent forth for a definite purpose, to see if the waters were abated. This implies that the ark was still her home. The raven is never associated with Noah as is the dove. She is said to be 'sent forth from him;' and she returns 'unto him,' and is pulled 'in unto him' (viii. 9), as if there was a closer fellowship between Noah and the dove than between Noah and the raven. The writer believes that the dark raven feeding on flesh is a symbol of the death which had been reigning in the sinful flesh even of those who had died in faith, but which Jesus cast out. It is a significant fact that the man who made the first human image—that is, Prometheus—is said to have been

tortured by a vulture, which devoured his flesh until the mighty Hercules gave him deliverance. This raven of Noah is a prototype of the flesh-destroying vulture of Prometheus. The traditions of the Deluge associate the raven with sinful flesh, upon which it feeds. In the speech of Izdubar, as rendered by Mr. George Smith, we read, 'The doer of evil, and the whole of mankind who turned to sin, like reeds their corpses floated . . . I sent a raven, and it left. The raven went, and the corpses on the waters it saw; and it did eat, it swam, and wandered away, and did not return.' Jesus sent forth the raven when He annulled death (2 Tim. i. 10). When it is said of the raven that it went on going and returning (verse 7), we are reminded of a similar statement respecting him who has the power of death (Job i. 7). The sending out of the raven and the dove is coincident with the opening of the Chalon, or window (viii. 6), an act suggestive of the incoming of light. When the Gospel was made known, it was like the opening of a window, and the incoming of the light of life. But this Chalon, or window, which Noah opened, is distinct from the Zohar, or firmament, with the Divine throne above it. So it may be said that the light given by the Gospel is of two kinds. First, there is 'the light of life' (John viii. 12), the light of the Sun of Righteousness, beginning to shine upon those who were in the shadow of death. Secondly, there is the light of God's glory, which we behold or reflect as in a mirror (2 Cor. iii. 18). When Paul was writing to those who had faith in Jesus already, and showed their faith, he yet prayed for a better light to be given to them: 'That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling' (Eph. i. 15-18). It is not as an initiatory, but as a perfecting, process that 'we all attain unto the unity of the faith, and of the knowledge of the Son of God' (iv. 13). Thus, applying the symbolism, we may say, As Noah sent out the fleshly raven never to return, so Jesus, and all who had His peace in them, sent out death. As the raven had previously been in the ark, so even pious souls of the departed through all their living, like Prometheus when the vulture was fastening on his flesh, were in bondage to fear of death. Even those in the secondary rest—the rest of faith which was in *τὸ σήμερον*, or 'to-day'—were not fully perfected until they came to Zion.

In regard to some of the following principles the reader will naturally ask for evidence. The writer would say that he is writing these words after careful examination of these narratives, and after having written out the result of that examination as respects details. From that detailed examination, which will be given in a subsequent chapter, the reader may see the evidence which has led the writer to the following conclusions:

1. In reading these narratives of the Deluge, it is needful to remember that they deal with a transition from one æon to another. This fact is too much ignored. When Peter refers to the antediluvian era as 'the world that then was,' and when speaking of the Jewish æon he says, 'the heavens which now are, and the earth,' his words imply that one moral heaven and earth passed away at the Deluge, and another moral

heaven and earth came into its place. So when he speaks of that Jewish heaven and earth as being stored up for fire by the same word, which change is being looked for by those to whom he is writing, he implies that at the judgement of A.D. 70 the moral heaven and earth of the Jewish æon passed away, and the moral heaven and earth of the Christian æon came into its place. But this latter change of æon involves a great moral advance. It was as if an imperfect æon died that it might rise in a better form. That which was mere letter in Judaism became spirit in Christianity. This latter transition was accompanied by painful and dangerous portents on earth. Such was the siege of Jerusalem. But far more was it accompanied by great changes in the soulical realm. The world was judged in righteousness. Sinful flesh was tried with fire. The righteous were perfected in Zion. And ought we not to judge of the transition from the antediluvian æon to the Jewish æon by what we know of the transition from the Jewish æon to the Christian æon? The former, like the latter, was a great moral advance. It was as if an imperfect æon was dying to rise in a better form. That transition was probably accompanied, even in the literal realm, by painful and dangerous portents. Such to that primeval race would be unsettled pluvial conditions, and great rains and floods. Far more would it be a time when changes were taking place in the soulical realm. Sinful flesh was then being destroyed, the disobedient antediluvians punished, and saved antediluvians led into rest. Even in the outward realm, both at the Deluge and at the close of the Jewish æon, there would be special need of providential protection by those who were living amid these dangers. How much more would such protection be needed in the soulical realm by those who were coming into judgement! How would any be kept alive in either realm when God was thus shaking terribly the earth? Would it not be by having such a hiding-place as is indicated in the following verses: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast. For behold, the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity' (Is. xxvi. 20, 21). In the earthly realm men might by faith enter such providential chambers of rest in an ark even at the Deluge. The very judgements and dangers around them might cause them to trust in God for protection, and so bring them to the ark. But there is a still better way in which they might be led to this ark. Even before the flood of the general judgement opened they might have had prophetic warning of its coming, and might have fled for refuge to a rest of faith even before the judgement came. In regard to the antediluvians who had died, and who were in the soulical realm, it could only have been as they were influenced by fear of unseen evil that when living on earth they had come to the ark. They could not come to it in the judgement. But they who moved by fear came to the ark were making the ark even as they came to it. In other words, action of faith in an earthly realm was, under Christ's blessing, preparing for them rests of faith in an unseen state. So while we speak of Christ perfecting the righteous at the close of the Jewish æon, there was a sense in which these righteous ones, under Christ's blessing, were laying up for themselves a good foundation

against the coming æon. So in the measure in which antediluvians did good, they were preparing rests for themselves in the unseen state. Moreover, what they thus prepared was far in moral advance of anything they then knew. Thus a man who does good is laying up treasure in heaven, though he is not thinking of heaven at all. So they who make friends of the mammon of unrighteousness are preparing everlasting habitations even when they may have no thought that their acts have such far-reaching consequences. In like manner Noah's antediluvian class by good deeds, or by acts involving faith, could, under Christ's blessing, be preparing future rests reaching to the heavenly realm without knowing that the ark they were building would have such high moral elevation. There is, however, this distinction to be noted. They who passed away at the end of the Jewish æon had not an age of waiting. Christ had come. The open door was before them. But it was otherwise with the saved antediluvians. The Saviour had not opened the heavenly kingdom in their time of judgement. They had to wait in the ark. As that ark rises it rises never to descend, so far as the righteous antediluvians in the ark are concerned. Ararat is Mount Zion, and there they rest. Thus there is not only transition in the narratives from æon to æon, but there is also a long lapse of time symbolized by the many days intervening before the ark comes to Ararat. Thus in all respects there is transition from æon to æon, and this transition is an advance. We shall see that even as respects sinful flesh, it not only has its baptism in the Deluge into death, but when the new or Jewish æon comes in, sinful flesh is again found on earth, and by the law of progress, it must be a worse sinful flesh. So man and the various creatures are again found in the new æon, while in the unseen realm there is a moral advance in the new æon towards Zion. It may be said, How could animals make any advance? But if amid these earthly portents and dangers some of the most dangerous reptiles, etc., became extinct, and some of the more serviceable creatures were multiplied, it would be as an advance even as respects animals. In all particulars there is advance for good or evil in this transition. It is elevation to a better æon. Even the ark itself, as the grade-words will show, is not exempt from this law. That which had been an ark to the antediluvian æon becomes a dove, having its evolution from the ark, to the Jewish æon. The lowest story of the ark is the literal antediluvian Sabbath, pertaining to what the writer calls the Heathen Grade and the Servants' Grade. So the first flight of the dove is an emblem of the same literal Sabbath as respects the Jewish æon, and it will be found to pertain to the same two grades. The second story of the ark is a symbol of the Sabbath of faith in relation to the antediluvians. It pertains to what the writer calls the Grades of Young Men and Tongues. In like manner the second flight of the dove is a symbol of the Sabbath of faith in relation to the Jewish æon, and it will be found to pertain to the same two Grades of Young Men and Tongues. The third story of the ark, or that above the Zohar, is the Sabbath of the sanctified pertaining to the Grade of Sons of God. So the third flight of the dove pertains to the same Sabbath and the same grade; but while the third story of the ark has respect to antediluvians, the third flight of the dove has respect to those in the Jewish æon. An

ark and a dove are both fitting symbols of rest. The dove is the higher symbol, for while it is restful, it also has life. The dove is but as the ark in its resurrection. It betokens a new symbol of rest befitting a better æon.

2. In some parts of these narratives we may see, from the substance of the narrative, that Noah is not with the antediluvian class. In such case he may be regarded as a symbol of rest as apart from a human embodiment. Such rest has its best embodiment in Jesus. It is probable that in these parts of the narrative the Saviour is specially emblemized in Noah. The portions which speak of Noah sending out the dove come under this rule.

3. The following principle is as peculiar as it is important. Two Divine names are used in this narrative, 'Elohim,' or 'God,' and 'Jehovah.' These names are used in a way which, so far as the writer has seen, is peculiar to these narratives. Let the reader think of himself as standing in Eden's garden at the beginning of human history. Let him in imagination look at every form of animate life coming out from that garden. First, the stream of human generation flows forth, and it flows forth in a double channel. There is the masculine side, or the spirit, and Eve's side, or the soul, the woman. Regarding all the stream of generation Adamicly, we might speak of them as simply two, Noah and his wife. These two not only reach to the Deluge, but beyond it. They are Adamic, including all men and all women, or all spirits and all souls. So we may take a male and female lion, and we may regard them as Adamic representatives of all lions. By male and female the writer means the mental side and the emotional side of the lion. We may deal so with all animals, and birds, and reptiles, and fishes. Thus we have the twos. Moreover, regarding the evolution subjectively, as well as objectively, we may say that these twos not only exist outwardly as animals, they are embodied also in man's animal nature. All these streams of genera flow out from Eden until they come amid the portents and dangers amid which the antediluvian era closes. When God is about to work in judgement, how is the soulical and fleshly nature in all these creatures to be preserved from destruction? How are these streams of genera to continue flowing? How, also, are they to reach the higher level on which the new or Jewish æon will come in? Where is the lock by which these streams of genera can be uplifted to a higher level? The answer is, the life or soulical nature of all these genera is to be hid with God in the ark. As the portents of judgement begin to abound, God bids man enter the ark. When the actual time of judgement comes the animals, to whom no command is given, also enter the ark; that is, their life is hid in the ark with Noah. The flood passes. Then all these twos come forth again in the Jewish æon. In this process there is no question of the saving of antediluvians and bringing them to Zion. The twos thus coming to the ark never rise higher than the Young Men's Grade. This is simply a question of saving all forms of existence during the changes attending the transition from the antediluvian æon to the Jewish æon. Now with this aspect of saving the genera alive, and with this aspect only, Elohim or God is associated in these narratives. All this aspect may be said to be towards earth.



Now let the reader again stand in Eden. Let him leave out of account all thoughts of what may exist on earth after the Deluge. Let him confine his thought to the antediluvian forms of life alone. Let him think of the righteous in that population as beginning to tend to Zion, though they will not reach it until Jesus comes. These are the sevens. But, alas, even with them there is an imperfect fleshly element symbolized as 'two.' The Hebrew of vii. 2 by no means makes it certain that the two are brought in at God's command. The two have to be cast out as the raven. There is a change of symbol, for the æons have changed. Now with these righteous ones, the sevens, moving up to Zion, and with this aspect only, Jehovah is associated in these narratives. These sevens are moving up never to come down. Hence though Elohim bids the genera or twos come out (viii. 15), Jehovah shuts behind the sevens (vii. 16), for they are never more to return to an earthly state. They are to move continually upward, until they find rest on Ararat or Zion.

The foregoing distinction between the aspects of Elohim and Jehovah is accompanied by another important distinction. Jehovah bids the righteous house come into the ark, but in this case there are no waters said to be on earth. It is fear of the general Deluge, which is to come in seven days (vii. 4), which now acts upon Noah. In this aspect Noah is acting in fear of things not seen as yet. But when Noah goes in with the twos as Elohim commanded (vii. 7-9), there are waters of judgements and dangers on earth even before the rain has begun to fall. The reader will find it important to remember that, so far as pertains to Elohim or God, and to the twos, there are two Floods; but, so far as pertains to Jehovah and the sevens with their intermingled twos (vii. 2), there is only the general Deluge or Judgement. Thus when Noah is going to the ark at Jehovah's command, it is as if he went to it on dry ground in fear of the general Deluge; but when he goes to it at God's command, it is as if he had to go through a flood of waters even to reach the ark. Moreover, when he does reach it, the great flood, or general Deluge, has yet to come. It is in relation to this aspect, as we shall try to show, that Peter speaks of so many souls being saved through waters into the ark. All this history tends to show that, just as in the Jewish æon men anticipated a judgement by fire, so in the antediluvian æon they anticipated a judgement by water. It tends also to show that, just as a fiery judgement, the burning of the temple, volcanic eruptions, etc., betokened in the outward realm the time of the Jewish judgement, so some great dangers through waters must have betokened in the outward realm the time of the antediluvian judgement. What is said by some geologists of a Pluvial Period deserves attention in connection with this subject.

4. The reader will allow it to be a significant fact that just as there are three stories in the ark betokening three great Sabbath rests, so the dove is sent out three times. The relation of all this symbolism to three Sabbaths is made more manifest by the fact that the times when the dove is sent out are divided by intervals of seven days each (viii. 7-12). Moreover, the word אַחֲרָיִם, 'following,' used in verses 10, 12, shows that these days of sending out form an order of succession. It

is not as if it said, 'After seven days,' thus making it the eighth day. Of the three stories in the ark, what is the lowest story is morally the lowest. It represents the Sabbath in an earthy aspect as pertaining to a realm of things seen. But a rest in an earthly realm from legal ordinances or physical toil or suffering is not all that the soul wants. We may have the rest of the lowest Sabbath, and still be morally restless. So the dove in its first flight did not find rest. The lowest story of the ark is not named with honour. As we have seen in the symbolic arks, the chest, or stand, was generally empty. The words, 'From upon the face of the Adamah' (verse 8), betoken the fleshly realm. The Adamah is the soulical flesh. The use of this word in verse 13 shows that the aspect of that verse is to the earthly realm. The verb 'to see' in verse 8, and the words 'find' and 'enter' in verse 9, are all, as we shall yet see, words of the Servants' Grade, and show that the dove in this flight is an emblem of the peace of the imperfect Sabbath of the earthly realm.

When no perfect rest has been found in the earthly realm, the dove returns. The Adamic man of rest takes her to himself, and waits seven days until a higher Sabbath has come in. Then he adds to send her, in the fullest sense adding, for the lower Sabbath is being absorbed in this higher Sabbath. It is not a Sabbath lost, but spiritualized. This time the dove is said to be sent from the ark (verse 10). The word 'enter' in verse 11 appears to have a spiritual significance. It applies to Zion, or the Grade of Tongues. The dove needs no pulling in now. She is said to come in in the evening. It is the evening of the Jewish day, the Apostolic era, when the rest of faith in Zion was fully gained. It is not literally likely that the dove would not have returned until evening. On the literal theory, it is unaccountable why Noah should have sent out a dove to see if the waters were dried up when he could see by looking (verse 13). The dove had an olive leaf plucked off. The olive is another emblem of peace. It is probably a symbol of Christ our Covenant of Peace, into which covenant God was now entering with the race. Noah knows from the leaf how the waters are abating, but he is not now spoken of as seeing. He waits other seven days, and then he again sends out the dove. This betokens the incoming of the Sabbath of peace as found in its highest aspect—that pertaining to the Grade of Sons of God. There is no returning now, for the highest rest has been found—the rest of the glorified. Jesus said on one occasion, 'And if a son of peace be there, your peace shall rest upon him; but if not, it shall return (*ἀνακάλυψαι*) to you again' (Luke x. 6). This passage seems to embody the metaphor of a bird unable to find rest, and flying back to whence it came. Since in the days of Jesus the Gospel was preached even to disobedient antediluvians (1 Pet. iii. 19), we should not deem it incredible that the symbols of vanquished death and of a new life of peace to be given by the Gospel should be associated with the waters that came in upon the souls of these antediluvians (Ps. lxi. 1), and with those in the ark.

The writer believes that in Dan. ix. 27, a metaphor is used which identifies the flight of Noah's raven with a deliverance to be wrought by the coming of Christ. The clause is rendered in our version, 'And for

the overspreading of abominations he shall make it desolate.' The Sept. renders it, 'And upon the temple the abomination of desolations.' But the Hebrew reads literally, 'And upon the wing abominations of him who makes desolate, even unto the consummation; and what is determined shall be poured upon the desolator.' Since the devil is said to take Jesus to the wing (*τὸ πτερύγιον*) of the temple (Matt. iv. 5), it is supposed by some that Daniel is alluding to this wing of the temple. But Matthew's narrative does not imply a continuance on this wing, while Daniel, who says nothing of the temple, speaks of this desolator being on the wing until the consummation. The writer holds that the phrase 'upon the wing' (*עַל פִּנֵּה*) is the equivalent of the Greek *ὑπὸ πτερος*, 'on the wing' (Soph. Phil., 288). A similar idiom occurs in 2 Sam. xxii. 11: 'He was seen upon the wings of the wind' (*עַל פִּנֵּי רִיחַ*). Another reference to an abomination of desolation occurs in Dan. xii. 11. Our version renders it, 'And the abomination that maketh desolate set up.' The Sept. renders it, 'And the abomination of desolation shall be given.' The Hebrew may be read, 'And to place the abomination of the desolator' (*וְלָתֵת טְשֻׁבִּין טְמִים*). The writer believes that these two passages do not refer to one and the same abomination of desolation. They refer to two kinds of sin—the first and second beasts of Rev. xiii.—the fleshly wickedness of the Jewish age, and the more spiritual wickedness of the Christian age, respectively. There is the sin in the flesh reigning unto death, which Christ came to condemn and annul, and of which the raven that is sent out is the symbol; and, next, there is the sin of spiritual wickedness revealed at the close of the Jewish age. The reader will notice that ix. 27 speaks of 'abominations,' while xii. 11 has the singular 'abomination.' Further, the former passage speaks of these abominations as being 'on the wing,' an appropriate reference to that death in the flesh or the raven, which, as the Hebrew implies (Gen. viii. 7), was continually going forth, even as Satan is said to go to and fro (Job ii. 2). But the latter passage speaks of the desolator as being placed or set up, which implies a stationary position—that is, the opposite of being on the wing. Again, the former passage suggests that the abominations of the desolator are passing away. A phrase is used that is virtually equivalent to the phrase used by Christ when speaking of the close of the Jewish æon. On the other hand, the latter passage suggests that the abomination there spoken of is only coming into its place. In the mysterious account of the kings of the north and of the south in Dan. xi., there is also a reference to the abomination that is set up: 'And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination of him that makes desolate' (verse 31). From the comparison of the two verses, it is clear that this is the abomination which, in xii. 11, is also said to be placed. Some might apply the references to the time of Antiochus Epiphanes; but the Saviour's words, 'When therefore ye see' (Matt. xxiv. 15), show that this placing of the abomination was yet future. We may compare ix. 27 and xii. 11 thus: 'He shall cause the sacrifice and oblation to cease, and upon the wing [shall be] the abominations of him who makes

desolate even until the consummation' (Sept., ἕως τῆς συντελείας καιροῦ). In Matt. xxviii. 20 we read, 'Even unto the end of the age' (ἕως τῆς συντελείας τοῦ αἰῶνος). The latter verse reads, 'From the time that the daily sacrifice shall be taken away, and the abomination of him who makes desolate placed.' Every sentence in ix. 27 is describing some blessing wrought by Christ. He is to confirm the covenant, to give rest from the Jewish sacrificial system, to pour out upon the desolator the thing determined. Amongst these blessings it is stated that the abominations of the desolator shall be upon the wing—that is, like the raven of Noah, or like the expelled evil spirit, they shall seek rest, and be unable to find it. If we regard this verse as teaching that the desolator is to rest upon the wing of the temple, we are including a curse in a list of blessings. On the other hand, the placing of the abomination of the desolator, spoken of in xi. 31, is placed in a list of curses, including the pollution of the sanctuary, and the perversion of the daily sacrifice. Jesus Himself refers to xi. 31; xii. 11; and in such a way as to show that He is designedly excluding the abominations mentioned in ix. 27. He says, 'When therefore ye see the abomination of desolation (βδέλυγμα τῆς ἐρημώσεως), which was spoken of by Daniel the prophet, standing in the holy place (ἑστῶς ἐν τόπῳ ἁγίῳ)—let him that readeth understand—then let them that are in Judæa flee unto the mountains' (Matt. xxiv. 15, 16). Observe :

(a) That the Saviour's remark, 'He that readeth, let him take notice' (ὁ ἀναγινώσκων νοεῖτω). is an implication that there is some peculiarity in the words used by Daniel, which the reader is to discern. Such a distinction as that which Daniel makes between the abominations on the wing that are ever moving away, and the abomination that is just coming into its settled place, is a distinction to which the Saviour might well call a reader's attention. If there is no such distinction in Daniel's words, then it is difficult to see why the Saviour gives this hint to the reader.

(b) Jesus refers to this desolator as being 'in the holy place.' Even if the phrase 'upon the wing' sometimes means 'upon the wing of the temple,' it cannot be said that the wing of the temple was in the holy place. This fact also tends to show that Daniel is not referring to the temple when he says, 'And upon the wing [shall be] the abominations of him that makes desolate.'

(c) Jesus uses the singular word 'abomination' (βδέλυγμα), just as Daniel uses the singular word of the abomination that is to be placed.

(d) The Saviour's words seem to imply that there is something noticeable in the fact that this abomination is standing (ἑστῶς) in the holy place. Such an expression might well be used of an abomination that is stationary as in contrast with abominations that were on the wing.

(e) It is customary for expositors to affirm that the setting up of this abomination of desolation in the holy place is some effigy or idol sacrilegiously set up in the holy place of the literal temple at Jerusalem. The writer believes that this is an error. He holds that the abomination of the desolator spoken of in c. xi. 31; c. xii. 11 is the man of sin or spiritual wickedness, the successor of fleshly wickedness. It is the sin of this æon as in contrast with the sin of the Jewish æon. Josephus

makes no mention of any image being set up in the literal temple. Even if any such image had been set up, it is hard to see how it could have wrought such noticeable desolation. Paul speaks of a man of sin being in God's temple (2 Thess. ii. 4), just as Jesus said the abomination was to be in the holy place. Certainly the man of sin was not in the literal temple. The saints are a temple of God (2 Cor. vi. 16). They have to wrestle with this man of spiritual wickedness even in their heavenly places. Paul speaks of this man of sin as if he was coming in his own day. He also puts this spiritual wickedness into contrast with flesh and blood (Ephes. vi. 12).

(f) The word *καθίσαι* used in 2 Thess. ii. 4, to denote the attitude of the man of sin in God's temple, is a virtual equivalent of the word 'to place' used of the abomination of the desolator who is said to be in the holy place.

(g) Just as there are the abominations of the desolator which are upon the wing and passing away, and the abomination of the desolator that is coming to its place, so Paul speaks of one who withholds, and who is to be taken out of the way when the other man of sin is revealed.

(h) This figure of a desolation (*τῆς ἐρημώσεως*) implies a moral desert. But two deserts are used in Scripture in a symbolic aspect, the desert leading from fleshly Egypt and the desert leading from the more spiritual Babylon, through which the ransomed of the Lord return with songs.

(i) Paul's phrase, 'That he may be revealed in his own season' (verse 6), agrees with the fact that Daniel mentions a fixed season during which this abomination will be placed (xii. 11).

(j) What is said by Paul of the influence of the man of sin on those who perish (verse 10), justifies the ascription of the term 'desolator' to him. It is unjust to identify this man of sin with Popery, and so to identify 'them that are perishing' with Roman Catholics. The man of sin works in all who receive not the truth.

Thus the writer holds that the abominations on the wing is the raven, or fleshly wickedness and death, which Jesus sent out at the closing part of the Jewish æon.

As Adam was twice put into the garden, once before the commandment came (Gen. ii. 8), and once at the coming of the commandment, so Noah has two entrances into the ark. He enters seven days before the flood (vii. 4, 5), and he enters from the actual presence of waters of the flood upon the earth (vii. 7, 10). In the first aspect the Lord invites him to enter the ark with his house and with all clean creatures by sevens to keep seed alive (i. 3). It is only the unclean beasts which enter by two (verse 2). In the second aspect it is said that Noah enters 'because of the waters of the flood,' and that all creatures enter two and two (verses 7, 9). This aspect shows that Noah is doing what Elohim commands (verse 9). The writer believes that throughout this narrative of the Deluge, those portions where Elohim is said to operate have respect to the entire race in its human and earthy aspect, while those portions where Jehovah is said to operate have respect to the righteous antediluvians and their soulical destiny. Thus he believes, and will yet

give evidence in support of the view, that so far as Noah and his house, and clean beasts by seven, and unclean by two, enter the ark at Jehovah's invitation 'to keep seed alive' (verse 3), the narrative relates to the entrance of antediluvian souls of men and animals into rest at Jehovah's command. So far as Noah enters at the command of Elohim, 'because of the waters of the flood,' while all creatures go in unto him two and two, the narrative has a more earthly and Adamic aspect, and shows that through that time of judgement every kind of creature as Adamic male and Adamic female would live on into the succeeding æon. Doubtless the righteous men of the time of the Deluge obeyed God's command even while on earth, though it might be under the influence of fear. The prominence given to the number 'seven' in the narrative is an indication that the antediluvians of Noah's time were coming to a knowledge of the Sabbath. To keep a literal Sabbath was as an entrance into the lowest story of the ark, the most inferior rest.

5. We read of a door being shut. The Lord shut Noah in (verse 16). In the judgement of the Jewish æon, when the Bridegroom and the wise virgins have entered, the door is shut. But those sleeping virgins who were found ready had been at rest, though in a less perfect state, even before the day of judgement came. So before the Deluge or the time of antediluvian judgement many obedient souls must have departed into a preparatory state of rest. Noah's entrance with his house into the ark seven days before the flood, probably represents an entrance of righteous antediluvians into a rest which was gained even before the æon ended. All the righteous house entered rest as they died. But where it is said that eight souls were saved, it is probable that the aspect is earthy. The four men and their wives are Adamic, and represent three races and the race from which they sprung. As the expression in Matt. xxv. 10, 'And the door was shut,' implies that a change was taking place in the unseen world, and that a day of salvation was ending, so when we read of Noah in the day of the Deluge, 'And the Lord shut him in' (vii. 16), we may fairly infer that it was in the unseen state that this door was shut. They who were not found in the ark had lost their day of salvation. They were given over to æonian punishment until Christ came to preach to them when the æon was ending.

6. The terms denoting universality which are found in this narrative are used elsewhere with a moral meaning. From Ezekiel's vision we see that the revelation of the glory of the Lord at A.D. 70 was a revelation made to all flesh. Paul said that the whole creation was to be delivered into glorious liberty. Because no outward change took place in the visible realm, it is assumed that all flesh could not have seen God's glory at that time. We have seen how the New Testament uses the word 'creation' of Jewish institutions (Heb. ix. 11) and of offices of state (1 Pet. ii. 13). But there was also a creation treasured up in the unseen realm (2 Pet. iii. 7). If we give ourselves up to ultra-materialism, we shall believe that animals are soulless, even though the Bible speaks of them as living souls. In like manner we shall assume that all vegetable life must perish when its organism is dissolved, even though the Bible assures us that God made plants and herbs before they were in the earth or grew. The protoplasm in many protophytes may have

powers of spontaneous motion and other vital properties in absolute independence of any cell wall; but we shall still take it for granted that these vital functions cannot outlive organism. It is, however, more in harmony with Scripture to maintain that both vegetable and animal life, which came from God before organism, will be held in being by Him when organic structures have crumbled to dust. Whatever is found in the ark represents what is living on in a disembodied state. Within the ark there was 'every living thing of all flesh' (vi. 19), and something 'of all food that is eaten.' It may be said since this was to be food for Noah, it follows that the writer must hold the theory of ancient animists that the spirits of the dead lived on the spiritual essence of their former food. If the Bible taught this doctrine, it would follow that it was true. But the narrative does not necessarily involve this view. It is Elohim who is here speaking, and that in reference to the animals as two and two. The phrase, 'to keep them alive' (xix 20), appears to glance at the future earthy existence of these creatures rather than at their sojourn in the ark. The creatures are spoken of Adamically. The phrase, 'It shall be food for thee and for them' (verse 21), may in like manner glance at the future continuance of food for man, the food being also regarded Adamically. While all these have a life hidden with God in the ark, they have also a life that is earthy and manifest. In any case, however, in comparison with the theory that every creature but man will suffer extinction, the writer would prefer as the more Scriptural the animism of the primeval Turanians. When the Indian's happy island is reached,

'He thinks admitted to that equal sky,  
His faithful dog shall bear him company.'

Isaac Taylor says of the Turanians, 'They believed that everything animate had its soul or spirit, that the spirits of the dead could . . . be served by the spirits of their slaves, their horses, and their dogs, and needed for their support the spirits of those articles of food on which they had been used to feed' ('Etruscan Researches').

The writer holds that the word 'creation' (*κτίσις*) is sometimes used in the New Testament to denote that which is earthly and fleshly as in contrast with that which is heavenly. Yet even so, it does not denote what is literally material. It rather denotes what is soulical and amongst things that are made, as in contrast with what is spiritual and not made with hands. Thus the tabernacle not made with hands is said not to be of the Jewish creation (Heb. ix. 11). Since the soulical is the earthly and the spiritual is the heavenly, it follows that the soulical or fleshly creation is the creation 'under heaven.' The writer admits that the phrase 'under heaven' sometimes seems to be merely indicative of universality, as when God says that Israel shall be feared by the nations under the whole heaven (Deut. ii. 25; iv. 19, etc.). On the other hand, it seems that the phrase is sometimes used in a moral sense to denote the fleshly realm 'below' upon which are our members of sin (Col. iii. 5), as in contrast with the spiritual realm 'above' upon which our mind is set (verse 2). So those who were reconciled in the body of Christ's flesh are said to have heard the Gospel which was preached in all the creation which is under heaven (*ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν*,

Col. i. 23). This is not the literal globe but the soulical creation, the Jewish creation made by hands. But Paul says that he endeavoured to enlighten men as to the mystery hid in God, 'that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God' (Eph. iii. 10). This is the spiritual realm, not made with hands, where the sanctified dwell, and it is in heaven, not under it. But the whole lineage both in the spiritual and in the soulical realm is named in God (verse 15). Thus, most probably, it is not to a literal globe, but rather to all the fleshly, earthly realm that the word 'creation' refers in the following passage: 'The whole creation groaneth and travaileth in pain together until now' (Rom. viii. 22). Sometimes the terms 'earth' and 'under heaven' apply to the Semitic peoples who had knowledge of God's law (Acts ii. 5-11; Luke xi. 31) rather than to all the literal globe. For the foregoing reasons the writer believes that the words 'under the whole heaven' have a moral meaning as used in Gen. vii. 19. 'All the high hills that were under the whole heaven were covered.' Everything fleshly and pertaining to the Adamah, everything beneath the heavenly or spiritual realm, was baptized into death.

7. As Abraham divided the carcasses before the furnace and lamp passed through; as the lamps and coals went amid the living creatures in the judgement described by Ezekiel, so in the antediluvian judgement there was a process of division. There was a multitude of men left out in distinction from Noah and his house who entered the ark. So there was a destruction of the flesh of cattle as well as a saving of seed of cattle (vii. 21). We know that flesh and blood cannot inherit the kingdom of the sanctified (1 Cor. xv. 50). This is like saying that what is fleshly cannot enter the higher chambers of the ark. The raven, which is an emblem of the flesh and the death reigning therein, was sent out to return no more. The fleshly raven was found in the second story. In other words, there was a limited extent in which what was fleshly was found even amongst the righteous dead, who hence through all their living were in bondage and fear. It was found also amongst inferior creatures, and hence they groaned and travailed together in pain. These statements imply the theory of a moral change after death. We know from Scripture that there was a change called a redemption at the close of the Jewish age. We have to admit also that multitudes of believers enter the unseen world in a state of moral imperfection. Such people have fleshly elements attaching to them, and yet we know they are saved, though with difficulty. These defiling elements cannot enter the Holy City of the sanctified. Where, then, are these spirits of the just made perfect? No passage in Scripture teaches that the mere act of bodily dissolution can sanctify a fleshly soul. The writer holds that it is in the unseen state that the day shall reveal each man's work, and prove it in fire (1 Cor. iii. 13). The lamp and furnace went through the divided pieces as if to search the heart and try the reins within; and Jesus, whose eyes are as a flame and His feet as a furnace, says, 'I am He which searcheth the reins and hearts, and I will give unto each one of you according to your works' (Rev. ii. 23). They who will not prove their own works and divide themselves will, in their measure, have to be



judged and chastened though they are not to be condemned with the world (1 Cor. xi. 31, 32). After the same analogy the symbolism of Noah's ark shows us that the righteous antediluvians up to the time of Christ were in a state of relative imperfection. They had passed through the door in the side into the second story, but the raven was shut up with them. Some unclean things entered the ark (vii. 2), though more of the clean entered than of the unclean.

8. As we read this narrative we cannot fail to notice what stress is laid upon the fact that it is the flesh which is to be destroyed. The Deluge is a destruction of the flesh. The essential life of Noah's righteous house and of all creatures was kept alive as seed within the ark (vii. 3), but sinful flesh was destroyed. 'The end of all flesh is come before Me' (vi. 13). Moreover, while Noah's righteous house and all animals, whose seed is kept alive, enter the ark, it is evident that wicked men had something more than the flesh left out. Hence while the flesh of animals is said to die, man himself is spoken of as dying. 'And all flesh died that moved upon earth, in fowl, and in cattle, and in beast, and in every creeping thing that creepeth upon the earth, and all the Adām' (לֵל הָאָדָם) vii. 21). Not only does man suffer a loss of the fleshly element, his very soul sees and tastes of death.

9. Not only is stress laid upon the fact that the flesh is destroyed, but this flesh is closely associated also with the earth or with the Adamah. They who enter through the door into the upper stories of the ark may be said to 'dwell on high' (Is. xxxiii. 16). But the men who are destroyed, and all flesh of inferior creatures, are associated with the ground or fleshly Adamah, and with the face of the earth. The writer believes that these references to the Adamah, and to the face of the earth, are full of moral meaning, as much so as is the allusion to the good land which Barnabas identifies with the incarnate Saviour (c. vi.). We have tried to show that the face of the Adamah watered by the mist was the soulical, not the earthy body of flesh (ii. 6). By the same law God must be speaking of the soulical body of flesh, and not of literal ground, when He says, 'I will wipe out the Adām which I have created from upon the face of the Adamah' (vi. 7). There are many allusions in Scripture to the earth which have to be taken in a moral sense. The soul is said to cleave 'unto the dust' (Ps. cxix. 25). 'He that is of the earth is earthly, and speaketh of the earth' (John iii. 31). 'The first man is of the earth, earthy; the second Man is of heaven. As is the earthy, such are they also that are earthy' (1 Cor. xv. 47, 48). The oppressor is 'a man from the earth' (Ps. x. 18). Christ went 'into the lower parts of the earth' (Eph. iv. 9). These verses do not relate to solid compact earth, but to what is in the soulical and fleshly realm beneath the spiritual or heavenly realm. So is it with the words earth, dry, etc., in the following passages: 'The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth' (vi. 11). 'All that is in the earth shall die' (verse 17). 'Every living substance that I have made will I wipe off from upon the face of the Adamah' (vii. 5). 'All flesh died that moved upon the earth' (verse 21). 'All in whose nostrils was the breath of life, of all that was in the dry, died. And

every living substance was destroyed which was upon the face of the Adamah, from man to cattle, to creeping things, and to the fowl of the heavens, and they were wiped out from the earth' (verse 23). The material earth was not 'corrupt before God,' neither did that material earth perish in the Deluge (1 Pet. iii. 5, 6). The writer believes that the earth spoken of in these passages is the unspiritual and low moral level to which everything fleshly and soulical tends to sink. Rebellious souls dwell 'in the dry' (Ps. lxxviii. 6). When Jesus was speaking of the judgement at A.D. 70, He used the word 'earth' in a like moral sense. 'Take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare, for so shall it come upon all them that dwell on the face of all the earth' (Luke xxi. 34, 35). These dwellers on earth on whom this day is to come as a snare appear to be wicked and careless people. If so, then the earth here spoken of must be an earth on which the righteous do not dwell. Usually this reference to the dwellers on the whole earth is supposed to pertain to the literal inhabitants of the material globe. Since no ensnaring day of judgement came visibly to such at A.D. 70, it is inferred that the judgement to which Christ was referring has not yet come. But the disembodied souls of all who had not gone up on high, but had built their house on the earth without a foundation (Luke vi. 49), were all dwellers on the face of the earth. In the Book of Revelation dwellers on earth are invariably the wicked. 'Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly' (iii. 10, 11). 'How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?' (vi. 10, 11). 'And they that dwell on the earth rejoice over them, and make merry, and they shall send gifts one to another, because these two prophets tormented them that dwell on the earth' (xi. 10). 'All that dwell on the earth shall worship him, everyone whose name hath not been written in the Book of Life' (xiii. 8). 'He doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast' (xiii. 14). 'And I saw another angel flying in mid heaven, having an eternal Gospel to proclaim unto them that dwell on the earth' (xiv. 6). Even if we apply these words to disembodied sinners, we should be conforming our ideas to the truth stated by Peter that the Gospel was preached even to the dead. We read, 'They that dwell on the earth shall wonder; they whose name hath not been written in the Book of Life from the foundation of the world' (xvii. 8). Would the references to dwellers on earth have been thus disparaging had they not denoted a moral class rather than the literal inhabitants of the globe? The writer holds that it is in a like moral sense that the allusions to the earth in the narrative of the Deluge should be understood. They who suffer destruction in the Deluge are the wicked disembodied dead. They dwell upon earth because they are

morally corrupt and unspiritual, and have not risen or been lifted up to the door through which the ark is to be entered. That which is spiritual tends to rise heavenward, and by the same law of moral gravitation that which is fleshly and soulical tends to fall earthward. Plato teaches by the mouth of Socrates a doctrine very similar to the foregoing. In the *Phædo*. c. xxix., Socrates speaks of the pure soul which enters a place like to herself, invisible, divine, immortal, a place of wisdom, where it is free from the error and wickedness, the fears, wild lusts, and other evils, which are common to man. Then of the wicked soul he adds in c. xxx., 'But suppose she depart from the body, defiled and uncleansed, because of constant association with the body, ministering to its wants and loving it, and being fascinated by it, and by lusts and pleasures, until nothing seems to be true except what is of a bodily aspect, what one might touch and look upon, drink and eat, and might use for lascivious purposes, whilst she is accustomed to hate, and dread, and shun that which is obscure and invisible to the eyes, but intelligible and desirable to philosophy; dost thou think that such a soul, herself, free from alloy, departs by herself alone?' 'By no manner of means,' said he. 'Then I suppose [she departs] held fast by the bodily element which her intimacy and intercourse with the body, through long association and great thought [about it], have made a part of her nature?' 'Undoubtedly.' 'Then, O friend, it cannot but be thought that this [element] is depressing and heavy, earthy and visible. Having which such a soul is weighed down, and dragged again into a visible place, in fear of the formless, and of Hades, as it is called, wandering about the tombs and the sepulchres, around which are seen certain shadowy phantasms of souls, such shapes as souls present which have not died in purity, but have partaken of what is visible, on account of which they have become visible.' Classic writings and Turanian traditions often represent departed souls as hovering around their places of burial and partaking of the libations and other offerings there presented by sorrowing friends. Such antediluvians as did not ascend to the ark must even after death have been on a low moral level, or dwellers on what was morally earthly, and this is the earth which was corrupt before God.

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## CHAPTER XLVI.

### THE DELUGE.—PART III.

WHAT may we infer from the symbolism of the Deluge respecting the nature of the punishment then inflicted upon the ungodly? Peter says, 'He brought a flood upon a world of ungodly' (2 Pet. ii. 5). In provincial phrase we sometimes speak of 'a world of trouble,' 'a world of mischief,' where the word 'world' has a moral rather than a territorial meaning. So Clemens Alexandrinus speaks of a *πίλαγος ἀγαθῶν* (*Ad Gent.*, p. 69), or 'sea of blessings.' The word 'Mabbul,' rendered 'flood,' is said by Dr. Clarke to be only used of the general Deluge. We read, however, in Ps. xxix. 10, 'The Lord sitteth upon the flood'

(‘Mabbul’). Some derive the word from ‘Yabal,’ ‘to flow.’ Robertson, together with some Jewish grammarians, says that the word is from ‘Nabal,’ ‘to fade.’ From this word comes ‘Nebel,’ which denotes an empty bottle, shrunk and dry. The writer believes that Robertson’s derivation is the most probable. In the description of God’s judgements upon the flesh at the end of the Jewish age, such figures as withering, wasting, etc., are used. ‘The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it’ (Is. xl. 7). The prophet says, ‘I have heard from the Lord God of hosts a consumption even determined upon the whole earth’ (Is. xxviii. 22). As the Bible speaks of ‘a deluge of waters,’ so we sometimes speak of ‘a waste of waters.’ To waste or wither was not necessarily to be annihilated, but it imported a consumption of the fleshly element. We have already urged that where God is said to make man clay from the Adamah, the reference is to the gift of a soulical body of flesh, and not of an earthy body. But both Scripture and science concur in the teaching that there was a life which existed before any organism was given, and that this life existed in water. When, therefore, God says that He will wipe off the Adam which He has created from upon the face of the Adamah (vi. 7), it appears to signify a separation between the Adam and the soulical Adamah which God had given to him. As the loss of a material body is physical death, so the loss by these antediluvians of a soulical body of flesh was their soulical death. But thus to lose the soulical organism given to the life which had previously existed in water, would be like a reversion so far as the soulical organism was concerned to a primitive form of existence, that is, an existence in water. Now, it is a very noticeable fact that in many passages of Scripture the soul’s death to sin and resurrection to a spiritual life is described as a passing through water. Even in the passage through death to life of common seed or plants the presence of water is indispensable. But in a higher sense, for the soul to die to sin with Christ is for it to have a baptism, and that not of literal water (Rom. vi. 3). It is to put off a soulical body of flesh in a baptism (Col. ii. 11, 12). So when Christ poured out His soul unto death, He was having a baptism (Mark x. 38), and the waters were coming in upon His soul (Ps. lxi. 1). Thus a soulical death is regarded as a baptism for the dead soulical bodies of flesh, a laying down of those bodies of flesh in order that they may be reassumed in a higher and better form. Such loss of the soulical organism is like a reversion to the state where life only exists in water. Thus in the ‘Shepherd of Hermas’ our life is said to find salvation through water (Lib. I., Vis. 3), and all the pious dead are represented as passing through death to life by going down into water, and then ascending therefrom. It is this great soulical change which priests caricature when they teach baptismal regeneration. In a more worthy spirit, but yet very erroneously, the Baptists associate this sublime baptism with a baptism in a literal baptistry. When the Egyptian priests were carrying the ark in procession, they sometimes went to the sea, and they made use of water in the rites whereby they symbolized life’s great changes both in vegetation and in man (De Is. et Osir., c. xxxix.).

In the case of these wicked antediluvians, however, the baptism which

they endured was not a baptism into Christ, but a punitive baptism. Could we conceive of a living organic creature of the perfected creation thrown back, as respects its soulical organism, that is, its body of flesh, to the state in which it existed when the waters were not divided into those above and those below, when the Adam had not yet been formed from the dust of the Adamah, to what would such a change be comparable? Would it not be equivalent to a submerging of the soulical nature through loss of the soulical enswathement, until it could be said, as in Ps. lxxix. 1; Jonah ii. 5, that the waters were coming in upon the soul? Such soulical reversion, as respects organism, to a more elementary state, while equivalent to a dissolution, would be essentially distinct from annihilation. It would be the soul's utter nakedness and loss of organic existence. The narrative of the Deluge suggests that God was thus breaking down to its foundation the soulical enswathement which sin had marred. This dissolution, however, was a death that would ultimately be followed by an uprising of that body in a renovated form. These men in this punitive death-process were also suffering the loss of Christ, who then as now was the Life and Light of men. They were left outside when the door of the ark was shut. It was as if in a moment they were thrown back organically from the sixth to the second day of creation. Once more the waters under the firmament were undistinguishable from the waters above the firmament. Above, the windows of heaven were opened; beneath, the fountains of the great deep were broken up. What had been organic lost its organism. There was no more a distinction between sea and land. 'All the high hills that were under the whole heaven were covered' (vii. 19). The fleshly element in animals on the face of the Adamah suffered loss. Every upspringing thing or 'living substance' upon the face of the Adamah died (verse 23), and all flesh (verse 21). We should doubtless give to the word 'flesh' its moral meaning in these passages after the example of Plutarch, who speaks of 'all those affections and weaknesses that spring up in respect to man as from a root of the flesh' (Lib. Per. Frag., c. i., § 9). That these antediluvian sinners were in the unseen state, and that these waters were not literal waters, seem to be implied in the fact that Job speaks as if these wicked men, even in his day, were still beneath the waters. In xxii. 15 Eliphaz had referred to the wicked men whom the flood had swept away. Job might be alluding to this remark in xxvi. 5, 6, where he says, 'The dead (Rephaim) are in pain from under the waters and their inhabitants; Sheol is naked before Him, and Destruction hath no covering.' Although it may seem that lack of water would be the last want alleged as being suffered by those drowned in a deluge, nevertheless, just as men at sea might die for want of water, so these antediluvians were severed from the water of life, by which alone the soul can live. In this sense they were in a well wherein there was no water (Zech. ix. 11).

In this spiritual æon the mighty motive which rules the sanctified is love. 'The love of Christ constraineth us' (2 Cor. v. 14). 'We love Him because He first loved us' (1 John iv. 19). Faith now worketh by love. During the Jewish æon the mighty motive which ruled the faithful appears to have been hope of a better country, even a heavenly.

This was not only true of pious Jews, but of pious Gentiles. Hope involves faith. It is the confident expectation of unseen good. It would appear that the mighty motive which ruled the antediluvians was fear. This, too, involves faith; but it is faith in a threatened evil. The evil feared was a Deluge. Men's ideas of things invisible often take a colouring from things visible. It is not improbable that the most common and most dreadful calamity with which these antediluvians were familiar was death by drowning. Pious antediluvians were taught by God to anticipate that after the analogy by which floods endangered life on earth, so would the soul be in danger of a flood after death. Plato's description of the souls borne along in the Hadean rivers and lakes is an embodiment of this primeval faith. Even of those who obeyed God through this law written on the heart, it must be said that they were ruled by fear. We read, 'By faith Noah, being warned of God concerning things not seen as yet, moved with fear, prepared an ark to the saving of his house' (Heb. xi. 7). So the righteous prepare for themselves æonian tabernacles (Luke xvi. 9). To affirm that the antediluvians probably lived in perils of waters is not opposed to the uniformitarian theory of geology. While opposing the Convulsionists, Mr. Wallace affirms 'that there is reason for believing in a gradually increasing intensity of all telluric action as we go back into past times' ('Island Life,' p. 216). Professor Prestwich admitted in the meetings at Swansea 'that all geological changes in past times were similar in kind to those now in action, but he was not inclined to admit that these changes were always the same in degree.' Mr. Skertchley says, 'The old river valleys are, in all cases, too large for the present streams to have made them, and the deposits which the old rivers have formed in them are often of such thickness and extent that the present rivers are confined to channels cut through them. The conclusion to be drawn is that after the glacial epoch a period of excessive floods followed, the result being that the rivers were many times greater than now, that they cut larger valleys than would be possible with the present volume of water, and deposited gravels, etc., such as the present streams could not possibly do. From these and many other considerations, Mr. Alfred Taylor has long since proposed to denominate this "The Pluvial Period," a name which future work may show to be required. At this time, also, the rivers flowed at much higher levels than at present' ('Elements of Geology,' p. 167). Ice-freshets and floods were probably more common and more destructive when the accumulated ice of glacial times was disappearing than they are now. Ancient shell-mounds found by the shores of the Baltic, as well as near American rivers and lakes, show that the primeval races lived largely on fish. They had not such effective means for killing animals as historic men have possessed. Hence their quest of food would expose them to constant peril of death by drowning. Flint implements are found in great numbers in some river gravels, as if the palæolithic men had prepared their weapons near these rivers. The most ancient men are sometimes called 'men of the river drift.'

While such facts show that perils of waters might well be to the antediluvians the most terrible of all visions of judgement, one difficulty presents itself. What is said of Noah's preaching, and being warned of

God, and moved with fear, all suggests that antediluvian races regarded the Deluge as a future event. But the traditions of the Deluge which have come down to us regard it as a past event. The writer holds that this difficulty is not sufficient to prove that the Deluge must have been a literal event taking place on earth. The mysterious symbolism with which many traditions invest the incidents of the Deluge, and the way in which the gods act in it, show that even amid rude peoples the Deluge often bore a supernatural aspect. From the fact that the Scriptural record describes the Deluge as a past event, all traditional records may have been cast in the same mode. We know, also, that changes do take place in the popular conceptions of God's dealings. Even in the present day it is becoming an ordinary event for Christians to give a past location to the references made in the New Testament to Christ's coming, where formerly they were regarded as future. It was probably owing in part to the traditions of the Deluge that the ancients regarded death by shipwreck as one of the most terrible of deaths. They supposed that as long as the body was left unburied the soul could not be admitted to the Elysian fields.

Noah entered the ark in fear of judgement, or 'because of the waters of the flood.' That fear, however, was godly fear, and it led him to obey God. In thus fleeing from water to the shelter of the ark, Noah was passing by the brink of death to life. All the righteous are thus saved with difficulty (1 Pet. iv. 18), just as Alexander and Herod were saved with difficulty (*μόλις αὐτοῖς διασώζονται*. Jos. Ant., Bk. XIII., c. xiii., § 5 ; Bk. XIV., c. xiv., § 3). Thucydides speaks of a few people who 'passing through Lybia were saved into Cyrene.' Appian speaks of Mallius being saved into Macedonia (De Reb. Syr., c. xliii.), and Josephus speaks of men 'saved into Jerusalem' (Ant., Bk. XII., c. iv., § 9), and into the coast-country (c. vii., § 1). It is a common idiom for men to be said to be saved into some city. Plutarch speaks of some being saved into Syracuse (Vit., 309). We read of men being saved into a certain day (Maccab., Bk. II., viii. 27). Noah and his family are said to have been saved through water into the ark (1 Pet. iii. 20-22).

It will be noticed that in all the above quotations from Greek writers, to get into the town or city named is the completion of the saving process. A man is said to be saved into a city, and nothing is said of what befalls him after he gets into the city. So Noah is said to be saved into the ark, and, therefore, we should not think of what becomes of Noah or the ark after he enters it. When Paul speaks of being saved as through fire, the fire precedes the salvation. So when men are saved through water into the ark, the water precedes the salvation or the entrance into the ark. Peter is not speaking of the Deluge as such but of water, and hence he uses the word *ἕρ* when proceeding to compare it with baptism. It will be said that no water had come before Noah entered the ark, and, therefore, that he could not be saved through water into the ark. On this subject the writer thinks that the Apostle's words throw an important light on the Scriptural record of the Deluge.

(a) In many of the traditions of the Deluge there is a marked distinction made between the water or flood beneath, and the rain coming from above. The tradition in Mangaia already noted represents the

Deluge as a contest between the ocean and the rain coming from above.

(b) In this and other traditions the flood of water from beneath appears to precede the falling of the rain. Thus the Assyrian tablets say, 'A flood Shamas made, and he spake saying in the night, "I will cause it to rain from heaven heavily; enter to the midst of the ship and shut thy door." A flood he raised, and he spake saying in the night, "I will cause it to rain from heaven heavily."'

(c) In the Scriptural account also there is a marked distinction between the flood and the rain. It is Elohim who brings the flood. He says, 'And behold, I, even I, do bring the flood of waters upon the earth' (vi. 17). It is Jehovah who causes it to rain. 'For yet seven days and I will cause it to rain upon the earth' (vii. 4). Still further the writer holds that according to the Hebrew there is a distinction between the time when the flood of waters is first on the earth, and the time when the rain comes. This would be seen more clearly in English were the paragraph mark at the beginning of verse 6, as it apparently should be. The verses 6-10, where Elohim acts, are the fulfilment of the threat made in vi. 17. The threat is, 'And behold, I, even I, do bring a flood of waters upon the earth.' The fulfilment is thus described: 'And Noah was a son of six hundred years, and the flood was waters upon the earth. And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from the face of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the Adamah. There went in two and two into Noah unto the ark, the male and the female as Elohim had commanded Noah. And it was to seven days (וַיְהִי לְשִׁבְעַת הַיָּמִים), and waters of the flood were upon earth' (verses 6-10). The writer believes that the Hebrew phrase quoted does not mean 'after seven days,' but that it is a measure of an interval during the whole of which the waters were upon the earth, even though the rain had not come. The particle וַיִּר is not used as in the beginning of verse 4. The ל is often prefixed in an analogous way to a measure of time (Job xxi. 30; Ps. xxiii. 6). If the rain and the flood both came together, it is strange that in verses 6 and 10 the waters should be said to be on earth, and yet that in verse 11 we should have an account of the rain coming, and expressed as if no rain had come before. The expression, 'And the flood was waters upon earth' (verse 6), signifies rather a continuance than a coming of waters. So in verse 12 the rain is upon the earth for so long a time. Verse 6 seems to correlate with verse 10, 'And Noah was a son of six hundred years, and the flood was waters upon the earth.' 'And it was to seven days, and waters of the flood were upon the earth.' On the other hand verses 11, 12 appear to be a fulfilment of the threat made by Jehovah in verse 4, 'For yet seven days and I will cause it to rain upon the earth.' Thus there was a flood of water sent by Elohim seven days before Jehovah sent the rain. The writer has maintained that what is done by Elohim in the narrative has respect to man in a human and earthy aspect. God does pour judgements upon sinful flesh even in this life. From the foregoing teaching we see that there was something



equivalent to a baptism for the sinful flesh in the days of the antediluvians just as in the days of John the Baptist and of Christ. Peter is alluding to this preliminary seven days era when the flood was waters upon earth (vii. 6), when he speaks of Noah and his house being saved through water into the ark. He cannot be referring to the sailing of the ark through the waters after Noah and his house had been saved into it. Hence it is probable that *διὰ* in 1 Pet. iii. 8 denotes the instrumental cause or 'by means of.' Sometimes *διὰ* simply implies a passage through, as when we read, 'through another way' (Matt. ii. 13), 'through all parts' (Acts ix. 32), 'through the sea' (1 Cor. x. 1). But the allusion in the following verse to baptism saving, tends to show that this water through which Noah passed into the ark was having a saving influence upon him. So far as the righteous antediluvians kept a Sabbath, or avoided sin through fear of judgements, they were putting away sinful flesh as in a baptism of repentance. The allusion in the next verse to the putting away of the filth of the flesh, tends to show that Noah's passage through these waters which were on earth for seven days before the rain came, was a baptism for the putting away of sinful flesh. Thus he was saved into the ark by means of water, just as some are saved 'by fire' (1 Cor. iii. 15), and some 'by childbearing' (1 Tim. ii. 15). This baptism into death was the means whereby Noah was brought into 'newness of life' (Rom. vi. 4). To say that Noah passed through the waters which were on earth seven days, the symbol used in Ezek. iii. 15 of an era, accords with the classical idiom of being saved into a city or place. But we do violence to the Scriptural symbolism of baptism if we regard the sailing of the ark on the waters as a type of baptism. How could it be a type of baptism for Noah to be sailing in a ship where the Lord had shut him in, and where not one drop of water could reach him?

The passage partly quoted from Peter may be further noted. In the Revised Version it reads, 'Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ, who is on the right hand of God, having gone into heaven' (1 Pet. iii. 21, 22). It is commonly assumed that the expression 'the putting away of the filth of the flesh' is an allusion to a baptism with literal water which washes away filth from literal earthy bodies. The writer thinks that this assumption is an erroneous one, and that this baptism is no more a baptism in literal water than was Noah's baptism. This popular theory as to the meaning of this passage gives a meaning to the word 'flesh' that is very different from the meaning that attaches to it in iii. 18; iv. 1, 2, 6. In not one of these passages does the word 'flesh' denote the earthy body, but rather the soulical fleshly nature as contrasted with what is spiritual. Further, while there is a spiritual cleansing from filth (Is. i. 16; Ezek. iii. 25), it is not usual for Scripture to represent men's earthy bodies as being habitually filthy. Still less evidence is forthcoming to show that even literal water baptism was regarded by either Jews or Christians as a mere washing away of bodily pollution, apart from some inward change. Such an idea does a measure of dishonour to the literal rite of water baptism. While the

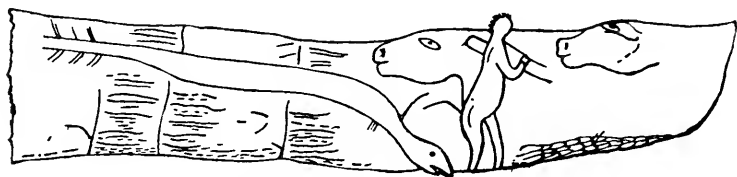
Bible does not represent our earthy bodies as being habitually filthy, it does represent our flesh, that is, our sinful soulical nature, as being defiled, and as needing cleansing. 'Let us cleanse ourselves from all defilement of flesh and spirit' (2 Cor. vii. 1). 'Hating even the garment spotted by the flesh' (Jude, 23). Thus by the expression 'not the putting away of the filth of the flesh,' the Apostle probably denotes the process of soulical purification by which those who are being baptized into Christ put off the body of the sins of the flesh. But by his expression 'the interrogation of a good conscience towards God,' he probably means the higher spiritual process by which those who have suffered in the flesh and ceased from its sins (iv. 1), now rise again with Christ to heavenly places, and are found 'perfecting holiness in the fear of God' (2 Cor. vii. 1). Both processes are effected within man, and have nothing to do with any literal baptism of earthy bodies. Peter's distinction thus made between the two processes is analogous to the distinction made by Paul when he says, 'For our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual things of wickedness in the heavenly places.' So there are two distinct aspects in the baptism of suffering and death as described by the Apostle Paul. First there is a putting away of the filth of the flesh. 'In whom ye were also circumcised in a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, having been buried with Him in baptism' (Col. ii. 10, 11). This is the lower preliminary process, and its aspect is towards death. It is a suffering in the flesh, and when it is completed it brings cessation from fleshly sin. But the second process has an aspect towards resurrection and life, and implies elevation to those heavenly places where our conflict is no longer with flesh and blood, but with the spiritual things of wickedness. It is thus described: 'In the baptism wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead' (Col. ii. 12). Since Peter is writing to those who are elect in sanctification of the Spirit unto obedience, he addresses them as those who have already suffered in the flesh and put away its filth, and who are now undergoing the resurrection process. Hence showing that the dying process is past with these sanctified ones, and that the resurrection process is in operation, the Apostle says, 'Which also after a true likeness doth save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God.'

Many explanations are given of this phrase 'interrogation of a good conscience toward God' (*συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν*). It is sometimes said that *ἐπερώτημα* is a legal term, and that it implies a contract and its obligations. It is also said to mean 'engagement,' or 'testimony;' and it is thought by some that Tertullian, describing the 'sponsio' of the catechumen at baptism, refers to this passage. Two facts have an important bearing on this subject. First, that the word *ἐπερώτημα*, in its ordinary use, means 'question;' and, secondly, that this idiom of putting the question to God is not uncommon, even in classic writings. When the Spartans wished to kill the conquered

Platæans, they simply asked them whether they had ever done any service to Sparta. Thucydides represents the Platæan delegates as saying that this was 'a concise question' (τό τε ἐπερώτημα βραχὺ ὄν, Bk. III., § 53). Herodotus represents Leutychides as having sent a servant to ask his rival Demaretus what it was like, ruling after the king; and he speaks of Demaretus as having been grieved with the question (ἀλγήσας τῷ ἐπειρωτήματι, Bk. VI., c. lxxvii.). The idiom of putting the question to God is both Scriptural and in accord with classic usage. Rebecca went to inquire of God (Gen. xxv. 22). Moses said, 'The people come unto me to inquire of God' (Exod. xviii. 15; 1 Sam. ix. 9; xv. 22, etc.). Cognate forms of the word ἐπερώτημα are used thus: 'When a man went to inquire of God' (ἐπερωτῶν τὸν Θεόν, 1 Sam. ix. 9); 'David inquired of the Lord' (ἐπηρώτησε διὰ τοῦ Κυρίου, 1 Sam. xxiii. 2; xxii. 15; 2 Kings i. 2, etc.). Diodorus Siculus says that the Phrygians, in a time of pestilence and famine, inquired of the god concerning a deliverance from these evils (ἐπήρωτήσαν τὸν Θεόν, P. 135, § B). Plutarch uses such a phrase as, 'Concerning which things men inquire of the god' (περὶ ὧν ἐρωτῶσι τὸν Θεόν, De Pyth. Orac., § 28). In one passage he uses an idiom which is virtually identical with that used by the Apostle Peter. He is reporting the speeches of friends in council, one of whom says, 'I propound to you a contrary theme for consideration, how it was [the oracle] did not then speak out plainly; neither also did Hercules, nor any other god, withdraw the tripod, filled with shameful and godless questions (ἐρωτημάτων), which they propound to the god—some, indeed, as if they were putting to the proof a clever man, and some inquiring (διερωτῶντες) concerning treasures, or inheritances, or lawless marriages. Thus they effectively refute Pythagoras, who says that men are at their best when going towards the gods. The things which it would be well to deny and conceal when an old man is present—that is, the diseases and affections of the soul—these they carry naked and manifest to the god' (De Defect. Orac., c. vii.). Hence, when Peter speaks of 'the question unto God,' he is probably referring to that nearness of approach to the Almighty for prayer and communion, which is granted to the sanctified who enter with boldness His holy dwelling-place. It is only the pure in heart who have a good conscience who can see God and inquire, not 'about' Him, but 'unto' Him (εἰς)—that is, face to face. Dwelling in the Lord's house, it is their privilege 'to behold the beauty of the Lord, and to inquire in His temple' (Ps. xxvii. 4). Because their hearts are sprinkled from an evil conscience, they 'draw near with a true heart' (Heb. x. 22). They have a good conscience (verse 16), and they sanctify the Lord God in their hearts (verse 15): 'This is the boldness which we have toward Him, that if we ask anything according to His will He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him' (1 John iv. 14, 15). We can thus come near to God, and question Him face to face, because our life 'is hid with Christ' (Col. iii. 3), 'who is on the right hand of God, having gone into heaven' (1 Pet. iii. 22). He came thither, because God 'raised Him from the dead, and made Him to sit at His right hand in the heavenly places' (Eph. i. 20). Hence the Apostle alludes to the resurrection when speaking of the

sanctified, whose good conscience puts the question, or makes known its requests unto God. Paul said that he had lived as a citizen to God in all good conscience (Acts xxiii. 1). Before a man can present his requests to God with acceptance (Phil. iii. 6), it is needful that he should have a good conscience, and that his whole heart should be fixed on God. If he be divided against himself, his prayer will not so mightily prevail. James says that he who wavers in his asking will not receive anything (i. 6, 7). He is 'a double-souled man, unstable in all his ways' (verse 8). 'The Shepherd of Hermas' says, 'Thou therefore purify thy heart from all these vanities, and [be mindful of] the words before spoken to thee, and ask from the Lord, and thou shalt receive, and nothing shall fail of all thy requests if thou askest without doubting. But if thou doubttest in thine heart, thou shalt receive nothing from thy requests. For those doubting unto ( $\epsilon\iota\zeta$ ) God are as double-souled men, and nothing at all shall they receive of their requests. But the sound in faith ask all things with confidence towards ( $\epsilon\pi\iota$ ) God' (Lib. II., Mand. 9).

In some religious emblems of the primeval races, waters as of a Deluge are very prominent. Dr. Dawson, in his 'Fossil Men,' p. 265, gives a sketch of several of the 'Totems,' or sacred emblems, in use amongst the American Indians. He says that, interpreted by these American analogies, the fishes, reindeer, and mammoths carved upon the bone implements of the primitive men, whose bones are found in the caves of Europe, are the sacred totems of primeval hunters and warriors. From the first part of the 'Reliquæ Aquitanicæ,' he copies the following sketch of one of these ancient tracings, found in the Dordogne Caves, on a piece of deer's antler. It is copied in ruder form by the Rev. C. Kingsley in 'Madam How and Lady Why,' p. 137.



(AFTER CHRISTIE AND LARTET.)

Dr. Dawson thinks the sketch may be intended to show the annual migration of the owner of the object from the sea where he subsisted on fish to the inland regions where he hunted wild horses. He adds, 'The number of bars representing the waves has perhaps the additional meaning of indicating how many times he had performed this migration . . . The aggressive attitude of the eel with open mouth near the heel of the man, and the helpless and tame aspect of the horses, with the hasty movement of the man bending under his burden, may indicate an escape from an inundation rather than an ordinary migration.' Dr. Dawson is in doubt whether the object on the man's shoulder be a weapon or a burden. It is difficult to see what meaning can attach to the biting of the man's heel if the sketch merely denotes an annual

migration. On the other hand, considering that the most ancient promise in the Bible is, 'It shall bruise thy head, and thou shalt bruise his heel' (Gen. iii. 15), remembering also that such sketches are alleged to be sacred totems or emblems, it is noticeable to find in a sketch drawn by primeval man such a marked contrast between head and heel. The heel also is apparently in danger of being bitten by the most serpent-like of all fishes. Amos speaks of a serpent in the sea that is to bite men (ix. 3). Again, the man carries on his shoulder what is very like a club, and thus would bruise the heads of the horses before him. A very common religious emblem in ancient times was one in which a hero is represented as bruising a monster's head. Sometimes the hero is represented as being wounded in the heel in the conflict. When Hercules was destroying the heads of the hydra, Juno sent a lobster to gnaw at his heels, and prevent him winning the victory. Fables of many-headed horses which devour men are still current in the traditions of some Turanian peoples (Antan. Annual, 1878). If this sketch be a sacred totem, it is in striking accord with Scripture, and tends to show that the man who sketched it had some knowledge, traditional or otherwise, of the primeval promise, and also of the fact that a Deluge was an emblem fitted for a place in religious symbolism.

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## CHAPTER XLVII.

### THE DELUGE.—PART IV.

MORAL elevation both of state and character is the antitype of an ascent from a lower to a higher story of the ark. The entrance through the door in the side was itself an ascent. The Assyrian tablets read, 'Sisit after this manner said to his wife, The cry of a man alarms thee, this do, his scarlet cloth place on his head. And the day when he ascended the side of the ship, she did: his scarlet cloth she placed on his head, and the day when he ascended on the side of the ship, etc.' To be born from above would be to pass up from the second story of the ark. The uplifting from Calvary was in relation to our death and exaltation to heavenly places. Christ also was uplifted when raised to the right hand of power. When we read that 'the living creatures were lifted up from the earth' (Ezek. i. 19), it as much prefigures the moral exaltation of the lower creation as the uplifting of Jesus was coincident with the coming of the time when He was to be glorified (John iii. 14). We read in Ezek. x. 15, 'And the cherubiims were lifted up,' this sentence relating to their advent into the liberty of the glory of the sons of God.

Much of the symbolism in the narrative of the Deluge, especially the sending out of the raven, seems to prefigure the evangelical changes effected by the coming of Christ. If the history be Adamic, as is here maintained, all changes described must be changes in the condition of a race, not of an individual. The former must involve a far greater lapse of time than the latter, for the race does not alter as rapidly as the

individual. We have tried to show that in Gen. iv. we have a foreshadowing of the man of sin up to the time when Christ appeared, to be as a resuscitated Abel. If that theory be well founded, it will not appear strange to the reader that the narrative of the Deluge should be projected into the future, even to the time of Christ. The writer holds that the sending out of the raven prefigures an abolition of death effected by Christ even for the pious dead as well as upon earth.

1. The ark itself appears to have been uplifted in a way inconsistent with merely literal elevation. We read in c. vii. 17, that the flood was forty days upon earth. It is very evident, however, from c. vii. 24; c. viii. 3, 5, 9, that waters continued on earth long after the forty days during which the flood was on earth. This fact gives increased probability to the view that the statements, 'And the flood was waters upon the earth' (vii. 6); 'And waters of the flood were upon the earth' (verse 10), refer to waters that preceded the forty days during which the flood was coincident with the rain. Through these preliminary waters Noah was saved into the ark. In c. vii. 17, we read, 'And the waters increased and bare up the ark, and it was lift up from upon (מִן) the earth.' We do not usually speak of a ship being lifted up from upon the earth. Throughout the narrative the waters, however deep, are spoken of as being upon the earth. The earth, as we have seen, was corrupt, and it is probable that this uplifting of the ark from upon the earth signifies a moral elevation from a sphere that was earthy and corrupt. It is said that the ark rested upon the mountains of Ararat. The Oxford Bible defines 'Ararat' as 'holy ground.' Some countenance is given to this view by the affinity between the word 'Nazar,' 'consecrated' (נָזַר), and the name 'Nizir,' given to the mountain in the Assyrian legend. 'To the country of Nizir went the ship, the mountain of Nizir stopped the ship, and to pass over it it was not able.' The writer will consider the derivation of this word subsequently. He holds, however, that it is far more probable that this mountain is a symbol of holy ground, to which the ransomed of the Lord attained when Jesus came, than that it is a literal Armenian mountain. Wherever the ark of the covenant rested, the place was holy. The statement that the ark rested upon these mountains better accords with the idea of a moral rest than with the grounding of a ship upon a mountain-peak in Armenia, Ceylon, or Afghanistan. The mountain called in modern times 'Great Ararat' is 16,000 feet above the level of the sea, while the 'Little Ararat' is 12,000 feet above that level. The inspired narrative is inconsistent with the theory of the literalist. It is said in c. vii. 19, that all the high hills were covered. They were covered to the depth of 15 cubits. It is said, 'And the mountains (Hareem) were covered' (verse 20). In c. viii. 4, the ark is said to rest upon the mountains of Ararat in the seventh month on the seventeenth day. It is added, 'The waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains (Hareem) seen' (verse 5). It is natural to suppose that these Hareem whose tops are seen are the same which in c. vii. 20 are said to be covered. But since the ark rested on Ararat on the 17th of the seventh month, and the tops of the mountains were not seen even

though the waters were continually decreasing, until the tenth day of the tenth month, it is evident that these mountains of Ararat must have been above the tops of these mountains. So we read, 'And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills' (Is. ii, 2). Some writers give an explanation of this difficulty to the effect that the ark rested above Ararat like a ship becalmed, but that it did not ground upon Ararat. But the Hebrew does not justify such an explanation. In verse 9, rest for the sole of the foot means a rest by contact. All the conditions of such a deluge, if literal, appear inconsistent with a state of being becalmed over the mountains. Moreover, universal tradition locates the final resting-place of the ark upon a lofty hill. The ark rises, but never descends.

2. It may be contended that the theory of a supernatural Deluge is invalidated by the fact that Noah and his sons, and the living creatures, are said to come out of the ark, while we know that the dead do not come back again to a literal state. Whatever may be the worth of such an objection, it does not serve to remove the difficulties which surround the theory of a literal deluge whether partial or universal. Is it not difficult for the literalist to account for the fact that Noah had three sons, all married, all about a hundred years old, all having large families after the Deluge, and yet that none of them had children before the Deluge? All Noah's house was to enter the ark, yet there were only eight persons therein, the four men and their wives. The writer, however, would maintain that Noah's coming out of the ark is not in conflict with the theory stated.

3. According to the Scriptural narrative there are two distinct purposes which the ark is to serve. First, it is to keep every living thing alive; and secondly, it is to keep seed alive. The first purpose is thus expressed: 'Two of every sort shalt thou bring into the ark to keep them alive with thee' (vi. 19). But the second purpose is thus described: 'To keep seed alive upon the face of all the earth' (vii. 3). Observe that it is not to raise or propagate seed, but only to keep it alive. Both the Saviour and Paul speak of the soulical nature as 'seed' or 'grain' (John xii. 24; 1 Cor. xv. 37). The writer holds that it is the preservation of the disembodied souls that is meant by the phrase 'keep seed alive,' and not earthly increase.

4. There is a difference between the number of creatures that enter the ark to be kept alive, and the number that enter the ark in order that seed may be kept alive. It is stated in the former case, 'Two of every sort shalt thou bring into the Ark' (vi. 19). 'Two of every sort shall come unto thee' (verse 20). "Two and two of all flesh' (vii. 15). But in the latter case it is said, 'Of every clean beast thou shalt take to thee by sevens, the male and his female' (viii. 2). 'Of fowls also of the air by sevens' (verse 3). It is only the unclean beasts that are here said to enter 'by two,' for these do not represent seed to be kept alive, but rather what is fleshly. The entering of clean beasts by sevens described in verse 2 cannot well be identical with the entering of clean beasts two and two described in verses 8, 9. As Enoch, the seventh from Adam, prefigures the perfection reached at the end of the Jewish æon, so this

reference to an entrance by sevens is probably indicative of the measure of perfection reached at the end of the antediluvian æon. In both cases the creature also has a deliverance. There were, however, elements of imperfection in the saved antediluvians. The unclean in limited number were found with them.

5. The invitation given to Noah when he enters to keep seed alive is such as to remind us of the blessing which Christ pronounced in a subsequent judgement. There is a call to happiness with the statement of a reason. 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave Me meat' (Matt. xxv. 34, 35). 'Come thou and all thy house into the ark, for thee have I seen righteous before Me in this generation' (vii. 1).

6. The latter entrance has a different aspect. Noah is moved with fear. He enters from the face of the waters of the flood (verse 7).

7. It is only when the entrance by sevens to keep seed alive is being described that mention is made of Noah's house. In this case no specific reference is made to sons or daughters, as if the entrance was not such as came by flesh and blood, but only by righteousness. All the righteous were Noah's house. 'The house of the righteous shall stand' (Prov. xii. 7). 'The seed' (Zerah) 'of the righteous shall be delivered' (xi. 21).

8. The writer has been trying to show that these names, 'Adam,' 'Noah,' etc., are Adamic. They denote races, not individuals. Hence, instead of Noah's coming out of the ark being in conflict with the writer's theory, it is rather required by that theory. When a race is personified as one body or one man, and especially if moral identity be considered, it will sometimes be inevitable that part of the race should be on earth and part in the unseen state. So the Church, the body of Christ, is part on earth and part in heaven. Where, in the narrative of the Deluge, we read of 'two and two,' it is probable that each couple is an Adamic representative of a race. Even animals are described according to the same rule. If the Adamic principle was to be retained, and there was to be no break in continuity, then it was necessary that these Adamic beings should be regarded in two states, in the ark and out of it, in the presence of the Judge, and yet living on earth. We may say that the Jewish nation was judged at A.D. 70, and yet it would be correct to say that the Jewish nation was found on earth after that judgement. If at the time of the Deluge four races of men were living on earth, and if the latest generations of those races continued to live on earth after that supernatural judgement, how can we apply the Adamic principle to those nations, and represent them as four men and their wives, unless we represent them as entering, being in, and leaving the ark? So far as the race man continues to live on earth, he leaves the ark. It may be said of the inspired narrative as of the poet's eye, that it

'Doth glance from earth to heaven, from heaven to earth.'

The fact that both men and animals enter two and two, male and female, agrees better with the Adamic than with the literal theory. Considering the inevitable laws of accident and mortality, some races of creatures



must have been in peril of extinction if only two literal representatives entered the ark. But while the 'twos' which went in to be kept alive came out, the 'sevens' of Noah's righteous house which went in to be kept alive as 'seed' never came out. The Assyrian legend seems to distinguish, between some chosen by the gods and others, while the name 'Sisit, like 'Noah,' is not distinguished. 'When Sisit and his wife and the people to be like the gods were carried away, then dwelt Sisit in a remote place at the mouth of the rivers; they took me, and in a remote place at the mouth of the rivers they seated me, when to thee whom the gods have chosen, thee and the life which thou hast sought after thou shalt gain.' God did, however, establish a covenant with those who came out of the ark, and their seed after them, just as He made a covenant with the inferior creatures 'from all that go out of the ark to every beast of the earth' (ix. 10).

9. It is 'Jehovah' who commands the entrance by sevens to keep seed alive (vii. 1). And Noah is said to do what Jehovah commands him (verse 5). But it is Elohim who commands the entrance by twos (vi. 13, 19), and Noah is said to do what Elohim commands him (verse 22). When, therefore, we read in vii. 9 of the entrance two and two as Elohim commanded Noah, it seems most reasonable to understand it of the entrance by two and two which, in vi. 13, 19, is said to be commanded by Elohim, and not of the entrance by sevens said, in vii. 2, 5, to be commanded by Jehovah. This distinction in the Divine names tends to show that the entrance by sevens to keep seed alive is a distinct event from the entrance by twos. As already alleged, it is very probable that the sign of a new paragraph which in the English Bible is prefixed to verse 7 should have been prefixed to verse 6. The first five verses in the chapter make a narrative complete in itself. That the entrance at Jehovah's command to keep seed alive signifies an entrance into a state from which there is no returning, is rendered more probable by the words, 'And Jehovah closed up after him' (vii. 16. See also Judg. iii. 23). The same verb is used here that is used in ii. 21 of the closing up of Adam's flesh. The passages illustrate each other. In each case there is a suggestion of finality as much as in the passage, 'And the door was shut' (Matt. xxv. 10). Adam's flesh was closed up in the sense that there was no more to be a transmission of the fleshly soulical nature by the masculine sex. Jehovah closed up after Noah in the sense that this righteous seed had now been finally delivered from a sinful mortal state. Had the righteous house as shut in by Jehovah again come out, it is probable that something would have been said of Jehovah opening the ark again to let him out. It is not likely that what Jehovah had shut the man Noah could open. Nothing is said of Jehovah thus opening. In viii. 20-22, Noah is said to build an altar to Jehovah. It is a singular fact that in the Assyrian legend Sisit pours out a libation and builds an altar on the peak of Nizir, and offers a good burning at which the gods collect, when as yet Bel has not brought him out of the ark. Jesus was probably alluding to these passages which speak of closing up, when He spake of Himself as He 'that shutteth and none openeth' (Rev. iii. 7). Since, also, He is said to have the key of David, and the keys of death and Hades (i. 18), it is the more probable that

such a passage as that which speaks of Jehovah shutting in Noah, refers to something done by Christ in the unseen state. It is in harmony with what has been advanced, that it is not Jehovah who commanded the entrance by sevens, but Elohim who commanded the entrance by twos, who commands Noah to leave the ark (viii. 15, 16). Moreover, the description of those whom Elohim thus commands to come out is almost identical with the description given of those whom Elohim commands to enter by twos (vi. 18, 19; vii. 7-9); but it is strikingly different from the description of those who enter by sevens at Jehovah's command (vii. 1-3). In the latter case the phrases, 'living thing,' 'creeping thing,' 'after their kind,' are not used, nor are 'sons' or 'wives' named, but only the 'house.' The fact that the unseen realm is written of in this narrative of the judgement of the Deluge, as if allied to the visible realm, tends to show that the two realms may be similarly allied in the portions of the New Testament which relate to the judgement at the end of the Jewish æon. So the fact that it is by sevens that Noah's house and all clean creatures enter the ark, accords with the prominence given to the number 'seven' in the Book of Revelation.

10. The allusion to 'seed' in vii. 3 is of great importance. In referring to it, we may notice some of the various senses in which the word 'seed' is used.

(a) First, it is used in the sense of 'source,' and with respect to what shall come from it. Thus a man is said to sow good seed (*σπέρμα*) from which comes fruit (Matt. xiii. 24-26). So the mustard-seed is said to become a tree (verse 32). So Clemens Romanus speaks of seeds being cast into the ground which bear fruit (Epis. I., c. xxiv.).

(b) Second, it is used in the sense of 'offspring,' and in respect to that from which it came, not in respect to that which comes from it. In this sense a man is said to raise up seed to his brother (Matt. xxii. 24). Eve said God had given her another Seed (Gen. iv. 25). Christ was to see His seed. Neoptolemus addressing Philoctetes, says, 'O seed of Achilles' (Sophocles, *Philoc.*, verse 364. *Œdip. ep. Col.*, verse 329). Philo in one passage notices both these aspects. He says, 'But not only were the fruits nourishment for living creatures, they were also a preparation for the perpetual production of like things, containing the spermatic substances (*τὰς σπέρματικὰς ὀυσίας*) in which, secret and invisible, are the causes (*λόγοι*) of the whole, which also become manifest in the circuits of the seasons. For God designed to prolong nature, making the genera undying, and giving them a share of immortality. On account of which He led and hastened on the beginning to the end, and made the end turn back to the beginning. For from plants is the fruit as the end from the beginning, and from fruit is the seed, containing in itself again the plant, as the beginning from the end' (*De Mund. Op.*, c. xiii.).

(c) There is a peculiar use of the word 'seed' wherein it denotes that which pertains to woman in reproduction, just as it is more commonly applied to that which pertains to man. In Plutarch's *De Isid. et Osir.*, c. lviii., we read as follows: 'We must use the myths, not as being sufficient reasons, but taking what is fitting from each according to the similitude. When, therefore, we speak of matter, it is not necessary to take the opinions of some philosophers, and to conceive of some lifeless

body, inactive, idle, and effecting nothing from itself. For we speak of oil as the matter of perfume, gold as the matter of an image, not being destitute of active quality. And we supply to the reason the soul itself, and the mind of a man as the matter of knowledge, and virtue to adorn and to proportion. Some make the mind to be the place of forms, and, as it were, the impression of things pertaining to intelligence (*νοητων*). And some also think that the seed of the woman (*τὸ σπέρμα τῆς γυναίκος*) is not power nor the ruling principle (*ἀρχήν*), but the matter and nourishment of genesis.' In this passage it is evident that the phrase 'seed of the woman' does not denote the child of a woman in its entirety, but that which comes to the child from the mother as in contradistinction to that which comes to the child from the father. The writer believes that this ancient distinction between the seed of woman and the seed of man by which the father is made the source of what pertains to intelligence, and the mother is made the source of what pertains to the soulical nature, is literally true. In the 59th chapter Plutarch makes heaven contrast with the earth in which seed is sown, as the rational is in contrast with the emotional (*παθητικῶς*). In reading such passages it is well to remember how Philo distinguishes also between the righteous who sow the male genera, and the unrighteous who sow what is feminine, pertaining to wickedness and lusts. He lays stress on the words 'daughters were born to them,' as evidence that they had no son. It is Noah he says who begets the son, perfect and right reason (*De Gigant., c. i.*). The writer has already maintained that the woman who is with Adam represents the emotional or soulical, as in contrast with the spiritual or intellectual nature. But in that case, according to Plutarch's use of the phrase, the expression 'seed of the woman,' as virtually contained in *Gen. iii. 15*, most probably denotes that which comes by woman as in contrast with that which comes by man. In other words, the promise appears to have respect to Jesus, not in the totality of His nature, but only in so far as He had assumed a human soul, and was born of woman.

(d) There is a sense in which the word 'seed' and its cognate forms appear to denote the vital nature within, as in contrast with what is outward and changing. Philo speaks of whatever things are from a peculiar matter, 'according to the spermatic nature' (*Ex. Euseb. Præp. Evang., c. xiii.*). So in a passage just quoted, he speaks of fruits having in them spermatic substances. It appears to be in a closely allied sense that the word 'seed' is used in some passages of Scripture. When Paul speaks of sowing naked grain, and of God giving to every seed its own body (*1 Cor. xv. 37*), he appears to be alluding to the unclothed soulical nature, and especially to the soulical body. So the seed in the ark is the incorporeal nature. Yet since this seed enters to be kept alive, and Jesus says that seed abides alone except it die (*John xii. 24*), it would appear that these saved righteous souls in Noah's ark while kept alive had not had their resurrection. They had not died to sin with Jesus, and risen with Him. They had not this resurrection so long as the unclean by twos remained with them; but they received it when Jesus came to deliver them from the raven of death, and to bring immortality to light by His Gospel.

We have said that Philo regards the ark as a symbol of the human body. He applies this principle in a very literal fashion when speaking of the door set in the side (In Genes., Sermon II., § 6), and when he compares the shutting up of Noah to the skin which encloses the body (Id., § 19). In one aspect he compares the seed in the ark to certain delicate emotions which are as seminal principles in the irrational parts of the mind (Id., § 12). So far as Philo applies the term 'seed' to man's essential nature, his view seems to the writer more Scriptural than that of Canon Westcott, when he writes as follows: 'In a word, our present body is as the seed of our future body. The one rises as naturally from the other as the flower from the germ. 'It is sown a natural body, it is raised a spiritual body' ('Gospel of Resurrection,' p. 181).

Again, if the term 'seed' is applied in Gen. vii. 3 to the incorporeal nature which is beneath the bodily organism, and which lives on when the latter is destroyed, if also it is applied, as we see it commonly is, to the seminal source from which fruit or offspring comes, then it is very probable that Scripture is not speaking of what is yielded as fruit, but of the invisible and incorporeal nature in its seminal sources when it says, 'Whose seed is in itself upon the earth' (Gen. i. 11, 12). There is the seed yielded in fruit, and the seed within, from which the fruit came, just as Philo speaks of the spermatric substances contained in fruits, and the seed coming from fruit (De Mund. Op., c. xiii.). Philo had said that an architect, when about to build a city, first had a design, or paradigm of the city in his own soul as in wax. So he says when God was about to make the world its first place of existence was the Divine Word (*τὸν θεῖον λόγον*. De Mund. Op., c. iv., v.). We need to keep in mind this peculiar significance of the word *λόγος*, when Philo, speaking of fruits, says that the *λόγοι* of the whole are secret and invisible at first in the spermatric substances (Id., c. xiii.). When Jocasta tells how Phœbus warned Laos not to sow the furrow of children, and adds that giving himself to pleasure and wine he sowed to her a child, and having sowed the infant (*σπείρας βρέφος*), gave it to herdsmen (Eurip. 'Phœn,' verses 15-25), we see that in all such passages the figure of sowing relates to the spermatric source from which the child came, and not to the child regarded as fruit from which other seed comes. In Gen. i. 11, 12, we read of seed yielded from herbs, just as fruit is said to be yielded from the tree. But the seed thus said to be scattered or yielded cannot well be the seed which is said to be 'in itself,' and 'upon earth.' Strictly speaking the seed yielded as fruit is not in itself, and is not upon the earth. The Apostle John shows the meaning of the phrase when he says, 'Whosoever is begotten of God doeth no sin because his seed abideth in him, and he cannot sin because he is begotten of God' (1 John iii. 9). The phrase 'His seed abideth in him,' and the phrase 'Whose seed is in itself,' are very similar in their peculiarity. The first phrase does not refer to the visible seed, or seed yielded by a sanctified nature, but rather to the seed by which such a nature is begotten, and which ever abideth in it. That which is begotten of God must be godly, and hence it cannot sin. Is it not likely, then, that the latter phrase refers to seed from which these trees come? Such seed fixes the nature

or 'kind' of the tree. Such seed is in the tree or herb itself, not until harvest-time merely, but evermore. It abideth in itself continually, as the text implies (וְרֵעוּ בְּבוֹ). But if so, this passage indicates the important truth that even vegetation has an imperishable and invisible life beneath its outward organism. It accords, therefore, with the reference to plants and herbs existing before they grew (ii. 5). All the seed in the ark, though incorporeal, is said to be on the face of the earth (vii. 3). Hence, as we have urged, it is probable that the words 'upon the earth' in i. 11, have a moral meaning. We may see what earth it is which is to cast out its dead (Is. xxvi. 19), and from which sleepers are to awake (Dan. xii. 2). Additional evidence is found in this narrative for the view already stated, that when Ezekiel speaks of 'one wheel in the earth by the living creatures' (i. 15), he is referring to disembodied forms of terrestrial life, which have not yet been raised from an earthly and fleshly state. Again, since the seed in the ark is said to be kept alive, we may infer that when God speaks of judging 'the living and the dead,' the term 'living' can be applied to the righteous in the unseen state regarded as seed. 'He is not the God of the dead, but of the living' (Luke xx. 38).

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## CHAPTER XLVIII.

### THE DELUGE.—PART V.

SINCE the foregoing chapters relating to the Deluge have dealt so largely with principles, it may add to clearness if, in this chapter, attention is given to details. What the writer may here state may seem to the reader trivial. But the conclusion has only been reached after many years' prayerful examination of Scripture. The evidence to support that conclusion cannot here be set forth, but most of the succeeding chapters will be evidence of it. There are in Scripture grade words, indicating the following grades: The Heathen Grade, the Servants' Grade, the Young Men's Grade, the Grade of Tongues, and the Grade of Sons of God. The first three grades pertain to an earthly realm. The last two grades pertain to the heavenly realm. The grade words of the Heathen Grade are few in number. They include the words 'Oak,' 'Amorite.' The grade words of the Servants' Grade are the most numerous. They include הַ, 'this'; אִם, 'with,' 'there,' 'find,' 'enter,' 'come'; רָא, 'see,' 'hear,' etc. The words betokening the Young Men's Grade are also somewhat numerous. They include הוּא, 'he'; אִתּוֹ, 'with,' 'people,' 'young man,' 'men,' 'Israel,' etc. This Young Men's Grade is the Grade of Faith. The Servants' Grade is the Grade of Works, and of Sacrifice, and it is also the Grade of Judgement. It is a peculiar law of these grade words that one or more grade words of the Servants' Grade are sometimes conjoined with one or more words of the Young Men's Grade, and this conjoined idiom is used to betoken sometimes the Heathen Grade, and sometimes the Grade of Tongues. Although the same form of idiom is thus used of two distinct grades, these grades are

so far apart, being the first and fourth respectively, that we can always see from the substance of the narrative to which of these grades, the Heathen Grade, or the Grade of Tongues, the conjoined idiom applies. The reader will not be prepared perhaps to accept this teaching, but he will have thousands of illustrations by which the better to judge of it in the later part of this book.

From the very nature of the case these antediluvians, regarded as living on earth, must be on the Heathen Grade. But it does not therefore follow that as found in the ark they must continue in heathen conditions. Further, while the persons represented in Noah and his sons are heathen, God's action in having made those heathen, and in judging them in a Deluge, can be, and is, associated with the Servants' Grade, on which judgment takes place.

If we commence the narrative of the Deluge with v. 5, we may say that verses 5-7 inclusive, which relate to God's action, and feeling, and purpose, are on the Servants' Grade. This grade is shown by the words 'see' (verse 5), and 'made' (verses 6, 7). Jehovah sees that both in his fleshly soulical side, and in his depraved intellectual side, or heart, man has tended to fleshliness. 'And Jehovah saw that the wickedness of the Adam was great in the earth.' Then follows the allusion to the Intellectual Side. 'And that every imagination of the thoughts of his heart was only evil all the days' (verse 5). In the absolute sense God cannot repent (Numb. xxiii. 19). His gifts and calling are without repentance (Rom. xi. 29). But by an anthropomorphic law God is sometimes represented as sleeping (Ps. xlv. 23), and as having human emotions. He repents or grieves over His work as made in the fleshly earth, and will break it down to its foundations that it may be built up in a better form. 'And it repented Jehovah that He had made the Adam in the earth, and it grieved Him to His heart. And Jehovah said, I will wipe out the Adam which I have created from upon the face of the Adamah, from man unto beast, unto creeping thing, and unto fowl of the air, for it repenteth Me that I have made them' (verses 6, 7).

Verses 8-14, which relate to man and his judicial probation, and not to God's creative or judicial work, are on the Heathen Grade. This is shown by the conjoined idioms. The word 'find' in verse 8 conjoins with  $\aleph$ , 'with,' in verse 9. The words 'see' (verse 12), 'behold' (verses 12, 13), and 'come' (verse 13), conjoin with  $\aleph$ , 'with' (verse 13). So 'make' in verse 14 conjoins with  $\aleph$ , 'with.' 'Noah' representing 'rest' is here pre-eminently a symbol of rest in relation to finished men. The creative work was finished. Noah is now perfect in his generations. He is also associated with rest in relation to moral quality. Man has a higher as well as a lower evolution. He tends to a soulical rest of faith as well as to bodily perfection. Noah in these chapters represents the race at its best. He is a righteous man, and, so far, must have found a rest of righteousness. As righteous and perfect in his generations, he, to this extent, finds favour with Jehovah, and walks with Him: 'And Noah found grace in the eyes of Jehovah. These are the birth-products (generations, toledoth) of Noah: Noah was a righteous man; he was perfect in his generations; Noah walked with God' (verses 8, 9). Some

in that generation might be perfect as respects physical progress, but only Noah was righteous (vii. 1). Three great races are born to this perfected man. But the earth, or fleshly realm, is full of what is morally corrupt in God's sight: 'And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth' (verse 12). Speaking to Noah, God gives him, even on the Heathen Grade, an indication of a judgement of sinful flesh: 'And God said to Noah, The end of all flesh is come before Me; for the earth is filled with violence through them, and behold I am destroying them with the earth' (verse 13). That this destruction is on the Heathen Grade shows that it is not the general judgement, or the Deluge. It is rather that seven days' flood of waters coming to the living men for a removal of what is fleshly that they may be saved through these waters into the ark. It is a probationary aspect that is here manifested. As part of this probation, Noah is commanded, even on this Heathen Grade, to make to himself an ark of rest, with its abiding chambers. He is to make it of strong material, for it is to be lasting. Gopher-wood is to be used. But whatever tabernacle or rest man may make for himself in the unseen state, all his works need the propitiatory covering of sacrifice. Hence, within and without, in the aspect to the visible realm, and in the aspect to the invisible realm, Noah is to cover it with a covering: 'Make to thee an ark of gopher-wood, and thou shalt cover it within and without with a covering' (verse 14).

The writer thinks that verses 15, 16 are showing how Noah, the principle of rest, will, in its evolution, prepare the ark even unto the highest grades. The words 'this' and 'make' in verse 15 appear to betoken the Servants' Grade. The writer thinks that the dimensions of length, and breadth, and height, symbolize a tending to perfect righteousness. This cannot be perfect on the Servants' Grade: 'And this is how thou shalt make it, the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits' (verse 15). In verse 16, the word 'make' is used in respect to the Zohar, or over-spanning arch of noonday. This is made 'from above,' and has a narrow opening. The word 'make' has here a spiritual application to the heavenly realm: 'A canopy shalt thou make to the ark, and to a cubit shalt thou finish it from above.' This is the strait dimension, and appears to indicate the strait entrance to the highest grade of sons of God. Reference is then made to the second rest—the rest of faith. This begins on the Young Men's Grade, but is perfected in Zion. Hence it may be said that the second story connects two Grades—Young Men and Tongues. Beginning with the Young Men's Grade, the Door, who is Christ, known or unknown, is to be set in the side of the ark. Noah is then told to make three stories. The word 'make' would apply to the lowest rest on the Servants' Grade. So far as Zion is included in the second story, it would apply spiritually to that second rest of faith. It would also apply to the highest rest of sons of God: 'And the door of the ark shalt thou set in the side thereof; lower, second, and third stories thou shalt make it' (verse 16).

Verses 17-19 are on the Heathen Grade. The words 'behold' and 'come' in verse 17 appear to conjoin with  $\text{וַיֵּן}$ , 'with,' in verse 18. 'Come' and 'with' again conjoin in verse 18, and also in verse 19. It is earthly probation and separation from fleshliness to the lowest Sabbath rest that are here betokened. Even in this earthly realm God is beginning to chasten the flesh by bringing waters of destruction upon it, through which Noah will be saved into the ark: 'And I, behold, I do bring the flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; all that is in earth shall die. And I will establish My covenant with thee, and thou shalt come to the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee' (verse 18). The reference to two of every kind that is given in verse 19 appears to be subjective. They come in with Noah. This verse seems to relate to the animals as embodied in Noah's own nature. Then verse 20 appears to be objective, and to relate to pairs of animals as outside Noah. These do not go in with him, but come to him. Verse 20 is on the Servants' Grade. Of the subjective salvation on the Heathen Grade, by which salvation, through purifying waters, Noah escapes destruction of the flesh, we read, 'And of every living thing of all flesh two of every sort thou shalt cause to enter to the ark to cause them to live with thee, male and female will they be' (verse 19).

Verses 20-22 are on the Servants' Grade. They have the words 'come' (verse 20) and 'do' twice used (verse 22). Verses 21, 22, show how, in the antediluvian judgement, God keeps alive in the ark of rest two and two of human, animal, and vegetable existences. While they die to one æon, they live on in the ark to another æon. All are regarded Adamically. All have soulcal life. Hence it is fitting to represent the soulcal life as being preserved in the ark of rest through the time of transition from one æon to another: 'Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground (Adamah) after its kind, two of every sort they shall come unto thee to keep them alive' (verse 20). It is not said that Noah brings in these twos on the Servants' Grade. God brings them. Noah only takes in the subjective twos, or the animals in his own nature. The allusion to 'kinds' shows that the races of animals are here being considered generically. Noah, as in the ark, is also to receive or take to himself of all vegetable existence to keep it for the next æon, but he is not said to cause it to enter: 'And thou shalt take to thee from all food that is eaten, and thou shalt gather it to thee, and it shall be to thee and to them for food' (verse 21). The phrase 'to thee and to them' shows that the animals are here distinct from Noah. Verse 22 appears to connect with verse 15, and to refer to the making of the ark both on the Servants' Grade and in Zion: 'And Noah did according to all that God commanded him, thus he did' (verse 22).

With the opening verses of c. vii., the name 'Jehovah' comes into the narrative. As used in this history, the name 'Jehovah' appears to have its aspect to the unseen state. It does not, like 'Elohim,' relate to the preservation of forms of life from one æon into another.

Verses 1-3 inclusive are on the Heathen Grade. The words 'come,' 'see,' and 'this,' in verse 1, conjoin with  $\text{וַיֵּן}$ , 'this,' in verse 2. The



writer thinks that the verb 'to be' is understood after  $\text{הָיָה}$ , and that Jehovah is not commanding the unclean element to come into the ark with the righteous seed, but is saying that it will come. The allusion to animals appears to be subjective, and to refer to what is in Noah. These verses are showing how, as soulical seed, Noah and his righteous class are told to enter rest. In this case, however, the entrance is not through a flood of waters. It is in respect to things not seen as yet. Faith is now more prominent. A time of judgement is definitely foretold. Man is being urged to enter the ark, not through surrounding troubles, but in fear of troubles to come. 'And Jehovah said to Noah, Come thou, and all thy house, to the ark.' The term 'house' seems to cover 'animals,' for they are in Noah's nature. 'For thee have I seen righteous before Me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of beasts which are not clean, this [shall be] twos, the male and his female' (verse 2). The twos represent a fleshly, sinful element, upon which the raven will feed. 'Of the fowl also of the air, seven and seven, the male and his female, to keep seed alive upon the face of all the earth' (verse 3).

Then follows a description of Jehovah's judicial action upon the Servants' Grade, whereon the Deluge, as distinct from the flood of waters, takes effect. Verses 4, 5 are on the Servants' Grade. The word 'do' is twice used. That coming judgement is foreshadowed to these antediluvians as a Deluge just as judgement was foreshadowed to the later æon as a fire. 'For yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living thing that I have made will I wipe out from upon the face of the Adamah' (verse 4). Verse 5, like verses 15, 22, appears to allude to Noah as representing the principle of rest apart from the persons on the Heathen Grade. It is a preparation of the ark that appears to be indicated in the words, 'And Noah did according to all which Jehovah commanded' (verse 5).

Verses 6-10 are on the Heathen Grade. The word 'come,' both in verse 7 and verse 9, appears to conjoin with  $\text{עִמָּךְ}$ , 'with,' in verse 7. Moreover, Elohim is now named (verse 9). This fact, as well as the subject matter, shows that Noah is here obeying the command given in vi. 19. The waters that destroy flesh are already on earth, and Noah is being saved through these waters into the ark. The animals are subjective, or in Noah. Nothing is said of 'their kind,' as in vi. 20. 'And Noah was a son of six hundred years, and the flood was waters upon the earth' (verse 6). Already man is amid probationary trials, and has to urge his way through these baptismal judgements of great waters to his ark of rest. From the face of these waters, now actually present, Noah returns to his rest, his Sabbath. 'And Noah entered, and his sons, and his wife, and the wives of his sons with him, into the ark from the presence of the waters of the flood.' This is an entrance two and two, for in relation to Elohim the classes of creatures are in relation to the present as well as to the future state. 'Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the ground (Adamah). Two and two they came in to Noah to the ark, male and female, as God commanded Noah.' In verse 4 we have the

phrase, 'to days yet seven,' the word 'yet' suggesting what is future. In verse 10 this word 'yet' is not used. We might read literally, 'And it was to seven days, and waters of the flood were upon the earth.' That is, as the writer thinks, the waters of probationary judgements on sinful flesh were upon the earth during these seven days, and through those waters Noah was being saved into the ark.

After this reference to the probationary waters on the Heathen Grade, we have in verses 11, 12 a reference to the general judgement, or Deluge, on the Servants' Grade. The word  $\text{נִי}$ , 'this,' shows the Grade. This portion appears to correspond to the allusion to the general judgement of the Servants' Grade that is given in vi. 20-22. The new reference to Noah's life in verse 11 is owing to change of Grade. 'In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights' (verses 11, 12).

The subsequent verses 13-16 appear to be setting forth in detail the two saving aspects in relation to the two floods. Verse 13 is on the Heathen Grade. It has the conjoined idiom 'come' and 'with.' Thus it connects with verses 6-10. It is showing how through the probationary judgements Noah is saved into the ark. 'In this self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with them into the ark' (verse 13).

Then follows an allusion to the saving in the general judgement. This is in connection with Elohim, and has respect to the saving of the generic races from one æon into another. As in c. vi. 20, we have again reference to kinds. So we have again the Servants' Grade. The word 'come' is three times used in this Servants' Grade portion (verses 14-16). It connects with verse 12. 'They and every creature after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every wing. And they came in to Noah, to the ark, two and two of all flesh wherein is the breath of life. And they that entered came in male and female of all flesh, according as God commanded him' (verses 15, 16). This is the entrance in the general antediluvian judgement. It is commanded by Elohim. Hence the forms of life thus entering are in respect to the preservation of animate existence of all kinds upon earth through a transition from one æon to another. All these forms are having a life hidden with God in the ark, but that life will again be shown to us as having an earthly manifestation. These creatures will again come forth from the ark. But as well as the generic and Adamic view of all forms of existence, we have an aspect in the narrative which relates to the antediluvian population exclusively. That population may be regarded Adamically, as Noah and his three sons; but it is only regarded Adamically as an antediluvian population. It is not regarded in any connection with its successive generations that are to exist on earth. When it enters the ark, it enters to come out no more. It enters to make a moral advance to higher grades in the unseen state. Hence this antediluvian population is represented as

being shut in. It is in relation to Jehovah, not to Elohim; so Jehovah is said to shut him in. The very statement indicates that Noah had entered according to the command given in verse 1. This was not an entrance through waters like that spoken of in verse 7, and which entrance had respect to the preservation of life for an earthy continuance of the various genera. It was an entrance in fear of things not seen, but which are foretold in verse 4. But to say that Jehovah shut him in is equivalent to saying that he had passed through the door in the side of the ark (vi. 16). In other words, Noah and his righteous house are here shown to be on the Young Men's Grade. So far they have come to the rest of faith. And yet that rest is imperfect, for they in this second story have not yet reached perfect rest in Zion. They cannot reach it until Jesus comes. Hence in the next portion we have three or four things manifested. (a) The ark continually rises. (b) It rises, but never descends as respects this antediluvian house of the righteous. It comes to final and everlasting rest on the holy mountains of Ararat or Zion. (c) As the ark rises, so the waters deepen over sinful flesh left outside, and over the Adam or disobedient ones left outside (verse 21; 1 Pet. iii. 20). All the high hills in the fleshly Adamah land, or man's soulical body of flesh that is outside the ark, are covered. Thus the narrative indicates advancing good for the saved antediluvians in the ark, and advancing fulness of destruction to the sinful flesh outside the ark. The destruction of this flesh, however, must not be confounded with destruction of the spirit. That lived on, and Christ went to preach to spirits. (d) The advance of the antediluvians in the ark to Zion could not be perfected until Jesus came. Hence there is long lapse of time symbolized by the many days of the flood. (e) While these saved antediluvians were moving up and on to Ararat or Zion, there was still an evil element with them in the ark. It was the 'this,' הַיָּם (Rom. vii. 24), which went in to the ark in twos, even when Jehovah commanded an entrance by sevens (verse 2). Though in the ark this fleshly element cannot truly come to Ararat, for what is fleshly cannot enter the kingdom. Hence when the narrative has shown how the saved come to final rest on Ararat, it then shows how this fleshly element symbolized by the raven is cast out. But it could not be cast out in Zion, for it could not enter there. Hence there is a coming down to a lower grade. The mountain-tops are said to be seen (viii. 5). This word 'see' shows the Servants' Grade, as do other words relating to the raven. Thus so far as the antediluvians in the ark are righteous, the ark comes to Ararat or Zion and rests there. But so far as the fleshly element, the twos (verse 2), or the raven is in the ark with them, the ark is again brought down to the Servants' Grade on which this sinful flesh is cast out. Hence the ark both rests on Ararat, and descends to the fleshly Adamah. It rests as respects what is good, but it is again found on the Servants' Grade in respect to what is evil. Jehovah shut in Noah 'behind him' (verse 16); but He did not shut behind the raven or fleshly element. So far as respects the saved antediluvians thus associated with Jehovah, the narrative of the Deluge ends with the account of the sending out of the raven. What follows that sending out respects Elohim and His preservation of all forms of life from the antediluvian into the Jewish æon.

It is a support to the foregoing teaching that when Jehovah shuts behind Noah in the side of the ark on the Young Men's Grade, that grade is continued down to c. viii. 3 inclusive. The grade word *וְעִם*, 'with' (verse 23 ; viii. 1), is twice used. We have no other grade words in this portion. The uprising of the ark of rest with the saved antediluvians in it towards Zion, and the deepening of the waters over the sinful flesh, the animals in man's nature left outside, is thus described: 'And Jehovah shut behind him : and the flood was forty days upon the earth, and the waters increased and bare up the ark, and it was lifted up from upon the earth' (verse 17). It was lifted up never more to descend so far as those in the ark were righteous. 'And the waters prevailed and increased greatly upon the earth, and the ark went upon the face of the waters' (verse 18). That which is death to sin is life to righteousness. 'And the waters prevailed exceedingly upon the earth, and all the high hills which were under the whole heaven were covered' (verse 19). These hills are all in man's flesh, as are those of which we read, 'And every mountain and hill shall be brought low' (Luke iii. 5). 'Fifteen cubits upward did the waters prevail, and the hills were covered' (verse 20). The writer is not purposing examining the symbolic numeration of all the narratives he may consider, except incidentally. It is clear from this allusion to fifteen cubits that all 'swelling things' in sinful flesh have a baptism into death. And the baptism is effective, but only as respects what is fleshly. 'And all flesh died that moved upon the earth'—that is, all which was cleaving to the dust, and minding earthly things. 'In fowl, and in cattle, and in beasts, and in every swarming thing that swarmeth upon the earth, and all the Adam' (verse 21). It must be remembered that man was called Adam, even as made from the fleshly Adamah dust (ii. 7), and before the breath of life was inbreathed. This fleshly Adam could be destroyed, and the Adam in his soul and spirit still live on. So far as these existences are in the dry and have no life from Christ, they perish. 'All in whose nostrils was the breath of life of all that was in the dry, died. And He destroyed every living thing which was upon the face of the ground (Adamah), from Adam, unto cattle, unto creeping thing, and unto fowl of the air, and they were blotted out from the earth, and there was left but Noah and what was with him in the ark' (verse 23)—that is, all flesh was destroyed except the fleshly element still with Noah. 'And the waters prevailed upon the earth a hundred and fifty days' (verse 24).

The first three verses in c. viii. appear to refer to the action of Elohim in preparing to bring forth the soulical life of all existences hidden within the ark, and to make them manifest in a new æon, that is, the Jewish æon. Hence the waters are represented as diminishing through His wind, or Spirit. His judgements have been abroad, but now they are to pass by. In wrath He remembers mercy. It is anthropomorphic to speak of God remembering just as it was to speak of Him repenting.

'And God remembered Noah, and every living thing, and all the cattle that were with him in the ark, and God caused a wind to pass through upon the earth, and the waters assuaged' (verse 1). Even in the outer realm, as geologists teach, there came less intense pluvial and

icy conditions, and man was in less danger of utter extinction. So the fleshly nature in man had a relief from its destructive baptism. 'The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained' (verse 2). Thus the time of the general antediluvian judgement, with its alarming accompaniments, was passing by. A new æon was coming in. Man's flesh was being less judicially afflicted. 'And the waters returned from upon the earth continually, and after the end of a hundred and fifty days the waters decreased' (verse 3).

The writer holds that at this point there is a change of grade. The ark has been lifted up from the earth. It is not descending with the waters. It appears to be in relation to Jehovah and the Grade of 'Tongues that the ark is said to rest. The number seven is prominent in verse 4. The saved antediluvians are now having the rest of faith perfected on the holy mountains of Ararat. The writer thinks that אַרְרָט, 'Ararat,' is from אָרַץ 'to curse,' or 'to cause a curse' (Job iii. 8), and הָרָץ, 'to thrust forth' (Job xvi. 11). Thus 'Ararat' would mean the mountain which 'thrusts away from it that which is accursed or curses.' 'There shall be no more curse.' Hence the narrative goes on to show how the raven is cast out. In this sense Ararat is the holy mountain. The verb 'rest' betokens here a moral resting. 'And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat' (verse 4). Having shown how what is righteous in the ark comes to Zion, the narrative now prepares to show how the fleshly raven element is brought down to judgement on the Servants' Grade, and there cast out. Hence we have the idea of a falling connected with waters of judgement that pertain specially to the raven. Verses 5-7 are on the Servants' Grade. We have the words 'see' (verse 5) and 'made.' The substance of the narrative shows that the seeing of the mountains must be on a lower grade than Ararat. There is no contradiction in the narrative, but only change of grade, designed to show the difference between the righteous as resting in Zion, or Ararat, and the sinful, fleshly element in those righteous ones, which is being cast out and destroyed on the Servants' Grade. That fleshly raven, unlike the ark, cannot find rest. It wanders to and fro so long as its waters of judgement last. 'And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, were the tops of mountains seen' (verse 5). Now the principle of rest, or Noah, which has its best embodiment in Jesus, sends out the fleshly raven. Since the antediluvians, personally, have come to Ararat, this action of Noah probably prefigures what is done by some embodiment of rest apart from the antediluvians personally. Jesus is such an embodiment of rest. 'And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth the raven, and it went continually to and fro until the waters were dried up from off the earth (verse 7).

At this point the narrative of the Deluge ceases, so far as respects Jehovah's action and the antediluvians personally considered. But these antediluvians have also been considered in these narratives in connection with the action of Elohim. This action has respect to the continuance of all forms of life into a new æon. But that life has two

aspects. There is not only the outward embodiment, there is the inner soulical part. Even as respects what was outward, Noah was saved through waters into the ark (vii. 7). But in the general judgement, and in the soulical realm, they also came to Noah, or rest (vii. 14). Hence, when we come to read of the transition to a new æon, we have to remember that there is not only a transition as respects what is outward, there is also a transition in a soulical realm. It is not only that the different genera of animals are saved bodily from the antediluvian into the Jewish æon, there is also a soulical transference. But this soulical transference implies a transference of the ark itself. Whatever principle of rest, or salvation, had existed in the antediluvian era, it will have its transition to the Jewish era. But it would hardly have been compatible with literal history to represent Noah as again building an ark for the Jewish æon as he had done for the antediluvian æon. Hence the symbolism is changed. Instead of an ark of rest we have a dove of rest. The latter has its Evolution from the former. The ark of the antediluvian era becomes the peaceful dove of the Jewish æon. The ark, in relation to antediluvians, had three stories, emblems of three great Sabbaths (vi. 16). So the dove, in relation to the Jewish æon, goes out three times, the three flights being emblems of three Sabbaths. The first is the literal Sabbath as pertaining to the lowest grades, the Heathen and Servants'. The second flight is the Sabbath of Faith, beginning on the Young Men's Grade, and perfected in Zion. The third flight is the Sabbath of the Sanctified, pertaining to the Grade of Sons of God. The ark came to Ararat after a long era, for it could only reach Zion when Jesus had come. So the later flights of the dove must have respect to the close or perfection of the Jewish æon. Hence it is after the second flight that the olive branch is brought. This is probably an emblem of the true Branch who is our Peace. These moral changes in the invisible realm are described previous to the account of the coming forth of the genera from the ark in which their life had been hidden.

It is a significant fact that in the first flight the dove is sent forth on the Heathen Grade, and returns on the Servants' Grade. The conjoined idiom 'see' and  $\text{וַיִּרְאֵהָ}$ , 'with' (verse 8), shows the Heathen Grade. The words 'find' (verse 9), and 'come' (verse 9), show the Servants' Grade. On these two low grades the dove cannot find true rest. Merely to have a literal Sabbath, apart from the rest of faith, cannot give true rest. The early part of the Jewish æon was thus a Sabbatizing era, but it was not an era of true rest. It had to come back to its former place. 'And he sent the dove from with him to see if the waters were abated from off the face of the ground' (Adamah, verse 8). The Divine Embodiment of Rest, or Jesus, is probably prefigured in Noah. The antediluvian age is past, and Noah is not yet in fellowship of flesh with the genera as coming out of the ark. 'And the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth.' These waters appear to be in relation to stability and rest, and not to judgement upon the antediluvians. Their judicial waters cease with verse 7, and are dried up from the earth. 'And he put forth his hand, and took her, and brought her in unto him into the ark' (verse 9).

Verses 10-12 refer to the second flight. The waiting seven days shows that a higher Sabbath is coming in. This is evidence that the dove is now being sent out on the Young Men's Grade, or in the rest of faith. She comes back on the Grade of Tongues. The words 'come' and 'behold' in verse 11 have evidently their spiritual application to the Grade of Tongues. That heavenly kingdom came in towards the evening of the Jewish æon before Jerusalem was destroyed. Hence the dove is said to come in in the evening. She brings the olive-branch, the emblem of Christ, as our peace. Nothing is said now of restlessness, or of a hand being needed to bring in the dove. She is not even said to come to the ark, but only to Noah. 'And he stayed yet other seven days, and sent forth the dove from the ark. And the dove came in to him towards eventide, and lo! in her mouth an olive-leaf plucked off; and Noah knew that the waters were abated from upon the earth' (verse 11).

The third, or highest Sabbath of the sanctified sons of God, is next indicated. The dove has now found perfect rest, and returns from her flight no more. It is evident that verse 12 has respect to the Grade of Sons of God, though no grade words, or phrases are used. 'And he stayed yet other seven days, and sent forth the dove, and she returned not again unto him any more' (verse 12). Mr. Smith's 'Chaldæan Account of Genesis' thus speaks of the dove (p. 43): 'After the flood had been upon the earth, and was in time abated, Xisuthus sent out birds from the vessel, which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds, but they returned to him no more.'

The narrative now turns to the outward aspect in which the different genera of the Jewish æon connect with the antediluvian æon and its flood. Verses 13, 14, are on the Servants' Grade. The words 'see' and 'behold' show the grade (verse 13). Of the cessation of the judicial conditions attending the change of æon, we read: 'And it came to pass, in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah turned aside the covering of the ark, and he looked, and behold the face of the ground (Adamah) was dried' (verse 13). The verb 'dried' is different from the verb 'dry' in the following verse. We have seen how there is a transition from one æon to another. The saved antediluvians are traced on to Zion. The ark is virtually transformed into the dove. The generic classes of existence are transferred, coming out of the ark two and two. But now the further question arises. Sin has existed after the Deluge as well as before, and if these narratives show transference in respect to what is good, is it not likely that they will also show transference in reference to what is evil? The writer believes that verse 13 is showing such transference of what is sinful. Noah, in relation to animate existence, and on the Servants' Grade, the Grade of Sacrifice, turns aside a covering. What covering? The writer would say, the propitiatory covering that pertains to this Grade of Sacrifice. That he turns aside the covering is a sinful act. It implies the rejec-

tion of propitiation and sacrifice. It is the beginning of sin and sinful flesh in a new æon. The face of the Adamah, or flesh, is dry, for it has no living water from Christ. It is in the dry where the rebellious dwell. Then follows the verse, which shows that the conditions attending the general antediluvian judgement have gone by even though sinful flesh is again found on earth. 'And in the second month, in the seven and twentieth day of the month, was the earth dry' (verse 14). Every one of these repeated dates seems to bring in a change of aspect. Verse 14 appears to relate to the flesh of the righteous as in contrast with verse 13, which relates to the flesh of the wicked.

In verses 15-19, we see how the soulical life, as in contrast with the flesh of all generic existences, comes forth from the ark, wherein it had been hid with God on the Young Men's Grade. These verses pertain to that grade. We have the word  $\text{וְעִמָּךְ}$ , 'with,' used four times in these verses, and this is the only grade word. Elohim is now acting: 'And God spake to Noah, saying, Go forth from the ark, thou, and thy wife and thy sons, and thy sons' wives with thee.' It is probable that verse 17 is subjective, relating to the animals in Noah; while verse 19, in the phrase 'after their families,' is objective, alluding to the genera of animals as distinct from Noah. Noah now represents rest, in the sense that he embodies a finished and perfected race of men. God's first Sabbath has come in: 'Bring forth with thee every living thing that is with thee of all flesh, in fowl, and in cattle, and in every creeping thing that creepeth upon the earth, and they shall swarm in the earth, and be fruitful, and multiply in the earth' (verse 17). The writer regards these words as prophecy, not as commandment: 'And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl; all that moveth upon earth, according to their families, went forth from the ark' (verse 19).

Verse 13 has shown us how there is a turning aside of the propitiatory covering on the Servants' Grade in respect to the flesh of the wicked. But verse 20 shows us how the better class, now that it has come into a new æon, begins to exalt the propitiatory law. Noah is represented as building an altar. This is on the Heathen Grade. The rest of the chapter is on that grade. The word 'do' in verse 21 conjoins with 'youth,' and this shows the grade. It is the only grade idiom in this portion. Jehovah is now acting in the narrative. Hence it has respect to what is tending to Zion, and not to what has generic existence on earth. The writer does not mean that this distinction always exists between the names 'Jehovah' and 'Elohim.' He is only referring to their use in this narrative: 'And Noah built an altar to Jehovah, and took of every clean beast and of every clean fowl, and offered burnt offerings upon the altar' (verse 20). Since this is the beginning of the Jewish æon, it is probable that the animals offered are objective, and not in man's nature. Noah takes them to offer. But if the sacrifice be imperfect, it is a recognition of propitiation. This is better than turning aside the covering. Hence God accepts the sacrifice, and makes a covenant with those who offer it, this covenant by sacrifice bringing with it a promise for the whole Jewish æon: 'And Jehovah smelled the sweet savour, and Jehovah said in His heart, I will not again curse the



ground (Adamah, or flesh) any more on account of the Adam.' The evil of the coming æon will be greater and more spiritual, and will need at last fiery judgement rather than a judgement of water: 'For the imagination of the heart of the Adam is evil from his youth.' It is evil also from the very beginning of this new æon: 'Neither will I again smite any more every living thing according as I have done' (verse 21). Through all the æon, the seasons, and day and night, are to follow their undeviating course. No day of judgement will intervene: 'Unto all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease' (verse 22).

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## CHAPTER XLIX.

### THE RAINBOW.

WHAT is said in Gen. ix. of the bow in the cloud appears to refer primarily to the literal rainbow. Additional support is given to this conclusion by the words of Ezekiel, 'As the appearance of the bow that is in the cloud in the day of rain' (i. 28). Philo, who appears to regard the bow as a symbol of Divine and invisible virtue, is disposed to question its identity with the rainbow, or zone of Jupiter, as he says some call it. He says that, since God speaks of it as His bow, it must have a veritable existence, while the rainbow is only an apparition of the solar rays. He refers also to the fact that clouds come over the earth at nights and in dull days when no rainbow appears (In Genes., Serm. II., § 64). Clem. Alex. defines the rainbow as *πάθη ἀέρων καὶ νεφῶν* (Ad Gent.)—'Certain affections of air and clouds.'

When we read of God appointing a mark or token for Cain (iv. 15), it probably refers to the rite of circumcision, which had a literal exemplification. In like manner the rainbow appears here to be used as a token of a covenant. We know, however, that while there was a circumcision that was outward and in the flesh, there was a true circumcision beneath the outward sign—one that was in the heart, in the spirit, not in the letter (Rom. ii. 29). So the writer believes that the literal rainbow is here appointed as an outward token of a spiritual reality beneath it. It is a token of an everlasting covenant (ix. 16). The writer holds that there is Scriptural reason to think that this bow in the cloud is an outward sign or token of the covenant afterwards made in the Word of Life as revealed in the Old Testament. The grade words help us here. The antediluvians had not the Old Testament. Even when the Jewish æon was beginning immediately after the Deluge there was still no Old Testament. The patriarchs were not yet born. Let the reader think of the Jewish æon as reaching from the Deluge to the time of Christ. He can think of that æon in two aspects. First, there is a heathenish condition when no Word of Life has been given in the Old Testament. Even after that word was given to the Jews there were yet multitudes outside Judaism who would continue in heathenish conditions even to

the close of the Jewish æon. Secondly, there is a Jewish condition in which men have the Old Testament Scriptures. Now, the literal rainbow appears to be appointed, according to this chapter, to be a token to those living in heathen conditions during this Jewish æon. It is appointed to be a token of the better covenant to be made when the Old Testament was given. Some might not receive that truth during that æon, but they are receiving it now. On the other hand, to those having come to Jewish conditions, the bow is not spoken of as a token. It becomes a moral, not a literal, bow.

If the reader examine the text, he will see that verse 12 is very similar in sentiment to verse 17. The writer holds that the latter verse is in gradal connection with the former, and that it reads in close connection with verse 18. No new paragraph should begin in verse 18. From verse 8 to verse 18 inclusive, the gradal portions divide thus:

(a) From verse 8 to verse 13 inclusive, we have the Heathen Grade. In verses 8-11, the word  $\aleph$ , 'with,' is used seven times, and it seems to be a conjunction in every case with 'behold' in verse 9. In verse 12, 'this' conjoins with  $\aleph$ , 'with.' In these verses we only read of the bow as a 'token.'

(b) Verses 14-16 are on the Servants' Grade. We have the word 'see' (verses 14, 16) twice used. The bow is not a token in this portion, but the thing signified

(c) Verses 17, 18 are on the Heathen Grade. 'This,' in verse 17, conjoins with  $\aleph$ , 'he,' in verse 18. In this portion the bow is again a token.

Amongst heathen peoples Iris, or the rainbow, was favourably regarded. She was also specially associated with the carrying of messages from the gods to men. Especially did she carry messages for Juno. She is called Nuncia Junonis (Ovid, Lib. I., verse 270)—'The messenger of Juno.' She is clothed with various colours, drawing waters, and supplying nutriment to the clouds. She is the daughter of Thaumantia, or that which produces wonder and admiration—Thaumantias Iris (Lib. IV., verse 480). She impresses her bow on the air (Lib. XI., verse 590). Her action is generally beneficent, as when she is sent to set Dido free from the dying sufferings (Virg., Æn., Lib. IV., verse 700). Pre-eminently Iris, or the rainbow, is a token of commands given by Juno to those on earth. Hence it is not incongruous to speak of the bow as a token of truth afterwards to be revealed from heaven for the putting away of sin. During the Jewish æon, as respects those who had received the Old Testament, God's method of destroying sinful flesh was by the operation of the arrows of His word rather than by a judgement destroying all flesh. In the narrative of the Deluge there was a distinction between the waters of the flood and the general Deluge. Peter compares the former to a baptism. There appears to be an analogous distinction in ix. 13. In verse 15 it is said, 'And the waters shall no more become a flood to destroy all flesh.'

(a) This statement suggests that there would be waters, but not to a flood. But if the waters in the Deluge were not literal, but waters analogous to a baptism for destroying sinful flesh, it is probable that these later waters are not literal, but analogous to a baptism. There is

a raining of spiritual influence which cleanses from all moral filthiness (Ezek. xxxvi. 25). This moral baptism, however, is in closer connection with the Word of Life symbolized in the bow, and which is less punitive and judicial in its operation than was the Deluge.

(b) If in the narrative of the Deluge the references to the earth are moral, and apply to man's soulical nature, it is inherently probable that what is said in c. ix. of those 'upon the earth' (verses 13, 16, 17) has a moral significance. It accords with this view that the covenant is said to be between God and 'every living soul' with Noah (verses 10, 12), 'every living soul in all flesh' (verses 15, 16).

(c) A bow and arrows are apparently used in Scripture of the Word of Life, the means whereby, during the Jewish æon, Christ was destroying sinful flesh. The two great weapons of Christ, symbolizing the Word, have been the bow and the sword. His arrows are said to be sharp in the hearts of His enemies (Ps. xlv. 5), but the sword which divides soul and spirit is the more spiritual weapon (Heb. iv. 12). One is the Word of Life, the other the Word of Truth. John saw the Saviour with the bow first and then with the sword. Habakkuk appears to define the bow as the word. He says, 'Thy bow was made quite naked, the oaths of the rods, the word' (iii. 9). Our version renders מִצַּוֹת as 'tribes,' and it sometimes has that meaning. But in verse 14 these מִצַּוֹת are said to strike through the heads of villages, where it is evident that the word has its common meaning of 'rods.' The writer believes, and will yet try to show, that the word of life is sometimes compared to a rod or staff. It is in this sense that the rod and staff give comfort (Ps. xxiii. 4). We read, 'Feed Thy people with Thy rod' (Micah vii. 14). In Jer. i. 11, 12 the word seems to be symbolized by a rod. The 'Shepherd of Hermas' symbolizes the law of God by means of rods (Lib. III., Sim. 3). The laws of God are confirmed as with an oath, and can never pass away.

(d) So far as tradition and mythology can be said to reflect truth, it is just that notice should be taken of the fact that Iris or the Rainbow was the female messenger from the gods, and especially from Juno, to the human race.

(e) As a general rule we look for a certain harmony between the sign and the thing signified. Thus, for example, the outward rite of circumcision is in itself a fitting sign of the inward circumcision, the cutting away of offending members from the soulical body of flesh. But in confining our application of what is said of the bow in the cloud to the literal rainbow, it becomes difficult to see how any harmony exists in this case between the sign and the thing signified. A literal rainbow regarded as a semicircle spanning the heavens does not seem a sign of anything in particular save some form of arch. It is not a weapon, nor an encompassing ring, nor is any common moral truth clearly symbolized by it. So far as the writer's knowledge extends, modern explanations of this portion of Scripture virtually ignore the fact that the Hebrew word for 'bow' carries in it the idea of an arrow, as much as our word 'cannon' carries in it the idea of a 'cannon-ball.' In Job xli. 28 the arrow is called in Hebrew the 'son of the bow.' The bow in the cloud is not a mere semicircle, or a bow in the sense in which we might speak

of a bent hoop as a bow. It is a bow in the archer's sense of the term—such a bow as is classed with the spear amongst weapons of war (Ps. xlv. 9). But when this fact is admitted, it becomes evident that the common explanation of the significance of the rainbow is inadequate. It errs by ignoring the arrows. Philo in explaining the passage did not thus separate between the bow and the arrow. He regarded the bow as simply an instrument for carrying the arrow (In Genes., Serm. II., c. lxiv.). While it may be difficult to see of what moral truth a semi-circular bow can be a fitting symbol, it is otherwise when we regard that bow as associated with the arrow. The bow and arrow are as much a Scriptural symbol of the word of life which destroys sinful flesh, though not as the flood destroyed it, as a sword is a fitting symbol of the sword of the Spirit. The sword of the Spirit is said to be the Word of God (Eph. vi. 17), and is it not likely then that the bow and arrow may be a symbol of the word of life, the word in its more soulful aspect as set forth in the Old Testament? Jesus spake of His words as not only being spirit, but as being life as well (John vi. 63). We have seen that the bow and arrow are sometimes associated with the sword. We read, 'If I whet My glittering sword, and Mine hand take hold on judgement; I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh' (Deut. xl. 41, 42). It may be said that the rainbow has nothing about it suggestive of arrows. But since the rainbow is only seen in sunlight, it may be said to be in direct association with the sun's rays, which are as arrows. It may be indicative of this association between the bow and its arrows of light, that the bow is not merely said to be in the cloud, but is said to be seen there, showing that the rays of light have reached the eye. 'The bow shall be seen in the cloud' (verse 14). Scripture itself applies the figure of arrows to words. The former of the following passages shows the probability of the explanation already given of the latter passage: 'Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words' (Ps. lxi. 3). 'Thy bow was made quite naked, oaths of the rods, the word' (Hab. iii. 9). The word 'oaths' signifies oaths ratified by seven witnesses or seven victims. So it may be said God's word in the Old Testament is as a book sealed with seven seals. Philo says that what is good is in affinity with the number 'seven,' while what is evil is in relationship to duality (In Genes., Serm. II., c. xii.). The writer believes that there is much in Scripture to sustain this view, just as there is much to support him when he says, 'Heaven is symbolically the human intellect, but the earth is the sense and the body' (Id., c. xviii.). We have seen an illustration in what is said of the animals entering the ark by sevens and by twos. Without giving a free rein to fancy, it may be maintained that the rainbow with its arrows of light is a fitting token of the word of life as revealed in the Old Testament—God's everlasting covenant with man. The rainbow is formed from the sunlight, and so God's law is the light of life coming from Christ the Sun, and its entrance gives light. As arrows of light accompany or proceed from the rainbow, so words of life which are as arrows come from the law of the Lord to pierce the hearts of all who look into that law. More emphati-

cally than the rainbow can be said to be God's bow, it can be said that the law is His bow. He says He will look upon the bow to remember His everlasting covenant (verse 16), and how often in the Old Testament God is spoken of as remembering or not forgetting His word. Even the fact that God's law is so commonly regarded as the soul's light gives countenance to the idea that it will be set forth in Scripture by astronomical symbolism. So the beauty, the variety, and yet the unity illustrated in the colours of the rainbow render it a fitting token of God's bow or the Old Testament Scriptures. The same laws of beauty, and of unity in diversity, are found in the Holy Scriptures. The rainbow is said to consist of seven colours, and we all know how the number 'seven' is very prominent in Scripture symbolism. Three of the colours, red, blue, and yellow, are called 'primary,' the other colours being formed from combinations of these. It may be but a coincidence, but even as such it may be noted how the Old Testament is generally regarded as having three primary parts, the law, the prophets, and the psalms. For the foregoing reasons the writer thinks that the bow in the clouds is but an outward token of the bow of God as revealed in the Old Testament, whereby He has destroyed sinful flesh with words of life as with arrows.

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## CHAPTER L.

### THE ADAMIC ELEMENT IN THE POST-DILUVIAN HISTORIES OF SCRIPTURE.

SOME readers may be willing to accept the doctrine that the early chapters of Genesis contain Adamic history, who would yet recoil from the suggestion that the same Adamic element is found in subsequent Scriptural history. It will seem to be an admission with wide issues following in its train, to lay down the principle that some of the later histories of Scripture are not literal, but Adamic. The reader must remember, however, that to accept the chain is to accept all its links. He must not think that Adamic history must be less true or less inspired than literal history. That history is but the truth of God as relating to the soul even more than to the earthy body, and to the race rather than to the man. Censure may be passed upon the writer for venturing to call the literal sense of some of these later histories into question. It may perhaps be said that he is doing dishonour to the Bible. It is, however, his comfort that he can carry his case to a higher court, and can offer the prayer, 'Let my sentence come forth from Thy presence.'

To the writer it appears inherently, and in the highest degree improbable, that the first eight chapters in Genesis should contain Adamic history, and that all the rest of the Old Testament should consist of literal personal history. As the body of Christ, however, was not the less but the more a body, for being soulical and not earthy, so the histories of the Old Testament, so far as they may be soulical and not literal, are not the less but the more important and real on that account.

In judging between words that are letter only, and words that are also spirit and life, we need the wisdom which God hath promised to every man that asketh. He has spoken to us in divers manners, and has used similitudes, but it is God speaking in every case. To insist on the literal reality of every Scriptural narrative is to limit the Almighty's freedom of speech. God Himself says, 'Hear now My words: If there be a prophet among you, I, the Lord, will make Myself known unto him in a vision, and will speak unto him in a dream' (Numb. xii. 6). We ought not to ignore such visions and dreams when we read the words, 'And the Lord said,' or 'And the word of the Lord came.' We have no right to assume that this word only came to prophets in their waking hours, and in relation to concrete realities. To the writer it seems that the Bible is not the less but the more a miracle, that it so fully embodies Divine wisdom for men of all time without having been so much an evolution from literal human history as men deem it. To deny that there is so large a human element in it is only to say that there is in it a fuller measure of the element that is Divine.

The foregoing principles find some justification in the words of Peter, 'No prophecy of Scripture is of private interpretation' (2 Pet. i. 20). Some expositors, giving to *γίνεται* its primary meaning, and drawing an inference from the following verse, explain the passage as meaning that no prophecy of Scripture came into existence through any writer of such Scripture having given his own unaided solution of the Divine will. The writer holds that this view is not in harmony either with the text or the Apostle's argument. He thinks that the words 'shining until,' in verse 19, indicate the Apostle's meaning. He says we have the word of prophecy made more sure, and we are to take heed unto it as unto a lamp shining in a dark place until the day dawn. It is evident, therefore, that this prophetic lamp leads to something better, that is, to full day. We are not, therefore, to think that the light of prophecy begins and ends with the lamp. No prophecy of Scripture is of such private and self-contained solution. It is all in relation to Christ, whose spirit was in the prophets, and to His Gospel. They who sever the prophecies from Christianity, and interpret them as literal Jewish writings merely, are clinging to the lamp, and ignoring the fuller light to which that lamp was but showing the way. By undue literalism violence is done to evangelical truth, and the sceptic is armed against it.

The following are some general reasons why the writer believes that some post-diluvian histories are Adamic:

1. In the generations of Shem (Gen. xi. 10-26) there are lives extending to above 500 years. The remains of palaeolithic men give no indication that men then lived to so advanced an age. Hence it is almost certain that these generations are Adamic, even though the years named be literal years, and not a book of generations. Indications of this fact are given in the narrative. We read, 'These are the sons of Shem, after their families, after their tongues, in their lands, after their nations' (Gen. x. 31, 32). Such expressions seem to imply that each name stands for a tribe or tongue. In Gen. x. 15, 16, Canaan is said to beget the Jebusites, the Amorites, etc., as if nations were being personified rather than individual history recorded. So in 1 Chron. i. 13-16, we

read : 'And Canaan begat Zidon his first-born, and Heth, the Jebusite also, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.'

2. The requirements of morality should warn us not to ignore the evangelical significance of these Scriptural narratives in a blind attachment to what is literal. This principle, however, needs to be stated with some care. Some may allege that it never was compatible with morality for God to order, in certain cases, the slaughter of women and children. To this view the writer could not subscribe. Is it right for man to slaughter inferior creatures to gratify his appetite? and is it sin when God for some higher reason says, 'Return,' or sends violent deaths to the children of men? Why do we thank God for sparing our lives, if He has not the right to take those lives away? Why do we say, 'The Lord hath taken away,' if the Prince of Life has not control over life? Man slaughters dumb animals by the thousand, and has no consciousness of crime. And is not God's authority over man more absolute than that of man over the inferior creatures? (See also Benisch, on 'Bishop Colenso.')

In some narratives, however, it is not a question of God's lordship over life, but of morality, that we have to consider. It may be asked, for example, Was it right for Jacob to steal Esau's blessing? Was it right for his mother to encourage or for God to ratify the theft? In answering such questions the literalist is under strong temptations to resort to special pleading and casuistry. Had he not better ask whether it is not soul-history that is shining through the record as light through a window? The writer believes that what men see in these histories is not so much body as soul, even though there may be some basis of literal fact. All these events he regards as inspired foreshadowings of evangelical truth, as much as Adam was a figure of Him that was to come. It is probably their direct relation to the mystery of redemption which makes these histories so strangely mysterious in their moral aspects.

It may be said that the allegorical method of expounding these Scriptural narratives is capable of very great abuse. But it may be answered, Has the literal method no defects? Moreover, the question is not a question as to use or abuse, it is a question as to what is the true meaning of Scripture. We should be prepared to accept that meaning without fear of consequences. It can never do us real harm to have a true knowledge of God's word. When we read, 'Esau I hated' (Rom. ix. 13), the literalist must admit that, irrespective of any actions good or bad (verse 11) done by Esau, God hated him. But could the Almighty hate an unoffending man? Could He cherish a groundless antipathy? The writer holds that the view of the literalist is contrary to the more intelligent teaching of ancient Jews, and contrary to Scripture itself.

To the following principle of interpretation the writer subscribes. Philo, after showing how Cain and Abel represent two opposite principles, one of which gives glory to self, and the other to God, adds : 'But the oracle given to Rebekah, to patience, will manifest these things more

clearly. For having conceived the two conflicting natures of good and evil, and displaying each of them exceedingly according to the prompting of the mind, perceiving them leaping up and making by skirmishes a contest as a preliminary of the coming war, she makes her supplication to God, as to what this affection may be which is present with her, and what remedy there may be for it. He replies to her, 'Two nations are in thy bowels.' This was the affection, the genesis of good and evil. Again, 'And two peoples shall be separated from thy womb.' This was the remedy. 'That these things should be separated and put asunder from each other, and should no longer dwell in the same place' (De Sac. Abel., c. ii.). Whether is the more likely, that a literal woman went to tell God of a leaping in the womb, and that God gave this literal woman the above answer, or that the narrative is an inspired allegory showing that good and evil, while shapen together in the same womb, are ultimately to be separated as the Judge separated between sheep and goats? In this case the writer would follow Philo in preference to the modern literalist. The separation of which the Bible writes is the same of which Milton says :

' But evil on itself shall back recoil,  
And mix no more with goodness ; when at last,  
Gathered like scum, and settled to itself,  
It shall be in eternal restless change,  
Self-fed, and self-consumed.'

Whatever Philo might say would be counted by the writer as vanity if he could see that Scripture was on an opposite side. But he holds that the best defence of Philo's view on this subject is its thoroughly Scriptural character. From the passage where God is said to hate Esau, we may see that the latter is an Adamic representative of what is sinful and fleshly. 'Was not Esau Jacob's brother? saith the Lord : yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places ; thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them, The border of wickedness, and The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel' (Mal. i. 2-5). Thus Edom is to be called, and hence must be, the border of wickedness. In Gen. xxv. 22, these twin brothers are not merely said to be in the same womb, or to leap in the same womb, but they are said to struggle, in the sense of dashing against one another, in the womb. So Acrisius and Prœtus quarrelled about the dominion when in their mother's womb. Does this conflict in the womb seem to the literalist in accordance with natural law? Is it not more likely that the passage is setting forth the conflict beginning between good and evil? It was said to Rebekah, 'Two manner of people shall be separated (אֲרָבָה) from thy bowels.' The writer maintains that it is both more Scriptural, and more to the magnifying of God's justice, to say that this is a moral division between good and evil than to say that it is a literal division between two nations. It is not a division between two persons, but between two natures or seed-men. It is evident from the passage



that this is an everlasting separation, and an everlasting subjection of the older to the younger. The theory of the literalist sets aside the laws of natural affection and the claim of every man to liberty. On the other hand, it is pleasant to think that good and evil are ever being sundered, and that evil is ever being made to bow before the good. The division between Esau and Jacob is a perpetual division not between persons, but between good-seed men and bad-seed men. As he is not a Jew who is one outwardly, so he is not an Edomite who is one outwardly. Paul says, 'It is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed' (Rom. ix. 8). The writer holds that the word 'flesh' in this passage has its moral meaning, as much as the word 'promise' has a moral meaning. The children of promise are represented by Jacob. The children of the flesh, or that which is born of the flesh, are represented by Esau. These are the two 'Gebul,' or appointed boundaries, of which Malachi speaks. When he says that God will throw down Esau's building, it is not likely that he is referring to a literal building. More probably he means that God will destroy that which is born of the flesh, or, as he expresses it, 'the border of wickedness' (verse 4). When he says that God will be magnified from Israel's border, it is equally probable that he means that God will be magnified by the holy seed, born not of the flesh, but of the Spirit. As Jacob and Esau contended in the womb, so the Jacob-seed and the Esau-seed may struggle in the same heart. 'The flesh lusteth against the spirit and the spirit against the flesh, for these are contrary the one to the other, that ye may not do the things that ye would' (Gal. v. 17). The whole Bible is interpenetrated with this Adamic quality, which, as we have seen, involves Evolution. It admits of no breaks in the chain of being. According to this mode of interpretation the passage, 'Jacob I loved, Esau I hated,' is equivalent to the passage, 'Thou hast loved righteousness and hated iniquity' (Heb. i. 9). It has no reference to literal persons, but to moral qualities personified, which are within us all. Jesus sows the good or holy seed (Matt. xiii. 37), and the devil sows the tares or seeds which are called 'sons of the evil one' (verse 38). When a full separation is made between the Jacob-seed and the Esau-seed within us and the latter is subdued, the following promise will have been fulfilled. 'But yet in it shall be a tenth, and it shall return, and shall be eaten. As a teil tree, and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof' (Is. vi. 13).

Paul, in 2 Tim. ii. 20, 21, virtually personifies these opposing seeds or natures within a man, and alludes to the process of separation: 'Now in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some unto honour, and some unto dishonour. If a man therefore purge himself (*ἐκκαθάρη*) from these, he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work.' When Paul says, 'purge himself from these,' does he mean 'these persons?' To say that he does is to say that sanctification consists in keeping out of bad company. But the word 'purge' is not used of separation from bad company, but of the removal of filth. So Xenophon speaks of 'purified shields' (Anab.,

Bk. I., c. ii., v. 16). So Homer speaks of cleansing the channels for the ships (Il., Bk. II., verse 153). In 1 Cor. iii. 12, Paul had used the same materials—gold, silver, wood—of a man's own good and bad works which were to be separated from each other by a fiery process. In the verse preceding those quoted from 2 Tim. ii. 20, 21, the Apostle had spoken of a Christian departing from unrighteousness. In the verse following the same passage, he speaks of fleeing from youthful lusts and following righteousness. It is evident that in thus bidding us cleanse ourselves from these bad vessels, he means the same that he means when he says, 'Let us cleanse ourselves (*καθαρίσωμεν*) from all defilement of flesh and spirit, perfecting holiness in the fear of God' (2 Cor. vii. 1). But if so, then these vessels of wood and earth from which we are to clear or purge ourselves are not bad companions, but they are the bad-seed men, or bad elements, in our own hearts. Then if the reader admits so much, remembering that they are the language and metaphor of the same Apostle in both cases, he ought in fairness to admit that when Paul speaks of 'vessels of wrath fitted unto destruction' (Rom. ix. 22), he is not referring to bad men as literal persons, but to bad-seed men ever found in the hearts of the wicked, and found in some measure in the hearts of the good. His language is in part identical with that used to Timothy, for he speaks here also of 'a vessel unto honour and another unto dishonour.' God has power over the clay, and He has seen fit to make man a being with fleshly instincts and also with instincts of a higher kind. That fleshliness with increase of knowledge has become sin, but it is all fitted from the beginning to destruction. Paul shows that those called from Jews and Gentiles, and whom he designates vessels of mercy, are those who would have been as Sodom unless the Lord had left them a seed (verse 29). It is evident that he has in mind the holy natures born from God whose seed remained in these Jewish and Gentile Christians. That in them which was of the earth earthy, God finishes and cuts short (verse 28). No literal men are vessels of wrath fitted to destruction, but bad-seed men in our hearts are such vessels. It will be noticed that one of these classes consists of vessels wholly good and honourable, but the other class consists of vessels wholly bad and dishonourable. Literal men are not thus in absolute contrast morally, but good and bad natures may be. Since these bad vessels are called vessels of wrath, it may be maintained that God's wrath destroys the sin, not the sinner. This view again reacts to the support of what has been said of the significance of God loving Jacob and hating Esau, for the allusions to the two kinds of vessels are part of the same argument. The bad-seed men or the sons of the wicked one are the tares to be cast into the furnace where there is weeping and gnashing of teeth (Matt. xiii. 38, 42). But the reader will see that the furnace 'passed between' Abraham's divided pieces (Gen. xv. 17), evidently destroying the evil inside rather than the pieces themselves. So Jesus with eyes like flame and feet like a burning furnace will search the sinner's heart and try his reins, not for the torment or annihilation of the man, but for the destruction of the bad-seed men, or vessels of wrath in his heart. It is said of some, 'They act corruptly towards Him; their blemish [is] not [of] His children' (Deut. xxxii. 5). This cannot mean

that His children are blemished. It seems rather the personifying of qualities, and an assertion that the blemishes in these corrupt ones are not from His good seed.

3. That for which the writer is contending is substantiated by the following passage, the revised rendering of which will be noted subsequently : 'Abraham had two sons, one by the handmaid, and one by the free-woman. Howbeit, the son by the handmaid is born after the flesh, but the son by the freewoman is born through promise. Which things are spoken allegorically (*ἀλληγοροῦμενα*). For these women are two covenants, one from Mount Sinai, bearing children unto bondage, which is Hagar. Now, this Hagar is Mount Sinai, in Arabia, and answereth to the Jerusalem that now is, for she is in bondage with her children' (Gal. iv. 22-25). Could we but free ourselves from the spirit of servile devotion to the literalist's view, we should admit that a fair and honest explanation of the passage, 'For these women are two covenants' would show the literalist's position to be untenable. On this inspired testimony the writer feels justified in believing that these two women are two covenants. Paul says, 'This Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is' (verse 25). To say that Hagar is a figure of Sinai, is to make it a figure of a figure. It is intimated that Hagar was born after the flesh, and that Isaac was born through promise, the Apostle again contrasting the two moral terms used in Rom. ix. 8. It is there distinctly stated that the children of the flesh are not the children of God. But can it thus be said of any literal man or woman that his children are not children of God? Is it not evident that the word 'flesh' denotes a moral class? If so, then the Hagar, from whom this class comes, cannot have been a literal woman. She must have been a moral source of a fleshly seed. It is plainly intimated by the Apostle that we are all either the children of Hagar, or of Sarah (verse 31; 1 Pet. iii. 6). Hence Abraham's casting forth of Hagar and Ishmael, usually deemed a cruel action, must have been the casting out of something fleshly, and not of literal persons. Paul applies it as a moral casting-out (verse 30). Just as Paul resolves the history of Sarah and Hagar into spiritual history, so he resolves the manna into spiritual food, and the water from the rock into spiritual drink. It could not have been a literal rock which followed the Israelites. Paul expressly states that 'the Rock was Christ' (1 Cor. x. 3, 4).

4. The way in which traditions of some of these narratives of Genesis have become associated with the gods, or with astronomical changes, or with great moral transitions, tends to show that there is more in these narratives than mere literal history. An illustration may be taken from Turanian sources. Dr. Hahn, in his work on the 'Mythology of the Hottentots,' records the tradition. Mr. Max Müller has an article on the book named in 'The Nineteenth Century,' Jan., 1882. Dr. Hahn says, 'Tsui-goab was a powerful chief of the Khoi-khoi, in fact he was the first Khoi-khoi, from whom all the Khoi-khoi tribes took their origin. But Tsui-goab was not his original name. This Tsui-goab went to war with another chief Gaunab, because the latter always killed great numbers of Tsui-goab's cattle. In this fight, however, Tsui-goab was repeatedly overcome by Gaunab, but in every battle the former grew

stronger, and at last he was so strong and big that he easily destroyed Gaunab by giving him one blow behind the ear. While Gaunab was expiring, he gave his enemy a blow on the knee. Since that day the conqueror of Gaunab received the name of Tsui-goab, "Sore-knee," or "Wounded-knee." Henceforth he could not walk properly, for he was lame. He could do wonderful things which no other man could do, because he was very wise. He could tell what would happen in future times. He died several times, and several times he rose again. And whenever he came back to us, there were great feastings and rejoicings. Milk was brought from every kraal, and fat cows and fat ewes were slaughtered. Tsui-goab gave every man plenty of cattle and sheep, because he was very rich. He gives rain, he makes the clouds, he lives in the clouds, and he makes our cows and sheep fruitful. Tsui-goab lives in a beautiful heaven, and Gaunab lives in a dark heaven, quite separate from the heaven of Tsui-goab. . . . 'Goab' is from 'goa,' 'he comes,' also 'the day.' 'Tsu' means 'sore,' but also 'bloody,' 'red-coloured. . . .' When the day dawns the Khoi-khoi go and pray with the face turned to the east, 'O Tsui-goab, all-Father.' 'Dr. Hahn identifies Gaunab with the dark night. He lived in the black heaven.'

There are several coincidences between the foregoing narrative and the narrative of Jacob's wrestling. They are coincident in respect to the lameness, the personal encounter, the change of name, the contrast between night and daybreak, etc. It is evident that, as set forth in this traditional narrative, Jacob's wrestling is something more than the struggle of an ordinary man, and that it has a moral meaning.

5. By the Adamic, as against the literal theory, the writer thinks that the Christian's right to all the promises of Scripture is made more manifest. For example, we read that God said, 'Fear not, Abram; I am thy shield, and thy exceeding great reward' (Gen. xv. 1). If this be a promise made to a literal man, we Christians in these later days have to show that we are heirs to this promise. In any case, our interest in it is a secondary one. But if, on the other hand, Abram be the Adamic man of faith, of whom we form a part, the promise is spoken directly to us. Between the use of the promise as given to a literal man, and the use of the promise as given to the Adamic man of faith, there is the same difference that exists between our use of that which has belonged to another, and our use of that which is our own.

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## CHAPTER LI.

### THE SYMBOLIC PLACE OF EGYPT AND ASSYRIA IN SCRIPTURE.

THE histories of the patriarchs, as recorded in Genesis, are in close connection with the countries of Egypt and Assyria. Hence, before proceeding to notice those histories, it may be well to consider whether or not these two countries have any special symbolic significance in the sacred Scriptures.

When we come to the examination of this subject, we cannot fail to

be struck with the fact that Egypt, the Red Sea, the Desert, the Jordan, Canaan, Babylon, etc., have not only left an impress on Christian theology; they have become a part of its very substance. Many sermons are preached every Sabbath, wherein these localities are spiritualized, and made to represent a Christian's journey to Heaven. Christian hymnologists have especially dealt with the Jordan and Canaan in this allegorizing spirit. Had this method of dealing with Biblical history and topography been radically inconsistent with the facts of Christian experience, it would have been discarded long ago. We are nowhere expressly instructed in Scripture thus to turn Jewish history to allegorical uses. Nevertheless the finger of God must have written that history for a Christian as well as for a Jewish and private interpretation. Jewish history, wherein God was working out His own counsels, prefigures Christianity. 'The wanderings of the patriarchs are spoken of as if the chief intent of these wanderers was to find a better country, 'that is, a heavenly' (Heb. xi. 16). They are said to drink water from a 'spiritual Rock,' which 'follows' them, and which is Christ (1 Cor. x. 4). Much that has been said on this subject is justified by the words, 'Now, these things happened unto them as types (*τύποι*), and they were written for our admonition upon whom the ends of the æons are come' (1 Cor. x. 11). 'Now these were types of us' (verse 6).

Spiritual truth is also foreshadowed in the topography of the lands wherein God's people at different periods are said to dwell. From the beginning God 'set the bounds of the people according to the number of the children of Israel' (Deut. xxxii. 8). We have seen how He gave to the Jews by covenant not only Palestine but the 'land from the river of Egypt unto the great river, the river Euphrates' (Gen. xv. 18; Deut. i. 7; Josh. i. 4). Babylon and Assyria are sometimes spoken of in distinction (Jer. l. 17, 18); while in other eras they are regarded as identical (Lam. v. 6; 2 Kings xxiii. 29; Jer. ii. 18). The Babylonians, strictly so called, were identical with the Chaldeans; while Nineveh was the capital of Assyria. Mesopotamia was in Assyria. Ur was in Chaldea; while Haran was in Mesopotamia. Assyria, as existing in patriarchal times, having Nineveh for its capital and including Mesopotamia, lay to the north-east of Palestine. This country is usually spoken of in the Bible as in the north. Even Babylon, which lay more east than north, is yet said to be in the north (Ezek. xxvi. 7; Zephan. ii. 13; Zech. ii. 6, 7). The most direct way from Canaan to Babylon would be through the desert of Syria, where travellers would direct their way by the stars like men at sea (Diod. Sic., P. 96, A). Usually, however, travellers went by way of Lebanon, and this may be a further reason why Babylon is said to be in the north. God says, 'Therefore will I cause you to go into captivity beyond Damascus' (Amos v. 27). On the other hand, Egypt is spoken of in the Bible as the south, though it also trends westward from Canaan. But it is not usual for the Bible to do more than simply use the four quarters without describing intermediate positions. Travellers from Egypt to Canaan had also a desert to pass. In this respect the way from Egypt to Canaan is like the way from Babylon to Canaan. Readers of the Bible know what prominence is given to Egypt and Assyria, in the larger meaning of the term. In

both the prophetic books God's people are said to be brought back from both these lands. It is fitting, therefore, to ask, Have they a symbolic meaning? and if so, What is it?

Abraham, to whom this region was given, travelled over its whole extent. When he dwelt in Mesopotamia, which Stephen makes to include even Chaldea (Acts vii. 3), God said, 'Come into the land which I shall show thee.' By faith he obeyed, 'and he went out, not knowing whither he went' (Heb. xi. 8). After the death of his father, he left Haran for Canaan, a journey wherein it would be needful to cross the Euphrates. The narrative seems to imply an entrance by way of Lebanon. Josephus records a tradition that Abram was King of Damascus (Antiq., B. i., c. 7). He had a Damascene for a steward. It is said that he 'passed through the land unto the place of Sichem' (Gen. xii. 6). He journeyed on still towards the south, and as there was a famine in Canaan, he 'went down into Egypt to sojourn there' (xii. 9, 10). Afterwards he returned to Canaan, and dwelt in Hebron (xiii. 1, 18). Jesus also was brought into a certain connection with the boundaries of this region of the covenant. After the fashion named by Diodorus, in the illustration quoted, His star is represented as guiding the Magi from the east. On the other hand, the flight into Egypt connects Him with that country.

Egypt and Assyria, that is, Assyria as including Babylon, were both places of bondage to the Jews, and God's saving power was most mightily shown in the deliverance of His people from these lands. The frequency with which these deliverances are referred to in the Old Testament is sufficient to show that they prefigure some aspects of the saving work of Christ. Why is the future tense used when the prophets refer to a deliverance from Egypt as well as from Assyria? The literal deliverance, as men regard it, had been accomplished long before. We cannot justly follow the example of Clement of Alexandria, and confound future and past tenses at our pleasure. It is evident, therefore, that there is a deliverance from Egypt to be wrought in the Christian era, and this is in itself sufficient to make us doubt if the Egypt governed by the Khedive is the Egypt spoken of by the prophets. Who are the people whom Christ is to bring from captivity? (Is. xi. 11). Some writers so far ignore the plainest facts of history, the radical distinctions of language, the inveteracy of rooted customs, as to affirm that the swine-eating English people are the lost tribes whom God will bring again out of Egypt and Assyria (Zech. x. 9). More people still entertain the opinion that these prophecies relate to a literal restoration of the Jews to Palestine. Such interpreters degrade prophecy by turning it from spirit into letter. The contemporaries of the Saviour made a similar mistake. They interpreted the prophecies in a literal and carnal sense, and looked for an earthly Jewish kingdom. They who now look for a restored Jewish kingdom in Palestine are, in the fact, expecting to see perpetuated the distinctions and caste prejudices which Christ came to destroy. In Him there is neither Jew nor Greek (Col. iii. 11). It is more probable that these predictions of a restoration have a spiritual meaning, and one that bears very hopefully on the problem of human destiny.

The writer holds that the journey from Egypt to Canaan sets forth the soul's escape from the bondage of the flesh into the kingdom of heaven. As such it is in very close symbolic connection with the fleshly or Jewish æon. Even in this spiritual æon, the repenting soul, coming to Jesus instead of to Sinai, is escaping from fleshly Egypt. On the other hand, the writer believes that Babylon is a symbol of a more spiritual wickedness, and that its special relation is to this spiritual æon, even though it had been working in limited measure from the building of Cain's city. The return from Babylon to Canaan prefigures our escape from spiritual wickedness into the kingdom of God. In this age the ransomed of the Lord return, but it is commonly from Babylon or Assyria that they are represented as returning. Babylon rather than Egypt is our place of bondage. Sometimes we are represented as coming to Zion, and sometimes to Lebanon. Most Christians believe that Canaan is an emblem of a state of future blessedness. The writer holds that the most spiritual features of this symbolism pertain to Galilee, Lebanon, etc. They follow the law by which the north is the most sacred quarter. This the writer will try to show more fully afterwards. In a moral, as well as a literal, sense, Judæa was 'the country of the Jews' (Acts x. 39). It is in Galilee that the disciples have the vision of their risen Lord (Matt. xxviii. 10).

Babylon and Egypt were both oppressors of God's people. The former was drunken with their blood (Rev. xvii. 6), the latter was their house of bondage. Predictions of deliverance for God's people in this spiritual æon refer pre-eminently to deliverance from Babylon, and in a secondary sense to deliverance from Egypt. 'In that day also he shall come unto thee from Assyria.' 'According unto the days of thy coming out of Egypt, will I show unto him marvellous things' (Micah vii. 12, 15). 'Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel from the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them' (Jer. xvi. 14, 15). 'He shall not return into the land of Egypt, but the Assyrian shall be his King' (Hos. xi. 5). The following reasons may here be given for the foregoing conclusions:

1. The Scriptures associate fleshliness with Egypt. Ezekiel says of Jerusalem, 'Thou hast also committed fornication with the Egyptians, thy neighbours, great of flesh' (xvi. 26). Egypt was the land of the flesh-pots. Circumcision is the means of removing the reproach of Egypt. 'This day have I rolled away the reproach of Egypt from off you' (Josh. v. 9). The fly is one of the symbols of Egypt. 'And it shall come to pass in that day that the Lord shall hiss for the fly ('zebug') that is in the uttermost part of the rivers of Egypt' (Is. vii. 18). Elsewhere 'zebug' forms part of the name 'Beelzebub' the god of flies, the god to whom Ahaziah sent to inquire if he should recover from sickness (Jos., Ant., Bk. IX., c. ii., § 1). It is well known how flies swarm around decaying flesh.

2. By other writers also, Egypt was regarded as being in special association with what is fleshly. Philo especially uses Egypt as a symbol of

the body, and of what is morally fleshly. He says that we call the mind which is against God 'a king of Egypt, that is, the body' (De Confus. Ling., c. xix.). He speaks of 'the body-loving race of the Egyptians' (Id., c. xvi.). In his symbolic language Egypt is 'the bodily country' (De Mig. Abr., c. 27); 'the symbol of emotion or the body' (Id., c. xiv.); the land where they 'meet with the ensnaring pleasures of the flesh' (Id., c. vi.); 'the bodily habitation.' The King of Egypt is 'the godless and pleasure-loving disposition' (Leg. Al., Bk. III., c. lxxv.); 'the body-loving mind' (Lib. de Abra., c. xxi.). Cicero, Lucian, and Juvenal seem to reflect this symbolism in their contemptuous allusions to the religion of the Egyptians. No nation deified so many loathsome and fleshly objects. Even Jupiter, according to Lucian, was somewhat ashamed of them (Eccle. Theo., cs. x., xi.).

3. It accords with the view that Babylon symbolizes wickedness in a more spiritual form, that while, as respects topography, it was not in a hilly country, while Dr. G. Smith says, 'Assyria proper is in general flat' ('History of Babylonia,' Vol. I., p. 8), it is commonly referred to in Scripture as something high, and which is to be brought down. This method of speech is hardly ever adopted towards Egypt. Ezek. xxxi. is an exception. But Babylon is a 'destroying mountain' (Jer. li. 25), and is to be rolled down from the rocks. Its fall is like Lucifer's fall from heaven (Is. xiv. 12). It is to be cast down, brought low, to bow down, to stoop, to sink, etc. (Is. xiv. 4-15; x. 12; xliii. 14; xlvi. 1; xlvi. 1; Jer. li. 53, 64; Ezek. xxxi. 3-7; Rev. xviii. 21). From Is. ii. we see how this latter day is to be characterized by the abasement of lofty things. As if contrasting Assyria with Lebanon, Hermon, and the mountains which symbolize God's Kingdom, the Almighty says, 'I will break the Assyrian in My land, and upon My mountains tread him under foot' (Is. xiv. 25). This probably prefigures the casting down of wickedness in this spiritual æon by spiritual weapons, and the breaking of Satan under the feet of saints (Rom. xvi. 20). The judgements to come on Egypt are described after a more fleshly manner, and are compared to the casting of dead fish into the wilderness, or to the putting of hooks into the dragon's jaws (Ezek. xxix. 3-6). Even Babylonish idolatry, and especially after the incoming of fire-worship, was of a more exalted kind than that of Egypt. So their studies tended to the starry heavens. The Israelites at Taberah said, 'Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlic' (Numb. xi. 4, 5). Babylon's dainties were more sumptuous. They were 'wine and oil, and fine flour and wheat,' 'all things which are dainty and goodly' (Rev. xviii. 13, 14). The bee is an emblem of Assyria as the fly is an emblem of Egypt (Is. vii. 18). Of the two, the fly is the more fleshly, the bee being averse to bad odours. Sometimes honey is used as an emblem of what is good, and of sense-knowledge (Deut. viii. 8; Is. vii. 15). At other times it is classed with leaven, and the use of it is forbidden in sacrifice (Lev. ii. 11). That Assyria and Egypt thus represent two forms of sin agrees with the prophet's words, 'What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of



Assyria, to drink the waters of the river?' (Jer. ii. 18). 'The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away' (Zech. x. 11). Moral outcasts, in the days when the trumpet of the Gospel sounds, are to be gathered from both these realms of sin. 'Ye shall be gathered one by one, O ye children of Israel, and it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish, in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem' (Is. xxvii. 12, 13). Elsewhere we are said to be gathered to Lebanon and Gilead (Zech. x. 10, 11). The trumpet spoken of is not a literal trumpet, neither are the lands named earthly and literal lands. The highway made in the desert for God was not a literal road in a literal desert; nor is the highway named in the following verses a literal way through a literal country: 'There shall be a highway for the remnant of His people that shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt' (Is. xi. 16). 'In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, and a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel Mine inheritance' (Is. xix. 23-25). This is to be when Egypt has been smitten and healed. It is not spoken of Egypt as 'the house of servants' (Mic. vi. 4). These promises of a gathering from Egypt and Assyria most probably prefigure God's method, merciful or punitive, of delivering us from fleshly and spiritual wickedness.

4. Christ in this spiritual age is to be as a Stone which 'became a great mountain and filled the whole earth' (Dan. ii. 35). So to Babylon it is said, 'I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain' (Jer. li. 25). Thus we have two great mountains, Christ and Babylon. These are adversaries. The increase of one must be the decrease of the other. Zechariah says, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain' (iv. 7). It is most probable that 'Zerubbabel' means 'he scatters Babylon.' Some render it 'Scattered to Babel,' and others 'Babel-born.' Jesus as the spiritual Stone does scatter as dust the Babylon which is the mountain of spiritual wickedness. As Babylon is to be made 'a burnt mountain' (Jer. li. 25), so John saw 'a great mountain burning with fire' 'cast into the sea' (Rev. viii. 8). He says also, 'And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all' (Rev. xviii. 21). 'The persistency with which many Christians maintain that Babylon is a symbol of Rome is a recognition of the truth that spiritual wickedness as found in priestly systems pertains to Babylon. But that form of wickedness is found in some degree in multitudes outside the ranks of priests. Jesus was probably alluding to this Babylonish mountain of spiritual wickedness when He

said, 'Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, be thou taken up, and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it' (Mark xi. 23). The words, 'he shall have it' seem to indicate that the man is to have this blessing wrought in himself. In this case the words of Jesus are manifestly spirit and life. This mountain is in the human heart. Charles Wesley's explanation of the symbolism appears to be Scriptural. It is set forth in the hymn beginning—

'O great mountain, who art thou,  
Immense, immovable?'

There are other passages where the word 'this' is used with a like emphatic allusion to what is within rather than without. 'Destroy this temple' (John ii. 19). 'The body of this death' (Rom. vii. 24). Since Christ says, 'Ye shall say unto this mountain' (Matt. xxi. 21), it is natural to suppose that He meant some particular mountain rather than any or every literal mountain. If the Saviour's words be taken literally, then all history brings their accuracy into question, since no man, however strong in faith, has ever moved by faith a literal mountain.

5. Considering that the way of the Lord is equal, and that the son is not to die for the father's iniquity (Ezek. xviii. 17), it becomes hard on the literal theory to see the justice of those judgements which God threatens against Egypt. He is to set a fire in it (Ezek. xxx. 8, 16), to smite all that dwell therein (xxxii. 15). All its multitude and all its beasts are to be destroyed (verses 12, 13). He says to Pharaoh, 'I will lay thy flesh upon the mountains, and fill the valleys with thy height, I will also water with thy blood the land wherein thou swimmest, even to the mountains and the rivers shall be full of thee' (verses 5, 6). The Pharaoh thus spoken of, whom God was to put out (verse 7), was not a literal Pharaoh. So the writer holds that the multitude to be destroyed are not literal Egyptians. They are the seed of the flesh, the bad-seed-men in human natures. This is the mixed multitude which falls a-lusting, so that the children of Israel weep and say, 'Who shall give us flesh to eat?' (Numb. xi. 4). If we reflect, it ought not to be strange to us that bad elements in our nature should thus be personified. We are shapen in sin and conceived in iniquity. Some bad moral tendencies have become a constituent part of our very nature, and are born with us. But none of these bad elements can enter the kingdom of heaven. Hence to speak of men as such entering heaven would be in a sense misleading. Before that entrance can be gained a man must be divided, and that in him which is of Esau, or the flesh, must be separated from that which is of Jacob, or the spirit. It is not unreasonable that these opposing seeds or elements should be personified, and that terrible judgements should be denounced against one class and special blessings promised to the other. If we admit the Adamic principle at all, the personifying of qualities must be admitted as a result of that principle. Such personification of fleshly qualities accords also with the way in which Satan and the Beast and the False Prophet are said to be cast into fire and tormented. So the Gospel of Nicodemus, anticipating Milton's personification of Sin and Death, and Montgomery's personifi-

cation of the Grave, personifies Hades, discoursing in very impressive and appropriate language with Satan respecting the entrance of Christ into their dark abodes.

Before leaving this subject, further attention may be given by us to the law which has been considered respecting the north quarter. This law finds exemplification in Palestine. The northern district of that country, or Galilee, supplies in Scripture many sacred emblems of godliness, honour, and renown. Lebanon is connected with all that is attractive. Moses wanted to see 'that goodly mountain and Lebanon' (Deut. iii. 25). Hermon, rich in dew, is part of the range of Lebanon. Most of the rivers and streams of Palestine are fed from the north. Lebanon might have a place in the mind of the Psalmist, when he says, 'I will lift up mine eyes to the hills from whence cometh my help' (Ps. cxxi. 1). Solomon writes of wells of living water, and streams from Lebanon (Cant. iv. 15), and of the spouse whose garments smell like Lebanon (verse 11). Lebanon's cedars are called 'trees of the Lord' (Ps. civ. 16). Isaiah says to Sennacherib, 'Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted up thine eyes on high? By thy messengers thou hast reproached the Lord and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof, and I will enter into the lodgings of His borders, and into the forests of His Carmel' (2 Kings xix. 22, 23). God says of His people, 'I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them' (Zech. x. 10).

Josephus speaks of the district near Gennesaret, with its living streams and fountains, in language which reminds us of Eden. He says, 'Its nature is wonderful as well as its beauty. Its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there, for the temperature of the air is so well mixed that it agrees very well with those several sorts, particularly walnuts, which require the coldest air, flourish there in great plenty. One may call this the ambition of nature where it forces those plants which are naturally enemies to one another to agree together. It is a happy conjunction of the seasons, as if everyone laid claim to this country, for it not only nourishes different sorts of autumnal fruits beyond men's expectations, but preserves them a great while. It supplies men with the principal fruits, with grapes and figs continually, during ten months of the year, and the rest of the fruits as they become ripe through the whole year, for besides the good temperature of the air it is also watered from a most fertile fountain. The people of the country call it Capernaum' ('Wars,' Bk. III., c. x., § 8). Scriptural symbolism, so far as associated with Galilee, seems less suggestive of suffering, and of the fleshly aspect of our faith, than does the symbolism pertaining to the south of Palestine. Jerusalem, Gethsemane, Olivet, Bethlehem, and Bethany while dear to the Christian, are yet suggestive of some of the aspects of suffering in our Saviour's life. Galilee has no such emblems of sin and death as are found in the valley of Gehenna, Jericho, and the Dead Sea. Isaiah

speaks of the south as 'the land of trouble and anguish' (xxx. 6). Caleb's daughter distinguishes between a 'south land' and 'a blessing' (Josh. xv. 19).

Hengstenberg says of the north, it is 'among the prophets the region pregnant with fate' ('Comment.,' Ezek. i. 4). In the Book of Enoch we read, 'For towards the north, life shall be planted in the holy place, towards the habitation of the everlasting King' (xxiv. 9). The Chinese of the present day believe that the north is the quarter from which God's judgements come. Hence they try to protect their houses, tombs, etc., from the north wind (Century Illus. Mag., Sept., 1882). In Madagascar the north side is generally the place of honour, and beds are placed, and also the dead buried, with the head to the north.

Sometimes God is spoken of in connection with other quarters, entering by the east (Ezek. xliii. 4), or coming from the south (Hab. iii. 3), but there is a fixedness in the association of the Almighty with the north which is not manifest with respect to any other quarter. An army of locusts is His northern army (Joel ii. 20). We have seen that the burnt offerings were to be killed 'on the side of the altar northward before the Lord' (Lev. i. 11). God's judgements against wicked nations generally come from the north. The writer believes that more is implied in this fact than that the enemies that defeated these nations lived in a northern district. Of the Philistines God says, 'Behold, waters rise up out of the north and shall be an overflowing flood, and shall overflow the land and all that is therein; the city and them that dwell therein' (Jer. xlvii. 2). Of Egypt it is said, 'Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north' (Jer. xli. 20). It was coming when the glory of God like a whirlwind came out of the north (Ezek. i. 4). Babylon's sentence is, 'I will raise and cause to come up against Babylon an assemblage of great nations from the north country' (Jer. l. 9). Palestine also is visited from the same quarter. 'Thus saith the Lord, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth . . . against thee, O daughter of Zion' (Jer. vi. 22, 23; Is. xiv. 13; Ezek. xxvi. 7; xxxix. 2, etc.). Even if these nations were literally assailed by foes from the north, it is not, therefore, to be concluded that this fact does not reflect the higher law. Physical science itself appears to reflect this higher law in the special pre-eminence of the north quarter, to which all magnetized objects veer. To this law the topography of Jerusalem was conformed. 'Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King' (Ps. xlviii. 2). Lucifer's exaltation is thus described: 'Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, on the sides of the north' (Is. xiv. 13).

On this subject generally Dr. Thomson says, 'God so made this land of Canaan that its physical conformation should furnish appropriate types and emblems through which spiritual mysteries and invisible realities should be developed. . . . Jordan is much more than a mere river of water, Zion infinitely dearer than any ordinary mass of rock; in a word, the Divine Architect constructed this country after a model,

infolding in itself, and unfolding to the world, the dark mysteries of the life which is and of that which is to be; of redemption and heaven, of perdition and hell' ('Land and Book,' c. xxiii.). Important parts of Scripture are based on this truth. Such are those which speak of Gehenna, of the divided Mount of Olives, and of the living waters that go out from Jerusalem to the two seas (Zech. xiv. 4, 8). Dr. Thomson gives a symbolic exposition of the narrative of the waters flowing from Zion which heal the sea (c. xl ii; Ezek. xlvii. 8). When we come to examine some Scriptural narratives in detail we shall see that Galilee is an emblem of the moral realm of Christianity with all its light and liberty, while Judæa is an emblem of the moral Sinaitic realm as embodied in Judaism.

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## CHAPTER LII.

### BABEL, AND THE CONFUSION OF TONGUES.

LIKE many modern writers, Philo was reminded by the Scriptural narrative of the building of the Tower of Babel, of the war waged by the ancient Titans against heaven. Bryant fairly infers that the Titanic tradition owes its origin to this portion of Scripture. A sceptic might ask, Did men begin to build a tower whose top should reach to heaven? Did the Lord come down to see them and thereupon confound their speech and scatter them abroad? (Gen. xi.).

The writer would reply that in these Scriptural narratives the literal meaning is embodied in words of spirit and life. First of all, the narratives are written on the Adamic principle, so that one man represents a race. Thus the Adam who was a living soul was the race of men. This is not to deny literal history; it is only to deny that such history is set forth in a personal or individual aspect. What is true of the race is true in its measure of all its parts. Again, we have not only an Adamic principle in these records, but we sometimes have that Adamic principle conjoined with a moral classification of natures. Thus Cain does not represent a race of men, but a bad moral seed through all its generations, and even as far as it is found in good men. So far as the embodied literal element is concerned, it is probable men did build a city and tower at Babel. The Assyrian legends, the Egyptian pyramids, the temple-mounds of other lands, all render it possible and even probable that to this extent the literal element is embodied in the narrative. The Babylonians might have their 'huge eminences of walls, and building equipment that matched the heavens' ('Æneid, Bk. IV., verses 88, 89). The writer holds, however, that this literal element is quite subordinate to the Adamic and moral principles. The design of the narrative may reasonably be supposed to be to set forth moral truth affecting the entire race, rather than to record an ancient act of mad masonry. For men literally to begin to build up to heaven would be an act of greater folly than for children to travel on in hope of reaching the horizon.

1. Some of the names are suggestive of a moral meaning. The name 'Nimrod' (x. 9) is said with great probability to mean 'Let us rebel.'

So these Titanic Babylonians are regarded as rebelling against God in building their city. Hence it is probable that 'Nimrod' is the name of a moral class, a class of rebels. The excellence or beginning of his kingdom is Babel, etc. 'Shinar,' the name of the place where this city is built, probably means 'two enemies.' We have seen how in the natural state the Esau-seed and the Jacob-seed struggled in the same womb. Nimrod, like Esau, is a hunter, a man of the fleshly field (Gen. xxv. 27). Is it likely that such notice would have been taken of a literal hunter in the primeval days when men hunted for food, as for Nimrod to be called 'a mighty hunter before the Lord?' (x. 9). The writer would rather follow Philo, who regards passions and vices as beasts within man, and who speaks of men becoming changed into this wild-beast nature (De Speci. Legal., Bk. III., c. xvii., xviii.). The beasts which Nimrod and Esau hunt are the lusts of the flesh upon which Christ gives us power to tread. They hunt these beasts, not to kill them, but because they love to feed on what is fleshly as a hunter loves venison.

2. We have seen from Gen. iv. 17 how a city is used as a symbol of wickedness in a spiritual form. So it is in harmony with that symbolism to regard this city and tower which the sons of Adam build to themselves (xi. 4) as symbols of spiritual wickedness. This city of spiritual wickedness was not completed until this spiritual æon came in. They left off, we are told, to build it, and were scattered abroad (verse 9). In dread of a pilgrim's life, rebellious men set their minds on a rest that was polluted, and refused to depart therefrom. Spiritual wickedness is a high tower exalting itself against God. These rebellious children used materials of slime and clay, and not stone, for their building. Their tower was pride in the heart. We speak after the same analogy when we talk of 'lofty ambition,' and of 'building castles in the air.' Hence there is a foreshadowing of spiritual mercy in the words, 'There shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall' (Is. xxx. 25). So in Micah iv. 8 the daughter of Zion is compared to a tower, and the Sept. speaks of the dominion that comes to her as coming from Babylon. The writer holds that, in the following exposition, Philo is more Scriptural than the modern literalist. After alluding to the wretched mind that is in error and blinded by many things, he says, 'The saying, "Come, and let us make to ourselves a city and a tower, whose top shall reach to heaven," suggests such a mind (*νοῦς*). The lawgiver does not think that these alone are cities which are made on earth, whose materials are wood and stone; he thinks also to be cities those which men bear about with them, founded in their own souls. The latter probably are archetypes, as participating in a more godlike constitution; while the former are copies, consisting as of a corruptible essence. There is a double form of a city—a better and a worse. The better form is that which possesses a democracy—a commonwealth which gives honour to equality, and of which the rulers are law and judgement—such [a commonwealth] as is to the praise of God. But the worse form is that which adulterates itself like that which is base and counterfeit in money—a mobocracy, which admires what is unequal,

in which unrighteousness and lawlessness work oppression. Some citizens are enrolled in the citizenship of the former commonwealth; but the multitude of vain men hovers round the other and worse form, loving disorder more than order, and confusion more than a well-established constitution. But the foolish [mind] thinks fit to use associates in sinning, not being content with itself alone; and it urges on sight, and it urges on hearing, and it exhorts every perception to be joined with it in order of battle without delay, everyone carrying all the things needful for service. It rouses and encourages also all the other naturally untamed regiment of lusts (*παθῶν*) that, acquiring practice and attention, it may become insufferable. Having called therefore these allies, the mind (*νοῦς*) says, "Let us make to ourselves a city," which equals, Let us fortify our households; let us be strongly fenced in, so as not easily to be taken by those running against us; let us divide and distribute as into tribes and townships all the powers that are in the soul, assigning some to the rational and some to the irrational part. Let us choose plenty of chiefs—wealth, glory, honours, pleasures—all which may be able to protect. Let us pass laws, setting aside righteousness, the cause of poverty, and ill-repute—laws which make sure the better advantage to those who can always bear more than others. Let a tower be prepared as an acropolis—a strong palace for the tyrant wickedness; let its feet move on earth, but let its head reach to heaven, mounting up through arrogance to so great a height. For, in truth, it not only stands on wrongs that are human, but it runs after those that are Olympian, putting forth words of profanity and godlessness,' etc. (*De Confus. Ling.*, c. xxiii.).

3. We read, 'And the whole earth was of one lip (Saphah) and of one speech' ('Debārreem' = words). Philo eliminates the literal element beyond what the writer thinks just when he says, 'The one voice and one tongue were not more in names and words than in a fellowship of unjust deeds' (c. xviii.). He paraphrases the verse as if it related to a union of house and kinship (c. xxix.). More probably the narrative is showing how the confusion of human speech has been designed by God to break the power of wickedness, and to cut short its plans. The writer would also follow Kaulen in regarding the words 'lip' and 'speech' as distinct. He does not, however, think that this is a mere distinction between the matter and the form of speech. In a subsequent chapter, when writing on women speaking in churches, and on the Pentecostal gift of tongues, and on 'speaking by the Spirit of God' (1 Cor. xii. 3), the writer will state his reasons for the following view. He holds that, according to Scripture, there is in language as spoken a distinction analogous to that between the sexes. There is soulical language and spiritual language, just as Jesus uses words of spirit and of life (John vi. 63). Speaking in general terms, the Old Testament may be said to be to the New as soulical language is to spiritual language, as words of life are to words of truth. This is a distinction pertaining to moral states, corresponding to the distinction between those who in the Jewish age of righteousness worshipped God after the flesh, and those who in this spiritual age worship Him in spirit and in truth.

When, however, we look at language apart from such moral distinc-

tions, and as it appears to be spoken of in Gen. xi. 1, there still is seen a radical distinction between the lip and the word. Schleicher, Steintal, and other philologists give the answer 'No' to the question, 'Can all languages have had a common origin?' In his 'Science of Language' (Vol. I., p. 335), Max Müller answers the question with a decided 'Yes.' All, however, can accept Max Müller's teaching that all languages 'can be reduced in the end to roots' (Vol. I., p. 330), these roots being 'definite in form and meaning' (Vol. II., p. 347), and constituting phonetic types or signs 'belonging to a general notion' (Vol. II., p. 339). The power to form these general notions pertains to reason or the intellectual faculty. Thus the Greek word 'Logos' is from a word meaning 'to gather,' and it signifies both 'word' and 'reason.' It denotes language in an intellectual, not in an emotional, aspect. The fact that an equivalent word is used in contrast with the word 'lip' in Gen. xi. 1, tends to show that the *Debārreem*, or 'words,' are these roots which are alike the evidences and the agents of man's intellectual or spiritual nature. In the era spoken of, as Mr. Müller teaches, these roots were unconfounded.

Readers of the work quoted, however, will notice how often Max Müller refers to another aspect of language spoken of as interjectional, but which the writer prefers to speak of as emotional. He refers to Condillac's theory that man utters cries, and sobs, and shouts, according as he is affected by fear, pain, or joy; and that these cries and interjections are the natural and real beginnings of human speech, everything else having been elaborated after their model (Vol. I., p. 420). In answer to this theory, Mr. Müller says, 'There are no doubt in every language interjections; and some of them may become traditional, and enter into the composition of words. But these interjections are only the outskirts of real language. Language begins where interjections end.' In thus denying that all roots, or words, come from interjections, Mr. Müller is not inconsistent with Scripture, even on the writer's theory that the phrase 'the lip' denotes emotional language, and that the phrase 'words' pertains to roots or intellectual language. That there were one lip and one word implies the co-existence of the two, and not the development of one from the other. Moreover, while thus denying that the roots have come from interjectional or emotional language, Mr. Müller clearly admits the existence of this emotional or animal speech. He says, 'It cannot be denied that brutes, though they do not use articulate sounds, have, nevertheless, means of their own for communicating with each other. When a whale is struck, the whole shoal, though widely dispersed, are instantly made aware of the presence of an enemy' (Vol. I., p. 404). The lower we find men in the intellectual scale, the more proficient they appear to be in emotional or animal speech. Mr. Müller says, 'Savage tribes are great mimics, and imitate the cries of animals with wonderful success. But this is not yet language (Vol. II., p. 68). He appears, however, to admit a close connection between the two forms of language when he says, 'When the Aryan languages began to assume their distinct individuality, their roots had become typical, both in form and meaning. They were no longer mere interjections with varying and indeterminate vowels, with consonants floating about



from guttural to labial contact, and uncertain between surd, sonant, or aspirated enunciation. Nor were they the expressions of mere impressions of the moment—of single, abrupt states of feeling that had no reference to other sensations of a similar or dissimilar character. Language, if it then deserved that name, may have been at one time in that chaotic condition; nay, there are some small portions in almost every language which seem to date from that lowest epoch. Interjections, though they cannot be treated as parts of speech, are, nevertheless, ingredients in our conversation; so are the clicks of the Bushmen and Hottentot, which have been well described as remnants of animal speech. Again, there are in many languages words, if we may so call them, consisting of mere imitations of the cries of animals or the sounds of nature; and some of them have been carried along by the stream of language into the current of nouns and verbs' (Vol. II., p. 330).

In speaking of emotional language, however, the writer would include under that head all the varieties of singing, intonation, etc. Mr. Müller says, 'All consonants fall under the category of noises' (Vol. II., p. 138). On the other hand, he says, 'Even in whispered vowels some kind of pitch may be distinguished, nay, there is a pitch peculiar to each vowel, whether voiced or whispered' (Vol. II., p. 127). If there is truth in the supposition that 'the general progress of language was from the slightly articulated to the strongly articulated, and that the fewer the consonants the older the language,' which Mr. Müller seems somewhat to question (Vol. II., p. 137), then the predominance of vowels in some ancient languages, such as the Polynesian, accords with the view that man's first speech was a singing speech. Intonation has often formed an important element in language. Max Müller quotes a missionary who says, 'When I arrived in Cochin China, and heard the natives speak, particularly the women, I thought I heard the twittering of birds, and I gave up all hope of ever learning it. All words are monosyllabic, and people distinguish their significations only by means of different accents in pronouncing them. The same syllable, for instance, *daï*, signifies twenty-three entirely different things, according to the difference of accent, so that people never speak without singing.' Mr. Müller adds that in the radical stage of the Chinese language, hints of different meanings were given by different intonations, and he says, 'We have something left of this faculty in the tone of our sentences. We distinguish an interrogative from a positive sentence by the raising of the voice. (*Gone? Gone?*)' (Vol. II., p. 30). Something similar to what the writer has spoken of as a sexual distinction in language is recognised by Mr. Müller. He says, 'It has been remarked that several languages divide themselves from the first into two great branches, one showing a more manly, the other a more feminine character; one richer in consonants, the other richer in vowels; one more tenacious of the original grammatical terminations, the other more inclined to slur over these terminations, and to simplify grammar by the use of circumlocutions. Thus we have Greek in its two dialects, the Æolic and the Ionic, with their subdivisions, the Doric and Attic. In German we find the High and the Low German; in Celtic, the Gadhelic and Cymric; as in India the Sanskrit and Prākṛit: and it is by no means an unlikely explanation,

that as Grimm suggested in the case of High and Low German, so likewise in the other Aryan languages, the stern and strict dialects, the Sanskrit, the Æolic, the Gadhelic, represent the idiom of the fathers and brothers used at public assemblies ; while the soft and simpler dialects, the Prâkrit, the Ionic, and the Cymric, sprang originally from the domestic idiom of mothers, sisters, and servants at home' (Vol. II., p. 42).

If we admit that man has a twofold nature, partly emotional and partly intellectual, it is reasonable to conclude that this double aspect will be reflected in his language or modes of expression. Strong emotions are usually expressed by us in shouts, in exclamations, in cries, in singing, in gestures, or otherwise we become manifestly incapable of utterance. We could no more express deep emotions in calm and measured speech than an eagle with wings in full plume could walk by the mile together on level ground. Max Müller says he wishes to remain entirely neutral as to the theory that the root words, the signs of general notions, have themselves been derived from interjections. He will wait until such roots can be shown to have been derived from 'the cries of man or the imitated sounds of nature' (Vol. II., p. 99). The writer holds that when it is said men were of one lip and one word, the meaning is that originally men had one way of expressing emotion and one way of expressing intelligent ideas. Even reasoning from the lower creatures, we might fairly come to a like conclusion. Such creatures, after their several kinds, do resemble each other in their songs and cries. While it is known also that they can interchange ideas, we have no evidence that the mode in which this is done in any one species is not uniform. The bark of dogs, the lowing of oxen, the neighing of horses, the natural songs and calls of birds, may be regarded as uniform. Further, it is in accordance with natural law, that in the primeval ages the soulical or animal faculties of man would be more developed than the intellectual. Man was made a living soul before he was made in God's image and likeness. 'That is not first which is spiritual, but that which is soulical, then that which is spiritual' (1 Cor. xv. 46). A child eats and drinks, and cries, and uses its soulical faculties while its intellectual powers are undeveloped. So soulical language in the childhood of the world would precede spiritual language. We still find that the most ancient nations are the most emotional and poetic in their modes of expression. Mr. Darwin agrees with Dr. Blacklock in the view 'that the first language among men was music, and that before our ideas were expressed by articulate sounds, they were communicated by tones varied according to different degrees of gravity and acuteness' (Des. of Man, p. 572). Woman, who is more soulical than man, seems to have more emotional quality in her singing, and can the sooner move others to tears by her plaintive cadences.

It will be seen from the Hebrew of Gen. xi. that the Lord is not said to confound the 'words,' but He is said to confound 'the lip.' On the writer's view this signifies that through a Divine arrangement primeval men began to express emotions in a diversity of ways, instead of uniformly like the lower creatures. Max Müller quotes from the Rev. Robert Moffatt a passage which seems well to indicate the working of

this law of confusion. 'Fathers and mothers, and all who can bear a burden, often set out for weeks at a time, and leave their children to the care of two or three infirm old people. The infant progeny, some of whom are beginning to lisp, while others can just master a whole sentence, and those still further advanced, romping and playing together, the children of nature, through their live-long day, become habituated to a language of their own. The more voluble condescend to the less precocious, and thus from this infant Babel proceeds a dialect of a host of mongrel words and phrases, joined together without rule, and in the course of one generation the entire character of the language is changed' (Vol. II., p. 62).

It may be said, If it was the emotional mode of expression only that the Lord changed, how comes it to pass that roots are changed also? In reply it may be answered, 'That if these roots are really derived from interjections, as to which Mr. Müller desires to be neutral, it is easy to see that a change in the fountain must be followed by a change in the stream flowing from it. On the other hand, granting that even from the beginning the lip and the word have been distinct, they are only distinct as two kinds of water flowing in the same channel are sometimes seen to be distinct. By the law of sympathy alone, it would follow that when men began to vary in their modes of emotional expression, they would also begin to vary in their modes of intellectual expression.

As we have already urged, the distinction between the soulical and the spiritual elements in language appears to be carried into a moral realm. The spiritual who have knowledge speak a language which the fleshly cannot speak. Upon them a pure lip is turned instead of a confused lip (Zephan. iii. 9). They speak in words that the Holy Ghost teacheth, saying, 'Lord Jesus' (1 Cor. xii. 3). As Ignatius expresses it, they are accustomed 'to speak Jesus Christ' (*Χριστόν Ἰησοῦν λαλεῖν*. Ad. Mag., c. x.). So he says, 'Do not speak Jesus Christ (*μὴ λαλεῖτε Ἰησοῦν Χριστόν*), and yet lust after the world' (Ad. Rom., c. vii.). In the singing of God's praise from the heart and in the preaching of the truth as it is in Jesus, we have the emotional and intellectual elements in their highest manifestations, though in some measure intermingled. Men may sing with the understanding, and they may preach with feeling. The deservedly-respected Society of Friends would make better provision for the needs of the sanctified soul-nature if the stony silences of the meeting-house were sometimes broken by warm hearts singing such simple, but precious, words as the following:

'My God, I am Thine,  
What a comfort divine,  
What a blessing to know that my Jesus is mine.  
In the heavenly Lamb,  
Thrice happy I am,  
And my heart it doth dance at the sound of His name.  
My Jesus to know,  
And feel His blood flow,  
'Tis life everlasting, 'tis heaven below.'

At the same time it is equally necessary that the intellectual nature should be sustained by the strong meat found in the Word of Truth.

## CHAPTER LIII.

## GENESIS XII.

AFTER referring to Abram and other patriarchs, the Apostle says, 'And if, indeed, they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God, for He hath prepared for them a city' (Heb. xi. 15, 16). From these words it is evident that the country from which Abram went out, was a country which men leave in order to go to heaven. In this respect it was like John Bunyan's city of destruction. It was a country of which it was the patriarch's duty to be no longer mindful, and to return to which would have been a turning back from heaven. But there was no need to leave a literal Haran to go to heaven, nor would it have been a sin for a man born in Ur, or Haran, to have a patriotic regard for his native country. Hence the writer holds that this history of Abram and the patriarchs is moral history. It may seem to the reader that it is a dangerous doctrine to maintain that Abram was not one literal man, and that his history is not literal individual history. If he thought that the Bible was setting this forth as literal history, the writer would believe it to be such with all his heart and soul. He places his hope of salvation upon the truth of Scripture. God's word is a holy word from beginning to end, and it must be free from falsehood and error. But it is because he believes that the Bible is not setting forth the history of the patriarchs as literal individual history that he does not accept it as such. The inherent probabilities of the case are also against the view of the literalist. It is not likely that the universal Father would have given such special pre-eminence to one individual Chaldean. On the other hand, if Abram be the Adamic man of faith representing all who believed and obeyed God, this pre-eminence of renown and blessing appears very natural. It is not likely that God would tell a literal man to leave his own land and to sever himself from the ties of kinship and the claims of natural affection. But we know, on the Saviour's authority, that men of faith, who are on a pilgrimage to heaven, have to subordinate the claims of affection to the great end of their living, and they have to leave all to follow Christ. The Apostle says, 'They which be of faith, the same are sons of Abraham' (Gal. iii. 7), and this statement shows that Abram represents a moral class. It will be said that the existence of the Jews implies the literal existence of Abram and the patriarchs. Undoubtedly the Jews were a distinct nation, and must have had literal progenitors. Their special honour was 'that they were entrusted with the oracles of God' (Rom. iii. 2). But the possession of these oracles is not a proof that all written therein is literal and individual history. Again, since it is most likely that men of faith would be found in the nation to which these oracles were given, the view that Abram is the Adamic man of faith is not inconsistent with the view that he is the

'forefather according to the flesh' of those for whom Paul speaks (Rom. iv. 1).

It may seem that the writer has attached too much importance to the principles on which Philo interprets Scripture. There is much in his writings with which he does not sympathise. Nevertheless if, as the writer maintains, these histories in Genesis are not literal, but Adamic and moral, then it becomes of considerable importance to see how Jews of Alexandria, who held similar views as to their meaning, were accustomed to explain them. Thus the following explanation in general principles, if not in all its details, must be true if the literal theory is not tenable. After quoting the command to Abram to leave his country, Philo says, 'God, having designed to purify the soul of man, first gives it an opportunity of absolute deliverance, a migration from three places, from the body, from the sense-perception (*αισθησεις*), and from the logos, which is according to the utterance. For it happens that the "country" is a symbol of the body, the "kindred" is a symbol of sense-perception, and the "father's house" is a symbol of the logos. . . . The saying, "Depart from these" does not mean, "Be disjoined in regard to essential nature," since that would have been the ordinance of one who was speaking of death; but it means, "Be estranged in purpose, not being held in by any of these things. Stand above them all. They are thy servants, never use them as masters. Being a king accustom thyself to rule, not to be ruled. Ever know thyself, as also Moses often teaches, saying, 'Take heed to thyself' (Exod. xxxiv. 12), for thus it is fitting to appoint to sense-perception what things to obey. Depart, therefore, O you then, from that about yourself which is earthly, fleeing from that prison the body, and its pleasures and lusts which are as prison-warders, with all thy strength and with all thy might disallowing everything [tending] to injury, spreading abroad the whole mass of them together." . . . Very particularly he marks out beforehand in the promise, not the present but the future time, not saying, "Which I do show," but "which I will show to thee" for an evidence of the faith which the soul had in God, not showing gratitude for things already accomplished, but for its expectation of things yet to come to pass' (De Mig. Abra., c. i.-ix.).

The name 'Abram' is generally allowed to mean 'father of exaltation.' In him, as the Adamic man of faith, we see the earliest stage of moral exaltation to which those who believed in God and in a future state attained. He is the father of all who undergo this exaltation, even to the end of time. When Noah was bid to make the ark, he was told to make it 'to himself' (vi. 14). So in the Hebrew the same personal idiom is used in the charge to Abram. 'Get thee to thyself from thy land.' This departure is something which takes place within the man himself. He has to leave his own earthly and fleshly nature to find the rest of faith. He does this because God has spoken to him. The inspiration of the Almighty has given him understanding. At first he had dwelt in 'Ur,' a name which means 'light,' and especially of the sun or moon. This, however, was Ur of the Chaldees (xi. 31), who worshipped the heavenly bodies. There may be an indication in these verses that before men of faith had begun to leave the flesh and its lusts at God's command, they had worshipped the lights of heaven. Dr.

G. Smith, in his 'History of Babylonia' (Vol. II., p. 65), says, 'The city of Ur was devoted to the worship of the moon-god, called in early times Ur, and the place itself appears to have been named after that divinity "the city of Ur."' The editor says in a note, 'The true meaning of "Uru," or "Ur," is "the city."' The Hebrew name is אור (Gen. xi. 28). The writer thinks this is from אור, 'a flame of fire' or 'light.' The definition 'city' associates it apparently with עיר, 'city,' and is not so probable a definition.

Abram is first found in this Chaldean city of light. Then he moves on to Haran, a name which Dr. Davies derives from הרה, 'to glow,' 'to burn.' This suggests that after worshipping the lights of heaven, these primeval worshippers next began to worship fire. Neither here nor in Acts vii. 2-4, is it said that God commanded them to dwell in Haran. But at God's command they were now to be actuated by faith in things unseen. A great promise is given to him. Abram himself is to be made to a great nation (verse 2), for believers are to be multiplied. In him all families of the fleshly Adamah are to be blessed (verse 3). While we can understand how those who have been serving the flesh are to be blessed through faith, it is not so easy to see how a literal Chaldean patriarch could be such a world-wide blessing.

At God's command Abram sets out from his own fleshly country, but he is as yet compassed about with imperfection and sin. We read that Lot went with him (verse 4). The name 'Lot' means 'covering' or 'veil.' Thus Abram had a veil which kept him in darkness. He was not yet made light in the Lord. But God says that He will destroy the face of this Lot in the latter day (Is. xxv. 7). Others may see more clearly than the writer the meaning of these various incidents, and may serve the cause of truth by correcting his errors. He wishes to speak with diffidence, and he is here stating what he thinks to be the meaning of these Scriptural records. But all human eyes are holden; and while there is no error in Scripture, there is much of it in man. The writer does not profess to explain the various symbolic numbers found in these histories. He holds, however, that it would be a mistake to suppose that the history of Job must be a literal history because of the detailed numbers of his sheep and camels and children which are given in the Book. It is said that the name 'Sarai' means 'my princess.' The writer prefers to take Dr. Davies's derivation. He thinks it is from שרה, 'to strive with,' 'to be contentious.' We have seen how Esau and Jacob represent two contending principles. So 'Shinar' probably means two enemies. The Hebrew word for 'Egyptians' also, which is said by some to mean 'two straits,' probably means 'two adversaries.' It is more likely to have this meaning than to refer to Upper and Lower Egypt, or to the fertile strip of country on each bank of the Nile. In the natural state there is this opposition between good and evil in the human heart. It is evident, however, from Sarai's subsequent history that she cannot represent the sinful principle. But Moses compares a wife or a dear friend to a man's own soul (Deut. xiii. 6). The way in which the character of father is assigned to Abram, while Sarai is as a mother to whom all women who do well are as daughters, tends to show that Sarai, as Abram's wife, represents the soulful element in this

Adamic man of faith. In such case the soulical instincts would contend against the principle of faith, and yet it could not be said that in itself considered the soulical nature was a seed of sin.

There is a double aspect in Isaiah's reference to a covering and a veil (Is. xxv. 7). The writer believes that there is also a double aspect in these references to Lot. We read of a Lot which went with Abram (verse 4). This phrase is used to define the Lot from whom Abram is severed (xiii. 5). We read also of a Lot taken by Abram when he takes Sarai (verse 5). It would seem as if the reference in verse 5 to Lot thus taken were tautological if it were the same Lot which in verse 4 had been said to go with Abram. This distinction harmonizes with the fact that there is a Lot who is definitely called Abram's brother (xiii. 8; xiv. 16), and a Lot who is definitely called Abram's brother's son (xiv. 12). In xi. 31 also the Lot who is Abram's brother's son is associated with Sarai. As there was a Lot or veil darkening the minds of these primal men of faith, so their souls were darkened by a covering. The Lot or veil on the mind keeps back true faith. Although Abram had not come to faith in prophecy, the religious element was exalting him and preparing the way for a household of faith. Already this Adamic man of faith, in his process of evolution, was becoming many in number. They travelled to the land which was to be the rest of faith; but as yet they had no inheritance in it, not so much as to set the foot on (Acts vii. 5). They were sojourners in the land of promise as in a land not their own (Heb. xi. 9), and received not the promise until Christ called them to inherit it (verse 39). As a wayfarer, Abram passed through the land unto Shechem, unto the oak of Moreh. We shall find that these are two of the most important emblems in the Book of Genesis. The name 'Shechem' means 'shoulder.' We read in Zeph. iii. 9 of serving the Lord with one shoulder. The shoulder is used in Scripture as an emblem of that which bears burdens (Gen. xlix. 15; Ps. lxxxii. 6; Is. xiv. 25, etc.). Wherever the reader meets with the words 'Shechem,' 'Shoulder,' 'Serve,' he may conclude that he has found a symbol of the Grade of Servants or Sacrifice. The word 'place' also (verse 6) is nearly always an emblem of the Servants' Grade. If the words 'serve' or 'place' have any other application, it will be to spiritual service in Zion, or the Grade of Tongues, which is a spiritual place. The word מִוֶּרְה is said to be either from מוֹרָה, 'teaching,' or מוֹרָח, 'an archer,' also 'a teacher.' The writer is convinced from the moral history that the word is from קָרָה, 'to rebel.' We have מִרְה, 'bitterness' (Gen. xxvi. 35). It is the oak of rebellion, or provocation, and is a symbol of the Heathen Grade. In the Evolution of the Man of Faith, he is first in Ur or 'Brightness' of the Chaldæan Star-worship. Then he moves to Haran, the glowing fire, and becomes a fire-worshipper. Then he divides into two branches, one coming to Shechem, or the Shoulder, the symbol of the Servants' Grade on which true sacrifice is offered, the other coming to the oak of Moreh, or the provoking oak, that is to the practice of such idolatrous rites as were associated with oak trees. Hesiod alludes to the rites round the oak or the rock (Theog., verse 35). The great oaks were sacred to Jupiter (Aristoph. Neph., 355). On these it was customary to hang the skins of slaughtered animals (Apol. Arg., Lib. II.,

verse 1149). We ought not to think that in these primitive times worship was of a very exalted or spiritual kind. They were times of ignorance, and of burdensome and idolatrous rites. It is said the Canaanite was then in the land (verse 6). Zechariah says of the latter day, 'There shall be no more the Canaanite in the house of the Lord' (xiv. 21). It is evident that in such a passage the word 'Canaanite' has a moral meaning, and the writer believes that it has this meaning in Gen. xii. 6. Philologists appear to agree that this word primarily is from כַּנְעָנִי, meaning 'to bow down,' 'to be low;' but they differ as to its precise shade of meaning. Some think it means 'Lowlander.' Then since the people of this district were great traders it came to mean 'merchant,' and is so used in Scripture (Prov. xxxi. 24; Is. xxiii. 8). Hence some define 'Canaanite' as 'merchant.' The primary meaning of the word may be the correct one for us to take, in which case the allusion is probably to those who bow down or who bend the knee in idolatrous worship. To bow down is sometimes a symbol of worship. To those who were feeling after Him in idolatrous worship, Jehovah, whose name is prominently used in this history of the faithful, did not leave Himself without witness. Even among heathen peoples some came to a purer sacrificial system than the idolatry associated with the oak tree. The writer is at some disadvantage in regard to the reader for the following reason: In first writing this book he had to proceed somewhat tentatively, feeling his way to inductions. In some cases those inductions were only reached after he had proceeded far with his work. In the review therefore of what he has written, he has many corrections to make and many omissions to supply. In so doing he is influenced by all his subsequent examination of the subject, yet he cannot at once put before the reader all the evidence upon which he rests his case. He thus speaks for the following reason: He has referred to the Servants' Grade, or the Grade of Sacrifice and Works. This grade represents sacrifice so far as it is offered to God. Even from heathen peoples some might come to offer sacrifice to the great Spirit rather than to idols of wood and stone. In such case they are coming to the Grade of Servants, even though they may not have fully broken away from the Heathen Grade or the idolatrous oak. Of this Grade of Servants, the following words are very common emblems, and not one of these words is ever used of the Grade of Young Men, though some of them have a spiritual application to the Grade of Tongues: 'Shechem,' 'find,' 'see,' 'place,' 'enter,' 'with' (כִּי), 'there' (שָׁמָּה), 'serve,' 'servants,' etc. The word 'appear' is, in Hebrew, a form of the verb 'to see.' Hence it betokens the Grade of Servants. When it is said that the Lord or Jehovah 'appeared' to Abram (verse 7), the meaning is that He manifested Himself to the men of faith in a sacrificial system or on the Servants' Grade. He manifested Himself to them even though their sacrificial system was a very close adjunct of idolatry. While the writer has alleged that the foregoing words betoken the Servants' Grade or the Grade of Sacrifice, he might also state to the reader that other grades have likewise their special words. Thus the words 'men,' 'with' (אִתּוֹ), 'people' (עַם), etc., are grade-words of the Young Men's Grade or the Grade of Faith, which is immediately above the Grade of Servants. But of all these grade-



words the most common in the Old Testament are the following: The pronoun הַזֶּה, 'this,' betokens the Grade of Servants, while the pronoun הַיְהוּדִים, 'this,' betokens the Young Men's Grade. God manifested Himself to Abram by the oak of idolatry even as He manifested Himself to Gideon under the oak (Judg. vi. 11). Hitherto we have read of the Lord saying something to man. Now, however, in this exaltation of the men of faith, we read for the first time of the Lord appearing (verse 7). Moreover, if attention be given to what is said of Abram building altars, there will be seen evidences of moral progress. Men now began to build altars to the invisible Spirit who made Himself manifest to them in nature or in dreams and visions of the night. They also exercised faith so far as to believe in a good land that was to be their ultimate possession.

After worshipping under the idolatrous oaks, these men of faith next begin to erect altars on the mountains and high places. 'And he removed from thence towards the mountain' (verse 8). It was an ancient custom to 'sacrifice upon the tops of the mountains' (Hos. iv. 13). This mountain is said to be to the east of Beth-El, or 'the house of God,' that is, the practice of building altars on mountains was earlier in the day, or further east, and so preliminary to the building of temples or houses of worship. The Adamic man of faith pitches his tent, having Hai, or 'the ruin,' the city which Joshua or Jesus would destroy (Josh. viii. 1), on the east, and Beth-El, or God's house, on the west. The march of human progress, like the unfolding of light, seems to be symbolized by a progress from east to west. Civilization has followed this course. These men of faith had escaped from the city of ruin on the east, but they had not come to Bethel or God's house on the west. 'As the East was to the early thinkers the source of life, the West was to them Nirriti, the exodus, the land of death. The sun, conceived as setting or dying every day, was the first who had trodden the path of life from east to west—the first mortal—the first to show us the way when our course is run, and our sun sets in the far west. Thither the fathers followed Yama; there they sit with him rejoicing, and thither we, too, shall go when his messengers, Day and Night, have found us out' (Müller's 'Science of Language,' vol. ii., p. 562). Upon the mountain these men of faith are said to build the altar, and to call upon Jehovah's name.

From the history of the Christian Church, we know that times of spiritual refreshing have alternated with times of spiritual languor. Analogous diversity seems to have marked the moral history of the faithful in the world's earlier ages. Before the Deluge there was a time of declension when all flesh had corrupted its way. What is said in this chapter of a famine, and of Abram's going down into Egypt, appears indicative of a time of moral degeneracy. Abram departed, going on still to the south, or desert, as the Sept. renders it (verse 9). There was now a great hunger or famine in the land. This was a moral hunger, and we do not read of anyone but Abram, or the Adamic man of faith suffering from it. Of such a moral famine we read, 'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the

Lord! And they shall wander from sea to sea, and from the north, even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it' (Amos viii. 11, 12). Abram's descent into Egypt is a moral descent, just as his coming up out of Egypt (xiii. 1) is a moral elevation. Writing on this subject, Philo speaks of 'the Egyptian country, the body and its occupants' (De Mig. Abr., c. iii.). Joseph gives commandment concerning his bones, for 'whatever things concern the pleasures of the body, and the other excesses of lusts, being mortal things, he leaves to Egypt; but concerning the incorruptible parts, he makes a treaty, and confirms the treaty with an oath, in order that they may be carried with those who go up to the cities of virtue' (c. iv.). He calls Egypt 'the bodily house' (c. v.), where they meet with the ensnaring pleasures of the flesh (c. vi.). He says, 'Of those things, which are according to sense-perception, or lust, or the body, the country of Egypt is the symbol' (c. xiv.). 'Of those things according to the body, Egypt' (c. xxix.). 'The Egyptian, the hateful and lust-loving nature' (c. xxxvi.). The writer believes that the principle thus set forth by Philo is Scriptural. To go down into Egypt is to come under the dominion of what is fleshly. Even increased light implies greater ability to sin. In this sense Abram, the Adamic man of faith, went down into Egypt. There was a hunger in the land of Canaan. In fact, it was not until Joshua led in the men of faith that they did eat of the old corn of the land (Josh. v. 12). As Abram descends into Egypt we see that he is coming under the power of evil, and that the evil is specially assailing him through Sarai or the soulful side. On the literal theory it seems strange that Abram should have so accurately forecasted what the Egyptians would do, or that a stranger and his wife entering the land should have been brought so directly into connection with Pharaoh. As Abram draws near to enter Egypt, he comes under the dominion of two bad principles—the fear of man, 'They will kill me' (verse 12), and the love of the good things of this world, 'That it may be well with me' (verse 14). Instead of keeping his soul in virgin purity he gives it up to Egyptian fleshliness. Sarai herself gives no evidence of unwillingness thus to be renounced by her husband and taken by the Egyptians, for it is in her that the sinful principle works most mightily. Both are as one being, for while Abram urges her to say that she is his sister (verse 13), he also says it himself (verse 19). The narrative shows how even men of faith in these degenerate times gave up their souls to uncleanness.

The name or title 'Pharaoh' is by many derived from a word meaning 'sun.' As the King of Egypt, he is a prince of evil ruling in the flesh. Ezekiel speaks of him as 'the great dragon' (xxix. 3), in whose jaws God puts His hooks (verse 4). He would not speak thus of a literal man. Philo designates Pharaoh as 'The mind of the bodily country' (*νοῦς τῆς σωματικῆς χώρας*, Lib. de Agric., c. xiii.). The Egyptian princes, fleshly-seed-men, loving to corrupt what is pure, cause Sarai to come under Pharaoh's dominion. Instead of Abram taking her, she is now taken by Pharaoh (verse 19); instead of being near Beth-El, or the house of God, she is brought into Pharaoh's house, the house of bondage to what is fleshly. The god of this world heaps honours upon Abram for his degeneracy. They are honours of a fleshly kind, such as he always

gives. He said to the Saviour, 'All these things will I give Thee if Thou wilt fall down and worship me' (Matt. iv. 9). Abram had, as respects his soulical nature, fallen down, and we read, 'He entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels' (verse 16). Does it seem literally likely that such honours had been gathered for Abram, and that Pharaoh's house had been plagued, and yet that through these changes Sarai had maintained her purity in Pharaoh's house? Is it in accordance either with literal fact that an Egyptian king should have ruled his licentious instincts so guardedly by a distinction between a woman being a wife and a sister? Is it not more probable that the history is moral and Adamic? A literal king who kept a harem would not have known so readily why God was afflicting him.

We have now a forecast of those judgements upon fleshly Egypt, which ended in the plagues brought by Moses. God shows His power in Pharaoh (Rom. ix. 17); but that Pharaoh is the prince of evil ruling in the flesh, not a literal man. The prophet may be alluding to such symbolic narratives as these, when he says of Samaria and Jerusalem, 'They committed whoredoms in Egypt; they committed whoredoms in their youth' (Ezek. xxiii. 3). God touched Pharaoh as Job was touched (iv. 5; xix. 21). When we read of Pharaoh's house being thus visited with great strokes (verse 17), we have to remember that Sarai was in that house, and that these Egyptians were fleshly lusts, or bad-seed-men warring against the soul. God knows how to deliver His people out of the devil's snare. As Pharaoh in distress called for Moses, so he called for Abram (verse 18). He gives back the spoil which he had taken, saying, 'Behold thy wife, take her, and go thy way' (verse 19). God said of Pharaoh, 'When he shall let you go, he shall surely thrust you out altogether' (Exod. xi. 1). So Pharaoh sends out Abram with all pertaining to him, not a hoof being left behind (verse 20).

It will be noticed that in verse 7 God says to Abram, 'Unto thy seed will I give this land.' Paul's comment thereupon is, 'He saith not, And to seeds, as of many; but as of one, And to thy Seed which is Christ' (Gal. iii. 16). But the literal land of Canaan was not thus given to Jesus Christ. Hence the land spoken of in Gen. xii. 7, cannot be the literal Canaan, neither can the history be personal and literal history.

The grade-words of the history indicate degeneracy. Thus when Abram is coming from Ur, or star-worship, to Haran, or fire-worship, we have the Heathen Grade. In xi. 31, the words 'come' and 'there' conjoin with  $\text{לִּשְׁׁׁׁ}$ , 'with.' This conjoined idiom shows the Heathen Grade. In xii. 1, 2, God speaks prophetically of the Servants' Grade to which He will bring Abram. The words 'see' and 'do,' or 'make,' show this grade. Then, in regard to Abram's action, we have the Heathen Grade in verses 4, 5. The words 'come' and 'make' in verse 5 conjoin with  $\text{לִּשְׁׁׁׁ}$ , 'with,' in verse 4. In verse 6 we have the indication of two classes, one moving on to the Servants' Grade. The words 'place' and 'Shechem' show this grade. The other class moves on from Haran, or fire-worship, to such rites as are connected with oaks.

This class is in the Heathen Grade. The words 'oak' and 'Moreh' show this grade. It is no evidence of degeneracy to move from Haran, or fire-worship, to such worship as is connected with oaks. Verses 7, 8 show us a heathen class which has come to such clear visions of God and duty, that it is placed on the Servants' Grade, though it worships on mountains. Enlightened Greeks had oracles on mountains. The words 'see,' 'this,' 'there' show the Servants' Grade. Verse 9 is referring apparently to a moral departure or lapse. In verses 10-14, referring to Abram's action, we have the Heathen Grade. The words 'there,' 'come,' 'behold,' 'appearance,' 'see,' 'this' all conjoin with הוה, 'she,' in verse 14. So the rest of the chapter is on the Heathen Grade. In verses 15-18 the words 'see,' 'asses,' 'servants,' 'camels,' 'this,' and 'do' conjoin with הוה, 'she,' in verse 18. In verses 19, 20 the word 'behold' conjoins with הוה, 'she,' and 'men.' Thus there appears to be a lapse from the Servants' Grade indicated in what is said in verse 9 of a departure. As respects individuals, a man who had received light could never more be a heathen. But as respects tribes and nations, there might be a lapse from a higher to a lower level. Rom. i. indicates such a lapse. The heathen were not ever as wicked as in the days of Tiberius. Juvenal refers with sadness to former days, and says :

'Improbitas illo fuit admirabilis ævo—'  
'Wickedness was a thing of wonder in that age.'  
(Lib. XIII., verse 33.)

There are several narratives in which we shall see that the more enlightened heathen, even though they have not received the Scriptures, are yet placed on the Servants' Grade. Hence the phrase 'Heathen Grade,' is not always identical with the term 'heathen.' It sometimes includes those heathen only who are in heathenish conditions. The Greeks were heathen in one sense, but not in another.

## CHAPTER LIV.

### GENESIS XIII.

SOME parts of this chapter not only give us light as to the meaning of the chapter itself, they also throw a light back upon the preceding chapter.

1. Like the preceding chapter, this chapter deals with two grades only, the Heathen Grade, and the Grade of Servants. Its gradal features are as follow :

(a) Verses 1, 2 are on the Heathen Grade. The word עם, 'with,' conjoins with הוה, 'he.'

(b) Verses 3, 4 are on the Servants' Grade. They have the words 'place,' 'there,' and 'made.' A comparison with xii. 7 shows that this portion is on the Servants' Grade.

(c) Verses 5-13 are on the Heathen Grade. Apart from the conjoined idiom, the grade is indicated in the allusion to the Canaanites,

Perizzites, etc. (verse 7). In this portion the words  $\aleph$ , 'with' (verse 5), and 'men' (verse 8), conjoin with 'see' (verse 10). So 'come' (verse 10) conjoins with 'men' (verse 13).

(d) Verse 14, and unto the word 'enter' (verse 18), are on the Servants' Grade. They have the words  $\aleph$ , 'with,' 'see,' 'place,' 'there,' and 'enter,' of this grade.

(e) The sentence in verse 18, containing the words 'oak' and 'Mamre,' is of the Heathen Grade.

(f) The closing sentence, having the word 'there,' is on the Servants' Grade.

2. It is usual for Egypt to be represented in Scripture as being 'down' from Canaan (Is. xxxi. 1, etc.). But in these moral histories 'up' and 'down' are moral terms. Abram's coming up out of Egypt is a moral ascent, and his going down into Egypt is a moral descent.

3. The name 'Lot' means 'veil.' He is clearly a symbol of that which darkens. But there may be a veil on the heart or intellect, and there may be a veil on the face or soulical aspect. Suppose, for example, a man's mind has faith in a sensuous or carnal heaven, like the Mohammedan heaven, he is darkened in his mind and in his faith. On the other hand, suppose a man's religion consists chiefly in fleshly rites and ceremonies, he is darkened in his emotional nature, and as respects his sacrificial system. The writer holds that these narratives make it clear to us that Lot is set forth in both these aspects. There are virtually two Lots. One is the Lot of the intellectual side, the other is the Lot of the soulical side. The Lot of this chapter is the intellectual Lot that darkens the mind. Hence he is associated with cities (verse 12). He has a masculine aspect, and is Abram's brother (verse 8). Moreover, he is upon or above Abram (verses 9, 11). Isaiah xxv. 7 recognises two Lots or veils. While this intellectual Lot or veil on the mind is Abram's brother, the soulical Lot or veil on the soul is Abram's brother's son (xiv. 12), and is led captive with the women or soulical side (verse 16).

4. A new principle comes into action as the men of faith proceed in their evolution. It is the principle of Godly Service, or seeking the good of others. It is in this sense that a land is given to Abram (verse 15). It is not said to be given to him to dwell in. It is given to him as that which we win for Christ or for righteousness may be said to be given to us as a prey or a spoil.

The previous chapter closed by showing us Abram on the Heathen Grade, and as having gone down in moral deterioration to fleshly Egypt. This chapter opens by showing us Abram returning from that moral degeneracy to his former position on the Servants' Grade. But as he comes up his mind is still in darkness. The fleshly Lot or veil is upon it. Hence, though the aspect of Abram is away from Egypt, the aspect of this Lot is still towards Egypt or the south. 'And Abram went up from Egypt, he and his wife, and all that he had; and Lot with him toward the south' (verse 1). The words 'toward the south,' at the close of verse 1, are perplexing on the literal theory. To go to Canaan from Egypt is to go north. Hence, the meaning is supposed to be unto the south of Canaan. The writer believes that this is an error. It is

like saying that a man going from Lancashire to Kirkcudbright was travelling 'toward the south,' because he was travelling toward the South of Scotland. We should not deem such a mode of speech justifiable. The clause appears to be showing that, though the aspect of Abram is toward Canaan, the aspect of the Lot or veil on his mind is still fleshly and toward Egypt. Hence it is probable that what is said in verse 2 of Abram being heavy with cattle, and silver, and gold, is evil in its aspect. These are Egyptian treasures to which Abram's mind is clinging, and which weigh him down, so that he minds earthly things. Worldly possessions are a constant danger to him, and keep him from rising up as fast, as he otherwise would out of fleshly Egypt. The word 'heavy' in verse 2 contrasts with 'went up' in verse 1. 'And Abram was heavy exceedingly in cattle, in silver, and in gold' (verse 2).

Notwithstanding this moral danger Abram breaks away from Egypt. This is a good departure. It brings him back to the Servants' Grade from which he had wandered (xii. 9). The chapter is showing a moral recovery when it represents Abram as coming to where he had been before. He even improves on his former position, for he now comes to Beth-El (verse 3), or God's house, which he had not been said in xii. 8 to have actually reached. 'And he went up to his departures from the south, and unto Beth El, unto the place where his tent had been in the beginning, between Beth-El and Ai, unto the place of the altar which he had made there in the beginning; and there Abram called on the name of Jehovah' (verse 4).

We come now to a portion that is in the Heathen Grade. In xii. 6 we saw that there was a class on the Heathen Grade. The words 'oak' and 'Moreh' showed that grade. The narrative now describes a moral advance of that class. Lot, or the dark veil, is yet on the mind of that class, but there begins to be a struggle between the fleshly veil on the mind and the elements ministering to it, and the principle of faith in the mind and its ministers. This Lot has its burden of possessions to which it clings. 'And also to Lot, who was going with Abram, there were flocks, and herds, and tents' (verse 5). Now the struggle between the opposing seeds of light and darkness begins. The land cannot bear them, for they are mutually destructive. 'What fellowship hath light with darkness?' Lot's servants keep to their master and fight for him, and Abram's servants show equal fidelity to him. 'And the land did not bear them that they should rest together, for their substance was great, and they were not able to rest together' (verse 6). Unless the old leaven was purged out, the man of faith could never find true rest. Philo says on this subject, 'When, therefore, the mind has begun to know itself, and to be familiar with spectacles of a mental kind, it will thrust away all that element of the soul which tends to a form perceptible to sense, which is called by the Hebrews, Lot;' on account of which the wise man is introduced, saying very expressly, 'Be separated from me' (xiii. 9). 'For it is impossible that he who is possessed by the love of things bodiless and incorruptible, should dwell together with him who tends to the things pertaining to sense-perception, and which are mortal' (De Mig. Abra., c. 3). Lot and Abram walk together, for they

are as two aspects of one man who is thus a 'double-minded man' (Jas. i. 8). 'The Shepherd of Hermas' shows how impossible it is for evil spirits or human vices to dwell in the same vessel with the meek and quiet spirit (Lib. II., Mand. 5). The earthly and the heavenly elements must be separated, just as Jacob divided his possessions when going to Canaan. Hence we read of the enmity and strife between these forces of light and darkness. As respects Abram's side, it is a fight of faith. 'And there was a strife between the keepers of the cattle of Abram and the keepers of the cattle of Lot' (verse 7). This strife begins amid idolatrous conditions. As well as the Canaanite the Perizzite is now said to dwell in the land. There are two or three Hebrew words, all of similar meaning, from which this word 'Perizzite' may have come. These words mean 'to sever, to divide,' also 'to lay open, to separate.' Hence, one form of the word means 'open country' (Deut. iii. 5; 1 Sam. vi. 18). It is not improbable, however, that just as the word 'Canaanite' is an allusion to the bowing down in idolatrous worship, so this word is an allusion to the practice of offering divided victims in sacrifice. We know from xv. 10 that sacrifices were thus divided. It is said that the word means a dweller in the open country, or a countryman. But Canaanites were dwellers in the country as much as the Perizzites. On the other hand, it is certain that in the course of man's moral elevation, there came a time when he not merely worshipped idols, but when he began to offer the slaughtered and divided bodies of cattle in sacrifice. Thus the Canaanite and the Perizzite are said to dwell in the land.

It is not God's will that good and evil should ever dwell in strife and contention together. A law of separation comes in. Especially is there separation so far as Lot may have had a supremacy over Abram. He has to depart from upon him. Abram conquered by becoming indifferent to the worldly possessions on which dark and fleshly Lot fixed its affections. Abram in this sense gives place to wrath. He proposes a separation which is a purification. Though cast out from the good, the evil has still a place amongst the wicked outside Canaan. Abram says, 'We be men-brethren' (verse 8). So Esau and Jacob, though representing hostile natures, are spoken of as brethren. 'And Abram said to Lot, Let there not be, I pray thee, strife between me and thee, and between my herdmen and thy herdmen, for we be men-brethren' (verse 8).

The idioms of verse 9 are noticeable. 'Is not all the land before thee?' Lot evidently looks toward Sodom, for he lifts up his eyes, and the region of Sodom is before him. Especially is it before him in a soulical aspect with its Edenic rivers and delights. With the ancients the Edenic serpent is almost invariably sensuous pleasures. As Clemens Alex. expresses it, ὄφεις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἐρπουσα, κακία γήϊνη εἰς ὕλας τρεφομένη' (Ad. Gent., p. 69). 'The serpent signifies allegorically pleasure, creeping on its belly, an earthly wickedness, nourished on fleshly substances.' Lot's action in looking towards Sodom illustrates the words, 'They that are after the flesh do mind the things of the flesh.' Lot lifted up his eyes without God telling him so to do. Abram lifts up his eyes at God's command (verse 14). So the sinful nature ever walks in the light of its own eyes, while the righteous nature walks in the light

of God. Lot chose for himself (verse 11), but Abram makes no such choice. He leaves it to the Lord to choose for him. Abram says, 'Separate thyself from upon me' (verse 9). Sometimes *לעל* bears the meaning of 'from near' (Job xix. 13), but its ordinary meaning is 'from upon' (Gen. xxiv. 64). The veil or Lot is now being removed from its supremacy over the mind of the Adamic man of faith. It is the taking away of a master from upon the head (2 Kings ii. 3). The parting between Abram and Lot is a parting between what had been conjoined in the same individuals, such a separation as is indicated in xxv. 23. Two cannot walk together when they are not agreed. Sensual minds, blinded by the fleshly Lot or veil which Abram puts from him, are charmed by the sensuous delights of a soulical Eden. Abram says, 'If thou take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left' (verse 9). In any case, Abram wants a separation. 'And Lot lifted up his eyes, and saw all the circuit of the Jordan.' The writer thinks that it will yet be seen from many passages that Jordan, whose name means 'the descending,' is a symbol of fleshly rites and ceremonies, and especially of water baptism. A mind in a measure of intellectual darkness is attracted by such soulical things. 'That it was well watered everywhere before Jehovah destroyed Sodom and Gomorrah.' These are as rivers of Eden associated with flesh and blood. Hence it is as a fleshly Egypt. The Lord had not yet destroyed Sodom and Gomorrah. Some define 'Sodom' as 'burning.' The writer thinks it is from a word meaning 'imprisoned, or shut up,' just as 'Gomorrah' may be from a word meaning 'to be bound' as sheaves are bound. Some define it as 'submersion,' 'culture,' or 'habitation.' Lot is now in association with those who are ensnared by the pleasures of sense. He is found with those who will be reserved unto punishment until, after the fire has burnt a part, that which is left is 'small' (Amos vii. 2). Hence this region is said to be as thou comest to 'Zoar,' that is, 'smallness' (verse 10). 'Like the garden of Jehovah, like the land of Egypt as thou goest to Zoar' (verse 10). This closing sentence is not like literal history.

Having looked to things that are according to the sense-nature and fleshly, Lot chooses them. 'And Lot chose for himself all the plain of the Jordan, and Lot departed east; and they separated, a man from upon his brother' (verse 11). Like Cain in degeneracy, Lot journeys east to the side of dimmer light. Abram is still dwelling in a Canaanitish or idolatrous realm, but his mind is tending to increasing light. But Lot is tending to what is mentally dark and fleshly, to the cities for which wrath is reserved, and which are very wicked before Jehovah. On the literal theory, considering the resemblance of one Semitic tribe to another, it is strange that the inhabitants of this particular district should have been so much worse than their neighbours. This fact shows that the history is moral and not literal. 'Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent unto Sodom' (verse 12). The idiom used here and elsewhere of the tent (Judges iv. 11) is suggestive of relation to a district rather than to one limited camp.

The writer has maintained that in Scripture a city, or a tower, is a



symbol of what is spiritual, while a field, or a house, or a tent, is commonly a symbol of what is soulical. Philo regards the tent as a soulical symbol. 'Behold she is in the tent, that is, in the soul.' Ἰδοὺ ἐν τῇ σκηνῇ, τουτέστι, τῇ ψυχῇ (Quod Det. Pot., c. xvii.). In verse 12 Lot is said to dwell in the cities, and to pitch his tent unto Sodom. At first sight such a statement looks somewhat incongruous. It is probably indicative of a double aspect, a spiritual and a soulical aspect, in the sinful class with which Lot is now being associated. So in verse 18 we have an allusion to Abram's tent, that tent with which Sarah was in special association (xviii. 9).

With verse 14 the Servants' Grade comes in. To this better class, now freed from the fleshly veil on the mind, God gives a promise. The whole of that land, or moral realm, with its rituals and sacrifices, is to be given to the man of faith as a spoil. Personally he has already reached this grade. But as duty follows privilege, so it is now his duty to enter into the land in Godly Service to win it from all elements of idolatry, that it may be a land wholly for God. 'And Jehovah said unto Abram after that Lot was separated from with him, Lift up now thine eyes, and look from the place where thou art.' The allusion to the place where Abram is appears designed to mark off the personal aspect from the aspect of Godly Service. Personally he has come to the realm of sacrifice. But now in an official aspect he must seek to bring all the realm of sacrifices into subjection to faith in God. 'Northward, and southward, and eastward, and westward, For all the land which thou art looking upon, to thee will I give it, and to thy seed for ever' (verse 15). From Paul's words, 'And to thy Seed, which is Christ' (Gal. iii. 16), it appears as if the word 'seed' as used in verse 15, applies to Christ. It has a more human aspect in the next verse. The seed of faith is to be multiplied greatly. 'And I will set thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered' (verse 16). On the literal theory this is an exaggerated promise. The Jews have never been numberless. But who can number the seed of faith? Abram as one acting in Godly Service, is now bid to take possession of this realm of sacrifice, or land of the Servants' Grade. All must be won for faith. It is to be as a spoil rather than a dwelling. 'Arise, walk through in the land to the length of it, and to the breadth of it, for to thee will I give it' (verse 17). In verse 18, as in xii. 6, we have the two grades of Heathen and Servants brought into close connection. While the verb 'to come' with another verb might be rendered as our versions render verse 18, the grade-words show that it ought not to be so rendered. God has bid Abram win this land of the Servants' Grade in Godly Service. The opening words of verse 18 show how Abram begins to obey this command. But in beginning to win a realm for God the rule would apply that the soulical precedes the spiritual. Hence Abram first advances the tent. He begins to win soulical victories in this realm of sacrifice. Before a general can subjugate a land he enters it, and perhaps makes short excursions into it. He does not go through its length and breadth at once. So the connection of these verses appears to be as follows: 'Arise, walk in the land to the length of it, and to the breadth of it, for

to thee will I give it; and Abram moved his tent and entered.' The verse should end there. Abram enters as one enters on Godly Service. The narrative then passes to the class of heathen that is yet on the Heathen Grade. Hence the next clause is in virtual connection with the close of verse 13. The allusion in verse 14 to the separation from with Abram, shows that even after Lot had been moved from upon him on the Heathen Grade, there was a further separation effected between them on the Servants' Grade. As one on the Heathen Grade it is said of Abram, 'And he dwelt by the oaks of Mamre, which are in Hebron.' The words 'oak' and 'Mamre' show the Heathen Grade. The oak is an emblem of idolatry. Jacob hid the idols under an oak (xxxv. 4). One of the most ancient oracles, that at Dodona, was famous for its *μαντικάι δρύες*, or prophesying oaks. The sacred pigeon from Thebes in Egypt is said to have sat upon an oak-tree at Dodona, and to have spoken with a human voice. Some derive 'Mamre' from מַמְרֵי, 'to be full, or fat.' As 'Mamlachah,' a 'kingdom,' is derived from 'Malach,' 'to reign,' so the writer believes that 'Mamre' is from מַמְרֵי, or מַמְרֵי, meaning 'to be perverse,' or 'rebellious.' Even in later times men had sinful desires towards the idolatrous oaks (Is. i. 29). Mamre is said to be in 'Hebron,' or that which is 'compact,' 'joined,' or 'allied.' It is suggestive of what is permanent and abiding as in contrast with elements that are to pass away. The last clause, as 'there' shows, again glances at the Servants' Grade. When we engage in Godly Service we are offering an acceptable sacrifice to God. In this sense we read, 'And he built there an altar to Jehovah' (verse 18). The word 'there' means in the land which he was winning on the Servants' Grade, not under the idolatrous oaks of Mamre.

What we have seen in ii. 19, and in these gradal transitions, of the careful choice of words, goes far to justify what Origen says in his 'Philocalia' (c. ii., p. 23): *ἡμεῖς ὑπολαμβάνομεν περὶ πάντων τῶν ἐξ ἐπινοίας τοῦ ἁγίου πνεύματος ἀναγεγραμμένων, ὡς τῆς ἐπιδοῦσης τὴν ὑπὲρ ἀνθρώπων σοφίαν ἱερᾶς προνοίας διὰ τῶν γραμμάτων τῷ γένει τῶν ἀνθρώπων λόγια σωτήρια, ἐνεσπαρκύιας, ὡς ἐστὶν εἰπεῖν, ἐκάστω γράμματι κατὰ τὸ ἐνδεχόμενον ἰχνη τῆς σοφίας.*—'We conceive of all the things that have been written by inspiration of the Holy Spirit, as of a sacred forethought giving to the human race by means of letters, a wisdom that is more than human, saving oracles, having sowed, so to speak, in every letter the tracings of wisdom according to capacity to receive it.' In his Thirty-Ninth Homily on Jeremiah, he supports verbal inspiration, not excepting *ἰῶτα ἓν ἢ μίαν κεραία γεγραμμένη ἐν τῇ γραφῇ*—'one iota, or one tittle, written in Scripture.'

## CHAPTER LV.

### GENESIS XIV.

THIS chapter is supposed to deal principally with the wars of certain ancient and petty kings. It is not regarded as having so much interest for the theologian as it has for the ethnologist. It must be allowed, however, that what is said in the chapter of Melchisedec has a very close

relation to theology. Two of the kings here named are also used as Scriptural symbols of those whom God gives up to destruction: 'How shall I make thee as Admah? how shall I set thee as Zeboim?' (Hos. xi. 8).

With such detailed description and names of kings and their kingdoms as this narrative contains, it may appear as if its literalness was beyond question. But when we come to examine it, we find features hard to reconcile with the literal theory. The wide extent of territory covered by these various designations makes it doubtful if kings of kingdoms so widely severed could have been in such close union. Thus Shinar, by the Euphrates; Elam, a Persian province; Zoar, in the south of Palestine, are all represented; while a fugitive from the battle brings Abram from Canaan to defeat the victorious confederacy.

Notwithstanding the room for diversity as to the precise meaning of some of the proper names in this chapter, it is yet clear that, for the most part, their aspect is evil. So far, they are fitting symbols of sins, and the punitive results attending sin. Some German writers prefer to derive many of these names from a Sanscrit source. As Hebrew words, however, they appear to have a suggestiveness of their own. Where there are alternative definitions, the writer feels justified in adopting the definition which best accords with the moral drift of the history. We may notice the following particulars:

1. The gradal features of the chapter are as follow:

(a) It deals with two grades like the preceding chapters. In this case, however, instead of having the Heathen Grade and the Servants' Grade, we have the Heathen Grade and the Young Men's Grade. The fact that in these early narratives the Heathen Grade is so prominent is in some measure confirmation of the gradal theory.

(b) Verses 1-16 are all on the Heathen Grade. This grade is indicated in part by the words 'oak,' 'Mamre,' and 'Amorite,' in verse 13. It is indicated still more clearly by the conjoined idiom. Thus the word 'make' (verse 2) conjoins with  $\text{תִּשָּׂא}$ , 'with,' twice used, and the pronoun  $\text{אִתּוֹ}$ , twice used in verses 2, 3. The words 'serve' (verse 4) and 'come' (verse 5) conjoin with  $\text{תִּשָּׂא}$ , 'with' (verse 5). The word 'come' (verse 7) conjoins with  $\text{אִתּוֹ}$ , 'this,' in the same verse. The word 'Amorites' in the same verse also shows the Heathen Grade. The words  $\text{אִתּוֹ}$ , 'this' (verse 8),  $\text{תִּשָּׂא}$ , 'with' (verses 8, 9), conjoin with 'there' (verse 10). The word  $\text{אִתּוֹ}$ , 'this' (verse 12), conjoins with 'come' (verse 13). The word  $\text{אִתּוֹ}$ , 'this' (verse 13), conjoins with 'hear' (verse 14). The words  $\text{אִתּוֹ}$ , 'this' (verse 15), and 'people' (verse 16) conjoin with 'servants' (verse 15).

(c) Verses 17-24, excepting the last clause of verse 24, are on the Young Men's Grade. They have the words  $\text{תִּשָּׂא}$ , 'with' (verses 17, 24),  $\text{אִתּוֹ}$ , 'this' (verses 17, 18), 'young men' (verse 24), and 'men' (verse 24).

(d) The closing sentence of verse 24 is on the Heathen Grade. It has the word 'Mamre.' This proves that our versions err in connecting this sentence so closely with the previous part of the verse.

(e) It was the use made of the term 'young men' in verse 24, as well as its general application to the Young Men's Grade, which led the

writer to adopt this phrase as a title of the Third Grade, or the Grade of Faith. Except where the word is used as part of a conjoined idiom, it always betokens the Young Men's Grade. Whether as masculine or feminine, singular or plural, or as a noun 'youth,' the forms of this word  $\text{נַעַר}$  show the Young Men's Grade. The reader will remember how the Apostle John uses the phrase morally, 'I have written unto you, young men, because ye are strong' (1 John ii. 14).

(f) In regard to the following particular, if the reader were to ask why such a thing should be, the writer would be perplexed how to answer. He could only say, It is because God so willed it. But having had to rewrite many portions from not having seen this principle at the beginning, he knows by hard experience how much evidence there is for the truth of what he here affirms. It is that there is this peculiarity about the word  $\text{אֲנָשִׁים}$ , 'men:' where this word is used as part of a conjoined idiom, it has no more significance than any other word that marks the Young Men's Grade. But, on the other hand, wherever it is used as a grade-word of the Young Men's Grade, it always betokens believing Jews. It is pre-eminently the Jewish grade-word. Although it would not be possible to give all the evidence in favour of this conclusion here, the reader will have many opportunities of seeing how far the principle holds good in its application. He must accept it or reject it according to what he may thus see.

2. In the moral evolution of our race, one great principle must inevitably have prominence. It is that of fighting against sin. That will be admitted by all. In the previous chapter, we have seen a separating process in operation between Abram, or the seed of faith, and Lot, or the principle of darkness of mind. There was even a beginning of strife. The herdmen quarrelled. Now, we are to see the principle of hostility in full operation. We come to the first recorded battles in the Bible. They are moral battles in which sin is overthrown.

3. But in this battle against sin there is another important principle to take into account—that is, that sin can be made to destroy sin. If a man weakens his constitution by a vicious life, he thereby incapacitates himself for such sins as require strength and energy. In this way God makes man's wrath praise Him. It becomes specially true of the profligate, 'He that lives most dies most.' When Agesilaus heard of the number of the Athenians who had been killed in the battle at Corinth, he said, 'Alas for Greece that as many Greeks should have been destroyed by Greeks as would have sufficed to have conquered all the barbarians!' (Plut., Reg. et Imp.). So is it in moral conflict. It may seem to the reader that evil would not rebel against evil. But vices are mutually destructive. Sin destroys sin almost as much as virtue destroys it. Men do in some measure cast out Beelzebub by Beelzebub. One evil sweeps away another. The first French Revolution illustrates this law. This principle that sins are mutually destructive finds recognition in this chapter. Even in Hades, or Gehenna, the principle holds good that sinful elements cannot rest. There is no moral peace until sin is removed. In every realm where sin is present God will send it trouble, as He sent an evil spirit between Abimelech and the men of Shechem (Judg. ix. 23).

4. Let the reader ask himself, In what three great forms can there be contention to the weakening of sin? Would it not be fair to give these three answers?

(a) There is the mutually destructive conflict between evil elements in wicked men, which takes place on earth.

(b) There is the mutually destructive conflict between evil elements in wicked men, which takes place in Gehenna, where sinners eat of the fruit of their own doings.

(c) Thirdly, there is the conflict between good elements and evil elements, as such conflict is waged in good men upon earth.

Now, this chapter is dealing with these three great battles that weaken sinful flesh. The reader may doubt it; but the more he examines the chapter, the more will he see that this conclusion is Scriptural.

Verses 1-7 inclusive deal with the mutually destructive conflict in wicked men on earth.

Verses 8-10 deal with the mutually destructive conflict in wicked men in Hades.

Verses 8-16 deal with the conflict between good elements and evil elements in good men upon earth. These three conflicts all pertain to those on the Heathen Grade.

5. But in the great conflict with sin as respects those coming to Zion, there cannot be final victory without Christ. There may be destruction of the flesh without Him, but there cannot be salvation without Him. Now verses 17-24 are showing us the conflict with sin in this better aspect, as such conflict is waged by those who are trusting in Christ. Hence Melchisedec has a prominent part in this conflict. It takes place on the Grade of Faith. The King of Sodom again comes out to fight Abram, but that Sodomite king is now more effectually conquered. He is conquered in the strength of Jesus. This battle is not with confused noise and with such mechanical agencies as the former battles. It is fought in the vale of Shaveh, that is, equitableness or rightness (verse 17). This is the King's vale, that is, the vale of the righteousness of King Jesus or Melchisedec.

We may now proceed to notice the moral conflict in the first of the foregoing aspects. It is that in which sinful elements as found in wicked men upon earth are mutually destructive. Verses 1-7 deal with this aspect. For awhile there is a constrained submission of evil to evil in a bondage of wickedness. There is also confederacy in wrong-doing. Then the battle and strife begin.

The time of this history is said to be in the days of 'Amraphel.' As a Sanscrit word this name is said to mean 'Keeper of the gods.' As a Hebrew word it may mean 'Separated speech,' or 'Divided speech.' As this power is king of Shinar, the plain where speech was divided, the writer thinks that the name has this meaning. It is the era when estrangement and tribal contention are accompanying difference of language. The next king is 'Arioch,' or 'the lion-like.' He may be a symbol of 'fierceness' or 'love of blood-shedding.' He is king of 'Ellasar,' a name which probably means 'Strong rebel.' It might mean 'Oak of rebellion.' The next name, 'Chedorlaomer,' is derived by Dr. Davies from two words meaning respectively 'to bind' and 'sheaves.'

He renders it 'handful of sheaves.' The writer thinks that it is in a certain contrast with the previous word. That indicates a tendency to strife and rebellion. This word appears to indicate the despotic power by which rebellion is kept in check. He is king of 'Elam,' or that which is hidden or wrapped up like secret sin (Ps. xc. 8). Despots are often adepts at craft and cunning. Then there is Tidal, or 'the terrible one,' who is king of the nations. It is not improbable that this king is a symbol of idolatry in its appalling aspects, which in the form of devil worship, etc., keeps the nations in fear.

In the opposing army there is 'Bera,' defined by Gesenius as meaning בְּרָאָה, that is, 'Son of wickedness.' He is king of Sodom. There is also 'Birsha,' said by Gesenius to mean בְּרִשָּׁה, that is, 'Son of lawlessness.' He is king of Gomorrah. 'Shinab' is derived by Dr. Davies from a root meaning 'to wound,' or 'to bite,' and then 'a hater,' or 'an enemy.' He may be a symbol of hatred and contention in relation to this army. He is king of 'Admah,' a name which is probably a form of 'Adamah,' the common designation of what is fleshly. 'Shemeber' is defined as 'high wing,' or 'lofty soaring.' Such a designation would befit a spirit of ambition and pride. He is king of 'Zeboim,' a name which probably means 'gazelles.' Such are here a symbol of all that exalt themselves. Some prefer to derive from a root meaning 'to raven,' and especially as hyenas. The last king is the king of 'Bela,' that is, 'destruction,' or 'swallowing up.' He probably represents the destructive principle as working even amongst these vices themselves, and so tending to Zoar, or littleness. There is a littleness wrought by punitive and destructive processes.

It will be seen that all these nine kings are for awhile in union (verse 3). It is the more unlikely therefore that the history is literal. Kings of such widely separated districts would not be likely to have a very close confederacy. They are confederated to the valley of the fields, or Siddim. A field with its beasts is a common emblem of sinful flesh. This place is an emblem of such flesh in an evil condition. It is in a valley or low place, and there are fields, or flesh, added to flesh like the bitumen-pits of the district. This valley is the sea of salt, a realm of desolation and death. The writer believes that this verse is showing how, as respects tendency to Gehenna and the carcasses therein, the vices are in a confederacy. They have 'agreement with hell' (Is. xxviii. 18), and ever tend thitherward. This valley of salt and fleshliness and bitumen-pits appears to be a symbol of Gehenna. 'All these joined themselves together to a valley of Siddim, this is the sea of salt' (verse 3). This is a realm that will also have a salting with fire. It is not likely that so many kings of many lands would have been confederated in a literal Sodomite valley.

As respects their relation to each other, and not their agreement with hell, the despotic power keeps them awhile in constrained fellowship as a sheaf is bound by the band. This is not union by mutual attraction, but by outward constraint and pressure. Outwardly there was peace, but not inwardly. At last the spirit of mutual distrust and rebellion asserted itself. The vices wanted the liberty which is wild licentiousness. All the same they are vices whose members are 'as servants to

uncleanness and to iniquity unto iniquity' (Rom. vi. 19). 'Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled' (verse 4).

We now see how the vices wage mutual conflict, tyranny smiting licentiousness. First Chedorlaomer and his confederates smite the 'Rephaim.' This name means 'dead.' It also means 'relaxed or feeble.' Some think it also means 'giants.' Since these Rephaim are in 'Ashteroth Karnaim,' that is, 'Horned Astartes,' it is most probable that the word 'Rephaim' is here used in the sense of 'relaxed,' 'feeble.' This goddess Astartes is Venus. Her licentious rites tend to enfeeble men, and to make them a prey to the powers of despotism. This holds good even if those despots be licentious, or have licentious men fighting in their ranks. This king also smites the Zuzim. The Septuagint regards this word 'Zuzim' as meaning 'Strong nations.' This definition is probably correct, since they are said to be in 'Ham,' or 'the multitude or crowd.' Undisciplined and lawless multitudes become a prey in spite of their strength, and their excesses are thus cut short. This king also smites the Emim. This name 'Emim' means 'terrors,' or 'idols as causing terrors.' In the conflict between vices, the idols have to suffer diminution and loss. These Emim are in Shaveh-kiriathaim. The word 'Shaveh' means 'plain.' 'Kiriathaim' is dual, and means 'double-city.' It may betoken the great strength of the idolatrous system. 'And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim' (verse 5). Mention is made of 'Horites,' or 'Cave-dwellers.' Like Lot's daughters, they are a seed of darkness. Mount Seir is said to be 'their mount.' 'Seir' means 'hairy,' and from this word the word for 'goat' is derived. Both are Scriptural emblems of what is fleshly. They are smitten unto the oak or idolatrous system that is associated with 'Paran,' or 'the realm of caverns,' and with the wilderness. The seed of darkness is driven to most abject forms of idolatry and to a fugitive existence. 'And the Horites in Mount Seir unto El-paran which is by the wilderness' (verse 6). The word 'El' in 'El-paran' is supposed to mean 'oak.'

A seed of despotic evil, even in its judicial action, may weaken sin. This may be indicated in what is said of these kings returning and of the Well of Judgement, which is Kadesh, that is, a holy or consecrated place. Forces of evil may use good laws and judgement against evil. The words 'En-mishpat' mean 'Well of Judgement.' They also smite the Amalekites. The name 'Amalek' most probably means 'labour or sorrow.' Some prefer the definition 'Lickers up of the people.' It is the field or fleshly element in toil or labour that is smitten. When the people suffer from despotic rule, it sometimes has one countervailing advantage, it restrains fleshly habits. They also smite the Amorites, the rebellious or provoking ones, who symbolize the Heathen Grade. They dwell in Hazazon Tamar, or 'those who cut the palm-tree.' It may have reference to intemperate heathen, and the preparation of palm wine. 'And they returned, and came to En-mishpat (the same is Kadesh), and they smote all the field of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar' (verse 7).

At this point there is a transition in the narrative. The writer believes that the aspect becomes Hadean. The locality of the conflict is a vale of death, full of bituminous pits. It is not uncommon for kings of evil to be associated with Hades. They are principalities and powers that Christ spoils. The Almighty scatters such kings (Ps. lxxviii. 14). Isaiah represents kings as rising up in hell beneath (xiv. 9). The mutual hostility between forces of evil in sinful flesh will not cease to act until sinful flesh is all destroyed. Verses 8-10 appear to be describing this mutual destructiveness in the place of Hadean suffering. It is to this realm that there is a going out. 'And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar), and they set the battle in array against them in the vale of Siddim, against Chedorlaomer, king of Elam, and Tidal, king of Goiim, and Amraphel, king of Shinar, and Arioch, king of Ellasar; four kings against the five' (verse 9). This valley is as a place of fire and brimstone. There are said to be bitumen pits upon bitumen pits. 'And the vale of Siddim was full of bitumen pits.' Literal armies would not be likely to choose such a field of battle. In this realm of death there is civil war in the ranks of sin. It would be a terrible thing if sin tended to strength or peace. It tends to weakness and destruction. The reader may think that such a method of interpretation involves difficulty. But a difficult road may yet tend in a right direction. What advantage has the literalist against the moral theory? How could one man, Lot, dwell in the cities of the plain, or pitch his tent as far as Sodom? (xiii. 12). Again, is not the signal blessing pronounced by Melchizedek upon Abram after the slaughter of the kings, clear evidence that his victory over the Sodomite forces was pleasing to God? Had Abram's exploit simply been the success of a Syrian sheik in a warlike expedition, undertaken for revenge and for the rescue of kindred and property, it is hardly likely that God would have shown such emphatic approval of it. But if Abram's victory be a victory of the seed of faith over the forces of sin, Jehovah's commendation of such conquerors no longer appears wonderful. As there was war in a heavenly realm (Rev. xii. 7), so there is war in the Hadean realm. Sinful elements, even there, are mutually destructive. The kings of Sodom and Gomorrah have an utter extinction, and fall in this Hadean realm. They depart or vanish, and fall amid these punitive surroundings. Their place as respects those in Hades knows them no more. The good remnant in these erring ones is being saved by fire. 'And the kings of Sodom and Gomorrah hasted away, and fell there, and they who were left fled to the mountain' (verse 10). They who are left are the men in their essential nature after there has been an eating up of sinful flesh, until what is left is small (Amos vii. 2-4). The mountain is the mountain to which Lot had to escape from Sodom's fiery baptism (xix. 17). It is an evangelical place of deliverance from Hadean suffering. All this symbolism is analogous to that pertaining to the destruction of Sodom. In both cases there is a city Zoar (xix. 22). In both cases also there is an escaping, and that to a mountain. When the kings of Sodom and Gomorrah are said to flee and fall, it is in all probability a symbol of the destruction of



these forces of evil in Gehenna. As with the foes of Gideon (Judg. vii. 22), so with these enemies or vices, the Lord sets every man's sword against his fellow. The fact that a king of Sodom is again mentioned is not inconsistent with this view, for the realms and grades are different. Sin can be destroyed in those in Hades, and yet live in those on earth. But even in that Hadean valley of bitumen pits there is a remnant in those sinners that will escape to God's holy mountain. This fleeing to the mountain is like the bird or the soul fleeing to a place of safety, which is found in Jesus (Ps. xi. 2). Thus this portion of the narrative is opposed to the teaching both of the annihilationist and of the man who maintains that punishment of sinners is everlasting.

With verse 11 another aspect comes in. It is to the conflict between good and evil in good men on earth that verses 11-16 refer. We have now Abram on one side, and the forces of evil on the other side.

1. It is said in Hos. iv. 11, 'Whoredom and wine, and new wine, take the heart.' That is, they bring it into moral captivity. In the same sense we read here (verse 11) that the forces of evil take the goods of Sodom. 'And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.' It is assumed that this is a mere adjunct of the preceding battle. The writer holds that such a view is an error. The conflict now to be described is a new conflict in a new class. It has no connection with the battle in the valley full of bitumen pits, even though kindred vices are now fighting against the righteous. Vice is the same in saint or sinner, on earth or in hell. In this case the forces of evil succeed in gaining some advantage through certain adjuncts attaching to the man of faith, but they do not capture or take him.

2. It will be noticed that it is in respect to Sodomitic 'Rekush,' or 'goods,' attaching to Abram, and also in respect to the Lot, or veil, still darkening his soul, that these forces of sin get an advantage against him. In xiii. 5 it is indicated by the word 'also' that some Sodomitic or Egyptian (Rev. xi. 18) goods attached to both Abram and Lot. Even Abram had some fleshly goods, and was burdened with them (xiii. 2). He had a certain portion in this world. Nevertheless, as respects his intellectual side, we have seen from c. xiii. that the darkening Lot, or veil, had gone from upon him. It was only in the soulful fleshly side that he was still weak, and had the Lot, or veil, upon him. We read in xiv. 11 of a taking of Sodomitic goods, but it is not said that Lot is taken with those goods. Abram represents the intellectual side from which the veil has gone, though the heart still clings to worldly goods. It is on the soulful side, represented by Sarai and her tent, that the Lot, or veil, is still found. So when verse 11 has spoken of a taking through Sodomitic goods and fleshly eatable things attaching to Abram, or the mind of faith in its weakness, verse 12 goes on to speak of a second taking. This is a taking of Lot and of other goods, but it is a soulful taking. This is not the taking captive of the Lot who was Abram's brother, for Abram has put that Lot away, and is not clinging to him. It is instead a taking of the Lot who is Abram's brother's son. In xi. 31; xii. 5, this Lot is associated with Sarai, or the soulful side. This is the Lot, or veil, that darkens the tent, or Abram's soulful nature. This side also has Egyptian or Sodomitic goods, which with Lot,

or the blinding veil, come under the power of the army of sin, and are led captive. They are Abram's weakness in the flesh. This Lot, or veil, is so led captive as to be found making Sodom its dwelling, and fixing its affections there. 'And they took Lot, son of the brother of Abram, and his goods, and departed, and this one was dwelling in Sodom.' He is dwelling in Sodom as a result of being thus taken captive, and not before his captivity. So the Hebrew implies, though our versions do not support this view.

3. While the forces of evil through the Sodomite goods, and the blinding Lot, or veil, on the soul, get an advantage against Abram, the advantage is only in part, and temporary. There is a remnant that escapes, and that moves the mind of faith against the fleshly hosts of sin. Lot is now dwelling in Sodom on the principle whereby those whom Moses led 'turned back their hearts into Egypt' (Acts vii. 39). If our souls trust in Sodom's riches, we have so far a dwelling in Sodom. 'And there came the escaped one, and told to Abram the Hebrew' (verse 13).

4. The verb *פָּרַח*, 'to pass through,' from which the word 'Hebrew' comes, is one of the most important words in the Bible. Apart from its use in relation to passing through Jordan, it appears to be a word that indicates the Seed Process, or that aspect of religion which pertains to moral life and inward changes. This is in contrast with the Sinaitic Process in which religion has a legal and Sinaitic aspect. The distinction between these two processes will be found to be one of great importance. In Jeremiah xxxiv. 18, the verb 'to pass through' is used of those who passed through the divided calf. The writer believes that this act gives a quality to the word in its general moral use. The writer thinks that it does not refer, as some allege, to Abram passing through the Euphrates, except in so far as that river may be an emblem of fruitfulness and growth. In xii. 6, the word is used of Abram's passing through a land. The Seed Process is associated with inward division and sacrifice, not with what is outward and Levitical. So Abram is now about to have an inward battle with the lusts warring against the soul. This is not a Sinaitic battle, but a Seed Process conflict. Hence Abram is a Hebrew.

5. Abram is on the Heathen Grade when fighting against these evils. It is said, 'And he was dwelling in the oaks of Mamre, the Amorite.' Because he is thus on the Heathen Grade, there are some elements of weakness in his method of fighting sin. Some who fight with him take a portion of Sodom's goods (verse 24). There are two symbols of this moral weakness, Eshcol and Aner (verse 13). The name 'Eshcol' means 'a cluster,' as of grapes (Is. lxxv. 8). The vine and its products form one of the most common Scriptural emblems of what is fleshly. Hence the writer thinks that this Eshcol is a symbol of an element of fleshliness in Abram's method of fighting with sin. Dr. Davies thinks that *פָּרַח* is a changed form of *נָעַר*, 'young man.' In xxxvi. 24, we shall have to examine a notable instance of the perversion of a good thing being betokened by the transposition of the letters of the name of the good thing. What is said of Methuselah, etc., in c. iv., v., may serve to show what importance can attach to a little change in the spelling of a

name. The writer believes that 'Aner' is a transposed form of the word 'young man,' and that it is used as a symbol of 'imperfect strength.' There is what we may call 'carnal force.' Men may wrestle mightily against sin, and yet they may be trusting too much to their own unaided strength. Thus there is an element of weakness in their strength, even while that strength is good in its design. Fleshly goodness and carnal force, as used in conflict with sin, are confederate with Abram; but they are not really born in Faith's house. 'Brother of Eshcol and brother of Aner, and they were men of Abraham's covenant' (verse 13).

6. The whole aspect of this narrative alters according to the idea which we attach to the verb  $\text{בָּשַׁב}$ , 'to turn back,' 'to return,' etc. In verse 14, we read that Abram hears that his brother is taken captive, or being led in triumph. It is Lot his brother who is here said to be led captive, and not Lot his brother's son. That is, it is the Lot, or veil, that had been on Abram's mind, and then gone from it towards Sodom, a land like fleshly Egypt (xiii. 10). But it will be noticed that when these princes of evil lead this Lot in triumph, they are bringing him back to Abram's land. That is, they are seeking to bring back to Abram the mental darkness which had gone from upon him. The conquerors evidently pass through Abram's land, for though they bring Lot from Sodom, Abram pursues them to Dan and Damascus. The owner of a land is jealous of the prerogative of passing through his land (Numb. xxi. 22, 23). When these princes of evil thus presumed to pass through Abram's land, bringing back with them the old Lot, or mental darkness, they were usurping Abram's prerogatives. It will be seen that Abram does not bring back Lot his brother, as our versions represent. The writer holds that the whole drift of the moral history shows that  $\text{בָּשַׁב}$ , in verse 16, as in Prov. xx. 26, means 'turn back,' and not 'bring back.' It is the evil army that is seeking to bring back Lot, or mental darkness, to Abram, and Abram is turning that Lot back again. So he turns back the Sodomite goods. But, on the other hand,  $\text{בָּשַׁב}$ , in verse 16, is evidently used in the sense of 'cause to return,' or 'bring back.' Thus Abram turns back all Sodomite goods, and Lot his brother; but he brings back what can be spoken of as 'his goods,' which are not Sodomite, and also the women or souls, and the elements of faith or the people. The peculiar use of  $\text{בָּשַׁב}$ , in the former and latter part of verse 16, helps us to see what things are turned back, and what things are brought back. 'And Abram heard that his brother was led captive' (verse 14).

7. In preparing to fight these forces of evil, Abram makes moral not military preparation. Without such moral preparation he could not have conquered these vices. We have read of Abram building altars (xii. 7, 8; xiii. 8), and of his calling upon the name of Jehovah (xii. 8; xiii. 4). Now, for the first time, we read of Abram fighting. From the nature of the case, if Abram be a symbol of men of faith, we may expect that he will not only have the rites and worship of faith, but that he will also be found fighting the good fight of faith. It is very noticeable, also, that in this case no mention is made of carnal weapons. Instead of that, we have the strange statement that Abram divides himself (verse 15). That is, he fights against sin by dividing himself

(1 Cor. xi. 31), and becoming a sacrifice to God like those making themselves eunuchs for the kingdom of heaven's sake (Matt. xix. 12). Throughout Scripture, as a general rule, division and separation are emblems of purification. It is the true seed of faith, the initiated ones born in his house, and so faith's offspring, that constitute the army of Abram. These are good elements, not persons. We read: 'And he led out his initiated ones, born in his house, three hundred and eighteen.' Barnabas in his Epistle speaks of Abram circumcising these men. With much self-complacency he tries to show that the numerals for ten, eight, and three hundred, are symbols of the name 'Jesus,' and of the cross (c. ix.). He says that no one has learned any more excellent doctrine from him than this, but he counts them worthy to whom he is writing. Abram pursues the hosts of darkness to 'Dan,' or 'judgement.' The reader must not think of any town of Dan in Palestine as indicated by this expression. It means that the men, or seed of faith, who have hitherto contented themselves with building altars, and with external rites, are now beginning to execute inward judgement upon their lusts. Hence it is added, 'And he divided himself against them by night, he and his servants, and smote them, and pursued them to Hobah, which is on the left hand of Damascus' (verse 15). Here, as in many other passages that we have to consider, the night is an emblem of the Heathen Era, when the light of Scriptural truth has not been given. Abram's dividing of himself is like a dividing of his fleshly nature. Then he can pursue the seed of sin to 'Hobah,' or 'the hiding-place.' That is, he follows sin into its dark chambers of imagery, where Esau's hidden things of the heart and reins are to be sought out (Obad., verse 6). He follows even to a place in moral advance of Damascus, or north of it. In Hebrew phrase the left is the north. The word 'Damascus' is said by some to mean 'restless activity.' Dr. Davies thinks it means 'level and lovely spot.' The writer regards this name 'Damascus' as important in Scriptural symbolism. All that he has seen of it convinces him that דַּמָּשְׁקַי, the Hebrew word for 'Damascus,' is a compound of some form of דָּמָה, 'to be dumb, amazed,' etc., and the word שָׂרָה, that is, 'sackcloth.' He regards it as two words, 'silence' and 'sackcloth,' used as emblems of repentance. Both words appropriately betoken repentance. Abram not only divides himself in self-sacrifice, he pursues the powers of darkness to the moral realm of repentance. Having so done, he can turn back the evil powers, and their Lot and Sodomite goods, and he can recover and bring back his own goods and the souls that have been led captive. In verse 12 mention is made of Lot, Abram's brother's son, being taken, but nothing is said of the women. In the narrative of the rescue mention is made of the women, but nothing is said of the Lot who is the brother's son. One fact is a counterpart of the other. When the brother's son was taken the women were taken. But when Abram recovers the women, he rejects the Lot, the brother's son, or the veil on the soul, just as he turns back Lot the brother, or the veil pertaining to the mind. The writer holds that verse 16 should be thus read: 'And he turned back all the goods, and also Lot his brother; and he brought back his goods, and also the women and the people' (verse 16).

We come now to a new grade, the Young Men's Grade. We have also a new aspect. We are shown how in this moral conflict, and in the sight of heaven, Christ gives the seed of faith the victory. In the previous portion the battle has been carried on by Abram, dividing himself and pursuing the forces of sin. That was in heathenism. But men of faith cannot win a perfect righteousness without Christ, even as the heathen cannot win it. This concluding portion shows how Melchizedek, or Christ, helps and blesses Abram. The writer believes, with Dr. Davies, that the going out of the King of Sodom to meet Abram (verse 17) is the going out of a foe, not of a friend. In verses 3, 8, 10, the word 'valley' is used in connection with conflict, and the action of the forces of sin. So the word 'valley' in verse 17 appears to be symbolic of a place of conflict. Abram is now acting, after his return from killing the kings, in the sense that he is acting in a more advanced grade. The higher can be after the lower, in respect of time. It is probable that in the words 'to (ἄς) the valley' the word 'to,' as in viii. 12, follows the verb 'return,' which is the nearer to it, and not the verb 'went out.' On this supposition the meaning would be that, after the slaughter of the kings, Abram returns to this valley, not that the King of Sodom goes out to the valley, even though he encounters Abram who comes thither. The valley is called 'Shaveh,' that is, 'to be level, or even,' then 'to be like.' Sometimes the word seems to indicate that which is fitting or right (Esth. iii. 8). To make level (Is. xxviii. 5) is a figure used of a moral reformation (Is. xl. 4). The Psalmist said his feet stood in an even place (Ps. xxvi. 12). Though the same word is not used in all these passages, kindred words are used. This Shaveh, or even place, is said to be the even place which is the dale or valley of the King. In 2 Sam. xviii. 18 we read of the dale of the King. This dale is near Jerusalem. Since the King of Salem is mentioned in the next verse, it may be regarded as His dale. It cannot be the dale of the King of Sodom, for we have no hint of Abram coming to Sodom, and the King of Sodom has gone out in hostility to Abram. The symbolism shows the incoming of Christ, and His righteousness into the conflict which the Adamic man of faith is waging with sin. Shaveh, or the even place of the king, is an emblem of the King's righteousness, and that King is Jesus. Abram goes there to fight the forces of Sodom that come out against him, and he conquers in the strength of Jesus. 'And the King of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him to the valley of Shaveh, the same is the King's vale' (verse 17).

We now read of Melchizedek. It is difficult to see how the literalist can reconcile what is said of Melchizedek in Scripture with literal history. Clemens Alexandrinus identifies this man with our Saviour, who 'transcends all human nature.' ὑπερβάλλει πᾶσαν ἀνθρωπίνην φύσιν, and who is μόνος ὁ ἀρχιερεὺς, ὁ μόνος ἐπιστῆμων τῆς τοῦ Θεοῦ θεραπείας, βασιλεὺς εἰρήνης. Μελχισεδεκ, ὁ πάντων ἰκανώτατος ἀφηγείσθαι τοῦ τῶν ἀνθρώπων γένους (Strom., Lib. II., p. 367). 'The only high priest, who alone is well-skilled in the worship of God, King of Peace, Melchizedek, He who of all is best able to be the leader of the human race.' In Strom. Lib. IV.,

p. 539, he says: *Σαλήμ γὰρ ἐρμηνεύεται εἰρήνη, ἧς ὁ σωτὴρ ἡμῶν ἀναγράφεται βασιλεὺς, ὃν φησὶ Μωσῆς Μελχισεδεκ, βασιλεὺς Σαλήμ, ὁ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ τὸν οἶνον καὶ τὸν ἄρτον τὴν ἡγιασμένην διδοὺς τροφὴν, εἰς τύπον εὐχαριστίας. καὶ δὴ ἐρμηνεύεται ὁ Μελχισεδεκ, βασιλεὺς δίκαιος· συνωνυμία δὲ ἐστὶ δικαιοσύνης καὶ εἰρήνης. Βασιλεῖδ' ὑποστατας δικαιοσύνην δὲ καὶ τὴν θυγατέρα αὐτῆς τὴν εἰρήνην ὑπολαμβάνει ἐν ὄγδοαδί μένειν ἐνδιατεταγμένας.* 'For "Salem," being interpreted, is "Peace," of which our Saviour is designated King, whom Moses speaks of as Melchizedek, King of Salem, Priest of the Most High God, who gave the wine and the bread, the sanctified nourishment, for a type of the Eucharist. And "Melchizedek," being interpreted, is "Righteous King." But righteousness and peace are synonymous. Basilides, objecting, supposes that Righteousness and her daughter, Peace, abide in ordered arrangement in the ogdoad' (that is, beginning of line of æons). Even to the time of David the Jebusites had power in Jerusalem (2 Sam. v. 6). How comes it to pass that any literal king of this Jebusite town should be so closely identified with Jesus? or that such wonderful attributes should be ascribed to him? Why was he without father or mother? without beginning of days or end of life? What is said of Melchizedek is clear evidence that the history is moral, and not literal. Two or three features of this history may here be noted:

1. Through all these histories we see that importance attaches to the distinction between the soulical and the intellectual sides. There is the same double aspect in Christ. On the soulical side He can be considered as after or according to the flesh. On the intellectual side He is the Son of God. Even on the soulical side He has a higher life as one Divine and giving living water.

2. So far as Christ is after the flesh He gives His flesh and blood for the world's life. But when He says, 'The bread which I will give is My flesh' (John vi. 51), the word 'I' suggests a personality distinct from the flesh. He who gives, and that which is given, are not identical. It becomes important, therefore, to distinguish between Melchizedek, who gives the bread and wine, and the bread and wine which are thus given. It is to Melchizedek, not to the bread and wine, that the many wonderful attributes are ascribed. That is, it is to Jesus as the Son of God, and not to Jesus according to the flesh, or on the soulical side.

3. When thus giving His flesh and blood, the Son of God, in the very act, is a Priest of the Most High God. He is offering His own flesh for the world's life. He also gives that flesh as food to faith. He has consecrated it to God before He brings it forth to Abraham. Philo appears to identify Melchizedek with the intellectual side, making him a guide in what is lawful as in contrast with the *τύραννος νοῦς* (Leg. Al. Lib. III., c. xxv.), 'tyrannical mind,' that is, a leader in lawlessness.

4. We have also to take into account the two Processes. So far as the Son of God is in relation to what is Sinaitic, He is King of Righteousness. But in moral succession to this Sinaitic Process, or 'then also' (Heb. vii. 2), there is the better Seed Process. It is probably in relation to this Process that He is King of Peace.

First we are shown how Christ meets the seed of faith who are fighting in His plain of righteousness against the Sodomite forces of sin. They

could not stand on that holy place of righteousness, but Christ becomes their High Priest. He comes forth in incarnate form, leaving that heavenly Jerusalem of which He is King. He comes as a Priest, bringing His own flesh and blood to be an object of faith, and to be food on which the men of faith may live. The aspect of the history now is to Christian times, not to patriarchal days. 'And Melchizedek (or "the King of Righteousness") brought forth bread and wine, and He was Priest of God Most High' (verse 18). His coming forth is in contrast with the coming forth of the King of Sodom. The King of Sodom comes forth to fight against Abram. Melchizedek, or the King of Righteousness, comes forth to strengthen and help him. Hence He supplies him with bread, or His flesh, which is meat indeed, and with wine or His blood, which is drink indeed. These are also the true propitiation for sin. Hence, as Priest of the Most High, this King of Righteousness may fitly receive tithes from Abram, for He gives Abram the strength whereby he triumphs. The Jewish High Priest blessed the people (Lev. ix. 22, 23). So Melchizedek, our High Priest, blesses the Adamic man of faith, who is fighting against sin. 'And He blessed him, and said, Blessed be Abram of God Most High, Possessor of heaven and earth' (verse 19).

Though in ignorance of the True and Personal Logos of whom the Apostle John speaks, Philo was yet on the threshold of truth when he wrote of the Ammonites and of Melchizedek: 'They shall not enter, says Moses, into the assembly of the Lord, for they did not meet you with bread and water when ye came out from the lusts (*παθῶν*), that is, Egypt. But let Melchizedek, instead of water, bring forth wine, and let him give drink to and feed souls, that they may be possessed by a divine intoxication which yet is more sober than sobriety itself. For the priest is the Logos, having the true inheritance, and thinking of it highly, and after a large and magnificent manner. For He is Priest of the Most High God, not that there is any other [god] who is not Most High, for God is one Being, who is in heaven above, and on earth beneath, and there is none besides Him. But He moves the manifestation (*ἐμφάνισιν*) of the Highest to think of Him, not humbly and meanly, but greatly, and spiritually, and highly' (Leg. Al., Lib. III., c. xxv., xxvi.).

The name 'Abram' means 'father of Elevation,' that is, of moral elevation. In this account of Melchizedek, we see how the elevation of the man of faith is approaching a consummation. Hitherto the promises to Abram have had an earthy aspect (xii. 7; xiii. 15). Now, for the first time, as Abram fights against sin on the Young Men's Grade, mention is made of heaven. God is now spoken of as 'High,' or 'Supreme,' and as the Possessor of heaven as well as of earth (verse 22). It is evident that the narrative is now beginning to deal with the reward of the men of faith in relation to the better country, even the heavenly.

This King of Righteousness gives the bread and wine, and He also gives a blessing. Jesus, who is the Melchizedek here described in allegory, associated the act of blessing with the giving of bread and wine (Mark xiv. 22, 23). Since He pronounces a blessing on Abram, He is greater than Abram, for the Apostle says, 'Without any dispute the less is blessed of the better' (Heb. vii. 7). Moreover, He blesses

God. The double blessing may correlate to the double kingship. How can the literalist account for the fact that this Melchizedek should be king of two spheres, which, even on Apostolic authority, are called 'Righteousness' and 'Peace'? (Heb. vii. 2). How is it that He should be a greater Man than Abram, giving him a blessing and receiving tithes of him, and never having had beginning of days, or coming to an end of life (Heb. vii. 3), and yet that nothing is known of Him except what is said in the Bible? Is it not evident that He is not a literal man? and that His attributes are beyond literal conditions? But if so, then, this history is not literal history, and Abram is not a literal man.

In the Jewish era there were never many High Priests at one time. There was but one. They were only many when taken in succession, since by death they were 'hindered from continuing' (Heb. vii. 23). But Jesus, our High Priest, is not thus hindered from continuing, since He is made 'after the power of an endless life' (verse 16). Hence He is the One High Priest, and all His sanctified ones constitute 'a holy priesthood' (1 Pet. ii. 5), or priests unto God (Rev. i. 6), since they 'offer up spiritual sacrifices, acceptable to God through Jesus Christ.' The swarms of surpliced priests who infest the Church with their altars and candles, may be styled 'priests' by courtesy, and 'for auld lang syne,' as our Tudor kings were styled 'Kings of France;' but the honour is a barren one. Christ is 'Priest of the Most High God,' not as One amongst many, but as the Only High Priest who has an unchangeable priesthood. The rabble of dukes, cardinals, bishops, etc., who in this year of grace, 1888, are crowding to Rome to keep the Pope's Jubilee, and to make their manliness bow down to kiss his toe, these are in their actions an offence to the light of the age, and to Christ's supremacy. If anything can be more detestable, it is the shameful Orange system with its organized injustice and slander. A paper called *The Protestant Times*, of Dec. 1, 1887, praises the Lord Bishop of the diocese, because on Nov. 5, 1887, he spake thus at Lewes: 'The Roman Catholics are to-day the same as when the fires of Smithfield were blazing and martyrs were being burnt in our town, but they lack the power.' This is something from a Lord Bishop in a Church which for more than two hundred years has practised petty arts of persecution and social ostracism against the Nonconformists of England. The same paper laments the prevalence in England of the doctrine of toleration, 'that every man should be allowed to preach and to practise whatever religion pleased him, so long as its rites and doctrines were not offensive to decency and the ordinary law.'

Melchizedek, as the Priest of the Most High, blesses Abram, and then He blesses God. This latter blessing has probably a less Sinaitic aspect. It is more inward, and according to the Seed Process. So verse 19 refers to the way in which the Sodomite vices have been given up as a prey into Abram's hands. This is in reference to the King of Sodom who has come out against him. It is said that Abram gives Him tithes, ἐκ τῶν ἀχροθίων (Heb. vii. 4), from the chief spoils. When Pylades and Orestes come to Tauros they see the altars and temples where shipwrecked Greeks are offered in sacrifice:



OR. Καὶ βωμός. " Ἐλλην οὗ καταστάζει φόνος ;

PY. Ἐξ αἱμάτων γούν ξάνθ ἔχει θριγκώματα.

OR. Θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὄρας ἡρτημένα ;

PY. Τῶν καθάροντων γ' ἀκροθίνια ξένων.

(*Eurip. Iph. in Taur.*, verses 72-75.)

OR. 'And is that the altar, wet with Grecian blood ?

PY. Certainly it has the copings dyed with blood.

OR. And dost thou see the spoils hung up under the copings ?

PY. They are the chief spoils of strangers who have been put to death.'

These chief spoils were something valuable, not something polluted. That which was considered hostile and polluted was destroyed. But even wicked enemies might have gold, or silver, or fine raiment in possession. So the forces of sin may have had good things, wealth, talent, etc., in their power. The writer thinks that when Abram gives tithes it is not a tenth of sinful flesh that he offers. He offers tithes of all the good things, the treasures of wealth, strength, etc., that had been previously led captive by sin. When Jacob gave tithes he said, 'Of all that Thou shalt give me I will surely give a tenth to Thee' (xxviii. 22). But God would not give Jacob anything sinful, though He would give sin into Jacob's hands to be destroyed. In like manner when God gives enemies and Sodom's goods into Abram's hands, He gives them to be destroyed. But so far as anything good has been led captive by sin and is recovered, Abram gives a tenth of that to God as an acknowledgment of the Divine help which had been given to him to win the victory. 'And blessed be God Most High, who is delivering thine enemies into thy hand. And he gave Him a tenth of all' (verse 20). Moses allowed Israel to keep certain treasures taken from the Midianites, even when the Midianites were to be killed (Numb. xxxi. 22, 23). So when Jericho was destroyed some things were devoted to destruction and some were made holy unto the Lord (Josh. vi. 18, 19, 24, 25). In this sense while Abram keeps from everything Sodom's he gives a tithe of all good things taken from Sodom's power. The very fact that though he gives tithe he refuses to take as much as a thread of what was the King of Sodom's, shows that he was not giving a tithe of the Sodom's goods, but only of the treasures that had been taken captive by the King of Sodom, and which Abram, by the help of Melchizedek had now recovered. The verses do not describe a battle, but the expression 'he gave Him a tenth of all,' indicate Abram's moral conflict with this King of Sodom, and his triumph over him.

What is said of Melchizedek well applies to Jesus as the Son of God, though there never was a man on earth to whom it could be applied. It would not even be applicable to Jesus so far as He was only after the flesh. It could only be applicable to Him as the Divine Son of God. From the expression ἀφωμοιωμένους τῷ υἱῷ τοῦ Θεοῦ (Heb. vii. 3) 'made like unto the Son of God,' we may see the relation of this king to the Son of God. Some have inferred from this expression that Melchizedek 'was not the type of Christ, but Christ Himself in a peculiar and earlier manifestation' (Dr. Alexander's 'Connection of Old and New Test.,' Appendix). Dr. Alexander regards Melchizedek as an 'ancient Canaanitish prince.' He says it is only in so far as he is a type of Christ that Melchizedek is without father. He adds, 'Beyond all doubt

the man Melchizedek had both father and mother, both beginning and end of life; but as a man he was no type of Christ, nor was it possible for any man, as such, to be a type of Christ. It was the royal priesthood of Melchizedek that was the type of Christ's royal priesthood, and all that Paul means is that Melchizedek was the first kingly priest, and the last of his race.' We sometimes say of a man 'he is immortal,' where we are speaking of his soul, not of his body. But in such case we keep flesh and blood aspects out of sight. In this case the Apostle by alluding to the father and mother brings in flesh and blood aspects. It is strange that, having so done, he should say that a Canaanitish prince was without father and mother. We read of Him, 'Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God' (Heb. vii. 3). So He who was seen in the furnace (Dan. iii. 25), and who was said to be like the Son of God, was the Son of God. The above passage indicates that Christ, as the Son of God, is outside the realm of genesis, to which as One after the flesh He pertains. As the Son of God, or on the intellectual and Divine side, He is not born of the will of the flesh, nor of man. He is not One having a place in a succession of generations. The *μη* in Heb. vii. 6, not merely implies that the genealogy of Jesus was not from the sons of Levi, it rather implies that He was not such a One as could have a genealogy from them. The Apostle has just declared that Melchizedek was 'without genealogy.' Hence He could not have come by flesh and blood, and so could not have been a Man. The bread and wine which symbolized His flesh and blood could not have been said to be without father and without mother. But He, as the Son of God, could be thus described. So in the Gnostic system Christ on the soulful side is a 'genesis of the æons,' τῶν Αἰώνων γένεσις, while the Christ of the intellectual side, or Higher Christ, is ἐξ ἐράνου σύνθετος κατασκευή (Irenæus, Lib. I., c. i., § 5). 'A conjoined preparation from what was supplied in common [by the æons].' That which lies outside the realm of flesh and blood genesis is without father or mother, or beginning or end of life, and the Son of God is outside this realm of genesis. He could not be thus outside if He were simply a man. But the Son of God is truly 'made higher than the heavens' (Heb. vii. 26), and hence He is 'a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man' (viii. 2). It is only as we are loosed from sin and become sons of God that we are made priests unto God (Rev. i. 6). Hence the fact that Melchizedek was priest to the Most High God is evidence that He was not of the earth earthy, and that He was not a literal man. He must have been a heavenly Being, and 'separated from sinners.' The following passage indicates that to be without father and mother is not, as some say, to come from obscure and unknown parentage, but it is to have an existence independent of genesis, or laws of flesh and blood succession. 'The number 4 being doubled, begets (*γενᾶ*) 8, but it is itself begotten (*γενᾶται*) by twice 2. But the number 7, as I have said, is alone, and has neither begotten nor been begotten. Hence some philosophers liken (*ἐξομοιοῦσι*) that number to the goddess of victory who was without mother (*τῆ ἀμήτορι*), the virgin which is fabled to have appeared from the head of Zeus, and the

Pythagoreans liken it to the Ruler of the universe. For that which neither begets nor is begotten abideth immoveable (*ἀκίνητον μένει*; comp. Heb. vii. 3). For in motion there is genesis, since that which is begotten is not without motion, partly that it may beget, and partly that it may be begotten. But, alone, neither moving nor being moved, there is the primeval Ruler and Governor of whom it may be said that 7 is an image. Philolaos also supports what I am saying thus: 'For there is,' he says, 'God the Ruler and Governor of all, One, Ever-Existing, Alone, Immoveable, Himself like to Himself, different from others' (Philo, *Lib. de Mund.*, Op. c. xxxiii.). Dr. Alexander thinks that the expression 'made like unto' implies two beings. But the above paragraph shows that the Son of God may be said to be like unto Himself, in the sense that there is no other being to whom He can fittingly be compared.

The King of Sodom is not disposed to yield without a struggle. He wants two things. First he wants to have the soul in his possession, even if he cannot have Abram or the mind of faith. Secondly, he wants Abram to take Sodomite goods for his use, rather than as cursed spoil devoted to destruction. The allusion to making Abram rich shows that he is seeking to tempt Abram to take treasure as a Sodomite gift for his own use. 'And the King of Sodom said unto Abram, Give to me the soul, and take to thyself the goods' (verse 21). He does not say 'thy goods.' Abram has already taken them, and has paid tithes therewith to Melchizedek, or the Son of God. It is his polluted goods that the King of Sodom is now offering. The Hebrew word 'soul' is singular. The soul is Sarai, the woman. When the Sodomite King says, 'Give me the soul,' it is as if he said, 'Give me Sarai.' But Abram will neither give up his soul, nor take the accursed Sodomite goods. Abram is now being tempted as Christ was tempted when Satan offered Him the glory of worldly kingdoms. The King of Sodom asks for the soul. But a man does not ask for what he already possesses. It is evident that the soul is not in the possession of the Sodomite king but of Abram. The snare has been broken, and the soul has escaped like a bird that has gone free (Ps. cxxiv. 7). Abram, like Christ, refuses the offers of the prince of evil. Before, in the time of weakness and fear, he had given up Sarai, or his soul, to the ruler of Egypt, and he had accepted that ruler's goods. Now that he has come to know Christ he will do neither. He keeps himself so that the wicked one touches him not, and he refuses to accept accursed Sodomite treasures.

'In vain the world accosts mine ear,  
And tempts mine heart anew;  
I cannot buy your bliss so dear,  
Nor part with heaven for you.'

Abram had lifted up his hand in covenant to God, and this covenant was to a special intent. It was to the intent that he would not take any of the King of Sodom's goods. Does it not seem strange, on the literal theory, that Abram should make such a solemn vow to the Lord not to accept anything from the King of Sodom? On the other hand, if Abram be the Adamic man of faith, and if the King of Sodom be the king of those fleshly lusts which war against the soul, does not this

solemn vow made by Abram seem reasonable and worthy of all commendation? Is it not equivalent to a vow not to touch any reward that is given for iniquity? We, too, have to renounce the devil and all his works to the last thread: 'And Abram said to the King of Sodom, I have lift up mine hand to Jehovah, God Most High, Possessor of heaven and earth, that I will not take a thread, nor a shoe-latchet, nor aught that is thine, lest thou shouldest say I have enriched Abram' (verse 23). The Hebrew of verse 23 has not the word 'made,' otherwise this verse could not have been on the Young Men's Grade. Men of faith are to be rich in faith (Jas. ii. 5), not in Sodom's polluted goods. If a Christian man makes money by selling intoxicating drink, he is receiving gifts at the hands of the King of Sodom. If he sells tobacco or bad books, he is in like manner taking spotted treasure. Woe be unto us if our hearts make idols of Sodom's goods! In such case, like Saul who fled upon Amalek's spoil, we shall lose the kingdom that God has promised. Since the King of Sodom offers these goods, it is evident that Abram has not claimed them as his own. A Christian must never owe his prosperity to sin.

After personally refusing the offered goods, Abram goes on to make three exceptions.

1. First, he excepts what the young men have eaten. The phrase 'young men' is a symbol of the grade. It shows also Abram's believing and Christian class who have given tithes to Melchizedek. In Scriptural symbolism 'to eat' sometimes means 'to destroy,' 'to devour.' The sword is spoken of as eating (Is. i. 20), just as the fierceness of fire eats the adversaries (Heb. x. 27). Men who draw the sword against lusts are in that sense devouring those lusts. Such 'young men' offer burnt offerings to the Lord (Exod. xxiv. 5). So far as these young men have been strong and have overcome the wicked one (1 John ii. 14), and have been destroying Sodom's goods with holy fire and a spiritual sword, it may be said that they have eaten some of the King of Sodom's goods. They have devoured them.

2. A portion is excepted pertaining to the men who walked with Abram. The writer holds that it will be made manifest from many passages that the word 'men,' when used on the Young Men's Grade, betokens believing Jews. They went with Abram, or walked with him, to the fight of faith; but inasmuch as the believing Jews did not receive Melchizedek, or Christ, they have not been able to destroy and devour the Sodom's goods like the 'young men' who received Christ. Hence their portion of Sodom's goods is left unconsumed. It will remain unconsumed until they turn to Christ.

3. A third exception is now made. Moreover, this last clause pertains to another grade. The word 'Mamre' seems to be brought in merely to show the grade. In verse 13 'Mamre' is the name of a place, not of a person. Abram, as on the Young Men's Grade, is now making an historical allusion to the Heathen Grade, to which the former part of the chapter applied. It is as if he said, 'The men of faith on the Heathen Grade were imperfect. Eschol, or a fleshly element, went with them. Also Aner, or carnal confidence, went with them. They have taken a portion of Sodom's goods. Like "the men," or the Jews,

they will never destroy that portion until they come to know Christ. They cannot utterly destroy the King of Sodom so long as they abide in heathenism.' It is evident from this change of grade that the connection between the last sentence and the previous part of the verse is not so close as our versions represent. The writer would read thus : 'Save only what the young men have eaten, and the portion of the men which went with me ; Aner, Eschol, and Mamre, they have taken their portion' (verse 24).

We have all to fight the fight of faith against the kings mentioned in this chapter as Abram's foes. It is said of the saints, 'Let the high praises of God be in their mouth, and a two-edged sword in their hand ; to execute vengeance upon the heathen, and punishments upon the people ; to bind their kings with chains, and their nobles with fetters of iron ; to execute upon them the judgement written : this honour have all His saints. Praise ye the Lord' (Ps. cxlix. 6-9). The literalist can hardly maintain that all saints are Divinely commissioned to deal in this summary fashion with literal kings. But we all have authority to draw the spiritual sword against those principalities and powers which, while they may be operative in the ungodly heathen, are also troublemakers of God's believing people. Against such foes we may execute the judgement written in the Bible, and God will make us to triumph over them in every place. To literal kings we are taught to give honour, and we have to offer prayers on their behalf.

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## CHAPTER LVI.

### GENESIS XV.

A GREEK Gnostic writer, in language having affinity to some Apostolic words, says :

*"Ανθρωπος ἀτυχῶν σώζεται ταῖς ἐλπίσι—*  
 'An unfortunate man is saved by hopes.'

There is, however, a limit to human hopefulness. It does not ordinarily defy Nature's laws. A farmer does not hope for spring blossoms amid autumn's decay. And does the reader think that an old man would literally have complained to the Almighty about having no children ? Would the procuring of a child in old age have been regarded so exclusively as a gift of God had not the reference been to a moral seed ? It is God who raises up children to Abram ; but such children are not born of flesh and blood. The following passage shows that the posterity of Abram is not a flesh-and-blood succession : 'For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect ; for the law worketh wrath. But where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all

the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all' (Rom. iv. 13-16). It is evident that the promise to Abram respecting his seed does not refer to a literal Palestine, or to literal Jews, as such. The promise is only made sure when law has brought us to Christ, and when faith has come. Hence it must be an error to suppose that Jews, as such, were Abram's seed. They might be of his house as having faith, but the true seed are made such by faith in Christ: 'If ye are Christ's, then are ye Abraham's seed: heirs according to promise' (Gal. iii. 29).

1. The gradal features of this chapter are as follow. Like each of the two preceding chapters, it has only two grades. If indirect allusions to other grades are found in the chapter, the grade-words all pertain to two grades. These grades, as in c. xiii., are those of the Heathen and of Servants. The previous chapter closed on the Heathen Grade, and this chapter opens on the same grade. The reference in the previous chapter to Abram's pursuit of the Sodomites to Damascus was on the Heathen Grade. So what is here said of Eliezer of Damesek is on the Heathen Grade (verse 2). This tends to show that one passage is in relation to the other. The portions divide thus:

(a) Verses 1-6 are on the Heathen Grade. The word אֵלֶּיךָ, 'he' (verse 2), conjoins with 'behold' (verse 3). So the word 'behold,' in its next two uses (verses 3, 4), and the word הִנֵּה, 'this' (verse 4), conjoin with אֵלֶּיךָ, 'he' (verse 4).

(b) Verses 7-17 are on the Servants' Grade. They have the words הִנֵּה, 'this' (verse 7); 'enter' (verses 12, 15, 17); 'behold' (verses 12, 17); 'serve' (verses 13, 14).

(c) Verses 18-21 are on the Heathen Grade. The word הִנֵּה, 'this' (verse 18), conjoins with אֵלֶּיךָ, 'this,' and אִתְּךָ, 'with' (verse 18).

2. From the repeated use of the word 'seed' in this chapter, as well as from the verb 'to pass through' (verse 17), it is evident that the Seed Process is very prominent in the chapter. In xiv. 14 we have the peculiar phrase 'the initiated ones born in his house.' Even in heathenism men may seek to mortify fleshly lusts without regard to any legal commandment. Such men may be said to have a Seed Process goodness, and yet the Process is imperfect in them. They have not come to know Jesus, the true Seed, that inherits the promises. Hence, these initiated ones may be said to have been waiting for Christ the true Heir and Firstborn in respect to all Seed Process blessings. All the faithful in Abraham's house were 'shut up unto the faith which would afterwards be revealed' (Gal. iii. 23). Paul says, 'What then is the law? It was added because of transgressions till the Seed should come to whom the promise hath been made' (verse 19). The heathen felt the lack of a better embodiment of goodness, and Abram makes complaint that as yet the Seed is not born unto him.

3. From what is said in this chapter, it is important to keep in mind that judgement pertains to the Servants' Grade. Christ comes to that grade to judge men according to their works. Many chapters, as well as the one we are considering, make this truth clear. In this sense Christ comes to judgement. Evil elements could not enter heaven to be judged there.

4. There appears to be a distinction between a land as given and a land as inherited. The former has a Sinaitic aspect, the latter a Seed Process aspect.

Plutarch discusses the question, *τίς ἐστὶν ὁ Θεός*, 'Who is God?' (De Plac. Philos., Lib. I., c. 7). He quotes Plato's teaching that God cannot sleep, *οὔτε δεκτικὸς ὑπνοῦ Θεός*. He also refers to phantasies or mental conceptions of God, *ταῖς φαντασίαις τοῦ Θεοῦ*. These heathen believed that God made Himself known in dreams and visions of the night. In their ignorance they were yet led to the apprehension of two great truths: first, that God protected man; secondly, that God would reward or punish men. It was the former truth which led them to offer worship when setting out to battle. Virgil gives many illustrations of the gods helping men. It was the latter truth which led them to infer that departed patriots, like Harmodius and Aristogeiton, had gone to the islands of the blessed. These heathen apprehensions of God and of the truth are all indicated in the words, 'After these things the word of Jehovah was unto Abram in a vision, saying, Fear not, Abram, I am thy Shield, thy exceeding great Reward' (verse 1). So far as heathen men apprehended such truths, they might well be fearless as men like Phocian and Socrates were fearless, even in presence of death. Philo represents such a man as saying, 'Thou, O Lord, art my country, Thou my kindred, Thou my father's house, Thou my civic freedom, my confidence, my great and renowned and never to be stolen wealth' (Quis Rer. Div. Her., c. vi.).

The Lord had already spoken to Abram of a Seed (xii. 7), and Abram longs for that Seed to appear. Christ was the desire of all nations, whether those nations could have put that desire in words or not. A blind man can long for a light which he cannot describe. The heathen longed to find the very seed-principles of truth. Plato refers to truth as that which a good man must wholly and everywhere pursue, *ἀλήθειαν ἣν διώκειν αὐτὸν πάντως καὶ πάντῃ ἔδει* (De Repub., Lib. VI.; Fic., p. 675). Abram speaks of his great longing: 'And Abram said, O Lord Jehovah. What wilt Thou give to me? and I am going childless, and the son-of-possession of my house is this Damascene Eliezer' (verse 2). There appears to be in this verse an allusion to the initiated ones born in Abram's house, who are spoken of in xiv. 14. The three hundred and eighteen are regarded Adamically as one, just as in Hos. xi. 1, a whole people is regarded as one child. These home-born ones of Abram had divided themselves against the hosts of sin. With the man of faith they had followed those hosts of sin to Damascus, the city of silence and sackcloth, the symbol of repentance. They had pursued those hosts of sin into the secret chambers of the soul designated 'Hobah,' or 'the hiding-place,' which was north of Damascus (verse 15). On the same principle by which men are associated with the places of their exploits, as Scipio was called Scipio Africanus, these men who conquer sin at Damascus are named from Damascus. But inasmuch as they owe all their deliverance to God, the same name is given to them which Moses gave to his son, and which means 'God is my help.' Moses says, 'The God of my father was mine Help, and delivered me from the sword of Pharaoh' (Exod. xviii. 4). It is as if the embodied man of faith in heathenism,

looking for a more perfect virtue, were saying in his heart to God, 'O God, is there nothing better than this repentance which Thou hast helped my house to attain unto? Is it ever to be a struggle and conflict against lusts in darkness? Is there not to be a Helper who shall lead me into a strong city of Divine truth and righteousness as by a law of life and inward growth? Is this Damascene Eliezer of repentance to take future possession of faith and all that is promised to it?' Thus even heathen, who had attained unto repentance, longed for some more living virtue. In other words, they longed for Christ, though they knew Him not, just as we know not the child yet unborn. Philo appears to regard this son-of-possession as in special connection with the womanly side. We shall see it to be an important fact, in relation to the Incarnation, that the ancients considered that what was ministered by the woman in relation to increase was seed. *προύεσθαι δὲ καὶ τὴν γυναῖκα σπέρμα* (Plut., De Plac. Phil., Lib. V., c. xi.). 'And that the woman also emits seed.' This has a bearing on the phrase, 'The seed of the woman' (Gen. iii. 15). Philo says, 'Very beautifully he has introduced the Damascene, not as from a father, but as from a mother Mesek (*ἀπὸ μητρὸς τῆς Μασέου*), that he may show that the soul, having blood in it by which it lives, as well as irrational things, is akin to the motherly race on the side of women, not partaking of the male genea. But it is otherwise with Sarah, that is, Virtue. For she has been renewed on the man's side from the Only One, she being a princess who has been begotten from God only, the Father of all, and she has no mother. For truly he says, 'She is a sister from my father, but not from my mother' (Quis Rer. Div., c. xii.; Gen. xx. 12). The writer does not accept this teaching. He thinks that Abram is alluding to those who chased sin to Damascus, or repentance. Abram renews his complaint, and shows that he wants a living seed to faith, instead of this body of initiated ones. He looks to God for this seed, not to laws of fleshly increase. 'And Abram said, Behold to me Thou hast not given seed, and lo, the son of my house shall inherit me' (verse 3). There is such a thing as inheriting or possessing faith and its promises. Jehovah's word gives a foreshadowing to these righteous heathen of the living seed or Jesus, who is to be born in the line of faith. We see from Matt. i. that He is in that line. Rachel asked seed from a mortal (xxx. 1), but Abram has asked it from Jehovah, and the seed must be desirable. Philo on this subject asks the important question, 'Who, therefore, shall be the heir?' *τίς οὖν γενήσεται κληρονόμος* (Quis Rer. Div., c. xiv). In his ignorance of Christ, he gives this answer: 'Not the reasoning one (*λογισμὸς*), who of his own free will abides in the prison of the body, but he who has been loosened from his bonds and made free, and who has come forth without its walls, and, if one may so say, who himself has forsaken himself.' For he says, 'He who shall come forth from thee, he shall be the heir to thee.' The Apostle gives us the answer to Philo's question when he says of the Saviour, 'Whom He appointed Heir of all things' (Heb i. 2). All who are children of God by faith in Christ are 'joint heirs with Christ' (Rom. viii. 17). But He who is the Firstborn among many brethren is pre-eminently the Heir to Abraham. We know from Matt. i. that Christ is regarded as a Son of Abraham. Equally clear is



it that the succession of generations from Abram to Christ is not a literal flesh and blood succession. The line ends with Joseph (verse 16), who was not the father of Jesus. The line is a moral succession of those in Faith's household, a seed in an imperfect state of which Christ takes hold to help them (Heb. ii. 16). When we read of one coming forth from the bowels, we have to remember that Abram is not a literal but an Adamic man, consisting of all the faithful. This figure of coming forth is elsewhere used of Jesus. 'And there shall come forth a rod out of the stem of Jesse' (Is. xi. 1). The heathen had foreshadowings of the truth that a Deliverer was to come into the world, in Whom all the blessings of righteousness would be concentrated. 'And behold, a word of Jehovah to him, saying, This one shall not inherit thee, but He who shall come forth out of thine own bowels shall inherit thee' (verse 4).

In giving this promise the Lord is said to bring Abram 'without' (verse 5). In many places in Scripture, as in 2 Kings iv. 37, for example, the phrase 'went out' indicates a moral transition. The change may be from the soulical to the spiritual realm, or the opposite. We shall see that to go out of a city often means to go out from the intellectual to the soulical side. On the other hand, to go out from a house to 'without,' as Abram appears to do in this case, seems to indicate a coming out from what is soulical and fleshly to what is intellectual. Hence to be brought to where he can see heavenly things probably betokens intellectual enlargement. It is a change analogous to that indicated by the phrase, 'in the spirit' (Rev. i. 10). Philo regards the phrase in a similar moral sense. He says, 'Might you not say that the perfected High Priest, when He performs the holy national rites in the inmost shrines (*τοῖς ἀδύτοις*) is both within and without? He is within the visible body, but he is outside the roaming and wandering soul. . . . For the mind when it ministers to God purely is not human, but divine. But when it is turned to anything human, descending from heaven, or, rather, falling to earth, it 'comes forth.' . . . Very properly, therefore, it is said, "He brought him without" [that is, without] those prisons which are according to the body, without those dens which are according to sense-perceptions, without those chicaneries that are according to a crafty reason' (Quis Rer., c. xvi.). Apart from his peculiar phraseology, the writer believes that Philo is here teaching what is Scriptural. Would the literalist maintain that God took a literal man out of the house to look at the stars?

In xiii. 14, Abram was told to lift up his eyes and look at a certain land. This vision had an earthly aspect. Now he is bidden to look toward heaven, or the spiritual realm. He is one day to have a heavenly possession. First it was said, 'If a man can number the dust' (xiii. 16). Now it is said, 'If the stars can be numbered.' We read, 'And He brought him without, and He said, Look well now toward heaven, and count the stars if thou art able to count them, and He said unto him, So shall thy seed be' (verse 5). It will be seen that Abram has to look intently toward heaven, as well as to count the stars. Further, while in xiii. 16, it is said the seed shall be as innumerable as dust, it is not said in this verse, 'So shall thy seed be beyond number,'

but 'So shall thy seed be,' as if they were to be like the stars in more particulars than as respects number. Hence the following remarks of Philo are worthy of notice: 'Very well has He said, "Thus shall thy seed be," but not "so many," that is, a number equal to the stars. For He wishes to signify not merely multitude, but ten thousand other things pertaining to complete and perfect happiness. Thus, therefore, shall it be, He says, as is the visible celestial realm, thus heavenly, thus full of pure and unclouded radiance, for night fails from heaven, and darkness from the ethereal realm; it shall be most star-like, well adorned, having also an indeclinable station, in harmony with these things' (*Quis Rer.*, c. xvii.). The righteous are to shine forth as the sun (*Matt.* xiii. 43). The wise are to 'shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever' (*Dan.* xii. 3).

It is a significant fact that verse 6, which speaks of Abram's faith being reckoned to him for righteousness, is in the Heathen Grade, and that Paul quotes the verse with special reference to the Gentile nations. We see that even the limited faith in God, and in the coming of a better Righteousness, which heathen men can show, is reckoned to them a saving grace. Faith in a Saviour indefinable to these heathen, but yet involved in an expectation that God will some day bring a better deliverance from sin, is reckoned a saving faith. The anchor takes hold, though we cannot see on what it fastens. Paul says of this heathen faith, 'We say, To Abraham his faith was reckoned for righteousness. How, then, was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them' (*Rom.* iv. 9-11). So Paul goes on in verses 16-18 to speak of 'the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee), before Him whom he believed, even God, who quickeneth the dead, and calleth the things that are not as though they were.' Abram believed God when he did not know Christ, that he might believe on Him. He believed God even against all present probability. 'And he believed in Jehovah, and He counted it to him for righteousness' (verse 6). Abram's manly faith prefigures our faith; so the dead, hundred-years-old body of Abram, and dead womb of Sarai, show how the new life which God gives is not dependent on flesh and blood. So also they may be regarded as prefiguring that state of death from which Jesus was brought by Divine power. Paul says, 'Now it was not written for his sake alone, that it was reckoned unto him, but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification' (*Rom.* iv. 23-25).

We pass now from the Heathen Grade to the Servants' Grade. In *xii.* 7; *xiii.* 15, we read of a promise to give Abram the land. Now, for the first time, we not only read of a giving, but of an inheriting. That which is inherited is not strictly speaking a gift. Abram had the in-

heritance given by promise (Gal. iii. 18), but this was only a promise. He could not inherit this realm of sacrifice or Servants' Grade, until the Seed came to whom the thing promised should be a thing lawfully inherited both for Himself and all His seed. 'And He said unto him, I am Jehovah, which brought thee out of Ur of the Chaldees, to give to thee this land to thine inheriting it' (verse 7). The giving is an initiatory process. The inheriting is a more advanced process. Abram does not wonder so much at the giving, but he does wonder at the inheriting. This term 'inherit' often has a moral aspect. 'Meet to partake of the inheritance' (Col. i. 12). 'Receive the recompense of the inheritance' (Col. iii. 24). 'Shall inherit these things' (Rev. xxi. 7). Is it not clear that the land which Abram is to inherit is a moral not a literal realm? Hence this cannot be literal history. Moreover, Abram himself is to inherit it. Hence he must be an Adamic man. He is a multitude of men of faith personified as one man. Origen clearly recognises this Adamic principle. He says of Adam, *καὶ ἐν τοῖς δοκοῦσι περὶ τοῦ Ἀδάμ εἶναι, φυσιολογεῖ Μωϋσῆς τὰ περὶ τῆς τοῦ ἀνθρώπου φύσεως. Καὶ γὰρ ἐν τῷ Ἀδάμ, ὡς φησὶν ὁ λόγος πάντες ἀποθνήσκουσι, καὶ καταδικάσθησαν ἐν τῷ ἁμηνιάματι τῆς παραβάσεως Ἀδάμ· οὐχ οὕτως περὶ ἐνός τινος, ὡς περὶ ὅλου τοῦ γένους ταῦτα φάσκοντος τοῦ θεοῦ λόγου* (Cont. Cels., Lib. IV., c. xl). 'And in those things that seem to be spoken of an Adam, Moses is treating philosophically of things concerning human nature. For in Adam also as the word says, all die, and all have been condemned in the likeness of Adam's transgression. But the divine word is not so much speaking these things of one man as of the entire race.' As Jehovah often reminds the children of Israel what He had done for them, so He reminds the man of faith how in a process of moral elevation He had brought him from Chaldean star worship. Man's moral elevation is not self-wrought, it is God who raises him. Philo regards this change as a moral elevation. He says, 'This not only signifies a promise, but a confirmation of an old promise. The good thing having been given formerly was the coming out from the Chaldean astronomical philosophy (*μετεωρολογίας*), which taught men to suppose that the world was not the work of God, but that it was God, and led them to calculate good and bad luck by all these rapid motions and appointed periods of stars, and to make the genesis of good and evil dependent thereupon. . . . The new good thing is, the possession of a wisdom untaught to sense-perception, but apprehended by the uncorrupted mind, by which wisdom, the best of all emigrations is secured, the migration of the soul from astronomy to the science of nature (*φυσιολογίαν*), and from a wavering conjecture to a fixed apprehension, and, to speak strongly, from the begotten to the unbegotten, from the world to the Father and Maker thereof. For the [sacred] oracles say that the Chaldeeizing minds have faith in heaven, but that he who has migrated thence has faith in God, who rides upon the heaven, and directs the course of the whole world. Good is the inheritance, greater, perhaps, than is the power of him receiving it, but well worthy of Him who gives it' (Quis Rer., c. xx.). In this case, also, the writer believes that Philo's principle is Scriptural. Ur, or 'Light' of the Chaldeans is a symbol of that idolatrous state in which the highest state of worship was the worship of heavenly lumi-

naires. Even in the days of Cicero it was said, *Nec vero dici potest vi quadam majore fieri, ut contra naturam astra moveantur; quæ enim potest major esse?* Restat igitur, ut motus astrorum sit voluntarius: quæ qui videat, non indocte solum, verum etiam impie faciat, si deos esse neget (*De Nat. Deor., Lib. II., c. xvi.*). 'Nor indeed can it be said that it is owing to some greater power that the stars are moved contrary to nature: for what power can be greater? Whence it follows that the motion of the stars must be a motion at their own will. He who sees this, not only acts in ignorance, he also acts in wickedness, if he denies that they are gods.' From this moral realm of star-worship, or Chaldea, God brought out the men of faith, leading them into the realm of sacrifice, in which Christ would ultimately be made known to them. On the literal theory, it is not easy to see how Abram should have been a sojourner with Isaac and Jacob in Canaan (*Heb. xi. 9*), having no 'inheritance' in it (*Acts vii. 5*), and yet that this land should have been given to him as well as to 'his seed' (*xiii. 15*). He himself also is said to have it given to him (*verse 7*).

'And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?' (*verse 8*). This could not have been asked in unbelief like the question of Zecharias (*Luke i. 18*), for we have just been told that Abram believed God. It was rather like Gideon's request for a sign that the Lord talked with him (*Judg. vi. 17*). Moreover, this sign cannot be a mere portent, but it is something by which he may know that he shall inherit the land. Hence the sign should be regarded as showing by what means the land is inherited. Some lands are won by conquest, and others inherited by birthright, but no earthly land was ever inherited by such means as are here described. On the literal theory, we may well wonder how Abram knew from this sign that he should inherit the land. On the Adamic and moral theory, the sign is full of meaning.

On the face of the narrative, it is clear that this good land is to be inherited by the division of certain bodies of flesh, as animals are sometimes divided in sacrifice. These victims were specially to be taken for Jehovah. 'And He said unto him, Take to Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove and a young pigeon' (*verse 9*). At the Lord's command, Abram took to Him all these, dividing them all except the birds, and placing each portion opposite its fellow-portion (*verse 10*). The parts offered in sacrifice were to be laid in order (*Lev. i. 7, 8, 12*). What is symbolized by this dividing of the bodies? It may be said that this dividing of the victims is a symbol of the Jewish sacrificial system. But in answer to that it may be noted that it was not usual for the Jewish sacrifices and burnt offerings thus to be divided into two separate portions. They were sometimes divided into many portions (*Lev. i. 12*). Again, the Jewish sacrifices were of animals, most of which were one year old, not three (*Exod. xxix. 38; Lev. ix. 3*). Still further, it was 'impossible that the blood of bulls and goats should take away sins' (*Heb. x. 4*). Hence the realm of sacrifice could never be inherited as by a better thing succeeding it, by such sacrifices, since they could not perfect them which drew nigh (*verse 1*). There is, however, a sacrifice by which all other sacrifices may be superseded, and rest

obtained from the law of ordinances. This better mode of sacrifice was exemplified by Christ when He 'offered Himself without blemish unto God' (Heb. ix. 14). He was 'manifested to put away sin by the sacrifice of Himself' (verse 26). We who would inherit this land must share with Him in sacrifice. We must offer our soulical bodies of flesh (Rom. xii. 1). We have seen from xiv. 15, how the initiated ones in Abram's house divided themselves against sin. They divided themselves and so made a covenant with God by a good sacrifice (Ps. l. 5; Jer. xxxiv. 18). This narrative is illustrating with greater fulness the division of the soulical body of flesh against sin.

We have seen in the New Testament how the sinful lusts within men are compared to beasts (Mark i. 13; Luke x. 19). So we have seen from Gen. ii. how the nature of cattle and fowl and beasts is embodied in the Adamic man: In this moral sense Christ after the flesh can be formed in us as a gentle Lamb, and can share with us in a process of sacrifice. Before we can inherit this land we have all to offer the soulical bodies of flesh in which the animal nature inheres as a sacrifice to God. We have to crucify it as a rebel against God. We have to draw against it the sword which divides soul and spirit and joints and marrow (Heb. iv. 12). With one important qualification, presently to be noted, respecting the heifer, the writer believes that this dividing of the victims by Abram represents that law of moral sacrifice of ourselves, and the animal nature in us, which is to be the final heir and successor of all systems of literal animal sacrifices. This dividing of the fleshly nature, or of the animals in man, is God's answer to the question how Abram is to know that he shall inherit the land. This animal nature is as fruit of the Adamic land, the Adamah. For three years the fruit of the land was to be counted uncircumcised, and then it was to be holy to the Lord (Lev. xix. 23, 24). Tithes were only to be brought to the Lord after three years (Amos iv. 4). For three years the lord of the vineyard found no fruit on his fig-tree (Matt. xiii. 7). During the three symbolic years heaven gave no rain of spiritual blessing (Luke iv. 25; Jas. v. 17), and for a like period Isaiah walked naked and barefoot as a sign and wonder upon Egypt (xx. 3). These animals are taken at three years old, that is, when the flesh can be counted circumcised and meet for God's service.

It may further be asked, How is it that the birds are not divided? It will be allowed that the animal nature in different classes of men varies. Moreover, the purifying process is more effectively applied in one class than in another. The heathen are less sinful than those more enlightened, and so their purification from fleshliness is less complete. In Ezek. ii. 3, 4 the idolatrous nations are spoken of as 'children' in comparison with the other great moral classes. It is a noticeable fact that in Sinaitic sacrifices these birds, turtle-doves and pigeons, are the divinely-appointed offerings for children (Luke ii. 24), or for the poor amongst the people who have nothing better to offer (Lev. v. 7; xiv. 21, 23, etc.). The writer thinks that these undivided birds are symbols of the animal nature as found in the heathen, in whom the sin is least, and the purifying dividing process least effectively applied. Even though to a certain extent they have divided themselves against the forces of sin (xiv. 15),

they know not the sword of truth, and the division must be imperfect. It is rather a division in which evil members are plucked away (Lev. i. 14-17). The offering of the animal nature in such child-like and ignorant heathen is like an offering of the birds appointed for light and venial sins and uncleannesses (Lev. xii. 6). Other indications of this being the meaning of this symbolism is found in the following verses.

When we read of Abram dividing these bodies, we have to remember that they represent soulical bodies of flesh. We could never gain the inheritance by the mere sacrifice of the literal body. But if these bodies are soulical, there must be a vital principle in them as in a seed, and they must, as respects that principle, be put to death in a fleshly aspect to be raised in a spiritual aspect. But in this body of flesh (Col. ii. 11), which has to be put off in Christ's circumcision, or the circumcision enjoined by Him, we have evil parts. Sin has reigned in it. It is for the getting rid of this evil part that the soulical body of flesh has to undergo crucifixion. We crucify not only the fleshly soulical body, but its affections and lusts (Gal. v. 24). These affections and lusts are, as Paul says, a body of death (Rom. vii. 24). This body of sin was working in the soulical body of flesh in all to whom Christ had not given deliverance. Hence we read, 'When we were in the flesh, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death' (Rom. vii. 5). Thus the soulical body of flesh, in its fleshly state, is double-sided. There is the vital side in respect of which, as a soulical thing, it dies to rise to a higher state. There is also the sinful corrupt side, in which it has certain lusts inhering as members. These are to be put to death in a crucifixion with Christ, and they are not to have any resurrection. Hence we read of putting to death the members on the soulical earthly realm, which members are described as fornication, uncleanness, passion, etc. (Col. iii. 5). These members are never to rise. Their worm will not die, and their fire will not be quenched. This sinful side held the soulical body of flesh in captivity, but they who use the truth of Christ against this enemy, and who die with Christ in a law of self-sacrifice, are dying to that wherein they had thus been held. They who die with Christ also die to sin (Rom. vi. 2). The old man, the soulical nature received from Adam, was crucified with Christ for the very purpose 'that the body of sin might be done away, that so we should no longer be in bondage to sin' (Rom. vi. 6). We have, then, to think of the soulical body of flesh in its sinful state as a combination of seed and sin, life and death, good and evil, a vital principle to be raised, and a sinful element to be done away. The dividing of the bodies by Abram is a moral division between these two elements in man's soulical body of flesh.

The writer has urged that when Lot is said to go with Abram (c. xii.), the meaning is that Lot is in close union with Abram as a dark veil upon his mind. So when Abram is spoken of in reference to Sarai, his wife, and Lot, his brother's son, Lot represents the dark veil on Abram's soul, and Sarai represents Abram's soul. In xv. 8, Abram is commanded thus: 'Take to Me a heifer.' But what Abram takes is something in Abram. He takes to God in the sense that what is taken is to be for God. But these animals taken prefigure soulical bodies of flesh.

Moreover, such bodies have a body of sin inhering in them. God will never accept these bodies of sin. Hence Abram can only take for God by cutting away the evil side in a moral crucifixion. In verse 10 it is said, 'And he took to Him all (כָּל) of these.' Our version uses the word 'all' so as to suggest that the reference is to 'all' in number. The Hebrew word, however, as commonly means all in quantity. The writer believes that it has that meaning here. 'And he took to Him the whole of these.' But God would not accept these animals in their entirety. Hence as Abram takes for God he begins, in the more advanced classes, to cut away the sinful half in a moral crucifixion or sacrifice. Hence he does two things. First he cuts the bodies in two. Secondly he gives up the sinful half as something that he will never own any more. The word יָדָה, 'to give,' is used of giving, and is the opposite of taking. It is sometimes used of giving up. 'How shall I give thee Ephraim?' (Hos. xi. 8). It is true that it sometimes means 'to place,' but the word 'take' has just been used in a moral sense, and hence it is likely that the word 'give' has a moral meaning. Literally the passage describes the division and the giving up of the dead sinful half thus: 'And he took to Him the whole of these, and he divided them in the midst, and he gave its one portion to be opposite its fellow: but the birds divided he not' (verse 10). Thus he gives up a part of what he has taken, but only a part. That which is given up is no longer taken by Abram, and is no longer a portion taken for God.

Now follows a reference to God's judgement against sin. If the narrative has represented a sinful body of death as having been cut off from the soulful body of flesh, what could be more appropriate than that God's eagles should be represented as coming down to tear and destroy those fleshly carcasses? This descent of the birds is not like literal history, but it is like moral history. When death was being sent out from the flesh of the antediluvians, it was symbolized as the sending out of a raven. This had been as the vulture feeding on the flesh of Prometheus. Birds of prey are often referred to in Scripture as destroyers of fleshly carcasses (1 Sam. xvii. 46; 2 Sam. xxi. 10). Especially are they associated with a judgement at the end of the Jewish æon. 'And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God, that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, and small and great' (Rev. xix. 17, 18). These birds obey the call, and we read, 'All the birds were filled with their flesh' (verse 21). Our version renders the two instances in verse 11 where the Hebrew 'and' occurs, by two different words—'and,' 'when.' A double conjunction may sometimes be so rendered, but the writer holds that there are many instances in Scripture where our versions give a misleading translation through this mode of dealing with the double conjunction. We shall see this as we proceed. The Revised Version keeps the word 'and' in both sentences, and so gives the truer reading. We read literally, 'And the birds of prey came down upon the corpses, and Abram turned them back' (verse 11). This is the verb used in xiv. 16, and its use here

gives support to the view that Abram does not bring back Lot, but that he turns him back. The precision with which terms are here used is noticeable. It has not been said that Abram slew these animals, though it has been said that he divided them. The Hebrew word here used of the bodies upon which the birds come, denotes a rigid corpse. These birds are said to come down, for they represent God's judgements upon sinful flesh. So the birds to whom the angel calls are spoken of as birds 'that fly in mid heaven' (Rev. xix. 17). We have seen that Abram gives up one portion of these animals, and hence, being severed from faith, this portion must be lifeless, for just men live by faith. Hence this given up part must be a dead part, a body of death. But the other part which Abram took and kept, is in Abram, and is Abram. When it says that the birds came down on the corpses, it means that they came on those bodies of sin and death which Abram had cut off and given up. But when it says, Abram turned them back, it does not mean that he turned them from those corpses; it means that he turned them from himself, from the living side of the soulical body of flesh from which he had cut away those carcasses, and which living side he had not given up, but taken for God. This seed-portion side lives because it is in vital union with the man of faith. Thus the verse contains a contrast: 'And the birds came down upon the carcasses, and Abram turned them back' (verse 11). It is as if it said, The birds, the messengers of God's wrath, came down and devoured the bodies of sin that the men of faith had cut off and forsaken, but those devouring messengers found no place, and no prey, in the soulical bodies of flesh as far as they were in living union with the man of faith. Thus we may properly think of these divided bodies as two sides. One has in it a seed principle, and lives. The other has in it sin, and is dead. One is taken by Abram and is kept from injury. The other is given up to be devoured.

We may fairly infer, from what is here said of the two bodies and the eagles, that an unseparated two may represent a conjunction of good and evil, and hence a state of moral imperfection. Thus two manner of people were in Rebekah's womb (Gen. xxv. 23). This principle, as well as the narrative generally, finds illustration in certain words of Jesus. He had been referring to the day when the Son of Man would be revealed (Luke xvii. 30). He says, 'I say unto you in that night there shall be two men in one bed; the one shall be taken and the other left' (verse 34). The reader will notice the suggestive fact that in Luke xvii. 34-37, where Christ is referring to a division between twos, He speaks first of a man, then of a woman, then of a body. According to all the symbolism of these chapters in Genesis, the man is the mind, the woman is the soul, the body is the soulical body of flesh. Thus this is a division between good and evil in the entire nature, flesh, soul, and spirit. The mind may have a fleshly element, so may the soul, and the body of flesh may have a sinful part in it. But between these twos there is to be a division. First referring to the mind the Saviour says, 'In that night there shall be two men in one bed, the one shall be taken, and the other shall be left' (verse 34). This double-minded man, like the virgins, might have been sleeping in a united fellowship. Though in two parts they were as two in one bed. But Christ would by-and-by



make a full separation between the mind and the carnal element, just as He divided between the wise and the foolish virgins. He would take the mind of faith, but He would leave the carnality which had been as another man inhering in that mind. Through the carnal element the men of faith through all their living were yet subject to bondage and fear (Heb. ii. 15). But when Christ came these two parts of one mind would no longer be as two men in one bed. The good part would be taken. It would no longer be in fear. It would begin to sing aloud upon its bed (Ps. cxlix. 5). But the carnal element would be left for utter destruction. It would be cast out as something which God never knew (Matt. xxv. 12).

Having thus referred to the intellectual nature, or mind, the Saviour next refers to the soul. This is the woman. But an evil element was attached to it. Hence it is as a double-souled woman. The two parts are in close fellowship, as two women working at one mill are in close fellowship. They grind together at their laborious work, for sin is a hard master. But Christ comes to divide between the soul and the lusting element, which is as another woman cleaving to it. 'There shall be two women grinding together; the one shall be taken and the other shall be left' (verse 35).

After referring to the man, or the mind, and to the woman, or the soul, the narrative next comes to the soulical body of flesh. Notwithstanding the fact that the three best MSS. S.V.A. omit verse 36, which refers to two being in the field, the fact that the field is a common symbol of the soulical body of flesh, and that the drift of the history tends to show that it is to this particular part that the narrative is now coming, gives support to those ancient versions which contain verse 36. But apart from that verse, there is clear reference to this soulical body of flesh in verse 37: 'And they answering say unto Him, Where, Lord? And He said unto them, Where the body is, thither will the eagles also be gathered together' (verse 37). The singular question put by the disciples, 'Where, Lord?' reminds us of Peter's question, 'Where shall the ungodly and sinner appear?' (1 Pet. iv. 18). The writer holds that it is very probable that the Saviour in His answer is alluding to this narrative of Abram's divided victims, and to the birds which came swooping down on the carcasses cut off from the soulical bodies of flesh. The word for 'eagles' is the word used in Gen. xv. 11 almost unchanged. It is usual to explain this passage as if the Saviour was alluding to the eagles on the Roman ensigns, and to the Roman armies gathering around the dead body of Jewish nationality. But there are several objections to this view. It is difficult to see what such a Roman invasion has to do with a parting between twos. So it is not correct to say that the Roman invasion was on a particular night: 'In that night' (verse 34). Again, it is not likely that He who wept over Jerusalem would have spoken of the Jewish nation as a carcase. Still further, it is incongruous to associate the Roman eagles with the devouring of carcasses. In the early, rather than in the later, history of Rome, the ensigns of the legions consisted of golden or silver eagles fixed on the top of spears. But these eagles were emblems of Jove thundering from heaven in aid of the Romans, rather than of the devouring of peoples. Hence those eagles usually had thunderbolts in their talons. Instead of

devouring conquered peoples as eagles devoured carcasses, it was the boast of the Romans that they spared those who submitted (*Æn.*, Lib. VI., verse 853). Nor was the practice of having eagles on the ensigns peculiar to Romans. Cyrus had a golden eagle on his ensign (*De Insti. Cyr. Xenoph.*, Lib. VII.). But while the Roman ensigns and their eagles were not emblems of eagles gathering to devour carcasses, eagles are fitting emblems of those judgements which come down upon sin. Between eagles and the serpent tribe there has been hostility from of old. The writer recently saw on a coat of arms the ancient motto to the effect that an eagle does not seize flies, 'Aquila non carpit muscas.' But if the eagle disdains to seize flies, it boldly attacks serpents as well as dead carcasses. Virgil has a graphic description of the eagle seizing the dragon, and piercing it with its beak as it bears it aloft (*Æn.*, Lib. XI., verse 751). So these birds are symbols of flesh-devouring judgements which God would send down upon the corpses, the dead bodies of sin cast off from the Adamic man of faith. Paul might be alluding to the same dead bodies of sin in the earthly realm, and to the devouring eagles of God's wrath coming down upon them, when he said, 'Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry, for which things' sake cometh the wrath of God upon the sons of disobedience' (*Col.* iii. 5, 6). He who has the power of death, and so may be said to be the prince of these eagles of judgement flying in air, or the prince of the power of the air, works in these sons of disobedience (*Eph.* ii. 2). These sons of disobedience are not literal persons, but bad-seed-men, the sin-side of the soulical body of flesh. Before Abram, or the man of faith, divided himself against this sin, we all were joined in one body with these sons of disobedience. Paul says that we lived in these before we put off the old man and his doings (*Col.* iii. 7-9), and that then we were 'children of wrath even as the residues' (*οἱ λοιπῶν*), or 'the rest.' It is probable that he does not mean as the rest of men, but as those bodies of sin which are now put off, and left to the birds of judgement, while the portions in Abram, or the body of faith, are taken for God (*Eph.* ii. 3). The phrase in 'Aristophanes' (*Plut.*, etc.), *βὰλλ' ἐς κίρακας*, 'Go to the ravens,' or 'Go and be hanged,' illustrates a judicial giving up of what is evil to birds of prey. The foregoing verses of Scripture show to what an extent qualities and parts of the nature are personified in Scripture. The wise and the foolish virgins, the wheat and the tares, the sheep and the goats, are not distinct beings, but the good and the bad natures in the same individuals. Hence, to say that those on the left hand go into æonian punishment (*Matt.* xxv. 46), is but to teach the utter extirpation of bodies of sin from which the good or righteous natures have previously been separated. The phrases, 'right hand' and 'left hand,' have exactly the signification which they bear in the Gnostic philosophy, *τῶν ψυχικῶν, ἃ δὴ δεξιὰ καλοῦσι, καὶ τῶν ἐκ τοῦ πάθους καὶ τῆς ὑλ. ης, ἃ δὴ ἀριστερὰ καλοῦσι* (*Iren.*, Lib. I., c. i. § 9), 'Of the soulical parts which they call the right, and of the parts that are from lust and hylic matter, which they call the left.' The Gnostics distinguish between literal *χοϊκὴ σὰρξ*, 'earthly flesh,' and the *σὰρξ ἡ ὑλική*, 'hylic flesh.' The latter is the soulical body of flesh (*Clem. Alex. Epit.*, p. 797). So

the fire wherewith Christ purges His floor is said to be *ὕλησόν* (Id., p. 804), just as Origen speaks of the fire which burns sin as *τὸ πῦρ ὑλησόν καὶ αἰσθητὸν* (Cont. Cels., Lib. IV., c. xiii.). It is the hylic flesh which, as the Gnostics teach, is given to the everlasting punishment, and not the entire man. All that is said by the Gnostics (Iren., Lib. I.) of the separation between the parts on the right and the parts on the left, shows in what sense the sheep and the goats are separated. It is 'the kingdom of heaven' that is like unto the parted wise and foolish virgins (Matt. xxv. 1); but if the foolish virgins have never been in union with those who get into the kingdom by being parted from them as Abram's vision indicates, then how can it be said that the kingdom of heaven is like unto them? Thus, the wicked to be trodden down (Mal. iv. 3) are the bodies of sin or 'members which are upon the earth' (Col. iii. 5), and therefore in the proper place for being trodden down. We mortify them when we do thus trample down these bodies of sin or sons of disobedience. Hymnologists, like Wesley, instinctively set forth sin in a like personified form:

'The Lord unto my Lord hath said,  
 Sit Thou in glory sit,  
 Till I Thine enemies have made  
 To bow beneath Thy feet.  
 And shall my sins Thy will oppose?  
 Master, Thy right maintain!  
 O let not Thy usurping foes  
 In me Thy servant reign.'

Before the men of faith could fully inherit this land, the long day of waiting which reached unto Apostolic times, and the close of the Jewish æon, had to come to an end. It is said literally, 'And the sun was to set.' Our versions have, 'And when the sun was going down,' as if it was the time of sunset. But, in other passages, the sunset is spoken of by a different idiom (Deut. xvi. 6; Josh. x. 27; 1 Kings xxii. 36). The preposition *ἕ*, when prefixed to the infinitive as here, sometimes denotes obligation. (See Davies's Lex.) The writer holds that it has that meaning here. The passage means apparently that the sun had yet to go down; and hence these men of faith, in their successive generations, had to go to their fathers. Hence just as the taking of woman from the man was accompanied by a deep sleep, which symbolizes the undergoing by man of what was equivalent to a death change (ii. 21), so the deep sleep which symbolizes death is said to fall upon this Adamic man of faith. Sleep is one of the most common and most ancient symbols of death. They were usually regarded as twin brothers. As respects all these Scriptural symbols, a remark in Plutarch's 'De Genio Socratis' (c. xii.) well shows how a simple symbol may have a profound meaning: 'For as in the art of healing a throbbing pulse, or a pustule, may be a little thing, and yet be a sign of what is not little; and as to a steersman the moan of the sea, or a bird, or the intervention of an ominous cloud, signifies wind and the rough motion of the sea, so to the prophetic soul (*μαντικῆ ψυχῆ*) a sneezing, or an omen that is not great in itself, may be a sign of a great calamity. For it does no despite to any art to foreshow great things by small, and many things by few.' The Bible

and classic writings agree in showing that the prevalent idea which men had in ancient times of the future state was that it was a land of darkness under the earth. This idea of Hades, or Sheol, as a place of darkness prevailed more widely than the Platonic teaching respecting the Hadean rivers of fire. Job speaks of the Hadean realm as 'the land of darkness and the shadow of death. A land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness' (x. 21, 22). The dramas of Euripides have many references to the darkness under the earth, the dark dwellings of Hades. This statement that a terror of great darkness fell upon the men of faith when the deep sleep came, shows that the righteous men of the days of old had no very sunny anticipations of a land of light beyond the grave. It is ever darkness that closes the eyes of the dying warriors in the writings of Homer. There was not that fulness of hope which led Baxter to say on his death-bed that he felt 'almost well.' The realm of Hades, even to men of faith, had a thick gloom over it until Christ came to abolish death, and to throw a light on life and immortality by His Gospel (2 Tim. i. 10). The Gospel of Nicodemus (P. II., c. ii.) represents the three men from Galilee as saying, 'We, therefore, were in Hades with all those who had fallen asleep from of old. But at the hour of midnight a light like that of the sun arose and shone in those dark regions (τὰ σκοτεινά ἐξείνα), and we were all enlightened and saw each other.' They go on to speak of Abraham, and Isaiah, and the prophets as being in this region. It was a fear of this darkness in the realm of shades which fell upon the men of faith in the Jewish æon when the sleep of death was coming to them. 'And the sun was to go down, and a deep sleep fell upon Abram; and lo, a fear of great darkness fell upon him' (verse 12).

The Lord tells Abram what experience the men of faith will have to pass through on earth before the inheritance is fully received. We may note certain particulars.

1. God is speaking to Abram on the Grade of Servants, which is also the Grade of Sacrifice.

2. On this grade God is showing Abram how the whole realm of sacrifice is ultimately to be inherited by that system of moral sacrifice in which we divide ourselves. But suppose a man divide himself in sacrifice, that is not in itself sufficient to win heaven. When he has done all he is unprofitable and imperfect, and needs the true sacrifice, even Jesus. This does not necessarily mean that he needs to know Jesus Sinaically. He may have the gentle lamb-like nature of Jesus formed in him. And when he becomes a moral sacrifice, that flesh of Christ in him is also becoming a sacrifice. In that case, however, the flesh of Jesus cannot be joined to a body of sin except in so far as Christ is in a likeness of flesh of sin, and has to die to what is fleshly that He may live to what is spiritual. Paul speaks of Him putting off from Himself the principalities and powers (Col. ii. 15), so there must have been a sense in which He had assumed these, even though He was holy and harmless, and separate from sinners. Since even our moral sacrifice is imperfect, unless we die with the gentle Lamb who is in us, it follows, as a great probability, that amongst these animals by the division of which the land is won, the flesh of Jesus will have some place.

3. It is also probable that amongst these symbolic animals, that which symbolizes the flesh of Jesus will be in the place of honour, and be first named. The first animal named is the עֵגְלָה (verse 9), or 'heifer,' which is equivalent to the פָּרָה. We read in Numb. xix. of the red heifer, which was to be without spot or blemish. Its ashes are said to be for a water of separation, a purification for sin (verse 9). The churches generally would accept the view that this heifer without spot or blemish is a symbol of Jesus, the Divine sacrifice.

4. In verses 9, 10, mention is made of four kinds of creatures, the conjoined turtle-dove and pigeon being here, as elsewhere, one symbolic flesh. In verse 10, the birds are named alone as undivided. The writer has avowed his conviction that, as Sinaitically, turtle doves and pigeons were the sacrifice for children or the very poor, so, in this Seed Process narrative, they symbolize the animal nature as found in the lowest or Heathen Grade. The probability of the birds representing the lowest type of animal-nature sacrifice, gives probability to the view that the heifer which is named first in this gradation represents the highest type of animal-nature sacrifice. This is when Jesus the Lamb is formed in us, to share in our fellowship of suffering. According to this gradation, if the birds are in relation to the animal nature in the heathen, the ram would be in relation to the animal nature of those on the Servants' Grade, the she-goat would be in relation to the animal nature of those on the Grade of Young Men. Believing Jews belong to this grade. The heifer would symbolize that highest type of animal-nature sacrifice in which Christ the Heifer, or Lamb, is suffering with us in a fleshly suffering and sacrifice. On this view, we might speak of four types of moral sacrifice as symbolized in these animals. The undivided birds symbolize moral sacrifice in so far as heathen men make themselves a sacrifice. The ram symbolizes moral sacrifice in so far as those on the Servants' Grade make themselves a sacrifice. The she-goat symbolizes moral sacrifice in so far as those on the Young Men's Grade, as believing Jews, make themselves a sacrifice. The heifer is a symbol of moral sacrifice in so far as Christians who believe in Jesus die with Him to the fleshly nature to become spiritual. Both these last classes may be said to be on the Young Men's Grade, but they are distinct from each other.

5. In the fleshly realm there cannot be a higher type of animal-nature sacrifice than the sacrifice of the flesh of Jesus. Nor can we have more types of fleshly sacrifice than those pertaining to the three grades constituting the fleshly or earthly realm. These facts increase the probability that when, as here, we have four symbols of sacrifice, the heifer, which is first named, is a symbol of the flesh of Jesus, by whom even moral sacrifice is perfected.

6. The type of moral sacrifice, which is the lowest morally, must yet be the first in order of time. Heathenism is far below Christianity; but it precedes it in time. Hence reckoning according to time and Evolution, the heifer will be in the fourth place. It is in some measure a support to the foregoing teaching, that certain great changes are to occur in an era involving the number 'four.' We read in verse 13 that Abram's seed is to be a stranger in a land not theirs, and to serve those

in that land ; and that those in that land will afflict them four hundred years. Much discussion has taken place respecting this passage, and efforts are made to harmonize it with what is said of the law being four hundred and thirty years after Abram's covenant (Gal. iii. 17). The writer holds that the references to time in these passages must have a moral meaning, since this history is moral history. God speaks of Abram's seed as having to be strangers : ' And He said to Abram, Know of a surety that thy seed shall be a stranger in a land which is not theirs ' (verse 13). The plural word ' theirs ' shows that this seed is not Christ. They are the seed in so far as those waiting under tutors and governors for the time of the inheritance can be called a seed. Christ, the true Seed, has to come to inherit Abram (verse 4), and to take hold of his seed to help them. Abram's moral seed were to be strangers and pilgrims on the earth (Heb. xi. 13). This seed will sojourn in a land not their own, and will serve the seed of that strange land. It is evident from Acts vii. 7, 19, etc., that Egypt is the land to which reference is here made. It cannot, as some allege, apply to a sojourn in Palestine. Equally manifest is it that this service cannot be a service to literal Egyptians. Why should it only be the generation of Egyptians living at the end of the four hundred years who would receive the judgements of God ? Had not preceding generations in like manner afflicted Israel ? Both in Scripture and in ' Philo ' Egypt is the flesh ; and generally, but not invariably, it is the flesh in a sinful aspect. Paul is speaking of this Egyptian bondage when he says, ' We should no longer be in bondage to sin ' (Rom. vi. 6) ; ' I myself with the mind serve the law of God, but with the flesh the law of sin ' (Rom. vii. 25). In our thus regarding the Egyptians as a seed of flesh, and not as human beings, the question arises, What is the meaning of this reference to four hundred years ? Philo seems to regard the four hundred years as symbolic of the four affections—pleasure, desire, grief, and fear (Quis Rer., c. liv.). The number ' a hundred ' is sometimes a symbol of a round number. With the Greeks a hecatomb is not always a hundred victims, but an ordinary sacrifice (II., Lib. I., verses 65, 142). So a hundred years is used for a cycle. Isaiah uses it to show a distinction between that which is lasting and dies to live again, as Hercules died to espouse Hebe, or youth, in a higher sphere ; and that which is sinful, and dies under a curse : ' The child shall die a hundred years old ; but the sinner, being a hundred years old, shall be accursed ' (lxv. 20). The writer believes that the four hundred years here spoken of denote four moral cycles, or eras. The four eras answer to the four great types of moral sacrifice as found on the Heathen Grade, the Servants' Grade, the Young Men's Grade, and the flesh of Jesus. But another inference follows if we accept the foregoing. To serve an evil seed is to be in a sinful state. But those on the Young Men's Grade are not thus servants to sin. The word ' serve ' shows the Servants' Grade. Hence it can only apply to what is on the Servants' Grade, and to what is sinful on that grade as serving an evil seed. Hence it follows that in this verse there is indirectly an allusion to the Heathen Grade and to the Young Men's Grade, although no words of those grades are used. In verse 16, however, we have an allusion to the Heathen Grade, in which the word

'Amorite' that shows the grade is used. On this view, the passage cannot mean that Abram's seed are to serve the Egyptians four hundred years, or four eras. So to regard it is to apply the word 'serve' as we never find it applied. The verse does not say that the seed shall serve the Egyptians four hundred years. It says, 'And they shall serve them, and they shall afflict them four hundred years' (verse 13). The transition whereby the objective noun in one clause becomes the nominative in the following clause, may be designed to mark the distinction between the era of serving and the era of afflicting. It is only in the lower cycles that the seed of faith can be in bondage to the sinful Egyptian seed. But that sinful seed can afflict those who are not in bondage to it. The thorn in the flesh buffeted Paul, but it was not his master. An Egyptian element can afflict believing Jews, and it can even afflict those who know Jesus Christ after the flesh. It is pre-eminently the seed of flesh, so far as it is served by Abram's seed, that God will judge (verse 14). He will not even enter into such judgement with the heathen who have not known His truth. They who have faith in truth and in Jesus will in a measure divide themselves. These verses are not telling us that Abram's seed are to serve the Egyptian seed for four hundred years, but only that the Egyptian seed are to afflict the seed of faith for these four cycles. What is said in Exod. xii. 41, and Gal. iii. 17, of four hundred and thirty years is different in moral aspect. It refers to what is Sinaitic. Hence that era cannot be identical with the four cycles here indicated, and which deal principally with affliction, not with bondage.

God will ultimately judge the Egyptian seed which the good seed in bad men serve, as slaves serve masters. It is not that He will visit upon literal Egyptians living at the end of a term of four hundred years all the sins committed by preceding generations. It is the seed of the flesh that He will judge. Such a triumph is worthy of being celebrated. Had the many references in the Old Testament to God's wonders wrought in Egypt related to triumphs over literal Egyptians, they would have been open to the charge of being like the shouts of warriors over conquered foes. They would have fostered national animosity. God will bring the good seed out of the sinful Egyptian flesh with great wealth. They will spoil the Egyptians. Treasures that have been used in the service of sin will be used to the glory of God. Until final deliverance comes through Jesus, the men of faith who fear the darkness of death will go to their fathers in peace. Their end will be peace: 'He shall enter into peace; they shall rest in their beds, each one walking in his uprightness' (Is. lvii. 2). God is the God of these fathers (Deut. i. 11). Abram (xxv. 8), Gideon (Judg. viii. 32), and David (1 Chron. xxix. 28), are the only men who are said to die in a good old age. They are all good men, and it is probable that Abram's old age is good with a moral goodness. The passage may be glancing at the closing part of the Adamic era when Christ would come to inherit him: 'And also that nation whom they shall serve I will judge, and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age' (verses 14, 15).

7. In the following much controverted verse we have also a recognition

of the importance of the number four. 'And in the fourth generation they shall return hither, for the iniquity of the Amorites is not yet full' (verse 16). Who or what shall return hither? It is said, The afflicted seed of Abram in Egypt. But, on the literal theory, how can it be said that the Israelites were to be four hundred years in Egypt, and yet that they were to return in the fourth generation? A hundred years is more than a generation. To say that Caleb and Joshua were a fourth generation from Jacob who went into Egypt is a very inadequate explanation. Moreover, why should their coming back be dependent on the moral condition of the Amorites? How comes it to pass that the iniquity of this particular people should have so mighty an influence on the Divine purposes, and on the destiny of God's people? The plural nominative to the verb, 'they shall return' (verse 16), is supposed to refer to the antecedent verb in verse 14, 'they shall come out.' The writer believes that the allusion is to the birds which had come down. Had the word 'birds' been used, it would have shown that the history was moral. The very allusion to the iniquity not being full shows that this return is connected with a fulness of iniquity. Surely when God's eagles come to destroy fleshly carcasses, iniquity has come to the full. Since Abram has been driving away the birds, it is in itself natural that God should be represented as speaking to Abram about these birds coming again. It will be seen that the same Hebrew word is used which had previously been used in reference to these birds. We read in verse 11, 'And Abram turned them back' (וַיִּשְׁבּוּ אֹתָם). Here we read, 'They shall return hither' (וַיָּשִׁיבוּ הֵנָּה). They will return in the fourth generation, or cycle, that is, in the time of the last and best of these four aspects of moral sacrifice. This will be when Christ, the gentle Lamb or Heifer, has been formed in believing men to share with them in self-sacrifice. It is in judgement on the carcasses or soulical bodies of flesh in a sinful aspect that these birds will come. They will come in judgement, and hence it will be a coming to the Servants' Grade, a 'return hither.' Thus this prophecy appears to allude to the full inbringing of God's judgements upon sinful flesh at the close of the Jewish æon, when the Son of Man has been revealed in men. The Amorites are the 'provoking' or 'rebellious' class, that is, idolaters. They pertain to the first of the four cycles. They are on the lowest grade and have least light. The victims assigned to children, the turtle-doves and pigeons, are assigned to them. These are not divided, and hence no carcass from Abram is cut off from them. When, therefore, the birds come down on the carcasses, they do not come down on the birds. The first and the last of these four animals, symbolizing Christ and the heathen respectively, have no carcass for the birds. In Christ there never is the carcass of sin. In the child-like heathen the carcasses are not cut off, for these heathen know not the truth and are less guilty. Hence God's judgements are delayed until the heathen, the lowest class, have had some light given to them, and until they have shown by their rejection of that light that they are as guilty before God, and as much in need of the Gospel as the other classes; until, in fact, they have shown that they are only better than others because they have had less knowledge, and hence were less capable of sin. God waited to give these heathen



their opportunity. Jesus says, 'And this Gospel of the kingdom shall be preached in the whole world (*ἐν ὅλῃ τῇ οἰκουμένῃ*) for a testimony unto all the nations, and then shall the end come' (Matt. xxiv. 14). This word *οἰκουμένη* is specially applicable to the civilized world as settled and under government. To this civilized world the Gospel was preached, and this world Jesus came at the close of the Jewish æon to judge (Acts xvii. 31). In relation to moral sacrifice, there was an advance at the close of the Jewish æon. The birds of wrath and judgement came to devour the carcasses even in men who previously had been living in heathen darkness. It may be said that there were heathen nations to whom the Gospel had not been preached at A.D. 70, and who were uncivilized. But we have seen that in the day 'when the Lord delivered up the Amorites before the children of Israel' (Josh. x. 12), 'the sun stood still, and the moon stayed until the heathen had avenged themselves upon their enemies' (verse 13)—that is, the Jewish day was prolonged for the ignorant heathen. When the heathen received the truth, and began to cut off the sinful carcass, the birds could come even to them.

It may be asked, How can the word 'generation' apply to a sacrificial cycle? The writer has quoted many passages which show that the word *γενεά* ordinarily means a life-time. It is equivalent to a generation as described in Gen. v., and meaning a birth-product. A different word is here used, one ordinarily meaning a generation in respect to time. We find, however, that in some rare cases this word *דור* denotes a moral class rather than a life-time. 'They are a perverse and crooked generation' (Deut. xxxii. 5). 'God is in the generation of the righteous' (Ps. xiv. 5). 'This is the generation of them that seek Him' (Ps. xxiv. 6). Noah was perfect in these generations (vi. 9). Philo sometimes uses the word *γενεά* in an analogous sense. His exposition of this passage is suggestive. The writer thinks it has elements of truth in it. He speaks of the seven years of childhood, when it has no knowledge of good and evil, as being the soul's first *genea*. The era of youth, when young men follow sinful impulses, is the second *genea* of the soul. The third era of life, when the diseased *genea* of youth is being healed by a remedial philosophy, and by healthy and saving words, is the third *genea* of the soul. The fourth era, when the healing process has been completed, when power and vigour flourish in the soul, which has now a firm apprehension of wisdom, and which is immovably established in all virtues, this is the fourth *genea* when the soul returns from sin to inherit wisdom (Quis Rer. Div., c. lix.). We ought to apply to the race of believing souls what Philo here applies to the individual. He speaks of the fleshly soul and of animals as being akin to the motherly race, and as having no part in the male *genea*. *ἀρρενογενεᾶς ἀμειστοχός* (Quis Rer., c. xii.). He says that righteousness brings forth in the soul a male *genea*, the righteous reasoning (Quod Det. Pot., c. xxxii.). Josephus says that God promised Abram that a great *genea* should be born from him (Ant., Lib. I., c. x., § 3), where it is evident that he uses the word in the sense of 'race.' So the various cycles of moral sacrifice are here spoken of as generations or races. In the fourth of these cycles, that in which Christ has been revealed in men, these birds of wrath and judgement which Abram turned back are to return.

After this prediction we have what appears to be a vision of judicial purification at the close of the Jewish æon. Instead of the sun having to set, it is now actually set. That is, the Jewish era is at an end. We read, 'And the sun was set.' Then follow the symbols which are elsewhere used of the Saviour, and of His purification of His people. There was darkness. Jesus is said to come at the midnight (Matt. xxv. 6). It is said, 'And it was dark, and behold, a smoking oven' (verse 17). The word 'oven' may also be rendered 'furnace.' Malachi saw the same vision. He says, 'Behold, the day cometh that shall burn as an oven' (iv. 1). Peter was probably referring to this oven when he said there should be vapour of smoke (Acts ii. 19). This burning oven is the unquenchable fire which burns up the seed of sin. 'All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (Mal. iv. 1). It is not literal persons, but the fleshly seed of sin, who are thus to be annihilated. As well as the destroying furnace, there was also the lamp or flame of fire to find out evil. Both the symbols pertain to the Son of Man, to whom all judgement is committed (John v. 22). John says of the Son of Man, 'His eyes were as a flame of fire, and His feet like unto burnished brass, as if it had been refined in a furnace' (Rev. i. 14, 15). This fiery oven tries every man's work of what sort it is (1 Cor. iii. 13). It is an unquenchable fire to burn chaff (Matt. iii. 12).

In verse 11 the birds are said to come upon the carcases. But the word 'corpse' or 'carcase' is not used in verse 17. We read, 'A smoking oven and a lamp of fire which passed between these pieces.' The pronoun is demonstrative. What are the pieces between which the fire thus passes? First, Abram divides himself so that he has not to be divided with the world (xv. 10; 1 Cor. xi. 31, 32). The parts which he delivers up are designated in verse 11 'corpses.' Upon these the birds came down. That is, the Divine judgements eat up the dead carcases which the saints had cut off and cast from them and mortified. The eating up of these after Abram has cast them off, cannot hurt Abram any more than the burning of a dead and separated branch can hurt the tree from which it came. In verse 10 Abram is said to give up one section or portion to be opposite its fellow. One of these sides is the side of the carcases which the birds devour. The other is the side which abides in Abram, and hence pertains to the side of the living pieces. When Jesus speaks of 'this temple,' He is referring to what is in Himself (John ii. 20). So the writer holds that the word 'these,' the distinction in the Hebrew words 'pieces' and 'corpses,' the sense of the context, and some general teaching of Scripture, all tend to show that these pieces, between which the lamps of fire pass, represent those living pieces that are still in Abram, and not the carcases which he cut off, and which the birds ate. After the men of faith had divided themselves, they still needed the better purification to be wrought by the Saviour, when with eyes of flame and feet of fire He came to walk 'in the midst' (Rev. ii. 1) of the golden candlesticks, just as with the same furnace and lamps He had gone between the living creatures (Ezek. i. 13). First, the men of faith divide themselves, and cut off a dead carcase of sin

which the birds of judgement are to eat. Then Christ comes with eyes of flame and burning furnace to make a still more searching purification, and to burn up any wood or hay or stubble left in the fabric of man's work built upon Christ. This double purification is probably indicated in the words of Zechariah, 'And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, and the third shall be left therein, and I will bring the third part through the fire, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people, and they shall say, The Lord is my God' (xiii. 9). Such a searching division is a purification (Ezek. v. 2; Rev. xvi. 19). Whether is it more likely that the two-thirds to be cut off and die are inhabitants of a country, or that they are a sinful part of a man's soulical body of flesh? If the latter supposition be true, we have the word 'land' used of what is in man, and we see also that Scripture personifies parts of man's nature and moral qualities.

That this second division is a passing between the pieces as living in Abram, and which have in them imperfections that he has not found out and cast away, accords with much that is taught elsewhere. There is a moral perfection which is attained through fiery trial, and in which we suffer with Jesus. Peter says, 'Beloved, think it not strange concerning the fiery trial in you (*τῆ ἐν ὑμῖν πυρώσει*—'setting on fire,' or 'burning' rather than 'fiery trial'), which is for proving you, as though a strange thing happened to you, but, inasmuch as ye are partakers of Christ's sufferings, rejoice' (1 Pet. iv. 12, 13). It was said of Christ in reference to His coming, 'He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord offerings in righteousness' (Mal. iii. 2, 3). James says, 'Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life' (i. 12). Peter also refers to a proving of faith, which is 'more precious than gold that perisheth, though it is proved by fire' (1 Pet. i. 7). The lamps and burning oven passing through these pieces, which represent the remains of the animal nature in the men of faith, answer to the moral process thus described by Wesley:

'O that in me the sacred fire  
Might now begin to glow,  
Burn up the dross of base desire,  
And make the mountains flow.  
Refining fire, go through my heart,  
Illuminate my soul,  
Scatter thy life through every part,  
And sanctify the whole.'

This is something more and better than mere poetry. It is a faithful representation of a great Scriptural truth. The ancient Christian idea of moral perfection was, that it was reached through a painful process like a burning. Hence martyrdom was often spoken of as a making perfect. Ignatius considered that he could not be a perfect disciple without martyrdom (Martyr. Ignat., c. i., vi.).

The furnace and lamp pass through 'between' the pieces. It is a

furnace destroying, not the man represented by those pieces, but something in man. It is a fire passing through man's nature, burning up something in the midst of him. Jesus refers to this furnace, which is said to burn something that had been 'in the midst' of the righteous. This process is like unto the kingdom of heaven. We read, 'Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach, and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the æon; the angels shall come forth, and they shall sever the wicked from the midst of the righteous (τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων), and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth' (Matt. xiii. 47-50).

The sun had gone down (verse 17) when the furnace came, but the light of the lamp of fire was as a day of revealing. Paul says, 'Each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire' (1 Cor. iii. 13). We read, 'They may, by your good works which they behold, glorify God in the day of visitation' (1 Pet. ii. 12). Such a time of visitation and purification is betokened in the words, 'And it came to pass the sun went down and it was dark, and behold a smoking furnace and a lamp of fire which passed through between these pieces' (verse 17).

In verse 18 we have a transition to the Heathen Grade. On that grade God makes a covenant with Abram to give unto his seed, which is probably Christ, all the realm of the heathen. He is to have the heathen for His inheritance, and the uttermost parts of the earth for His possession (Ps. ii. 8). 'In this day' is, 'In this heathen era.' It would have been a paltry gift to have a gift of worldly territory. It is a nobler gift for the whole realm of heathenism to be given to Christ and to Christianity. In a literal sense the Jews have never possessed all the countries here said to be given to Abram's seed. 'In this day Jehovah cut a covenant with Abram, saying, To thy seed have I given this land.' This covenant is as a dowry given with a betrothal of marriage. We share in this gift as we become joint heirs with Christ. All the heathen realm to the far East, from which the Queen of Sheba came, is given to the Divine Seed. 'From the river of Egypt unto the great river, the river Euphrates' (verse 18). The Egyptian river is the river of corrupt fleshliness. The great river is the fruitful river, the river in relation to increase. But all this moral realm, as found in heathenism, is to be given to Jesus for a spoil. When we bear in mind that Philo did not know the Saviour, his views respecting the purifying fire, and the extension of the kingdom to the Euphrates, seem to be in an unexpected degree Scriptural. He says, 'The lamps of fire are torches of judgement, borne along by God the Torch-bearer, torches bright and radiant, with which He is wont to travel on in the midst of the divided, that is, most hostile parts. For it is said, "Lamps of fire which passed through the midst of the divided portions," that thou mayest know that the Divine powers, going through the midst of human affairs, and of bodies, destroy nothing, for the divided portions remain unaffected, but they divide and separate the natures of those things exceedingly well. From

the understanding, therefore, of the words spoken, the wise man is necessarily shown to be the heir. For in that day, he says, the Lord made a covenant with Abram, saying, To thy seed will I give this land. What land does He signify unless that before spoken of, to which He makes reference? the fruit of which is the immovable and steadfast apprehension of the wisdom of God, according to which the man keeps all things that are good in the divided parts of himself uninjured by what is evil, according to the things pertaining to what is uncorrupted as to genesis. Then he says, "From the river of Egypt unto the great river, the river Euphrates," manifesting that the perfect have their beginnings from the body and sense-perception, and the organic parts, without which one cannot live, for they are serviceable for discipline in the life which is with the body; but they have their endings in the wisdom of God, which is in truth the great river, overflowing with joy and gladness, and other good things. For He does not describe the country as "From the river Euphrates unto the river of Egypt," for He would not bring down virtue to the bodily affections, but contrariwise, "From the Egyptian [river] unto the great [river] Euphrates," for the appropriations are from mortal to immortal things' (Quis Rer., c. lxi., lxii.). The writer does not quote this passage as adopting all stated therein without qualification. He holds that the river of Egypt, like Gihon, which compasses Ethiopia (ii. 13), is a symbol of what pertains to flesh and blood. So he holds that the great river, like that mentioned in Gen. ii. 14, is a symbol, not, as Philo says, of wisdom, but of the pleasures associated with genesis and fruitfulness, whereby men are sometimes tempted to sensuality.

Then follows an enumeration of various forms of sin and evil, which are also to be put under the feet of Christ and His seed.

1. First, war as loved and practised by the heathen is to be subdued. Polynesian converts often refer to the blessed change from old days of war to the days of Christian peace. In some cases their spears have been used as balustrades for the pulpit stairs in their chapels. We read here of the Kenites (verse 19). Several lexicographers derive this word from the Hebrew word for 'spear,' or 'lance.' Some derive it from the word 'nest.' The writer believes that it means 'spear,' and that it is a symbol of war. Swords and spears are named in Scripture as emblems of the art of war (Micah iv. 3). This art of war, with all its desolations, is to be put under the feet of the Prince of Peace. In warlike imagery it is said of the Kenite, 'Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive' (Numb. xxiv. 21, 22).

2. Fleshly lust is to be subjugated. With the Kenites the Kenizites are conjoined. This latter name means 'hunters.' Hunting is a Scriptural symbol of flesh-following, as in the case of Esau. It probably betokens a lust after what is fleshly.

3. Star-worship is to cease. The Kadmarites are to be subdued. Their name means 'Easterns.' This region, as well as the turning to the east, is specially associated with star-worship. Abram came out from it. But the practice of worshipping Nature's great forces will have an end.

4. Devil-worship will in like manner cease. The Hittite is to be subdued. This name means 'to cause terror.' It applies to that which crushes and dismays with fear. Death and demons are especially fitted thus to inspire dread.

5. Literal sacrifices will end. The Perizzite, whose name means 'the divider,' will no longer divide his victims in this Canaanitish land.

6. Venus-worship, or worship full of impure rites, will pass away. While 'Rephaim' often means 'the dead,' it is associated in xiv. 5 with those enfeebled by Venus-worship. The writer thinks it is not improbable that the word has a like symbolic meaning here.

7. Idolatry in general will pass. The 'bitter' and 'provoking' ones, or 'Amorites,' will come to an end. The idols will cease out of the land.

8. Idolaters themselves will cease to be, for there will be no longer an idol. Thus the Canaanites or 'bowers down' will have all gone up higher. No Canaanite will be found in the Lord's house (Zech. xiv. 21).

9. The body will be kept in subjection to Christ. Mention is made of the Girgashites. The writer believes with Lange that this word is from גִּיגַי, 'to sojourn,' and טִיגַי, 'a mound, or clod of earth.' Thus the word may be defined 'a sojourner in clay, or in the earth clod.' Probably the word embodies an allusion to the earthy body. Some might prefer to take it as a symbol of the soul in the body. Job speaks of his flesh being clothed with clods of dust. The body has often been an enemy to what was spiritual.

10. Oppression will also cease. The 'Jebusites' or 'down-trampled ones' will no more exist. The Saviour will reign until all these aspects of heathenism are subdued under His feet.

What has been said in this chapter of Abram taking and giving up parts of certain animals may seem to the reader fanciful. But there is in many of the Saviour's discourses a mode of speech which involves this philosophy of being in or out, taking or giving up, in regard to living beings. Such are the passages where the Saviour says, 'Abide in Me, and I in you' (John xv. 4); 'If a man abide not in Me, he is cast forth as a branch, and withered, and they gather them, and cast them into the fire, and they are burned' (verse 6). It will be noticed that in the verse preceding and the verse following, the disciples are addressed personally: 'Ye can do nothing;' 'If ye abide in Me.' But in verse 6 the Saviour does not speak thus personally. He says, 'Unless anyone abide' (ἢ ἂν μὴ τις). Moreover the Greek is literally, 'Unless anyone abide in Me he has been cast without' (ἢ βί. ἕθρη ἐξω). That is, the casting out is a thing already past. In the absolute sense a man in his totality never can be cast out of Christ, for in Him we all live, and move, and have our being. To be out of Him in this wide sense would be annihilation. Evidently, therefore, the 'anyone' who abides not is a bad-seed nature, like the carcass which Abram surrenders or like the sin which the furnace devours. The theory of the literalist involves annihilation, for the fire annihilates branches as such. Is a sinful man to be thus utterly consumed? The Saviour does sometimes speak of an impersonal part of man's nature as if it were a man. That is, He personifies parts and

moral qualities, and men read His words as if He were speaking of men in their totality of being. Hence they draw erroneous conclusions. Thus, for example, in John iii. 5, Jesus, using the same indefinite phraseology, says, 'Unless anyone (*ἴσως μὴ τις*) be born of water and the Spirit, he cannot enter into the kingdom of God.' Nicodemus, in his blindness, uses the word *ἄνθρωπος*, 'man' (verse 4), which Jesus, very significantly, forbears to use (verses 3, 5). Our English versions, like Nicodemus, adhere to the word 'man,' though Jesus so significantly ignores it. As if to show why He does not use the word 'man,' and to intimate that He is speaking of the births of moral natures only, Jesus adds, 'The thing born (*τὸ γεγεννημένον*, not 'the man born') from the flesh is flesh, and the thing born from the Spirit is spirit.' The Saviour next goes on to show that Nicodemus must not wonder at what He is saying in regard to these births. That is, he must not say, 'Well, I have seen things born of the flesh, but I never saw anything born of the Spirit, and hence I cannot believe in such a birth.' As if anticipating this objection of unbelief, Jesus goes on to show that what is born of the invisible Spirit is itself invisible, and hence Nicodemus must not think it strange that he cannot see things born of the Spirit. He says, 'Do not marvel because I said unto thee, You must be born from above. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth, so is everyone that is born of the Spirit' (*οὕτως ἔστι πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος*, verse 8). Partly through persisting with Nicodemus in bringing in the word 'man' where Jesus rejects it and uses the indefinite *τις*, partly also through inattention to the terms of the text, men give to the above Greek sentence a meaning which it will not bear. They read it as if it meant that the process of conversion was as mysterious as the wind. But the passage does not say, 'In this manner everyone is born of the Spirit,' but it says, 'Everyone born of the Spirit is thus.' That is, he is as invisible as the wind, and his origin and tendings are not to be seen, but this spiritual nature makes itself evident as the wind makes itself evident by the sound. This passage, therefore, shows that it is an invisible man that is born of the Spirit. Hence it cannot be man in his totality, for man on his material side can be seen. It must be a nature within man. Jesus, who is the Divine Spirit, can see such spiritual existences, though men like Nicodemus cannot. Hence while the latter says, 'How can these things be?' (verse 9), Jesus says, 'We speak that We do know, and bear witness of that We have seen' (verse 11). Since that which is born of the Spirit is thus a personified embodiment of good moral qualities, it is fair to assume that when Jesus speaks of that which is born of the flesh, He is referring to a personified embodiment of evil moral qualities. Paul is using a like method of personification when he says, 'It is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed' (Rom. ix. 8). Thus the 'anyone' who abides not in Christ, but who has been cast 'without,' would be the children of the flesh, or bad moral-seed-men in man, and not man as such. The burning up of the branches implies the annihilation of sin, not of the sinner. These bad-seed-men who are thus cast 'without,' having no union with Christ, are spoken of as 'the dogs, and the

sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie' (Rev. xxii. 15).

Isaiah also refers to the fire and the furnace which thus burn up the seed of sin in the righteous. The writer thinks that the passage alluded to is not correctly translated. It is rendered, 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' (xxxiii. 14). According to this reading, it is the sinners and the hypocrites who in their fear ask these two questions. But neither the context nor the Hebrew sustains this reading. It will be seen that in the previous verse the Lord is speaking and asking those distant and those near to listen. The theory that these two questions are quoted from these sinners implies a change in the speaker and a change from the third person to the first. The Lord does not say, 'Fearfulness hath surprised the hypocrites. They say, Who among us,' etc. Though the Lord has just spoken, and though He goes on speaking after these questions are asked, it is assumed that the Lord here, in a species of mockery, adopts the words used by these sinners, and quotes them to show what they cry out in their distress. But it is not usual in Scripture for the Lord to make such abrupt quotations, neither is it usual for Him to make such mocking imitations of cries of distress. The Hebrew also conflicts with our version. It uses different prepositions from that used when reference is made to sojourning, or dwelling with anyone (Gen. xxxii. 4; Exod. xii. 38; Is. xvi. 4). So it has a different idiom for 'Who among?' (Exod. xv. 11; Is. l. 10). Then also it is not usual for the Hebrew word for 'who' to be put before the verb, while its pronoun is put after the verb. The idiom in this passage reads, 'Who shall sojourn of us?' But in xlvi. 14, with the proper preposition for 'among,' we have the idiom, 'Who among them hath declared?' So in l. 10, the idiom is, 'Who among you feareth?' The writer would regard the passage as illustrating the truth that the Divine Being sometimes speaks of Himself in the plural number. So these two questions are asked by the Lord, not by sinners. The idiom is the same that is used in vi. 8. There we read, 'Who will go for Us?' מִי יֵלֶךְ-לָנוּ. Here we read, 'Who will sojourn for Us?' מִי יֵגִיד לָנוּ. In the previous verse, the Lord addresses two moral classes; first the bad-seed-men who like the proud are far from Him (Ps. cxxxviii. 6), and doomed to perish because they are thus far off from the source of life (Ps. lxxiii. 27); secondly, He addresses the good-seed-men who are in living union with Him, and so morally near to Him. His children are spoken of as 'a people near unto Him' (Ps. cxlviii. 14). To these two classes severally He says, 'Hear, ye distant ones, what I have done, and know, ye near ones, My strength.' Then referring to the first of these classes, the bad and distant seed-men, He says, 'Sinners in Zion are afraid, terror hath seized the reprobates. Who will sojourn for Us [as] a devouring fire? Who will sojourn for Us [as] everlasting burnings?' In xxix. 6, a devouring fire is referred to as one of the judgements coming from the Lord. So the idea of this verse seems to be, Who shall be the Angel or Messenger going for the Lord to sojourn in these bad natures as in a house, there to be a devouring fire and everlasting burning to burn up



these sinners or evil natures with which the souls of the righteous are not to be gathered (Ps. xxvi. 9). Christ the Angel of the Covenant does thus come against sin like a devouring fire (Mal. iii. 2 ; Matt. iii. 12). Having thus spoken of the punishment of the distant ones, the Lord speaks of the reward of those to whom He is nigh. Bread of life will be given to them, and living waters will be sure (verse 16). It is manifest from what is said in Gen. xv. that the thing annihilated by the flaming fire and smoking furnace passing through the flesh is sin. When we have thus suffered in the flesh we shall cease from its sin (1 Pet. iv. 1).

## CHAPTER LVII.

## GENESIS XVI.

IN this chapter we are not so much shown the wanderings and sufferings of the Adamic man of faith as the beginning of a growth and increase from that man. The Evolutionary and Adamic aspect is kept fully in sight. Hence the narrative begins with the beginnings of this increase, showing how the house of the righteous was being built up even before the Christian age came in. Even when men were idolaters, living in the fleshly fields and idolatrous oaks, they had intimations that in coming days a moral tabernacle would be built for God. Hence it is said, 'We found it in the fields of the wood' (Ps. cxxxii. 6). 'Fields of the oak coppice,' the Sept. renders it, *τοῖς πεδίοις τοῦ ὄρουμῶς*.

The gradal features of this chapter are easy to be understood.

(a) Verses 1-11 are on the Servants' Grade. They contain the words 'behold' (verses 2, 6, 11), 'come' (verses 2, 4, 8), 'hear' (verses 2, 11), 'see' (verses 4, 5), 'do' (verse 6), 'find' (verse 7), *הִנֵּה*, 'this' (verse 8), 'Ishmael' (verse 11).

(b) Verse 12 is on the Young Men's Grade. It has *הִנֵּה*, 'he.'

(c) Verses 13-16 are on the Servants' Grade. They have the words 'see' (verses 13, 14), 'behold' (verse 14), 'Ishmael' (verses 15, 16). The word 'Ishmael' embodies the verb 'to hear.' It will be found to be always a word of the Servants' Grade.

(d) As we might infer from the prominence of Hagar, the Sinaitic Process is prominent in this chapter. This is manifest from the repeated references to what is 'in the eyes of' (verses 4, 5, 6), or 'in the face of' (verse 6).

It is said, 'And Sarai, Abram's wife, did not bear to him' (verse 1). Abram would have to be stronger and older as the Adamic man of faith before Sarai could bear to him. A preparatory era has to be passed. Philo regards Hagar as being thus preliminary in moral gradation to Sarai, and he lays stress on the fact that she is said not to bear 'to him.' Regarding Sarai as the symbol of Virtue, he says, 'For in reality Virtue is made barren in respect to all things that are worthless; but she has such a happy delivery of good things, that she has no need of the mid-wife's art, for she anticipates in child-bearing. Living creatures and plants once, or at the most twice, a year bear fruit after their kinds,

according to the number Nature has assigned to them, agreeing with the yearly seasons. But Virtue, failing not, ceaselessly and without interval, according to the undivided times, always is bearing, not, indeed, infants, but refined sayings, and blameless purposes, and praiseworthy deeds. But as wealth which cannot be used does not profit its possessors, neither does the happy delivery of Prudence, unless she bears the profitable things to us ourselves. Some, indeed, she has judged fully worthy of companionship with her; but some have seemed to be not yet of full age, so as to admit of her praiseworthy and prudent home-fellowship. For these she permits the preparatory marriage rites to be celebrated, affording hope of the sacrifice of the marriage rites themselves. Sarai therefore, the Virtue which rules my soul, has borne; but she has not borne to me, for I was not at all able, being young, to receive her products—Understanding, Well-Doing, Piety—on account of the multitude of illegitimate children which Vain Opinions have borne to me. For the nourishment of these, and continuous cares, and unremitting attentions, have constrained to the taking small account of the legitimate who are truly citizens. It is well, therefore, to pray, not only that Virtue may bear, for she has a happy delivery even without the prayer, but to pray that she may bear to us, that participating in her seed and products we may be blessed . . . On account of this he does not say that Sarai does not bear, but that Sarai does not bear to a certain person. For we are not at all able to receive the seed of Virtue, unless we first have intercourse with her handmaid. The handmaid of wisdom, the circle of the preliminary instructions, is the Musical and the Logical Art. For as in houses courts are situated before the entrance gates, and suburbs in cities through which one must enter within, so there are enclosures placed before Virtue, and these things are the way leading to her' (De Congr. Erud. Grat., c. i.-iii.). This passage shows in what a philosophic and moral sense the Alexandrian Greeks referred to the marriage rites. So the writer believes that Scripture in this chapter is making use of these rites in an analogous way. Had Philo's application of his principles been more Adamic and less personal, the foregoing passage, the writer thinks, would have been very Scriptural. As it is, it embodies Scriptural truth. Philo's reference to science as the handmaid of wisdom is in a great degree moral. Thus he regards geometry as implanting in the soul a regard to what is equal and a zeal for righteousness (c. iv.).

In the evolution of the seed of faith, the handmaid is honoured before the wife, the servant before the freewoman (Gal. iv. 22). Paul, as we shall yet try to show, tells us that the things contained in this chapter are spoken allegorically (verse 24). He says that Hagar and Sarai are two covenants. In Hagar we have those in whom the covenant of faith in pre-Christian times finds embodiment. She is said to be Mount Sinai, and to answer to the Jerusalem that now is, and to be in bondage with her children (verse 25). While the heir was a child, he differed nothing from a bond-servant (Gal. iv. 1). Faith had not yet come (iii. 23). The children 'were held in bondage under the rudiments of the world' (iv. 3). Hagar is the mother of these bond-children. Sarai is the mother of those who have been made free by

Christ (iv. 31 ; v. 1). Both are women, and hence the narrative must be dealing especially with the soulical aspect of the Divine life. We have to remember that Jesus, the true Seed, through whom all the faithful gain an inheritance, is 'the Seed of the Woman.' This idea that Jesus is specially associated with the soulical side of our nature has been held by others. The late Rev. Geo. Steward, of Newcastle-on-Tyne, writes, 'Do not all the great painters represent Christ as somewhat feminine? Perhaps they only sought the highest type of beauty, though I hope there was something more in it than that. I am much struck with the feminine character of Christ. It is essentially womanly, drawing affection after it; it is the impersonation of love. It was not His greatness that impressed His personal attendants; it was the power of His nature over them. Hence their grief, their broken-heartedness, at His death. Then His power of passive endurance, His patience under suffering, is essentially feminine' ('Memoir,' p. 96). Again he says, 'The woman is always the type of life; her very name Eve implies it—the womanly nature, the life nature. The "Seed of the Woman" as applied to Christ implies the life nature' (p. 98). He adds, 'The humanity of Christ is what we might call the feminine type of man . . . . The very thing the Papists say they want, and which they have made in the mother of Christ, is a modification of the human nature of Christ Himself' (p. 273).

Sarai is the mother of those who have the spiritual life. Hagar is the mother of those who, during the Jewish æon, had the soulical or fleshly life. They had life, but not the life of Zion. Paul says the soulical precedes the spiritual. When Philo says that fishes partake more of a bodily than of a soulical essence (*πλέον μετέχοντες σωματικῆς ἢ ψυχικῆς οὐσίας*, Lib. De Mund. Op., c. xxi.), it is evident that he does not mean by the word 'soulical' that which pertains to the literal body. So when Paul says that the soulical precedes the spiritual (1 Cor. xv. 46), it is evident that he is not referring to the natural or literal body, but to something really soulical. The soulical comes first, not in time merely, but in development, as the seed precedes its fruit. What is sown a soulical body is raised a spiritual body. So Hagar is the soulical seed in Sinai's covenant, and she precedes Sarai, with whose seed the more spiritual covenant is to be made when the fulness of time has come, and the law has brought a seed to Christ to die with Him, and to rise to a spiritual life. Sarai, however, is living on even in the former era, for the covenant was made with Abram, though the blessing only comes to maturity in Christ Jesus (Gal. iii. 14-18). Moreover, by the Adamic principle she must have a part in the line of life from its commencement.

The narrative carries us back to the time of weak and beggarly elements. The name 'Hagar' is derived by modern lexicographers from *הגרה*, 'to flee.' The writer believes with Philo that it is from *ג*, 'sojourner,' with the article prefixed. It means 'the sojourner.' Philo renders it *παροίκησης*. In this, as in many other instances, the nature of the subject gives the best indication of the meaning of the word. Hagar is a servant, who is only to stop in Abram's house for a time, and then to be cast out. Jesus says, 'The bond-servant abideth not in the house

for ever; the son abideth for ever' (John viii. 35). She is maid to Sarai, for she is in special union with her, preparing, so to speak, her way. She is an Egyptian—that is, fleshly. Philo says she is 'a companion of the earthy and Egyptian body, using the eyes for seeing and reading, and the ears for giving attention and hearing, and the other sense-perceptions for the unfolding of the things perceived' (De Cong. Erud., c. v.).

The relation of these two covenant-women to each other enables us to see what is signified in some of the Scriptural narratives where a good man is represented as having one or more concubines as well as a lawful wife. Notwithstanding a vast amount of special pleading, and after all has been said that can be said respecting the moral weaknesses of remote generations, the literalist must feel it hard to explain how men who were so indifferent to moral propriety should have been so honoured of God. But on the moral and Adamic theory, the feature indicated is no more to be wondered at than that Christ, the sinless, should have been made sin for us. On the literal theory, it may be said that the man who would thus have acted towards the handmaid would not have been very likely to have refrained from so doing for so long a time previously. It is not a very likely thing either, that Sarai would have attributed her barrenness so directly to the Lord, or that a wife would have given her husband such advice respecting a servant, or have been so ready to speak of increase from that servant as a building up of herself. Sarai shows us how pious instincts working in the soul prompted men of faith to aim at higher things, even though they went down to fleshly Egypt for help in seeking to attain to this higher moral level. Sarai's contention is so far a noble one. She says to the man of faith, 'Go in, I pray thee, to my handmaid; perhaps I shall be built up from her' (verse 2). So the side taken from man is said to be built up to woman (ii. 22). The figure of building up shows that it is an evolutionary process that is here being described, as much so as where we are said to be 'built upon the foundation of the Apostles and prophets, Christ Jesus Himself being the chief corner-stone' (Eph. ii. 20). In fact, Hagar's history shows us that it is appropriate to the facts of the case to have named the Apostles and prophets before naming Christ in this connection. This building has its true foundation in heaven. We have to 'grow up in all things into Him which is the Head, even Christ' (Eph. iv. 15). The foundation of prophets is not superseded by the Corner-Stone so much as it is appropriated and spiritualized. In like manner, Hagar is not in absolute distinction from Sarai, but the latter is built up from the former as the spiritual from the soulical, the fruit from the seed, the corner-stone from the foundation-stone. The free man is an evolution from the child that had been under tutors and governors.

Abram is obedient to this prompting of a pious soul-nature. Once more we have the figure of a taking. Sarai took Hagar the Egyptian, her handmaid. That is, she took her to be a living part of herself, as much as the creatures were taken by Abram (xv. 10), and as Christ took a part of our flesh and blood (Heb. ii. 14). Having thus incorporated Hagar, she gives her to Abram, but not to be a sacrifice as Abram gave the pieces. She gives Hagar to be a wife to Abram. This was an inferior

or morganatic marriage covenant made with a concubine, until the time should come when Sarai, the true wife, should have made herself ready (Rev. xix. 7). It is probably in this aspect that Paul speaks of these women as two covenants. Abram is said to have rested, or dwelt, ten years in the land when this was done (verse 3). The writer regards this number 'ten years' as follows. It is just about the age when childhood may be said to end, and knowledge and accountability to begin. Paul tells us that Hagar is from Mount Sinai (Gal. iv. 24), that is, the mountain of law. Hence until Hagar was given to him, he could not have been under the dominion of Sinaitic law (Rom. vii. 1). But the law never passes, and it must have dominion over all who know it. Hence those ten years must represent an era when the law was unknown to Abram. That is, he must have been as a child. So it is said he lived in 'Canaan' ten years, that is, in the land of those who 'bow down.' In other words, he was an idolater not knowing Sinaitic law. This passage, therefore, gives indirect countenance to what has been urged, that there were races of men upon the earth in its early history who had no knowledge of law, and hence could not sin. Ignorant idolaters are embodied in the Abram who rests ten years before Hagar is given to him. Primeval men in still greater ignorance are represented by Paul, when he says, 'I was alive apart from the law once; but when the commandment came sin revived' (Rom. vii. 9). So he speaks of Hagar being from Sinai, and we know that Sinaitic law came from thence. Until then, men were comparatively sinless, like rude, ignorant boys.

It is said, 'And he went in unto Hagar, and she conceived, and she saw that she had conceived.' That is, she was, as Paul says of her son, 'after the flesh' (Gal. iv. 23), and she judged after the sight of her own eyes. It is not said that Sarai saw she had conceived when Isaac was born, for her offspring is spiritual. Sinai 'might be touched,' and its covenant was of things made with hands (Heb. xii. 18, 27). When Hagar could see tokens of a seed after the flesh, she began to dote upon them (Ezek. xxiii. 16). Sarai is now slighted in her eyes. That is, the fleshly soul is proud of its legal righteousness and its good works, and thinks that these are the perfection of moral excellence. Content with law, it thinks very little of faith and the promise. As these have not yet borne a spiritual seed, Hagar thinks there cannot be such a seed. She is like Nicodemus when he said, 'How can these things be?' Thus the righteousness of law begins to disdain the righteousness of faith. Hagar despises Sarai, the maid scorns the mistress. Though only a sojourner, she seeks the honour of the true wife, who abides in the house for ever. They whose eyes dote on things seen will never care much for the things unseen.

While the fleshly element may thus cause the soul to be puffed up, God still has His spiritual witness waging war in the soul against the evil. He has never suffered the race of His creatures to rest contented in sin. His voice, speaking by Sarai, the spiritual side of the soul-nature, has ever been saying, 'Arise and depart!' Moving the mind of the faithful to higher things, this better part says to Abram, 'My wrong is upon thee.' That is, it was Abram's weak faith which had made it needful that he should have the fleshly Egyptian rather than a perfect

wife. In xv. 14, God had revealed Himself as the Judge of the fleshly Egyptian seed. Now Sarai appeals to Him in a higher character, as the Judge between a spiritually-minded element in the soul weak against the flesh, and the weak faith of a mind partly under the dominion of what is Egyptian and fleshly. He who judged the Egyptian seed in the Egyptian country would not show mercy to it in Abram's house, and in the good land of faith. Sarai says, 'I have given my maid unto thy bosom, and she has seen that she has conceived, and I am slighted in her eyes. The Lord judge between me and thee.' Sarai's use of the word 'seen,' of the Servants' Grade, indicates a carnal seeing by Hagar. This is the first passage in the Bible where the word רָאָה is used. It indicates that God not merely takes vengeance, but that He administers law. He decides between. The use of the word in this connection accords with the view that Hagar is the covenant of Sinai. It is as if Sarai had said, 'Hagar, or the law, is now incorporated with me, and I appeal to the Giver of that law to decide if thou art not slighting it more than I am.' Sarai also lays stress upon Hagar's seeing. She who is after the spirit is slighted 'in the eyes' of the fleshly, who cannot discern spiritual things (1 Cor. ii. 14). 'For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit' (Rom. viii. 5). An ancient Hebrew wife would have been more likely to take the law into her own hands against an arrogant concubine, than to leave her case so fully in the Lord's hands.

Now, in his moral progress, the man of faith begins to give the pre-eminence to the better element in the soul-nature. Still he is weak, and cannot himself subdue the evil. But he no longer approves of the evil, even though he serves it. He leaves Sarai to fight the battle, and is like one neutral, while the fleshly and the perfect contend in his soul for mastery. He says to Sarai, 'Behold, thy maid is in thine hand; do to her what is good in thine eyes' (verse 6). As one who believes God, he encourages the perfect woman who is 'in readiness to avenge all disobedience' (2 Cor. x. 6), and recognises her as mistress. We read, 'And Sarai humbled her, and she fled from her face' (verse 6). She does not really flee from Abram or Abram's house, but only from Sarai's face. That is, the fleshly nature which judges by the sight of the eyes is unable to endure the sight of the law in its perfection (Rom. vii. 14). The sight of that more spiritual manifestation is to Hagar like the glory upon which the children of Israel could not look (2 Cor. iii. 7), like the heart-searching and spiritual requirements of law which they who were under law 'could not endure' (Heb. xii. 20). The sight of the law in this higher aspect may well appal the fleshly. We read, 'If even a beast touch the mountain it shall be stoned' (Heb. xii. 20). Does the literalist suppose that there was such special danger of literal beasts coming to this mountain to touch it that notice should be taken of the fact? The writer believes that, owing to the literal view, the Scriptural teaching on this subject is mistranslated and obscured. The Hebrew shows that the Sinai where the law is given is not a literal mountain. Hagar and Sarah are two covenants. One is related to the law in so far as it is after the flesh. The other is related to law so far as it is spiritual and written on the heart. The fleshly may look at the former. Only

the spiritual can look at the latter. Hence it is said of the children of Israel that when Moses is read a veil is on their heart (2 Cor. iii. 15). Owing to that veil they can only look at the fleshly side of the law. But when the veil is done away, as they turn to the Lord, they will see the spiritual side. That is, they will be in Sarah's covenant, and so have liberty, for Jerusalem which is above is free (2 Cor. iii. 16, 17; Gal. iv. 26). They will no longer be in Hagar's covenant, and in bondage to the letter which killeth. Now, in some of the references to Sinai, this distinction between the fleshly side and the spiritual side of law is set forth by the terms 'border' and 'mountain.' The border can be touched, but the mountain is spiritual and holy, and cannot be touched. Only the holy can ascend it, for it is Zion. All who do ascend it live. Thus as Sarah was built upon Hagar, so the spiritual Zion is built upon the Sinai, the border beneath it. We who are in Christ do not come to the fiery border beneath, the letter which killeth; but we come to the Zion above, the spirit which makes alive. Paul is virtually putting one of these covenants above the other when he speaks of one as Jerusalem that now is, and of the other as Jerusalem that is above. The above distinction is set forth in the following passage. Our version reads, 'And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall surely be put to death. There shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount' (Exod. xix. 12, 13). The reader will notice that in verse 12 several words are inserted by the translators to complete what they regard as the sense of the passage. He will see, also, that one of the words thus inserted is the word 'not.' This, in any case, is an important word to insert. It may turn a 'thou shalt' into a 'thou shalt not.' The verb *קח*, 'take heed,' may be supposed to imply the 'not.' But where the 'not' is implied with this verb the preposition *מ*, 'from,' is generally used, and it is not used here (Deut. xxiii. 10; Jer. ix. 3). Sometimes the word 'not' is expressed (Exod. x. 28), and sometimes the word 'lest' (Exod. xxxiv. 12). On the other hand, the idiom here used is used elsewhere, and it has a positive, not a negative meaning (Deut. iv. 9). Again, when the word 'not' has been inserted the sense is contradictory. In verse 12, they are told not to go up or touch, on pain of death; and in the next verse, they are ordered to go up. The writer thinks that the Hebrew reads as follows: 'And thou shalt cause the people to be limited round about, saying, Take heed to yourselves that ye come up into the round mountain, and that ye touch the border of it; everything which toucheth the mountain shall surely die. There shall not a hand touch it, but it shall surely be stoned or thrust through; whether beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount.' Thus it will be seen that the border may be touched, but not the mountain. The people are to take heed in regard to ascending the mountain, for this is the holy place which only men of clean hands can ascend (Ps. xxiv. 3, 4). Hence Moses is not to give them license, but, as the lawgiver, he is to limit

them all round as with a border that they may be a separate people, and so fitted to ascend. The time of ascent is when the trumpet blows long, that is, when Jesus comes to proclaim the kingdom of heaven, when the great trumpet of the Gospel shall be blown, and those who were ready to perish shall obey its call (Is. xxvii. 13). The Apostle speaks of some who had already come to this Zion (Heb. xii. 22). Neither beast nor man could touch it. That is, not one of the beasts of sin within man could touch it, nor man's animal fleshly nature. Nothing defiling, and no flesh and blood, can ascend or inherit that holy mountain (1 Cor. xv. 50; Rev. xxi. 27).

Since Hagar is said by Paul to be Sinai, it is not really a digression from the subject before us to notice more fully what is said of the appearance of God upon the mountain, and to see how incompatible it is with the view that Sinai was a literal mountain.

The law is about to be given on that mountain for those in the earthly realm who are under law, that is, for the 'people' on the Young Men's Grade, who are under obligation to the moral law though they be men of faith, and for 'the children of Israel' on the Servants' Grade, whose religion is a system of sacrifice and Levitical ordinances only. The phrase 'children of Israel' is one of the most common tokens of the Servants' Grade. First Moses receives from the heavenly mount a charge both to the people on the Young Men's Grade and to the children or sons of Israel on the Servants' Grade (Exod. xix. 3). This charge is continued to the end of verse 6. The words 'see,' 'do,' 'cause to enter,' in verse 4, and the word 'hear,' or 'obey,' in verse 5, are all of the Servants' Grade. In this charge there is a promise to bring them to higher grades. First they shall be a people, and that above all peoples or believers who may not have received as full a measure of light as they have. This is a promise to bring them to the Young Men's Grade. Then follows a promise to bring them even to the Grade of Tongues, or Zion, in which they will be, as Peter says, 'a holy nation' (1 Pet. ii. 9). The word 'nation' has no heathenish significance in this case. Peter seems to be quoting this promise, for he also refers to a royal priesthood, and the promise refers to a kingdom of priests. While this is a charge specially to the children of Israel on the Servants' Grade, it is also a charge intended for the people as well. There is an allusion to 'the house of Jacob,' as well as to the sons of Israel.' So the allusion to being a people above all peoples would specially befit those on the people's or Young Men's Grade. That the charge applies to both grades is indicated by verse 7. There we read of Moses entering אֶרֶץ, which shows the Servants' Grade, and yet we read of him calling for the elders of the people, which shows the Young Men's Grade. The word 'enter' seems superfluous here if it be not a grade-word. When Moses has brought the charge, the believing people on the Young Men's Grade answer together, and promise that their works of Godly Service on the Servants' Grade shall be according to God's command. Otherwise the two sentences of verse 8 are as two answers from the two grades: 'And all the people answered together, and they said, All that the Lord hath spoken we will do.' The word 'do' shows the Servants' Grade.



Now follows an account of God coming to what is truly Sinai, the Jerusalem that now is and that is in bondage. Being in bondage, this Hagar pertains to the Servants' Grade. But this Sinaitic covenant is given in the thick cloud with a view to prepare for a better hearing, when the 'people' from the Young Men's Grade shall 'hear' spiritually in Zion as God speaks spiritually with Moses. 'And the Lord said unto Moses, Lo I enter (אני) to thee in a thick cloud, that the people (Young Men's Grade) may hear (תשמע) when I speak with (אני) thee, and may also believe thee for ever' (verse 9). It is not the time of coming in the thick cloud that is the time of hearing. At this point there is an important feature. At the end of verse 8 we have, 'And Moses reported the words of the people unto the Lord.' Then at the end of verse 9 we have, 'And Moses told the words of the people unto the Lord.' This seems tautological, but it is not so. It will be seen that in the first case the words follow the completion of a mission. So in the second case the words appear designed to show that God has entered to Moses on the Servants' Grade, and that Moses is now telling again what the people have said. In other words, this verse 9 shows that the law has now been given on Sinai, in the earthly realm on the Grade of Servants, and the people have come into the covenant. But there is to be a giving of law in a higher aspect, or in a spiritual realm, Jerusalem above. This is to be on the third day, or cycle, of those under law, for the Heathen Grade is not under law. Of these grades we have, first, the day of the Servants' Grade; secondly, the day of the Young Men's Grade. On these two days the law is according to the letter. But on the third day, or the day of the Grade of Tongues, the law will be given in spirit. The people have to be specially prepared for that third day and its spiritual law. They have to be prepared so far as in respect of Godly Service they may have a part in the first day, or on the Grade of Servants. Then they are to be sanctified on the morrow or the second day of the Young Men's Grade in respect to their faith. In a moral sense they must have garments unspotted from the world. 'Let thy garments be always white' (Eccles. ix. 8). 'Wash you, make you clean' (Is. i. 16). In this sense the people are to wash their garments. Merely to wash linen is no preparation for meeting God. So they must avoid contact with what is soulical and fleshly, the soul being as the wife.

The reader may notice that in the chapter we have the two expressions, 'Mount Sinai' (verses 11, 18, 20, 23), and 'the mount' (verses 12, 13, 14, 16, 17, 18, 20, 23). The writer believes that in some of these passages these two expressions have two distinct meanings, one being Sinai and the other Zion, or the holy mount. In Is. ii. 2, we read that the mountain of the Lord's house was to be at the head of the mountains and above the hills. Thus there is a mountain above a mountain. Now the third day of Tongues is not only an era that comes to men on earth; it was also an era of judgement that came to those pious dead who were waiting for the day of Christ. The charge in verses 11, 12, seems to have respect to that third day when judgement would be set according to law and its works. The words, 'Be ready against the third day' (verse 11), are like some exhortations in the New

Testament to preparation for judgement. So the reference to this coming being in sight of all the people, and upon Mount Sinai, suggests that judgement at the end of the Jewish æon, when all would see the Judge, and be judged by Him in righteousness. After Sinai and its relation to the dead have been noticed, Moses receives a charge in respect to the living. He is to limit the people by statutes and laws on every side (verse 12). He is to charge the people to take heed to themselves, that is, to have clean hands and a pure heart, and to go up carefully to the mountain which is above Sinai, or the hill of the Lord. As respects Sinai itself, which is as the extremity or border of the holy mountain, they may touch it, for it pertains to the realm of things made by hand, but it must be with care. They must serve the Lord with fear even in this border, or Sinai. While they may touch the border, or Sinai beneath, they must not touch the holy Mount Zion above. That is a realm of what is not made by hands. To touch with hands, or for fleshly beasts in the soul to touch, would be like laying defiled hands on what is holy. It would be like flesh and blood seeking to inherit the kingdom. Whatever touches that mountain, and is unclean, will find the touch to be death. They must stone or pierce the hand that would touch and defile what is sacred. The offending hand must be cut off. At the sound of the Gospel trumpet the people are to ascend the mount (verse 13), and hence verse 12 cannot mean that they are not to ascend it. Moses goes down from the holy or spiritual mount to sanctify the people, who prepare for a time of judgement, according to his charge (verses 14, 15). Now follows an account of four epiphanies of Jehovah, three of which are in respect to law.

(a) First, there is His epiphany, or manifestation, on the holy Mount of Zion, which cannot be touched, and on which the law is given spiritually. This is in a morning (verse 16), that is, the morning of the Christian day. There are wonders in heaven above, and signs on earth beneath (Acts ii. 19). There are thunders and lightnings, and the voice of the trumpet of the Gospel (verse 16). Before these the people tremble. Moses brings them to the meeting with God at the lower part of this mountain (verse 17).

(b) Secondly, there is His epiphany in respect of all the dead who have died during the age of law. In respect to these Christ comes down on Mount Sinai (verse 18). It altogether smokes at His presence, and the smoke is as the smoke of the furnace, for He is here coming in a judgement to destroy sin, and to make His waiting saints perfect.

(c) Thirdly, we have an epiphany, which is not said to be of Jehovah, but of God's voice (verse 19), which is what some specially dread to hear (xx. 19). From what is said in Heb. xii. 19 and elsewhere, the writer thus regards this epiphany. We have seen that the Bible recognises two great moral processes. One is Sinaitic, the other is a Seed Process. One has respect to Sinaitic law, the other has Christ for the inward life. The two Processes on Zion are virtually the kingdom of heaven, and the kingdom of God. One is perfection in the sight of law, the other is righteousness, peace, and joy in the Holy Ghost. The writer believes that it can be gathered from Heb. xii. 19, to be noted presently, that this voice of God is a symbol of the Seed Process in

Zion. When the trumpet proclaiming the kingdom of heaven has waxed louder and louder, and when Moses as representing law has spoken, God Himself speaks by a voice which is within men, and not a part of a Sinaitic law (verse 19).

(d) The last epiphany is that in which the Sinaitic system is represented as finding its perfection in Jesus. He comes down to Mount Sinai, or the Mountain of Law in the earthly realm, the realm of the letter. He comes to the very head of the mount, for He perfectly obeys the law. In this case the word 'mount' appears to be used of Sinai. The Lord calls Moses up, but it is to charge the people not to come up. They must no longer look to Sinai for their law, though they may come to the holy mount above Sinai, where the law is given spiritually. If they climb Sinai to gaze on the Lord, they will perish, so far as they are sinful; 'a multitude from them,' that is, the sinful seed in them (verse 21), which cannot get up Sinai. Moses, as representing law, may go up, for the law is holy and just and good; but neither believing people, nor priests who sacrifice, must seek salvation by way of Sinai (verse 24). Moses says the people cannot come up the Mount Sinai, because God had charged them to set bounds round it and sanctify it (verse 23). It was probably this verse which led the translators to insert 'not' in verse 12. But the writer thinks that it is an error notwithstanding. Verse 12 is not speaking of bounding a mountain, but of bounding people. Moreover, it is not speaking of Mount Sinai, but of a mountain which the people can and must ascend (verse 13), though they are to do it carefully (verse 12). Thus the reader will be able to form his plan of the symbolism of this chapter. It is as follows:

1. The Lord by Moses gives a law on Mount Sinai, which is a mountain in an earthly realm (verse 9). He comes in a thick cloud in preparation for a time when the people shall hear spiritually.

2. The Lord comes to judge the people at the end of the age, or upon the third day, on that same earthly mountain of law, or Sinai (verses 11, 18).

3. There is a holy mountain above Sinai, or Jerusalem above, where the law is given spiritually by the Gospel trumpet. To this mountain the people may ascend, but it must be with care. They must not touch it, though they may touch the earthly Sinai beneath, which is as the earthward extremity, or border, of this holy mountain above it (verses 12, 13, 16, 17).

4. God in Zion, as the Gospel trumpet blows more loudly, gives the voice of the Seed Process, which has no longer an aspect towards Moses and Sinai, but only to the kingdom of God (verse 19).

5. Jesus, who perfects all things, comes as the Sinless One to the very head of the earthly Sinai, and calls Moses to the same exaltation, and also Aaron, thus exalting law and the priestly system in His own flesh, but He bids Moses charge the people not to seek to break through to the Lord by that way. They must come to heaven by faith in Jesus, not by works of law.

Although this teaching of a mountain above Sinai may seem strange to the reader, it is in perfect accord with what is said of the mountain of the Lord's house being above the top of the hills. The Hebrew of this

chapter justifies this distinction. Moreover, the Jews seem to have had some conception of it. Dr. A. Clarke quotes the Targum on Cant. c. 5, 'As in the day when they were hid under Mount Sinai to receive the law;' and adds, 'The Targumist here refers to a fabulous notion of the Jews, that when the people of Israel came to Mount Sinai to receive the law, the Lord plucked up the mountain and removed it into the air and set the people under it, where He gave the law unto them. This they collect from Exod. xix. 17; and Deut. iv. 11. And this they say is the apple-tree, under which the Church is here said to be raised up' (Targ. Jon. Jarchi; and Baal Hatturim in Exod. xix. 17). This Jewish tradition gives a measure of support to what has been here advanced. But the reader will see that if Sinai or Hagar be a mountain of a covenant of law, having a spiritual mountain or Zion above it, the literalist notion of a literal Mount Sinai in Arabia being the place where the law was given cannot be regarded as Scriptural. Sinai is a mountain in a moral realm. 'Above' and 'below' are often moral terms. Philoctetes (Soph. Phil., verse 665) says:

ὄς τᾶν ἐμῶν  
ἐχθρῶν μ' ἐνερθεν ὄντ ἀνίστησας πέρα.

'Who hast set up beyond mine enemies me who was beneath.'

The reader will notice that in Heb. xii. 18, the word 'mountain' has been inserted by the translators. If the mountain could be touched, why is it said that if even a beast touched it, it should be stoned? It appears that the word which should have been inserted is the word 'Border,' or the words 'Mount Sinai,' if any words were inserted at all. The omission of a word for 'mountain' in the Greek is significant. The allusion to the beasts touching the mountain shows that the beasts were in the men. Had it not been so, why should the words, 'For they could not endure,' οὐκ ἔφερον γὰρ (verse 20), have been used? Why should it be said that men could not bear a commandment respecting beasts if the beasts were literal animals? On the other hand, if the beasts were lusts within their own fleshly natures, what Origen calls 'the serpents and the scorpions of wickedness,' τῶν τῆς κακίας ὄφρων καὶ σκορπίων (Cont. Cels., Lib. II., c. xlviii.), it is very natural that it should be said that men could not endure this commandment.

The allusion to the trumpet appears to glance at Exod. xx. 18. It is also noticeable that in Heb. xii. 22, where Zion is named, the word 'mountain' is used. The Apostle goes on to show that as the earthly realm was once shaken, so even the heavenly realm is to be shaken as well. This shaking of the heavenly realm is associated with a further shaking of the earthly realm. But this shaking takes place in order that there may be a μεταίθεσις, or translation, and the things that can thus be shaken are as things that have been made. The writer has already and frequently urged that there is a grade above Zion, or the Grade of Tongues—that is, the Grade of Sons of God. This very allusion to a shaking of heaven shows this. It proves that in the heavenly realm as well as in the earthly realm there is a shaking for a removal. The earthly Grades of Servants and Young Men are shaken to bring in the Grade of Tongues, or Zion, and then Zion itself is shaken to bring in the

Grade of Sons of God. The writer has yet to quote many passages to show how the great principles of Gnosticism, apart from details, have more Scriptural support than is generally admitted. The Valentinian theory of a heaven above heaven is but a recognition of the truth that there is a Grade of Sons of God above the Grade of Tongues. Irenæus describes and denounces it thus : ' Sed terrena quidem quæ sunt erga nos disposita, congruit typos esse eorum quæ sunt cœlestia, ab eodem tamen Deo facta. Nec enim aliter poterat assimilare spiritualium imaginem. Quæ autem supercœlestia et spiritalia sunt, et quantum ad nos spectat, invisibilia et inenarrabilia, typos rursus alterorum cœlestium dicere, et alterius pleromatis, et Deum alterius Patris imaginem esse, et errantium est a veritate, et omnino stultorum et hebetum' (Lib. IV., c. xxxv.). ' Si autem plenitudinem et magnitudinem manus ejus non comprehendit homo, quemadmodum poterit quis intelligere aut cognoscere in corde tam magnum Deum? Quem quasi jam mensi sint et perspexerint et universum eum decurrerint super eum esse aliud Pleroma Æonum con-fingunt et alterum Patrem, ad cœlestia quidem non suspicientes, vere autem in profundum Bythum dementiae descendentes' (Id., c. xxxvi.). ' It is fitting that those earthly things arranged towards us be types of things celestial, but made by the same God. For He would not otherwise have used the figure of an image of spiritual things. But to say that supercelestial and spiritual things, which so far as we are concerned are invisible and inexpressible, are types again of other heavens, and another Pleroma, and that God is an image of another Father, is a mark of those who have erred from the truth, and who are utterly foolish and imbecile.' ' But if the fulness and vastness of His hand man comprehendeth not, how can anyone understand or know in his heart so great a God? But as if they had measured and fully surveyed Him and made a transit over Him, they represent that above Him there is another Pleroma of Æons, and another Father, thus instead of looking to things celestial, plunging into a deep Bythus of Folly.' It is the literalism of Irenæus that misleads him. He looks at things objectively where the Valentinians look subjectively, and they are more Scriptural than he. In the earthly realm also there is a shaking. The border, or Sinai, is to be removed. The letter will give place to the Spirit, Hagar will be forsaken for Sarah, the covenant of Jerusalem beneath for Jerusalem above, the border of Sinai, where God is a consuming fire, for the holy mountain where—

' We shall see His face  
And never, never sin,  
But from the rivers of His grace  
Drink endless pleasures in.'

Paul shows that the glory of the visible and fleshly side of law which was to pass away was so great that men could not bear to see it all, but wanted a veil, even over Moses' face? How much more glorious, then, he asks, must the spiritual side of law be. Sarah will be more beautiful than Hagar (2 Cor. iii. 7-9). While the veil on Moses' face kept those under law from seeing to the end of law on its earthly and soulical side (2 Cor. iii. 13), it was the veil on their hearts which kept them from seeing the spiritual side of law which was never to pass away. Hence in

2 Cor. iii. 14 Paul is speaking of a different cause of darkness from the veil on Moses' face. He says, 'But their minds were hardened' (*ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν*). He then goes on to speak of two veils, just as two are mentioned in Is. xxv. 7, both of which are to be destroyed in this holy mountain. First there is the veil on Moses' face in the reading of the old covenant, which is a soulical veil to be done away in Christ (2 Cor. iii. 14). Second, there is the veil lying on the heart which is to be taken away when it turns to the Lord (verse 16). Beholding the Lord's glory, they would be set free also from the veil on the mind, or intellectual side, and be changed into the Lord's image (verse 18). The removal of the first veil enabled them to see to the end of law on its earthly side for the perfecting of righteousness. The removal of the veil from the heart would give them in the intellectual nature an insight into the things of the kingdom. In the foregoing remarks where the writer has been referring to the holy mountain, or law in the spiritual realm, he has designedly used the word 'Sarah.' But where he has to speak of this spiritual law as latent in the earthly aspect, he will use the word 'Sarai.' He holds that these two names pertain to these two aspects respectively.

The Apostle, after referring to the voice of a trumpet, proceeds to speak of a logos, or word, which the people did not wish to hear (Heb. xii. 19). He appears to be referring to Exod. xx. 19. One reason why they deprecated hearing it was, that they could not endure what was sent forth or commanded respecting a beast touching the mountain, that is, Mount Zion. It is as if the Apostle said, That which was in relation to law and the Sinaitic commandment, when it came to be set before them in its spirituality as related to the holy mountain above Sinai, was more than they could endure. Hence they deprecated being led beyond the Sinaitic Process with its commandments into the realm of the Seed Process, with the logos, or word of life, and its indwelling peace, righteousness, and joy. That would be to be in the kingdom of God, and they were not morally capable of such advancement.

We shall find, as we advance, that there is in Scripture evidence of another important truth. It is that in man's moral resurrection he does not necessarily rise both in soul and spirit at the same time. A man may rise soucally and still be in a measure of intellectual darkness. They who have faith in Jesus, the Sinaitic Propitiation, may come to Zion soucally; so they who have received Jesus as their indwelling Life may come to Zion soucally, and according to the Seed Process, and yet in both these classes the intellectual nature may not have had its uprising. Men may be devout and pure in feeling, and yet have little spiritual insight. They may have *πίστις*, or faith, without having *γνώσις*, or knowledge. They who come to Zion on the intellectual side have still an inferior gnosis if they only come to Zion Sinaitically. But if intellectually and in the Seed Process they have come to Zion, they have been illuminated once for all (Heb. vi. 4; ix. 26, 27). From this state, even if they fall into sin, they cannot go back again to the Sinaitic Process and its repentance. The writer will state subsequently why he thinks that this is the meaning of Heb. vi. 1-6. It is on the intellectual side that God shines in our hearts to give the light of the Gnosis of God in the face of Jesus Christ. In Eph. i. 17, Paul's prayer is, 'That the

God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge (*ἐπιγνώσει*) of Him, the eyes of your heart being enlightened, that ye may know (*εἰς τὸ εἶδεναι*) what is the hope of His calling.' In all these verses some form of the word *φωτισίω*, 'to enlighten,' is used in reference to this intellectual and spiritual change (2 Cor. iv. 6; Eph. i. 18; Heb. vi. 4). In the two former passages the word 'gnosis,' or 'epignosis,' is used. This tends to show that the last passage relates to those whose minds have been once for all enlightened, and who have thus received the better Gnosis.

The Scriptural allusions to the spirit of wisdom, etc., connect with another important subject to which some attention may here be given. The writer refers to the question, What is meant by the phrases, Holy Spirit, Holy Ghost, Spirit of God? etc. On this subject the views of the writer as to the teaching of Scripture do not coincide with the opinions generally held. He believes that all which is said in Scripture concerning the Holy Spirit must be true. He joins also in testifying to the truth that apart from the Holy Spirit there can be no spiritual religion and no true conversion. But he differs from most Christians in believing that what is said in Scripture of the Holy Spirit has respect to Christ in certain manifestations and operations, and not to a Third Person in the Godhead. His view is that of a Divine Duality, rather than of a Divine Trinity.

Notwithstanding the use of the phrase 'Holy Spirit' in the Old Testament, the ancient Jews appear to have retained their faith in God as one Lord. According to Moses Maimonides they believed in two forms of inspiration—the Gradus Mosaicus, in which there was a direct Divine illumination of the intellect, and the Gradus Propheticus, in which there was a communication of the Spirit of Power, and a use of angels, dreams, visions, or other intermediaries. Dr. Henderson says, 'The second of these subdivisions coincides with what the Jews usually characterize by the name of the Holy Spirit, by which they understand a supernatural influence exerted upon persons, exciting and enabling them to discourse or write on various topics in a strain in which they would not have done had they been left to their own native ability' ('Inspiration,' p. 49). The writer does not believe that the Holy Spirit is thus a mere influence. He believes that the Holy Spirit is a Divine Personality, but that He is pre-eminently Jesus in certain special manifestations. The fact that man is in God's image and likeness, and that he is soul and spirit, favours the view of a Divine Duality rather than a Divine Trinity.

Those who have read of the teaching of the early Gnostics will know that it was essentially Dualistic, not Trinitarian. From the Great First Father, and from Sige or Silence dwelling with Him as the feminine element, there came the æons or emanations. These also were in pairs. Through this line of æons all created objects had their evolution (Iren., Lib. I.).

The writer holds that according to the teaching of Scripture there are three great aspects in which the phrases Holy Spirit, Spirit of God, etc., are used.

1. First they are used of the Mind of Christ, which Mind is the Son

of God, coming from the Divine Father for redemptive purposes. The writer has already urged that God the Father is the Father of our spirits (Heb. xii. 9), that is, of our intellectual nature. He is the Creator who formed the spirit of man within him (Zech. xii. 1). As our spirits have thus emanated from God, so there is 'the Spirit of Truth which proceedeth from the Father' (John xv. 26). He is called 'the Comforter' in our version. It is more probable that the idea intended to be conveyed by the word is that of a Helper, a Helper that has been called for. Jesus promised to ask of the Father in respect of this Paraclete (xiv. 16). Philo believed that God used no paraclete in His creative work, for there was no one besides Himself (De Mund. Op., c. vi.). The mission of this Paraclete, or Helper, is specially associated with the revealing of truth (xvi. 13). This is not so much a mission to our emotional nature as to our mind. Hence 'Comforter' is not so likely to be the meaning of the word as 'Helper.' It is significant that the Valentinians identify the Paraclete with the Higher Saviour or Mind of Christ, and associate Him with the side of the Divine Father. τὸν Παράκλητον δὲ ἐξέπεμψεν αὐτῇ τοῦτέστι τὸν σωτήρα, ἐνδύοντος αὐτῷ πᾶσαν τὴν δύναμιν τοῦ Πατρὸς (Iren., Lib. I., c. i., § 8). 'He sent unto her the Paraclete, that is, the Saviour, giving to Him all the power of the Father.'

It may be objected, 'He is spoken of by Christ Himself as "another Helper." The word "another" implies two. Hence He must be one and Christ another. He must be a Helper in addition to Christ, and therefore cannot be Christ.' In answer to this objection it may be noted that Christ has a soulical as well as an intellectual manifestation. He is the Seed of the woman and He is the Son of God. And the law of personification is so applied to the Saviour, as well as to His people, in Scripture, that distinct parts of the same being are spoken of as if they were different persons. In like manner Jesus sometimes speaks of the Father as if He were another Being, although they are one as spirit and soul may be in union. Jesus as the Lord of Life, or on the soulical side, rises to the heavenly places. He also asks of the Father (xiv. 16) that He would give them the other Divine Helper, or Son of God who does not work through the soulical nature, but through the mind or intellectual nature. Hence it is noticeable,

(a) That this Spirit of Truth is never represented as being from Christ, but only as being from the Father. 'I will pray the Father.' 'Which proceedeth from the Father' (xvi. 26). 'That the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him' (Eph. i. 17).

(b) This Spirit from the Father is specially associated with the truth. He is the Spirit of Truth. He guides into all truth (xvi. 13).

(c) The Spirit which gives this gnosis of truth comes to the mind or heart. God shines in the heart to give this gnosis (2 Cor. iv. 6). 'Having the eyes of your heart enlightened' (Eph. i. 18). This light is only veiled in those whose minds the god of this world hath blinded (2 Cor. iv. 4). It was after he had heard of them having faith in Jesus (Eph. i. 15), that Paul prayed for them that they might have this gnosis from the Father (verse 17). Having this gnosis we know the truth, and the truth makes us free (John viii. 32).



The word *πνεῦμα*, 'spirit,' or 'wind,' implies motion and activity. But even from physiological grounds alone we are justified in associating thought with motion, as well as we associate life with it. There is nervous and intellectual action as well as living action. Jesus, as the Lord of Life, is the Saviour acting on the soulical side in the great process of human salvation. On the other hand, Jesus, as the Son of God, is the Saviour acting on the intellectual side in the great process of human salvation. In this latter aspect He is the Holy Spirit, or the Spirit of Truth as proceeding from the Father. The phrase, 'Son of God,' always has respect to the intellectual as contrasted with the soulical side, and it is always identical in meaning with the phrase 'Spirit of Truth.' The phrase, 'Son of God,' or 'Spirit of Truth,' however, is in respect, in a special degree, to the highest grade, or that of Sons of God. But just as the higher may be latent in the lower, the man in the child, the fruit in the blossom, so previous to the coming forth of this Spirit of Truth from the Grade of the Sons of God, or God's right hand, there had been an emanation of this Spirit of Wisdom from God the Father in a lower and earthy aspect and on the earthly grades. To this Spirit or Mind of Christ, as acting through prophets and in the earthly grades, the name 'Holy Spirit' is sometimes given. But whether used of the lower or the higher, the prophetic or Christian manifestation, the phrase 'Spirit of Wisdom,' or 'Holy Spirit,' or 'Spirit of Truth,' in this use of it, always denotes God's only-begotten Son, or the Mind of Jesus emanating from the Father. The writer cannot expect the reader to accept this view with any readiness, but he is writing these words in review of all that he has written, and he knows that much evidence has yet to be adduced in support of it. Thus the first meaning of the phrase 'Holy Spirit' is 'the Mind of Jesus,' or 'the Spirit of Wisdom or Truth,' which Spirit emanates for redemptive purposes from the Father. Through the Jewish æon men could not bear this Spirit speaking from heaven. They might endure it as a voice speaking from the earthly Sinai, or through prophets; but as to the spiritual wisdom, the veil was on their hearts. They needed to have the veil taken away by their turning to the Lord before they could bear to hear this voice of Truth speaking from heaven. Thus it may be said that it was a lower form of the Spirit of Wisdom which was acting through the Jewish æon. The higher manifestation was only given when Jesus led perfected souls to the holy mountain, and when He asked the Father to send the Paraclete, or Helper. Jesus said, 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers' (John iv. 23). The Father had never in all the world's history found such worshippers. The phrases, 'The hour cometh' and 'ye shall know the truth,' imply that the hour had not previously come, and that the Truth, in this higher aspect, had not previously been known. Through the Jewish æon the Father of our spirits had been working on human spirits by the Holy Ghost, or Mind of Jesus, but this was a working in an earthly realm; the truth thus given had a veil of literalism around it. It had not passed up from letter to spirit. Here also the rule applies that the soulical precedes the spiritual. The highest and best comes last. While Valentinus believed

that the æons, which caused the development of life, had ever been unfolding, he held that the hidden Being of God was unknown (*ἀγνωστον*). Gnosis was not possessed.

2. The second application of the phrase 'Holy Spirit,' etc., in Scripture is that in which it is applied to Jesus in a soulical and Divine aspect, as the Lord of Life, and consequently the embodiment of Living Water. In this use it is applied to the Living Water or spiritual life coming from Jesus. In this use the Holy Spirit is not said to proceed from the Father. He is in Himself Divine, and not an emanation. The phrases 'Spirit of Wisdom,' 'Spirit of Truth,' are not applicable to Jesus in this aspect, though the phrases 'Holy Spirit,' 'Spirit of God,' 'Spirit of Life,' are applicable in this use. This life in Jesus also has its highest and most spiritual manifestation in Christian times. To Hagar the life was but a well in a wilderness. In the Christian age the life is a flowing river. Jesus says, 'He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified' (John vii. 38, 39). The term 'Spirit' is here applied to the Living Water. When Jesus says, 'Ye shall be baptized with the Holy Ghost' (Acts i. 5), He also appears to be applying the phrase 'Holy Ghost' to the Living Water. So in the Epitome of Clemens Alexandrinus (p. 802), in a reference to baptism by water and the Spirit, we read, *τὸ δὲ ἐπουράνιον ὕδωρ, διὰ τὸ εἶναι νοητὸν καὶ ἀόρατον, πνεῦμα ἀλληγορεῖται ἅγιον*, 'But the Heavenly Water, since it is intellectually perceived and invisible, is an allegorical representation of the Holy Spirit.' Jesus was the Life as well as the Truth. On the soulical side, as Divine, He was the Life; as respects the intellectual side, on which 'He proceeds from the Father, again to be subjected to the Father' (1 Cor. xv. 28), He was the Truth. In both aspects Christ was 'the Holy Ghost.'

From the beginning of creation this Divine Life, or Jesus as the embodiment of Living Water, was acting on every living thing as such. Jesus was the Spirit of God, or Divine Fountain of Life. The Scriptures appear to teach that this Spirit of God is not a distinct personality from God the Logos, but that He is God the Logos. He has ever acted in more or less degree upon human souls. Instead of only beginning to work in the commencement of the Christian æon, He was working on life's waters from the beginning: 'The Spirit of God moved upon the face of the waters.' The Spirit of Life in Christ, the soulical source of life, was thus acting upon the waters of soulical life emanating from Him. By-and-by that life divided. The waters under the firmament tending to blood were divided from the spiritual waters above the firmament (i. 7). The stream of life under the firmament was the tide of life beginning to assume an earthly and fleshly form. The waters above the firmament were the stream of life hid in Christ, and maintaining their spiritual purity. The stream beneath is the life, which is the blood. The stream above is the water, clear as crystal, proceeding from the throne of God and the Lamb (Rev. xxii. 1). The Spirit of Jesus has ever been moving on the earthly waters. He strove in fleshly men, and still they sinned; for the evil was more powerful in them than the good

(Gen. vi. 3). Cain could kill Abel. But Jesus came into union with our fleshly, soulical nature, assuming its likeness. Then this Spirit of Life, or Jesus in His soulical aspect, could counteract the law working to death, and bring us back to the spiritual life. We are to be born of those heavenly waters, or the Spirit of Life, before we can enter the kingdom. How close the relation of the term 'Spirit' to 'Christ' is may be seen in the fact that Paul uses the terms interchangeably: 'If any man hath not the Spirit of Christ, he is none of His. But if Christ is in you, the body is dead' (Rom. viii. 9, 10). So he says, 'The Lord is the Spirit; and where the Spirit of the Lord is, there is liberty' (2 Cor. iii. 16, 17). So in verse 16 he says, 'Even as from the Lord the Spirit.' In Hermas also, and in Justin Martyr, we shall see how the Spirit is sometimes identified with Jesus. Hermas speaks of Christ as 'the Holy Spirit' (Lib. III., Sim. 5, c. v., vi.). Clemens Romanus speaks of Christ 'being at first Spirit' (Epis. II., c. ix.). The manifest distinction between the Spirit of Truth coming from the Father to enlighten our minds, and the Holy Spirit which God our Saviour sends for our renewal in a washing of regeneration, shows that, if we are to regard one Spirit as a distinct Divine Personality, we should also regard the other Spirit as such. Hence we should have to admit the existence of a Divine Spirit of Truth, and a Divine Spirit of Life, or Holy Ghost.

Stephanus's edition of 1550 A.D. has, in Heb. i. 3, 'When He had by Himself purged our sins.' Whether that reading be substantiated or not, other passages show that there was a purification which Jesus effected 'by Himself.' But when He ascended, He sent the Spirit of Truth down from heaven. Had He not thus gone away, this Helper would not have come. They who receive this Spirit of Truth obtain gnosis of truth (Heb. x. 26; Eph. i. 17, 18). There is not only a gnosis of truth, there is a holiness of truth (Eph. iv. 24), which appears to be identical with mental purity, or a pure heart. Hence it is natural to infer that the Spirit of Truth is the same Spirit which is sometimes called 'the Spirit of Holiness.' By this Spirit of Holiness the Father was working in the upraising of Jesus from the dead. Paul says that Christ 'was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of the dead' (Rom. i. 4). So in Eph. i. 19, Heb. vi. 5, as in Philo's writings generally, the word 'power,' *δύναμις*, has an intellectual, rather than a soulical, application. In Acts i. 8 it is said, 'Ye shall receive power, the Holy Ghost having come upon you,' *λήψεσθε δύναμιν, ἐπιλήθοντες τοῦ Ἁγίου πνεύματος ἐφ' ὑμᾶς*. It is not that the receiving of the Holy Ghost is the receiving of this power. The genitive and the tense of the principal verb show that the power is to be received after the Holy Ghost has come. As the Authorised Version renders it, so we may truly read, 'Ye shall receive power after that the Holy Ghost is come upon you'—that is, after receiving the Spirit as living water, they will receive the Spirit of Wisdom, the Paraclete, or Mind of Christ, sent down from the Father. The disciples tarried in the city until they were endued (*ἐνδύσθησθε*) with power from on high (Luke xxiv. 49). This enduing is not spoken of as a baptism. Moreover, Jesus, in a special degree, connects gnosis and

power with the Father: 'It is not for you to know times or seasons, which the Father hath set within His own authority; but ye shall receive power, after that the Holy Ghost has come upon you' (Acts i. 7, 8). To Christ as the Spirit of Life, the Divine Fountain of Living Water, the ancient title given to Him by some Gnostics of 'Mother of Life' may be said to admit appropriately of application.

3. We shall see reason to think that the third great application of the terms 'Spirit,' or 'Holy Spirit,' is that in which they are applied to the Spiritual Body of the Mind of Jesus, as such Body is joined with our soulical body, or enswathement of our minds, and works to the redemption of that body. It is, as the writer thinks, in reference to this Spirit that we are said to be sealed with the Holy Spirit of Promise, which is an earnest unto a redemption (Eph. i. 14). Paul appears also to be referring to this same Spirit when he speaks of the Spirit dwelling in us, which is to quicken our mortal bodies (Rom. viii. 11).

Thus the writer holds that there are three senses in which the phrases 'Holy Spirit,' 'Spirit of God,' etc., are used in Scripture. First, they are used of the Mind of Jesus, or the Son of God, the Paraclete, who leads our minds into truth, and who is an emanation from the Father. Secondly, they are used of Jesus as the Divine Fountain of Life, giving living water to our souls, but not being an emanation from a higher power. Thirdly, they are used of the Spiritual Body of Jesus as joined with our soulical bodies for the redemption of these bodies. The reasons for these views, and especially for what has been said of the third application of the term 'Spirit,' will be seen as we advance.

Since Paul identifies Hagar with Sinai in Arabia, we shall virtually be returning to the consideration of Gen. xvi. if we consider for a little space Paul's connection with Arabia and Damascus. The writer holds that what is said in the New Testament of Paul's journey to Damascus, and departure into Arabia, is moral, and not literal, history. Hence it is the more expedient for him to consider the subject. Speaking according to his conviction, he holds that Damascus, in Abram's history, is a symbol of repentance. Its name is compounded of the words 'silence' and 'sackcloth.' Mount Sinai, or Hagar, is said by Paul to answer to Jerusalem that now is (Gal. iv. 25)—that is, to the Sinaitic realm, not to the literal town of Jerusalem. On the literal theory, it is strange that Saul should have received letters, by which he could bring prisoners bound from Galilee in Herod's jurisdiction, to Jerusalem in Pilate's jurisdiction. He might be mad against them, and persecute them to strange cities, and might yet express his actions and his conversion in symbolic language. Since it was not lawful for the Jews to put any man to death (John xviii. 31), how comes it to pass that so many were put to death through Paul's instrumentality? Morally, by leading men to renounce Christ, Paul was slaying them. In going to Damascus to see if he could find any in this way (ix. 2), he was not going to a literal Damascus, but to the moral city of those who were coming to true repentance and faith in Jesus. In bringing them bound to Jerusalem, he was not bringing them bound in literal fetters, but in bonds of tradition and Judaism. Moreover, the Jerusalem to which he brought them was not the literal Jerusalem in Palestine, but that Sinaitic realm,

or Jerusalem, which is in bondage, and which answers to Sinai. In thus proceeding to this city of the repenting, and with a hostile intent, light came to Paul, and Jesus manifested Himself to him.

The following passages may be compared: 'And when many days were fulfilled, the Jews took counsel together to kill him; but their plot became known to Saul. And they watched the gates also day and night that they might kill him; but his disciples took him by night and let him down through the wall, lowering him in a basket. And when he was come to Jerusalem, he assayed to join himself to the disciples,' (Acts ix. 23-26). 'If I must needs glory, I will glory of the things that concern my weakness. The God and Father of our Lord Jesus Christ, He who is blessed for evermore, knoweth that I lie not. In Damascus, the governor under Aretas the king guarded the city of the Damascenes in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands' (2 Cor. xi. 30-33). It may here be asked of the literalist:

1. First, according to the doctrine of chances or probabilities, is it at all likely that the same man, in the same city, on two separate occasions, being in peril of life, should have escaped from the peril threatening him from two distinct kinds of enemies, by being let down through a window in a wall after getting into a basket? The occasions are distinct, for in one case, after escaping, he goes to Arabia, and in the other to Jerusalem.

2. Is it likely that a whole city would thus have been guarded by a literal governor with a view to the arrest of one man?

3. Is it likely that when Pilate (John xviii. 35) and Festus (Acts xxv. 19, 20) were so indifferent to what they deemed purely Jewish superstitions, and questions of law, a governor of Damascus should have been so zealous a partisan of the Jews as to guard a city with a view to get hold of a man who had no other fault known to us than that he preached against the rites of the Jews?

4. If this Damascus be not a moral city, the symbol of those who come to repentance, why should Paul have selected this city so far away for his work of persecution, when there were so many cities lying nearer to Jerusalem in which Christians were dwelling?

5. How can it be said that this escape from a guarded city is one of the things that concern Paul's weakness? Jesus had said, 'When they persecute you in this city, flee to the next' (Matt. x. 23). How, then, can it be deemed a weakness on Paul's part to have fled from a city, when the whole city was guarded to take him? Polycarp is not reproached because, when Herod, who had Smyrna under his jurisdiction, sent to arrest him, he withdrew into the country (Martyr. Poly., c. vi.).

6. Does not Paul's statement, 'He who is blessed for evermore, knoweth that I lie not,' indicate that some who read these words might doubt their literal truthfulness? They, perhaps, would know that no such incident was on literal records. As truth spoken in spiritual words and in God's sight, it would be known to be true by the God of Truth.

7. After speaking of the things concerning his infirmity, Paul proceeds

in xii. 1 to glory in things which cannot be included in the category of infirmities. These are his being caught up, as a man in Christ, from Zion to the third heaven. Also his being caught up to Zion, or paradise. Since in thus glorying Paul is delineating his moral history, and not anything pertaining to his literal body, of which he speaks slightly, is it not probable that in the former kind of glorying he is delineating moral history, and not anything pertaining to his literal body?

8. Since in his latter glorying, which describes moral history, there is a being caught up, is it not probable that the letting down, which is described in what pertains to infirmities, will also have a moral meaning? The being let down in a basket, or that which darkens and veils, is probably in contrast with the being caught up to the light of the third heaven.

In coming to the more positive aspect of this subject, two or three features may be noted :

1. It is not uncommon for the figure of killing and slaughter to be used in Scripture of what pertains to a moral realm only, and not to the literal slaughter of human beings. In this moral sense Cain killed Abel. The slain of the Lord are many; His arrows are sharp in the hearts of people whereby they fall under Him. Sin took occasion by the commandment and slew (Rom. vii. 11). This must have been a moral slaughter. So Irenæus speaks of the man who departs from knowledge as killing a man unknown to himself: 'Latenter semetipsum occidit hominem' (Lib. IV., c. lxxvi.). The proverb says that the house is dead when the Master is absent. She who lives in pleasure is dead while she lives. Such death is not literal. What Paul persecuted was the Way (Acts xxii. 4). He shut up many of the holy ones in prison, and when they were put to death he voted against them (xxvi. 10); but the question remains whether these were holy men or a holy seed. Even in seeking to destroy the holy seed, Paul was a blasphemer, and a persecutor, and injurious (1 Tim. i. 13). It is, on the face of it, somewhat strange that a man so tender-hearted as Paul often shows himself, should have literally joined in murdering women. But if his language has respect to the Cain like murder of a holy seed in those whom he was turning from the faith, his early character assumes a less odious aspect. Moreover, we may be certain that there were bigoted Jews in the literal Damascus who would have done against Christians all that the laws would allow, and especially if the governor was guarding the walls to capture a Christian. How strange, then, it is that Paul should seek to bring those prisoners to Jerusalem, where they would be no worse hated! This Jerusalem, on Scripture testimony, may be an emblem of Jewish bondage to Hagar's covenant. It is more probable that Paul is bringing these men to Jerusalem, the Sinaitic city, than that he is bringing them to the literal Jerusalem.

2. The writer has urged, and will yet show many reasons for so doing, that the resurrection has two sides. There is a resurrection on the soulical side, and there is a resurrection on the intellectual side. Moreover, these two resurrections are not always coincident in time. A man may rise in respect to soulical purity and righteousness, when he has not risen in respect to mind and its knowledge of truth. A city is a

very common emblem of one of these sides, that is, the intellectual side. And it is noticeable that where Paul is represented as being let down in a basket, Damascus has the aspect of a city. But where there is not this aspect of a city, the history is such as would well apply to what is soulical. The writer believes that these various allusions to Damascus are showing that while Paul as respects his soulical side broke away from Judaism, and came to Christian repentance, and to light, and to Zion; as respects his intellectual side, he went morally back from Christianity to Sinai in Arabia, that is, to the moral Jerusalem, or Judaism. Hence it comes to pass that in one case, after escaping from the wall, he comes to Jerusalem (Acts ix. 26), and in another place where he is also speaking of the time of his conversion from the traditions of his fathers, he says he went away into Arabia (Gal. i. 14-17). Thus the going to Jerusalem and the going to Arabia seem both to pertain to the time immediately following Paul's conversion. And since in the same Epistle Paul says that Hagar is Sinai in Arabia, and answers to Jerusalem that is in bondage (iv. 25), we have a strong argument for the view that the Jerusalem to which Paul dragged men and women bound, was the Sinaitic system of Judaism: His words are fuller in meaning than is usually supposed. Jerome well says of Paul, 'Videntur quædam ejus verba simplicia, et quasi innocentis hominis et rusticani, et qui nec facere, nec declinare novit insidias, sed quocunque respexeris, fulmina sunt' (Advers. Error. Joan. Jero.). 'Some of his words appear simple and like the words of a harmless countryman, who neither knows how to set snares nor how to avoid them; but when you consider them again you see they are thunderbolts.' There are many passages where the city seems to emblemize the intellectual aspect. The Apostle does not say, 'Mount Zion the city,' but he says, 'Unto Mount Zion and unto the city of the living God' (Heb. xii. 22). The latter he defines as the heavenly Jerusalem. When Paul speaks of Jerusalem above as the mother of us all, he is looking at that heavenly state in a soulical aspect. When we compare Rev. xxi. with c. xxii., we see that in c. xxi. the heavenly Jerusalem is principally described as a city. John sees the holy city (verse 10). It is repeatedly spoken of as a city (verses 14, 15, 16, 18, 19, 21, 23). In c. xxii. the soulical aspect is more prominent. While we have allusions to the city (verses 14, 17, 19), the emblems are mostly soulical. We read of water, of life, of the tree, of seeing the face (verse 4).

Saul is first represented as going to a Damascus, which is not spoken of as a city (Acts ix. 2, 3). Even after Jesus has shone upon him soucally, or 'on the way' (xxvi. 13), Paul is in intellectual darkness. He is directed to go 'into the city,' where it will be told him what he must do. He seems to have entered Damascus so far as the soulical aspect of repentance was concerned; but yet on the intellectual side he does not appear to have fallen readily before Jesus. It is said in verse 23 that Jews took counsel to kill him. These Jews appear to be in a certain contrast with the Jews dwelling in Damascus, spoken of in verse 22. In Rom. ii. 28, Paul says that he is a Jew who is one inwardly. The writer does not think that this plot indicates that Jews entered into a private conspiracy to commit murder. We may do dishonour to literal

Jews and to humanity itself by applying all these descriptions to literal events. The word rendered 'kill,' and which often means 'to kill,' has other meanings. It is used in vii. 21, in the sense of 'taking up.' It will be noticed that it is Saul, not Paul, whom they plot to take up or abrogate (Heb. x. 9). The meaning appears to be that they wish to exalt him to a higher aspect; to change him from Saul, the Jew in his mind, to Paul, 'the little one,' the Christian. These Jews are a divine garrison under King Jesus, seeking to apprehend the Paul who is yet latent in Saul. So soon as this plot or counsel is to be described, we have the figure of a city. We read of gates and a wall (verses 24, 25). But this Jewish-minded Apostle has disciples of his own who get him into their darkening basket, and let him down through the wall of this city of Christian-minded repentance, in a declension to Arabia or Sinai—that is, Jerusalem that now is—from which, however, he will by-and-by return in a moral restoration to Damascus (Gal. i. 17). When Paul says he went not up to Jerusalem to those who were Apostles before him (Gal. i. 17), the verb 'went up,' as we shall have many opportunities of seeing, implies a moral ascent to the heavenly Jerusalem. This allusion is to an ascent on the intellectual side. It is this distinction between Jerusalem beneath and Jerusalem above which causes an apparent contradiction between Acts ix. 26 and Gal. i. 17. But in the first passage he is only said to come to Jerusalem. In the latter passage he is said not to go up. There lies the difference. The former passage is speaking of Jerusalem beneath. The latter is speaking of Jerusalem above. Paul went to one after his conversion, but he did not go to the other until a certain time elapsed. It was by night Saul was let down in a basket (Acts ix. 25), for he was yet, as respects his mind, in a measure of Jewish darkness. That which veils the head or face is a symbol of that which darkens. The basket made of cords is here used as such a symbol of a darkening veil. The symbolism is unusual and bold, but not more so than when Aristophanes represents one as offering for sale a sycophant whom he has bound up as one packs pottery—

συκοφάντην ἔξαγε  
ὥσπερ κέραμον ἐνδησίμενος.

'Achar,' verse 820.

It was his own disciples who let down Paul. That is, it was those who said, I am of Paul. It was not the disciples of Jesus, or Jews inwardly, dwelling in Damascus, or the City of Repentance. These took counsel to lift him up. The letting down is in contrast and in opposition morally to the lifting up. After this letting down Saul was present at Jerusalem (Acts ix. 26), which is different from 'going up' to Jerusalem. He was present in Arabia or Jerusalem that now is. While there they fear him, and believe not that he is a disciple. But a son of consolation, Barnabas, seizes or takes hold of him morally, leading him to the Apostles, and he goes in and out with them, even εἰς Ἱερουσαλήμ, 'unto Jerusalem' (verse 28), that is, even unto the heavenly Jerusalem, in which his very mind, as well as his soul, comes to have its portion.

3. What is said in 2 Cor. xi. 30-33 gives support to the foregoing teaching, and shows that Paul did not, on his intellectual side, escape from Judaism without a struggle. He came soucally to Damascus, or



Repentance ; but on the intellectual side, Damascus as a city of repentance was forsaken by him for Judaism. He forsook it when Christians were seeking to lift him up to the heavenly Jerusalem. Sometimes men in recoiling from a great good shrink back into a great evil. So Paul suffered a moral recoil and relapse. His mind shrank back from Christianity to Judaism, even while, on the soulical side, he did not go back to the rites and sacrifices of Judaism. In Damascus, the city of repenting minds, there is the Governor. This Governor, as the writer thinks, is Christ on the intellectual side as the Spirit of Wisdom. He is the Governor among the nations (Ps. xxii. 28). He has the government upon His shoulder (Is. ix. 6). Out of Bethlehem comes a Governor to rule Israel (Matt. ii. 6). He is a Governor under Aretas, a name meaning virtue or goodness. It is probably used here as a symbol of the Divine Father, who is good and doeth good. It is true that kings bearing such names literally ruled among the nations. But the fact that their names are so appropriate for the setting forth of history, which even when contemporary in time pertains to a higher realm, only enforces a truth which men are prone to forget, that is, that God rules in the world as well as in the Church. 'He doeth according to His will in the army of heaven, and among the inhabitants of the earth' (Dan. iv. 35). The imagery of Virtue the Governor is in affinity with what is said by Plutarch in the following passage, which will probably remind the reader of what the Apostle says of the law written on the heart (Heb. viii. 10): 'Who, then, shall rule him who rules? The law, which is king of all, as Pindar says, both mortals and immortals, but not the law written outwardly in books, nor on any pillars, but a living word being in himself (*ἀλλ' ἐαψυχος ὦν ἐαυτῷ λόγος*), always dwelling with him, and keeping watch, and never permitting the soul to be without government. . . . The ruler is an image of God, who ordereth all things, not needing any Phidias to fashion Him, nor a Polycleitus or a Maro. . . . God visits those who rival Him with thunders and lightnings and flashing fires, but delights in those who are zealous after His virtue, and who conform themselves to what is good and generous. He will increase them, and will give them a share of His own orderliness, and righteousness, and truth, and gentleness, than which things nothing is more God-like, not even fire, nor light, nor the course of the sun, nor the risings and settings of stars, nor eternity, nor immortality. For it is not in length of life that God is happy, but in His kingship of virtue' (*ἀλλὰ τῆς ἀρετῆς τῷ ἀρχοντι*. Ad. Princip. Inerud., c. iii.). So in c. iv. he says, *ἀνευ δίκης ἄρχειν μηδε τοῦ Διὸς καλῶς δυναμένου*, 'Without righteousness not even God Himself could rule well.'

The Governor or Christ under Aretas, that is, Virtue or Goodness or God the Father, guarded this City of Damascus or Repentance with a garrison of faithful men, or those who were Jews inwardly, thus seeking to lay hold of Paul on the intellectual side, and to raise him to the Christian Kingdom of Zion. Paul speaks elsewhere of being apprehended by Christ Jesus (Philip. iii. 12). In his weakness, and under the influence of 'his disciples,' Paul shrinks from this exaltation. His Jewish disciples or adherents get hold of him and lower him down in a veiling basket, which hides the light from him. The word rendered

'escape,' ἐξέφυγον, also means 'to flee away.' It applies to a flight from good as well as to a flight from evil. 'Woe unto them, for they have fled from Me' (Hos. vii. 13). With Philo a basket on the head is that which weighs down and burdens (De Som., Lib. II., c. xxxi.). The writer regards this wicker-work, σαργάνη, as an emblem of a veil, which darkens what Philo and others call ψυχῆς τὸν ἡγεμόνα νοῦν, 'The Governor of the soul, the mind' (Id.). 'Through a window was I let down in a basket by the wall, and fled from his hands' (verse 33).

4. The foregoing view also finds support from what is said in Gal. i. 15-17, and which appears to refer to the same facts of moral history. Paul says it was God's good pleasure to reveal His Son in him, that he might preach Him among the Gentiles. Christ was so far revealed in him that as one having come to Zion on the soulical side he could preach Him among the Gentiles, but he had not gained the image of a Son of God. Our version reads, 'Immediately I conferred not with flesh and blood,' εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι (verse 16). It is to the soulical side Paul is referring. He is showing that on the soulical side he did not decline as he declined on the intellectual side, or in respect of doctrine. A converted Jew might recoil from Christian doctrine towards the moral law of Judaism, where he did not recoil to Jewish ordinances of the flesh. It is as if he said, 'I became dead to flesh and blood.' He did not make any further provision for it to fulfil its lusts (Rom. xiii. 4). But while he did not make provision for the flesh, but crucified it, he did not on the intellectual side go up to Jerusalem, the city of the living God, to those who were Apostles before him. He was truly the least of the Apostles, and not meet as yet to be called an Apostle. Instead of going up to Jerusalem above he went away, on the mental side, to Judaism beneath, that is to the covenant of Sinai, which is Hagar, in Arabia. How comes it to pass that this going into Arabia is in such a peculiar contrast to the adding to or conferring with flesh and blood? It is as if Paul said, 'I did not fully avail myself of my privilege. I did not go up intellectually to the heavenly Jerusalem, to those who were Apostles before me. I went back to have faith in Moses and prophets, rather than in the doctrines of the Christian faith.' It is very significant that in connection with this historical summary, as in the account of his being besieged in Damascus (2 Cor. xi. 31), he gives an assurance that he is not lying. 'Now touching the things which I write unto you, behold, [it is] before God that I lie not' (verse 20), ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. The words suggest that if Paul's words were taken in a literal sense he might seem to be speaking untruthfully. It was before God, and in moral history having a Godward aspect, that Paul was speaking truth. If his words were taken literally they would seem to be false. After this moral lapse into Arabia or Judaism in an intellectual aspect, Paul by-and-by returned to Damascus, or the city of repenting minds.

The difficulties of the literal theory in relation to these incidents have been recognised by many writers. If Paul had lived before God in all good conscience (Acts xxiii. 1), it is strange that he had been, as some suppose, a murderous persecutor. It may be said in reply that he thought he was doing God service even when joining in murder, and

hence that his conscience was a good conscience. It was rather ignorant than good. Lardner says that Paul had 'been always unblamable in his life,' and conscientious according to his knowledge, yet he argues that there could not have been many Christians put to death, implying the death of some. He says, 'If the Jewish council had assumed authority to put men to death it would have been complained of, and they would soon have been checked' (vol. v., p. 481). It is supposed by Lardner, Pearson, and others, that Paul went into Arabia before he began to preach in Damascus, and that in Arabia he received revelations from heaven, and studied the Scriptures, and thus prepared himself for preaching. Then when he returned to Damascus (Gal. i. 17) he began for the first time to preach. Canon Farrar defends this view at considerable length, and says, 'And so Saul went to Arabia—a word which must, I think, be understood in its popular and primary sense to mean the Sinaitic peninsula' ('Life of Paul,' vol. i., p. 212). This view that Paul went into a literal Arabia before preaching does not well agree with the use of the word *εὐθὺς*, 'immediately,' in Acts ix. 20, or with verses 19-22 in general. Beausobre would place the journey into Arabia between verse 22 and verse 23 of Acts ix. The writer holds that this journey into Arabia is not a literal journey at all, just as the siege of Damascus with a view to Paul's apprehension is not a literal siege. The journey is one of the things concerning Paul's weakness. Both the journey and the siege are allegorical delineations of the fact that after Paul had come to Damascus, or Repentance, he had an intellectual lapse into Judaism. Since in this epistle he describes a lapse into Judaism of Peter and Barnabas (ii. 12, 13), and had to warn against the Judaizing spirit as Ignatius and the writer of the Epistle to Diognetus had to warn, we should not think it strange that Paul had been in some measure under the influence of the same spirit of bondage, and that he should acknowledge the fact.

Some of the foregoing principles find illustration in the chapter we are considering, Gen. xvi. Sarai, or the Christian covenant, is yet latent in Judaism, or the Sinaitic covenant. But the more spiritual is to be built up on the less spiritual. Hagar, or the Sinaitic covenant, is first to have a seed to the Adamic man of faith, and it is the more spiritual element yet latent that is prompting to this issue. 'And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing' (verse 2). The reference is to a moral child-bearing as much as when Plato in his Symposium speaks of Poverty (*πεινία*) giving birth to Love (*Ἔρως*). It is significant that Sarai has only one handmaid. Literally she might have had many. Moreover, a literal woman would have been very unwilling to make such a proposal to Abram as Sarai makes. Nor could we say literally that a wife could be built up from a bondmaid. The fact that she is a fleshly Egyptian bondwoman is suggestive. The spiritual can be evolved from the fleshly, the Christian covenant from the Jewish covenant. As the Epitome of Clemens Alex. says (p. 804), *ἀπὸ τῶν υἱλικῶν ἐπὶ τὰ πνευματικά μεταγόμεθα*—'We are transferred from hylic things to spiritual things.' 'It may be I shall be built up from her.' The mind of faith is obedient to this more spiritual impulse. 'And Abram hearkened to the voice of Sarai.' The verses

down to verse 6 inclusive, have been considered in the early part of this chapter. We may, therefore, resume the examination from that place.

It is said that Hagar fled from Sarai's face. She could not look steadfastly to the full end and perfection of law. But in her weakness the Angel of the Lord found her with a merciful finding, 'in a desert land and in the waste howling wilderness' (Deut. xxxii. 10). Stephen shows us who this Angel of the Lord was. It was He who spake to Moses in Mount Sinai (Acts vii. 38). He, that is, Jehovah or Christ, talked with Moses (Exod. xix. 20, 21). Although during the Jewish æon the Holy Spirit, the Spirit of Wisdom or Mind of Jesus, emanating as a Son from the Father, was not given to fill men as He filled them at Pentecost, nevertheless He was sent forth to the moral realm of Sinai beneath the holy mount of Zion. In this aspect He was the Spirit of Christ testifying in prophets (1 Pet. i. 11). He moved upon holy men who were borne along by His influence, as a ship is borne along when its sails are filled with the wind. From this Spirit of Christ the fathers received living oracles (Acts vii. 38), and when these fathers or their children resisted those oracles, they were resisting Christ, the Holy Ghost. But not only was the Saviour manifested intellectually during the Jewish æon as the Spirit of Wisdom, He was also manifested soulically as the Well of Life. By this well, in its feeblest manifestation, Christ the Angel found Hagar. When the poor and needy seek water, He gives them water in the wilderness (Is. xli. 17 ; xliii. 19, 20). To those in Hagar's covenant, unable in their weakness to look to the end of law, Jesus, the Angel of Jehovah, gave a well even amid their Jewish ceremonies. The well is a symbol of living water from Jesus as the fountain of soulical life. This is the first allusion to a well, but the symbol is afterwards common. To the Well, or to Jesus as Living Water, the phrase 'Holy Spirit' also applies. Christians have this water within them (John vii. 37, 38). The wilderness is a symbol of a realm of moral barrenness and temptation, where this water is only found in limited measure, where God leads men to humble and prove them (Deut. viii. 2), and where they often grieve and provoke Him (Ps. lxxviii. 40). In this realm the battle is ever raging between good and evil, but Satan has to bow down before Christ. 'They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust' (Ps. lxxii. 9). This wilderness will be strewn with fallen carcasses, the bodies of fleshly sin and death (Col. iii. 5 ; Heb. iii. 17).

The Angel is said to find Hagar in the way of Shur. Some derive שׁוּר from the Hebrew word for 'a wall,' and render it 'a fort' or 'a rocky place.' Philo defines it as meaning either 'a wall' or 'straight-forwardness,' εὐθεσιότης (Lib. de Profug., c. xxxvii.). The writer, judging from the spirit of the narrative, thinks that it is originally from שׁוּר, 'to plough,' and hence שׁוּר, 'an ox,' or ploughing animal. The Angel who comes to seek and save the lost finds Hagar on the way of the ox, that is, the way of sacrifice. There is moral evolution in the narrative. We have read of Abram building altars, and calling on the Lord's name (xii. 7, 8 ; xiii. 4, 18). In this reference to Shur we see what animals are put upon the altars. The ox is offered in sacrifice. 'And the Angel

of Jehovah found her by a well of water in the wilderness, by the well in the way of Shur' (verse 7). The Angel does not address Hagar as the Egyptian, for that is her reproach. He addresses her as Sarai's maid, which is her honour (verse 8). 'And He said, Hagar, Sarai's handmaid, whence comest thou? and whither goest thou?' Philo writes, 'Speaking out, therefore, the Examiner to the soul (*ὁ ἐλεγχόμενος τῆ ψυχῆ*) says to her, Whence comest thou? and whither goest thou? And He says this, not being in doubt and not enquiring, but rather He urges it as one putting her out of countenance and reproaching her, for the Angel cannot be ignorant of any of the things pertaining to us' (Lib. de Profug., c. xxxvii.). Hagar knows whence she came, but she cannot tell whither she is going. It is said in verse 7 that she is 'in the way of Shur.' That is different from saying 'in the way to Shur.' So the phrase 'in the way of sinners' (Ps. i. 1) is different from saying 'in the way to sinners.' Hagar tells of her weakness. 'And she said, From the face of Sarai, my mistress, I flee' (verse 8). The Holy Spirit, or Jesus, working upon human souls, turns the soul back from this imperfect way of sacrifice. He does not send those whom Sarai represents to look upon Sarai's face. They cannot endure that. But they must return to bow under her hand of power. Sarai is emphatically recognised as Hagar's mistress. 'The law in its perfection must be greater than the law as only seen in part by those who have a veil on the face. 'And the Angel of Jehovah said to her, Return to thy mistress, and humble thyself under her hands' (verse 9). Literally, it is not very probable that the Angel of Jehovah would have sent back a runaway slave-girl to a hard mistress.

Paul, who associates the giving of the law with Hagar and Sinai, says that the law was 'ordained through angels.' This first mention in Scripture of the word 'angel' is in reference to Christ, the Divine Angel, meeting Hagar at the well. This Angel makes a covenant with Hagar. The law was ordained by the hand of a Mediator. But the angels through whom the law is ordained appear to be the prophetic messengers upon whom Christ the Holy Spirit of Wisdom moves. When Jesus sent an angel to John, that angel said, 'I am a fellow-servant with thee, and with thy brethren the prophets' (Rev. xxii. 9). These, and not a distinct race of supernatural beings, were the angels by whom the Sinaitic law was spoken (Heb. ii. 2). Jesus moved upon them to cause them thus to speak. He makes these angels winds and a flame of fire (Heb. i. 7). These angels had not been raised to God's right hand where the sons who have Gnosis sit (i. 13), having risen to that eminence through having the image of the Son of God formed in them by the Spirit of Truth. In this aspect they cease to be angels. It was said in reference to this intellectual manifestation of Christ for our sanctification of mind, 'I will be to Him a Father, and He shall be to Me a Son' (Heb. i. 5). In this aspect He has again to be subjected to the Father (1 Cor. xv. 28). It is probably of the prophets or angels of Jesus sent forth by Him, the Angel of the Covenant, to minister His prophetic truth, and not of supernatural beings, that it is said, 'Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?' (Heb. i. 14). So Peter says of these same prophetic messengers, 'Not unto themselves, but unto you did they minister these

things' (1 Pet. i. 12). Hence when Peter adds, 'Into which things angels desire to look,' he is probably referring to those prophetic messengers of whom he had just said that they 'sought and searched diligently' (verse 10); and he is contrasting the limited knowledge of those upon whom the Spirit moved, with the fulness of knowledge possessed by those who preach, not with, but in the Holy Ghost sent from heaven. While it is indicated in these and other portions of Scripture that prophets were comparatively ignorant of spiritual mysteries, and that their prophesying was a ministry to others, it is not so clear that a race of supernatural beings existed of whom the same two things might be said.

We are told of this Angel of the Covenant that He is a Mediator. But Paul adds, 'Now a mediator is not of one, but God is One' (Gal. iii. 20). A mediator, in the New Testament sense of the word, can only exist where there is not oneness. It is only of God, and those who are sons of God, that it can be said, 'They are all of One.' When we become 'partakers of the Divine Nature' (2 Pet. i. 4), we are all of One with God. It is said, 'God is love, and he that abideth in love abideth in God, and God abideth in him' (1 John iv. 16). So we might say, 'God is One, and they who abide in One abide in God, for God is One.' Jesus says, 'That they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in us' (John xvii. 21). The oneness spoken of appears to be oneness of nature such as exists between a father and those who are brethren through being sons of that father. Jesus, as the Son of God, leading sons to glory, is thus of One with God, and so are all who find sonship in Him. It is said, 'Both He that sanctifieth and they that are sanctified are all of One, for which cause He is not ashamed to call them brethren' (Heb. ii. 11). It appears, however, that the character of a Mediator only pertains to Jesus in so far as He empties Himself of the Divine Nature, and takes part in our flesh and blood (Phil. ii. 7; Heb. ii. 14). He was made like unto His brethren for the very purpose that He might be a merciful and faithful High Priest (Heb. ii. 17). Such an intercessor must be one 'who can bear gently with the ignorant and erring' (Heb. v. 2). So Christ has been 'tempted like as we are' (iv. 15). Jesus is not a Mediator as being Son of God, but as being made like unto us. He is one with us, not with God, in this aspect. He was 'in the world' (John i. 10), and in union with prophetic messengers, even in prophetic times. Thus from the giving of the law Christ, as in union with men, could be a Mediator in whose hands the law could be ordained. The principle was then valid. 'Now a mediator is not of one, but God is One.' The Mediator is only needful for those who have not been made partakers of the Divine Nature. When we all become of one with the Father and the Son by our becoming sons of God, there will be no more place found for the office of a Mediator.

Even Hagar, as representing the covenant of Sinai given for those who are under law, and who worship God with literal sacrifices, is to have a numerous seed. 'And the Angel of Jehovah said unto her, I will multiply thy seed exceedingly that it shall not be numbered for multitude' (verse 10). Then the Angel, or Christ, describes more par-

ticularly the birth of this Adamic man who represents those in the covenant of Sinai, that is, who are under law. 'And the Angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael, for Jehovah hath hearkened to thine affliction' (verse 11). As the verse indicates, the name 'Ishmael' means 'Whom God hears.' It is not said that the Lord hearkens to Hagar, but it is said that He hearkens to her affliction, that is, to her bowing down under Sarai. He does regard the cry of affliction (Ps. cvi. 44).

In verse 12, we have a transition to the Young Men's Grade. This is shown by  $\text{אִי־הוּ}$ , 'this one.' The writer may state that the word 'behold' was one of the last words which he was led to recognise as a word of the Servants' Grade. He had written all that he intended on the Old Testament before he was aware of the above fact, and had much to alter in consequence. Even amongst those who practise literal sacrifices there are some who believe in prophetic teaching, and come to the Young Men's Grade, the Grade of Faith. If the question were asked, Who come to this Young Men's Grade? we might answer, The following two great classes: they who believe in prophets with a Jewish faith, and they who believe with a Christian faith. Hence it is significant that this chapter recognises two classes. This one,  $\text{אִי־הוּ}$ , who is not called 'Ishmael' when on the Young Men's Grade, is said to dwell in the presence of his brethren. That is, Jewish believers are to be on the Young Men's Grade, as well as Christian believers, although there is a certain moral difference in their faith. It is said of this son of Hagar, 'And he shall be a wild-ass-man.' The name 'wild ass' is from a word meaning 'to run swiftly.' Wild asses haunt desert places (Is. xxxii. 14). Their house is in a wilderness, and in barren land (Job xxxix. 5-7; Jer. ii. 24; Dan. v. 21). The epithet 'wild-ass-Adam' may be a symbol of those living in a moral desert in which a highway has not yet been made for God. The words 'wild ass' are not identical in Hebrew with the word for 'ass' that denotes the Servants' Grade. It is said, 'His hand against all, and the hand of all against him.' Literal Jews who believe in prophecy have been a persecuted people. They have been too commonly against all, and have had all against them. 'And he shall dwell in the presence of all his brethren.' This can hardly be applied to literal Ishmaelites. It rather means that Jewish believers are to have a place on the Young Men's Grade, as well as the Christian believers or Isaac's seed. God justifies the circumcision on account of faith, as well as the uncircumcision through faith.

In verse 13, the narrative again reverts to the Servants' Grade. This verse has been the subject of much controversy. Delitzsch and others regard the word  $\text{אִי־הוּ}$  as a combination of the participle of the verb 'to see,' and the pronoun 'my'—'My seeing One.' This is supposed to mean, 'the One who sees me.' Hence the passage is read, 'Thou God seest me.' This is a round-about idiom for such a simple statement. Moreover, in other passages where the verb 'to be' is followed by the pronoun, we have no such circuitous idiom (Exod. xxxiii. 20; Numb. xxiii. 9). Dr. Davies, with more probability, regards the word as the ordinary noun, meaning 'vision,' 'appearance.' It is so used in 1 Sam.

xvi. 12, 'Good of appearance.' The word, אַחֲרָיִם, rendered 'after,' is sometimes the preposition 'after' (Gen. v. 4), and sometimes a noun, meaning 'after-part' (2 Sam. ii. 23). The writer believes that in this passage it is used as a noun. He also thinks that the context shows what is meant by this verse. To name is so far to appropriate as one's own. Hagar names this Angel, for He is her God, so far as she knows God at all. He is, however, an Angel or Messenger sent down to give light, and to make hidden things manifest. In visions of the night (Gen. xlv. 2), the Angel of Jehovah was now revealing Himself. These are not visions seen by the bodily eye, but by the soul's eye. Moreover, they are not such visions (חֲזוֹן) as were granted to prophets (Lam. ii. 9; Ezek. vii. 26), but rather such visions as were granted to 'seers' before, in the process of moral evolution, the race of true prophets had been manifested. 'Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer' (1 Sam. ix. 9). Hagar is related to those to whom prophecy is coming as through seers. She had not been able to look on Sarai's face—that is, she could not look on law in its spiritual aspect. Hence she fled from Sarai's face. But in the wilderness, on the way of sacrifice, or Shur, the Angel found her. He from whom all seers received their true vision now manifested Himself to her. But, as we have seen, she could not bear to look fully in the face the law given by angels in the hands of the Angel Mediator. Still, if she could not bear to look at the face of the truth as revealed in Sinaitic law, she could bear to look at the backward parts. So God said to Moses, 'I will put thee in a clift of the rock, and will cover thee with My hand while I pass by. And I will take away Mine hand, and thou shalt see My back parts (אֲחֲרָיִם), but My face shall not be seen' (Exod. xxxiii. 22, 23). Hagar's words appear to indicate a similar truth. She, too, in this first Angelic manifestation can only bear to look after Him; she cannot look in His face. We may read, 'And she called the name of Jehovah who spake unto her, Thou God of Vision, for she said, Have I also here beheld the backward parts of vision?' (verse 13). It was at the well opened in the way of sacrifice, or Shur, that she had thus got a glimpse of the Angel. That well had some living water to nourish the life which, as yet, was not so much a life of faith in the word as a life in which there were seers and visions. Hence we read, 'Therefore the well was called, The well to the life of vision.' It is added that this well is 'between Kadesh and Bered.' The name 'Kadesh' means 'holy.' The name 'Bered' is from a verb which denotes the falling of a hail-storm (Is. xxxii. 19). Then, since falling hail-stones are apt to make the surface on which they fall look spotted, the word comes to mean 'spotted' (Gen. xxxi. 10). In Zech. vi. 6, the word is rendered 'grisled.' To be spotted is a Scriptural emblem of moral imperfection (2 Pet. ii. 13; Jude, verse 23). We might read, 'It is between the holy and the spotted'—that is, those who worship God with literal sacrifices are in a position analogous to that of the Laodiceans, who were neither cold nor hot. Such sacrifices can never make the comers thereunto perfect and holy. On the other hand, there is, even in this imperfect worship, a virtue which saves those who engage in it from becoming



utterly unclean. On the literal theory it is strange that this well in the wilderness should be supposed to be on the way to Shur, and yet that it should be localized between Kadesh and Bered. So it is strange that these two towns should have names in such striking contrast as 'the holy and the spotted.'

In this life of sacrifices and seers, Hagar begins to bear a seed which is owned as a member of the body of faith. It was said in verse 11 that Hagar was to name the child. In verse 15 it is Abram who names, and so owns Ishmael. He names his son by a name which shows that the men of faith had advanced in their moral evolution so far as to believe that God heard prayer. 'Ishmael' is 'one whom God hears.'

It is said that Abram was 'fourscore and six years old when Hagar bare Ishmael to Abram' (verse 16). The writer admits his inability to give more than a conjectural explanation of many of these symbolic numbers. The number here named may be designed to show that even this Hagar-seed was born when Abram was past age, and hence that he did not come by flesh and blood, but by promise. Still, being between the holy and the spotted, the child is born nearer to the law of fleshly increase, when the man of faith is not so much past age nor his body so dead as when Isaac was born to him in his hundredth year.

## CHAPTER LVIII.

### GENESIS XVII.

IN this chapter, Abram is represented as having advanced still further beyond the natural time of flesh and blood increase. He has come to his ninety-ninth year, when the body is as dead. The chapter deals pre-eminently with the covenant of circumcision. The command to circumcise is given respecting three grades—Heathen, Servants, and Young Men; and we find in the latter part of the chapter that the command is obeyed on the same three grades. The gradal portions are as follow:

(a) Verses 1, 2 are on the Servants' Grade, as the word 'see,' or 'appear,' in verse 1 shows.

(b) Verses 3-9 are on the Heathen Grade. The word  $\text{לְעִי}$ , 'with,' in verses 3, 4, conjoins with 'behold' in verse 3.

(c) Verses 10, 11 are on the Servants' Grade. We have the word  $\text{זֶה}$ , 'this' (verse 10).

(d) Verses 12-16 are on the Young Men's Grade. They have the words  $\text{אֲנִי}$ , 'he' (verses 12, 14), and 'peoples' (verse 16).

(e) Verses 17, 18 are on the Servants' Grade. The word 'Ishmael' shows the grade.

(f) Verse 19 is on the Young Men's Grade. It has  $\text{לְעִי}$ , 'with.'

(g) Verse 20 is on the Servants' Grade. It has the words 'Ishmael,' 'hear,' and 'behold.'

(h) Verse 21 has a peculiar gradal aspect. It is a promise concerning two grades—Young Men and Tongues. It has a word of each grade—

תָּשׁ, 'with,' and הִנֵּה, 'this'—spiritually applied. The allusion to the year, or change after, is a reference to the higher grade.

(i) Verses 22-24 are on the Heathen Grade. In this portion, the word 'Ishmael' has only the significance of a Servants' Grade-word, used to form a conjoined idiom. In this portion, 'Ishmael' conjoins with 'men,' and הִנֵּה, 'this,' conjoins with תָּשׁ, 'with.'

(j) Verses 25, 26 are on the Servants' Grade. They have the words 'Ishmael' and הִנֵּה, 'this.'

(k) Verse 27 is on the Young Men's Grade. It has 'men' and תָּשׁ, 'with,' twice used.

Such words as 'before Me' (verses 1, 18) and 'his face' (verses 3, 17) show the Sinaitic Process. But the Seed Process has also a place in the narrative.

On the Servants' Grade, God proclaims His name to Abram as 'El Shaddai,' 'the God of Power.' In the former chapter, the soulical aspect was the more prominent. This title, and the fact that Abram is here addressed, show that the intellectual aspect has prominence here. God bids Abram walk before His face. We have all thus to walk before Him with a perfect heart. Abram is bid to be perfect. The command, 'Be thou perfect,' may also glance on to the perfection of righteousness in Zion. Abram represented this walking before God as his moral habit: 'The Lord before whom I walk' (xxiv. 40); 'And Abram was a son of ninety and nine years; and Jehovah appeared to Abram, and said unto him, I am God Almighty; walk thou before Me, and be thou perfect' (verse 1). The allusion in verse 2 to a covenant seems to connect with the covenant made with Hagar according to xvi. 10. One was the soulical aspect of the covenant, the other is the intellectual aspect. Both passages speak of a great multiplication of seed, and both are Sinaitic. Here we read, 'And I will make (give) My covenant between Me and thee, and I will multiply thee exceedingly' (verse 2).

With verse 3 a new grade—that of the Heathen—comes in. Both here and in verse 17 we read that Abram fell on his face. In both cases there is a transition at these words from a higher to a lower grade. Here it is from the Servants' Grade to the Heathen Grade. In verse 17 it is from the Young Men's Grade to the Servants' Grade. It may be natural to think that this falling down is an act of reverence—the result of the deep awe which Abram felt in God's presence. But the narrative does not indicate any such fact to us. Abram, after falling down, is not any more reverential than before. God is often represented as having communion with Abram without such falling down. Hence the writer believes that in both these verses the allusion to falling down imports a transition from a higher to a lower grade. According as this view is accepted, so far shall we conclude that these allusions to falling down give weighty support to the gradal theory. They even point out the lines of distinction between all the three grades of Heathen, Servants, and Young Men; and also show that the words which are regarded as betokening each of these grades have a right so to be regarded. It is very natural that when the narrative has brought the man of faith into connection with heathen, it should proceed to speak of Abram, or faith's

embodiment, as a father of nations: 'And Abram fell on his face, and God spake with him, saying, As for Me, behold, My covenant is with thee, and thou shalt be for a father of a multitude of nations' (verse 3). Tertullian says, 'Vicit Apollinem Veritas' (Ad Nat., Lib. I., c. iv.)—'The Truth conquered Apollo.' So Christian truth will conquer all idols, and the nations will become obedient to the faith. According to this wide aspect of faith's dominion, Abram's name is to be changed into 'Abraham,' meaning 'father of a multitude': 'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of a multitude of nations have I made thee' (verse 5). The increase of Abram, or faith, amongst the nations will not be a flesh and blood increase. It will be moral fruitfulness, such as it is God's special prerogative to bestow: 'And I will make thee exceedingly fruitful, and I will make thee into nations, and kings shall come out of thee' (verse 6). On the literal theory, it is no special blessing for a man to be a father of kings, for those kings might have good reason to fear God's wrath. Lyttleton, in his 'History of England' (vol. ii., p. 655), gives the names of seven living women whose children had Charles II. for father. Where would be the honour of such kings being multiplied? The ordinary literal theory as touching this verse implies that the Almighty is a respecter of worldly rank. It is more probable that this verse is alluding to the moral advancement of those who are to become 'a royal priesthood.'

A covenant implies an agreement between two. In this covenant of circumcision, or the moral putting away of fleshliness, God, on His part, covenants to be the God of all who, through the working of faith, put away fleshliness. This is to be an everlasting covenant. The terms of the covenant are in affinity with Heb. viii. 10, 'I will be to them a God, and they shall be to Me a people;' 'And I will establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee' (verse 7).

The next verse appears to allude to Godly Service and its rewards. The land of Canaan, or idolatry, in which Abram has sojourned, will one day be given to him; but it will not be given to him for a dwelling-place. It will be given to him as a possession that he has seized as a spoil for Jesus. This land of Canaan is being given to Abram as men like John Williams, and Moffat, and Carey, and Judson, and Martyn, go forth to evangelise the heathen: 'And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession; and I will be their God' (verse 8). He will be the God of those who have lived in this moral Canaan, who have bowed down to idols, but who shall know the God and Father of our Lord Jesus Christ. This verse supports the generous and praiseworthy statement made by Clemens Alexandrinus (Ad Gent., p. 72): *πρόκειται δὲ αἰεὶ τῷ θεῷ τὴν ἀνθρώπων ἀγέλην σώζειν*—'It is ever God's aim to save the herd of men.'

When God has shown what His part shall be in this covenant, He makes known what is the part of those who are entering with Him into this covenant. Baxter well says that Christ will not own us if we do not

'set Him in the throne and government of our hearts and lives,' if we do not 'crucify the flesh and die to the world and deny ourselves, and live unto God, and make it our chief business and happiness to please Him' ('Last Work of a Believer'). Justin Martyr, who often disparages literal circumcision, says, 'Blessed therefore are we who undergo the second circumcision with stony knives. For your first circumcision was by means of iron and is so yet, for ye continue hard-hearted. But our circumcision, which is second in number, having been made manifest after yours, is by means of sharp stones, that is, by the words of the Apostles of the Chief Corner Stone (*διὰ λίθων ἀκροτάμων τουτέστι διὰ τῶν λόγων τῶν διὰ τῶν ἀποστόλων τοῦ ἀκρογωνιαίου*)—a circumcision not made by hands, and which circumcises us absolutely from idolatry and all wickedness' (Dial., c. cxiv.). While God has spoken words respecting circumcision which are capable of being used literally, while it is probably through the direct or indirect influence of such words that Jews, Moabites, Edomites, Egyptians, Polynesians, and many others have practised a literal circumcision; and while even such literal circumcision may have had a certain use as a sign, the fact remains that it is not in itself probable that God would wish men to mutilate their bodies, or that He would threaten the disobedient with a cutting off from the people, and say that they had broken His covenant. It is in favour of a moral reading of this history that all which is here said thereby assumes a moral aspect, and no longer has respect to the literal body. The fact that literal circumcision is only applicable to male children is enough to call its Scriptural character into question. As respects the Heathen Grade, while verse 9 implies that the covenant of circumcision is to be kept on that Grade, it does not describe the covenant. We read, 'And God said unto Abraham, And as for thee, thou shalt keep My covenant, thou and thy seed after thee throughout their generations' (verse 9).

With verse 10, we have a transition to the Servants' Grade. The covenant of circumcision is now described with more detail. This circumcision is a moral cutting away of what is fleshly, whereby we make ourselves a sacrifice. This is not done by mutilating the body. It is strange that Origen, one of the greatest allegorists, was also one of the greatest literalists in that he was led by a mistaken literalistic reading of Matt. xix. 12 to mutilate his own body (Euseb., H. E., 265). His motives in so doing were noble, and doubtless his gain was greater than his loss. But such literalism, whether as applied to circumcision or kindred practices, is an error. It confounds the inner hylic flesh with the outward material flesh. What the Bible is enjoining is not literal bodily mutilation, but it is a 'putting off of the body of the flesh in the circumcision of Christ' (Col. ii. 11). We are to cut away the offending right hand or right foot from the fleshly man within us (Mark ix. 43, 44). When Jesus has said, 'Woe to that man through whom the offence cometh' (Matt. xviii. 7), He does not go on to say, 'If thy neighbour or a stranger offend thee.' He gives the imagery a subjective application to the inward nature of the man offended: 'If thy hand or thy foot causeth thee to stumble.' This offending fleshly element has to be cut away. This is the only circumcision that profiteth. As Justin says, it

must be effected by the sharp knives of Scriptural words. Then it will be *τὴν καλὴν καὶ ὀφελίμων περιτομὴν*, 'the good and profitable circumcision,' as he designates it (c. xxviii.), and dear to God. This is a circumcision of the heart (Deut. x. 16), in the spirit, not in the letter (Rom. ii. 28, 29). The circumcision of inward fleshliness is a duty binding upon Christians throughout all generations, just as God's covenant is to all generations (verse 7). 'This is My covenant which ye shall keep between Me and you, and thy seed after thee, Circumcise to you every male' (verse 10). Two or three particulars may here be noted :

1. We have seen how such phrases as 'Make to thee' (vi. 14), 'Take to Me' (xv. 9), have a subjective aspect. The thing to be made or taken is in vital union with the man who is making or taking. So the phrase, 'Circumcise to you' is one indication that this change is to be wrought on what is within, not on the earthy body.

2. When it is said that the male is to be circumcised, it may be urged that the word 'male' shows that it is the literal body which is to be circumcised. If that be so, then it follows that this covenant is a covenant which God has made with one sex, but from which the other sex is excluded. This fact tends to show that the word 'male' has not, in this case, its ordinary sexual meaning.

3. We have seen that when God is said to create the Adam male and female (i. 27 ; v. 2), the word 'male' denotes the 'mind' as the masculine principle coming from God the Father of Spirits, while the word 'female' denotes the 'soul,' as the feminine principle coming from Jesus the Fountain of Life. When we consider how the Bible lays stress on Eve's subjection to Adam, it is significant that one of the most common words by which ancient philosophical writers speak of the mind in relation to the soul is the word *ἡγεμών*, or 'governor.' Plato is adhering to this custom when he writes, *Ὁρθῶς δὲ γε ἡγεῖσθαι δύο ὄντα ταῦτα μίνα, δόξα τε ἀληθῆς καὶ ἐπιστήμη· ἃ ἔχον ἄνθρωπος ὀρθῶς ἡγεῖται, τὰ γὰρ ἀπὸ τύχης γιγνώμενα οὐκ ἀνθρωπίνῃ ἡγεμονίᾳ γίγνεται. ὧ δὲ ἄνθρωπος ἡγεμών ἐστὶν ἐπὶ τὸ ὀρθὸν δύο ταῦτα, δόξα ἀληθῆς καὶ ἐπιστήμη* (Meno. Fic., p. 427). 'But the things which govern rightly are these two only, true opinion and knowledge, having which things a man rules rightly. For the things that come into being at hap-hazard do not tend to human government. But to whom these two things pertain, opinion and knowledge, that man is he who governs well.' Antoninus says that Zeus has given the *νοῦς καὶ λόγος*, 'mind and reason,' to be *προστάτην καὶ ἡγεμόνα*, 'chief and governor,' in every man (Com., Lib. V., § 27). It is common for them to speak of the mind simply as 'the governor.' With Philo the man Adam, as distinct from Eve the woman, is the mind as distinct from the sense-nature. He speaks of *ὁ Ἀδάμ, τουτέστιν ὁ νοῦς*, 'the Adam, that is, the mind' (Leg. Al., Lib. I., c. xxx.). He also says, *μετὰ γὰρ νοῦν εὐθύς ἔδει δημιουργηθῆναι αἰσθησὶν βοηθὸν ἀντὶ καὶ σύμμαχον* (Leg. Al., Lib. II., c. viii.)—'It was necessary that immediately after the mind the sense-nature should be created as a help-meet to it and an ally.' The writer believes that this principle of Philo's is Scriptural. He holds that when it is here said, 'Circumcise to you every male,' the meaning is, 'cut off the fleshly element from the mind. Be not vainly puffed up by the

fleshly mind (Col. ii. 18). Beware of that minding of the flesh which is enmity against God' (Rom. viii. 7). The word 'male' is in this case equivalent to the words 'mind' or 'heart.'

4. This view is the more probable from the fact that the passage goes on to enjoin another aspect of circumcision. It would have been incompatible with a literal reading to have used the word 'female,' and to have enjoined a feminine circumcision. But if the word 'female' is not used, we have its equivalent, for this is a moral circumcision that applies just as much to women as to men. The soul is the female side. Conjoined with that soul is the soulical body of flesh, which is its enswathement. When the feminine aspect of this moral circumcision is being enjoined, instead of a feminine word being used, we have the word 'flesh' that appears to be used with special reference to this soulical body of flesh, and hence to the soulical or feminine side. 'And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you' (verse 11). That which is soulical is as something outward compared with the mind. The latter is the hidden part, which knows wisdom. Abstinence from fleshliness of soul and life is as a token of the covenant between God and the circumcised mind. Thus this moral circumcision has a double aspect. It applies to the soulical body of flesh, or the feminine side, and it applies to the mind or spirit, that is, the male side. So Paul says, 'Let us cleanse ourselves from all filthiness of flesh and spirit' (2 Cor. vii. 1). It is very significant that the reason he gives for this double cleansing is, 'Having therefore these promises,' and that one of these promises is the promise which here precedes the command to circumcise: 'I will be their God' (2 Cor. vi. 16; Gen. xvii. 8). Thus regarded, Paul's exhortation to a double purification gives some support to what is here being urged of the two aspects of circumcision.

With verse 12 the Young Men's Grade comes in. On this grade the circumcision of the flesh must be still more effectually performed. We read in this verse that a son of eight days is to be circumcised. The phrase 'son of eight days' appears to be descriptive of those who have undergone the literal rite of circumcision. The writer does not think that the Hebrew is enjoining a circumcision to be administered when a child is eight days old. It is rather telling us that even they, who by the circumcision on the eighth day may be designated 'sons of the eighth day,' are yet to undergo this higher moral circumcision. Literal circumcision does not exempt from moral circumcision. The verse reads, 'And a son of eight days ye shall circumcise to you, every male to your generations.' Even if the literal body has been circumcised, still the male principle, the mind within, must be circumcised from its fleshliness. The narrative divides these sons of eight days into two classes. There are those born of the house, as in xiv. 4. The second class is said to be bought with silver from the son of the stranger. Verses 7, 8 deal with personal progress, and also with Godly Service. The writer thinks that this reference to those bought with silver applies to those won for Christ by Godly Service. Such a class contrasts with those who by the truth are led into fellowship of faith apart from these evangelistic labours. When by giving our money to missions we win

wicked or heathen men to Christ we are buying the son of the stranger with silver. Some writers allege that this verse countenances the practice of buying and selling men. The literalist would not find it easy to remove that objection. But it is inapplicable on the moral theory. Even the truth used in winning men for Christ might be spoken of as silver. 'The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times' (Ps. xii. 6). The phrase 'son of a stranger,' or 'son of strangeness,' would apply to Hagar's Sinaitic class as an Egyptian and stranger in Abram's house; but the writer thinks that the reference is not thus to Hagar's class, but to those won in Godly Service. When the mental circumcision of both these classes has been enjoined in the sentence referring to the male, the narrative next alludes to the soulical circumcision which is in the flesh. 'He that is born in thy house, and the purchase of thy silver, must needs be circumcised, and My covenant shall be in your flesh for an everlasting covenant' (verse 13). Then follows a warning against uncircumcision, which seems far more in accordance with the law of righteousness when we regard it as referring to inward circumcision than when we understand it of a mere bodily rite. Would God cut off a soul merely for neglecting bodily mutilation? He will justly cut off the offending soul. Even in this warning we have a like double reference to the mind or male, and to the flesh, which is on the soulical side. 'And an uncircumcised male, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant' (verse 14). Responsibility is laid upon the uncircumcised person, not upon his parents.

Hitherto Sarai has been latent in Hagar, but now she is about to be manifested in a more Christian aspect, and in relation to Jesus, the true Seed. When the time of this transition draws near, a new name is given to her, as a new name has been given to Abraham. The soulical side advances here with the intellectual side. The name 'Sarai,' or 'contention,' is now changed to 'Sarah,' or 'princess.' She is to be victorious over Hagar. Sarah, according to Paul, represents the covenant from Jerusalem above. All in that covenant are her children. Philo, in terms somewhat philosophical, expresses much that is true in regard to the change of Sarai's name. He says, 'The former name is a symbol of a specific (*εἰδικῆς*) virtue, the latter of a generic (*γενικῆς*) virtue. By how much the genus surpasses the inferior species, by so much the second name excels the first. The species is short and corruptible; but the genus, on the other hand, is long and incorruptible. God designs to bestow great and immortal things, instead of those that are little and mortal; and the work is conspicuous in Him' (De Mut. Nom., c. xi.) Sarai represents the perfect law enshrouded in an earthly aspect; but Sarah appears to represent that law as a spiritual covenant given from Zion, and written on the inward nature: 'And God said to Abraham, As to Sarai, thy wife, thou shalt not call her name Sarai, for Sarah shall her name be' (verse 15). Then follows a promise of a Son coming through this more spiritual woman. Though the word 'seed' sometimes applies to those in Christ, or in the line of faith, we know that Jesus is pre-eminently the Seed. The Son here promised is said to be given by God from Sarah to Abraham (verse 16). But the son spoken

of in verse 19 is not said to be given by God, but to be born to Abraham. The writer believes that it is made manifest in the following chapters that there is here a distinction between the Son given, and the son born to Abraham. The former has a Divine aspect, and is Jesus; the latter is the human seed of faith. Of the giving of Christ it is said, 'And I will bless her; and, moreover, I will give from her to thee a Son—yea, I will bless her, and she shall become nations: kings of peoples shall be born from her' (verse 16). The word 'kings' seems to be used here as related to a part of the class of peoples, rather than as in verse 6. It probably denotes such believing peoples as have pre-eminence over other believers. There is no faith superior or equal to faith in Jesus. It is not said that Abraham has to name this Son, as he is said in verse 19 to name Isaac. The Son given by God is named by God.

The narrative now passes down from the Young Men's Grade to the Servants' Grade. We have again an allusion to Abraham falling on his face. This allusion to the fall probably indicates the descent to a lower grade. On that lower grade, Abraham's faith is sure to be less exalted. Hence his words assume an aspect which the writer regards as that of unbelief. Abraham is weak in faith as respects the Divine Son to be given, and in so far as he is below the Grade of Faith. We read, 'And Abraham fell upon his face, and laughed, and said in his heart, Shall a son be born to him that is a hundred years old? and shall Sarah that is ninety years old bear?' (verse 17). Philo says of this fall, 'He did not fall from God, but from himself. He stood as concerns the Unchangeable, but he fell from his own opinion' (De Mut. Nom., c. xxxiii.). Augustine, followed by Dr. Adam Clark, Wordsworth, and others, maintained that this laugh was not the laugh of incredulity, but the rejoicing of a glad heart. It is said that Christ was alluding to this passage when He said, 'Your father Abraham rejoiced to see My day, and he saw it, and was glad' (John viii. 56). But from the words themselves, from the fact that Abraham has here come down to a lower grade, and from the drift of the history, the writer thinks that the words here spoken by Abraham are spoken in incredulity. It is more probable that it is in what is said of Jehovah Jireh and the Mount of the Lord (xxii. 14) that we should look for Abraham's seeing of the day of Christ. So far from looking here to the Divine Seed, or to the seed to be born from Him, Abraham appears to be turning his eyes in a Sinaitic direction, and he is most anxious about the continuance of Hagar's line. This is his moral weakness, 'And Abraham said unto God, O that Ishmael might live before Thee!' (verse 18). Even though Abraham is more anxious about Ishmael's Sinaitic line than about the Divine Seed, and those to be born from Him, God still keeps to the better aspect, and promises the greater good. Although Abraham has fallen down to the Servants' Grade, God still speaks on the Young Men's Grade, and the promise of the Christian seed is made on that grade: 'And God said, Nay, but Sarah, thy wife, shall bear to thee a son, and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him' (verse 19). Abraham is to use a father's prerogative, and to name this human Christian seed to be born from him.



While God gives honour to the greater blessing, He does not withhold the lesser good, for which Abraham had asked on the Servants' Grade. In proceeding to speak of that lesser good, God Himself uses the language of the Servants' Grade. Verse 20 is on that grade, having the words 'Ishmael,' 'hear,' and 'behold.' God had spoken on the Young Men's Grade of 'Isaac,' or 'the rejoicing one.' Now He says, 'And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation' (verse 20).

Since Ishmael is the representative of those in the covenant of Hagar who answers to Jerusalem that now is, it follows that all Jews, as such, must, on these principles, be Ishmaelites. From these moral Ishmaelites twelve princes are to issue. The names of these princes are given in xxv. 13-15. From what is said of the princes in that passage, and from what is said here, the writer is inclined to think that there is here a symbolic reference to the Apostles as regarded according to the flesh. The Apostles had a moral evolution from Judaism. All had been in the covenant of bondage before they came into the Christian covenant. On the literal theory, we have no evidence to show that the Ishmaelites of the desert were ever well divided into twelve tribes with twelve chiefs. Any chief has but a brief continuance. But there is an aspect of permanence about these twelve chiefs. The Apostles became permanent foundations of the Church. Some may prefer to identify the twelve chiefs with the twelve sons of Jacob and their tribes. The writer prefers the view just stated. While Ishmael or those in the covenant of bondage are to be blessed, it is especially with Isaac, or the free and rejoicing ones in Sarah's spiritual covenant, that God will cause the covenant to be established. This covenant is made with believing Christians on the Young Men's Grade; but it also reaches on to those on the next grade—that of Tongues. The writer believes that verse 21 is referring to two grades—Young Men and Tongues. The word 'year' also means 'change,' and seems to be used in several passages as the equivalent of 'grade.' The phrase, 'To this (הַיָּמִים) season in the following year,' is equivalent, the writer thinks, to this saying, 'To the next following grade'—that is, to the Grade of Tongues, betokened by הַיָּמִים, spiritually applied. Literal chronology has no place in this allusion to the next year, or change. God is speaking on the Young Men's Grade at the beginning of the verse, and the close of the verse is an allusion to the next higher grade: 'But My covenant will I establish with Isaac, whom Sarah shall bear to thee to this season in the following year' (verse 21). The Hebrew idiom is not unlike that used in verse 7. God will make this covenant with Isaac beginning on the Young Men's Grade, and reaching in its effect even up to Zion, or the Grade of Tongues. As if to show that the verse was thus alluding to a higher blessing to follow, the next verse tells how God went up from the Young Men's Grade where He speaks אִתְּךָ, 'with,' Abraham. Sarah's children have their citizenship in Zion, and come thither: 'And He left off talking with him, and God went up from upon Abraham' (verse 22). As regards this particular covenant recorded in this particular portion of the history, God leads the way to a higher grade and goes up. The

history in the following chapters shows clearly enough that God did not absolutely cease to talk with Abraham.

The former part of the chapter has shown how God gave a command to the man of faith to practise moral circumcision. The following verses show how Abraham obeyed the command :

First, we are shown how he is obedient on the Heathen Grade. Verses 23, 24 are on this grade as the conjoined idioms, 'Ishmael' with 'men,' and ׀, 'this,' with ׀, 'with,' show. As before, we have the double aspect, or the allusion to the mind or male, and the allusion to the flesh on the soulical or feminine side. All are circumcised morally by the man of faith, for it is through faith that men have 'wrought righteousness.' The word 'Ishmael' is only used as part of a conjoined idiom, not as a class epithet. Apart from him, we have the two classes indicated in verse 13, those born in the house, and those won by evangelistic labours from the sons of the stranger. All are morally circumcised by Abraham. 'And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of the house of Abraham.' This last sentence seems to be introduced for the purpose of bringing in the word 'men' that is needed for the conjoined idiom. These various features show the truth of verbal inspiration. A little work entitled 'Spiritual Philosophy,' by Mr. Kay Prince, with much that is pure and good, is yet censurable for presuming to say that Paul when he said, 'Thou fool, that which thou sowest,' was using language forbidden by Jesus, as well as being illogical in his argument (p. 134). It is added, 'Would it not be wise and much more noble of our ministers, when they know of any kind of error in the Bible, that they should point it out to their congregations? They have too long tried to exist upon a false standpoint, that of inspiration, and are afraid to be open and honest, harbouring hypocrisy.' That is not a very merciful judgement either upon man or upon Scripture. The writer holds that Scripture is not thus corrupt, and that Mr. Prince will be found in error before the word of God passes away or is broken. 'And he circumcised the flesh of their foreskin in this self-same day according as God spake with him' (verse 23). How natural it would have been to say, 'As God commanded him.' But, in that case, we should not have had ׀, 'with,' for the conjoined idiom. 'And Abraham was a son of ninety and nine years in his circumcising the flesh of his foreskin' (verse 24).

Secondly, we are shown how Abraham is obedient on the Servants' Grade. Verses 25, 26 are on this grade, having the words 'Ishmael' and ׀, 'this.' As in the previous portion, we see that while Abraham circumcises his seed he also circumcises himself. In this case, also, there is a double aspect. We read first of a circumcising of the flesh of the foreskin, then of a circumcising of the son. The word 'son' appears to be equivalent here to 'male,' and to betoken the mental side. 'And Ishmael his son was a son of thirteen years when he was circumcised in the flesh of his foreskin. In this self-same day was Abraham circumcised and Ishmael his son.'

Thirdly, we are shown how Abraham was obedient on the Young Men's Grade. Verse 27 is on that grade, as the words 'men' and ׀

'with,' twice used show. There seems, on the literal theory, to be something like verbosity and repetition in these several allusions to circumcision, and to 'this same day,' etc. But all this aspect of repetition vanishes when we regard the verses as thus dealing with three distinct grades. This last verse is more general, and simply refers to circumcision without distinguishing between the male side and the flesh, or feminine side. 'And all the men of his house.' Since the word 'men' is here a word of the Young Men's Grade, it has special reference, as the writer holds, to believing Jews. It is their special grade-word. That such believing Jews could be circumcised shows that this circumcision is moral. Their literal circumcision would have taken place in childhood. 'And all the men of his house, born in his house, and the purchase of silver from with the son of the stranger were circumcised with him' (verse 27).

## CHAPTER LIX.

## GENESIS XVIII.

IN proceeding to the examination of this chapter, the following particulars may be noted.

1. On the literal theory it is strange that after God has already promised a son to Abraham (xvii. 16, 19), He should again be represented as coming and promising a Son (xviii. 10), and that this promise should be received by Sarah as new information (verse 12). Abraham would not have kept the previous promise a secret from his wife, to whom it pertained as well as to himself. Moreover, that this repeated promise should literally be made by One of three supernatural persons, who had appeared as strangers, and literally eaten, and that it should be made to two persons who were nearly a hundred years of age, are features having little in common with literal history. The moral aspect of such incidents is very clear.

2. Reference is made in verse 1 to the oaks of Mamre. The word 'Mamre' is from the root meaning 'to be bitter,' 'to rebel,' etc. Oaks are a common symbol of idolatry. That Abram is sitting amid these oaks shows that the chapter has respect to idolaters. The writer believes that the reader will find it a safe principle to conclude that this 18th chapter is describing a moral evolution which takes place in heathen nations in this life, such heathen being on the way to Christianity. On the other hand, the next chapter deals with those heathen who live and die heathen, and it has respect to the separation between good and evil elements in such heathen which takes place in the unseen realm. All heathen nations may thus be divided into two classes, a class rising above heathenism, and a class which lives and dies in heathenism. That such is the purport of this chapter, and that it is not a mere repetition of a previous narrative of a promise, agrees with the fact that nothing is here said of a seed after Abraham, nor is the name 'Isaac' used, neither have we an account of Abraham's age. The narrative has not at all an Israelitish aspect.

3. The gradal features of this chapter give support to the view that it

relates to the moral evolution of the heathen in this life. Two features, however, need to be kept in mind. First, that even the heathen are judged in the general judgement upon the Servants' Grade, the Grade of Judgement; secondly, that the more enlightened heathen, even if they have not received the Scriptures, have yet so much light that they are placed with those on the Servants' Grade. Men of what we may call the Socratic class were not heathen in morals or intelligence, even though they lived amongst such heathen.

The grade-words of the chapter, as used here, all belong to one of the two grades, Heathen and Servants.

(a) Verses 1-16 are on the Heathen Grade. We have the word 'Mamre' of that grade in verse 1. We have also the following conjoined idioms: The word 'see,' in verses 1, 2, conjoins with  $\aleph\eta$ , 'he,' in verse 1. 'See' and 'behold,' in verse 2, conjoin with 'men.' The last 'see' in verse 2, also the words 'find' (verse 3), 'servant' (verses 3, 5), 'do' (verses 5, 6, 7), all appear to conjoin with the words 'young man' in verse 7. All the portion relates to one preparation of a feast. 'Do' and  $\aleph\eta$ , 'she,' in verse 8 conjoin. 'Behold' (verses 9, 10), and 'hear' (verse 10), conjoin with  $\aleph\eta$ , 'she' (verse 10). The words 'come' (verse 11),  $\eta$ , 'this' (verse 13), 'there' (verse 16), and  $\aleph$ , 'with' (verse 16), all appear to conjoin with 'men' (verse 16).

(b) Verses 17-21 are on the Servants' Grade. They have the words 'do' (verses 17, 19, 21), 'come' (verses 19, 21), and 'see' (verse 21).

(c) Verse 22 is on the Heathen Grade. 'Men' and 'there' conjoin.

(d) Verses 23-33 are on the Servants' Grade. They have the words  $\aleph$ , 'with' (verses 23, 25), 'place' (verses 24, 26, 33), 'do' (verses 25, 29, 30),  $\eta$ , 'this' (verse 25), 'find' (verses 26, 28, 29, 30, 31, 32), 'behold' (verses 27, 31), 'there' (verses 28, 29, 30, 31, 32).

The chapter has the Seed Process aspect prominent, as is manifest from the use of the verb 'pass through' (verse 5). It relates to actual virtue more than to what is Sinaitic.

4. The prominence given to hospitality in these two chapters tends to show their relation to the heathen. The standard of judgement for the heathen described in Matt. xxv. is hospitality. The deciding question is whether those heathen have taken strangers in, visited the sick, fed the hungry. The history in Gen. xviii., xix. turns on the question of hospitality, which has ever been important in heathendom. Hospitality to strangers, so commended to Christians by Cyprian in his *De Opere et Eleem.*, has been the first and great commandment of the law with many idolatrous races. Amongst the Greeks special rooms ( $\xi\epsilon\nu\omega\nu\epsilon\varsigma$ ) were appointed for strangers, and special officers to attend to their wants ( $\pi\rho\upsilon\zeta\epsilon\nuοι$ ). Their myths set forth in vivid forms the retribution befalling the inhospitable. The gigantic Periphetes murdered travellers, and was cut down for his crime by the sword of Theseus. The same avenging hand inflicted on Corinthian Sinnen the punishment which the latter had inflicted on strangers. He had torn them asunder by fastening them between two bent pines which he afterwards allowed to spring asunder. Damastes of Eleusis fastened strangers to a procrustean or stretching-bed, and he, too, had meted out to him by Theseus the punishment which he had meted to others. On the other hand, one of the chief

purposes of the drama 'Alcestis,' by Euripides, appears to be to show men their duty to be pious towards strangers (verse 1, 147). Though his wife Alcestis was dead in the house, the king, Admetus, showed hospitality to Hercules. He feared to have his halls spoken of as 'the stranger-hating dwellings' (verse 558). Hence Hercules called back his wife from death to reward his hospitality. Menelaus entertained Paris for ten days before asking who he was or whence he came.

5. The association of Abraham with the tent door (verses 1, 2) tends to show that Abraham is here acting very largely under soulical impulses. In these chapters the tent (xiii. 12, 18) is a soulical symbol. It is the true place of the woman or Sarah (verses 9, 10). Heathen men, in exercising hospitality, are not so much governed by an intelligent knowledge of moral obligation as by soulical instincts. Hence Abraham runs from the tent-door (verse 3). Since even these heathen are on the way to Christianity, it is not unfitting that Abraham and Sarah should be their Adamic representatives. They will be a seed to Sarah when the Son, that is, Jesus, has been born. Nothing is said in verse 10 of the Son being born to Abraham, or of his naming it. The Son will be born through Divine power. Jehovah says He will return (verse 10). The heathen cannot be Abraham's seed until the true Seed has come to be the Head of the line. In his heathenism, however, Abraham keeps near the tent, near the soul. The mind is inclined to what is fleshly. Philo speaks of the tent as the soul (Quod Det. Pot., c. xvii.). This word 'tent' enters into the symbolic names applied by Ezekiel to symbolic women, who give themselves up to fleshly lusts (xxiii. 4).

6. The fact that Abraham did not know these three visitors in their true character tends to show that he represents men in ignorance such as the heathen. The word 'unawares' in the passage, 'some have entertained angels unawares' (Heb. xiii. 2), shows that Abraham acted in some ignorance. To Abraham they had the aspect of men, and he did not know their true character. But though he did not know them aright, it did not follow that they did not represent what was truly great and exalted, and that was actually appearing to him. Jesus says that they who receive His servants receive Him. He said to the heathen what they did to His brethren was done to Him (Matt. xxv. 40). Evidently, then, Christ can appear to heathen men in a certain disguise. So Ezekiel shows that before ever the written roll of prophecy was given, the Adamic prophet had been amongst the rebellious nations (ii. 3), who were to know that a prophet had been amongst them. So before the written law had been given to the heathen, God's wrath against sin had been in some measure revealed from heaven (Rom. i. 18, 19). Through a law written on the heart, conscience had been accusing or excusing (Rom. ii. 15.) Hence it could be said that Christ, and Prophecy, and Law had come in limited measure to the heathen, even when the heathen knew them not. The question as to whom these three were has been much discussed. It is clear that one was Jehovah or Christ, the Judge of all the earth (verse 25). Canon Liddon, in his Bampton Lecture, discusses at length these Divine theophanies or manifestations. It is generally agreed that Jesus was one of the three, but the question of difficulty relates to the accompanying

two. Irenæus refers to Jesus as He 'qui in figura loquutus est humana ad Abraham,' 'Who in a human form spake to Abraham' (Lib. IV., c. xvii.). So he refers to Him as 'Aliquando quidem cum Abraham loquens, cum eodem comesurus,' 'At one time, indeed, speaking with Abraham when He did eat with him' (Lib. IV., c. xxiii.). So Tertullian speaks of Him as 'apud Abraham sub quercu refrigeratum, 'Refreshed with Abraham under the oak' (Lib. Cont. Prax. c. xi. xii.). In his discussion with Trypho, Justin says, "'Thinkest thou that God appeared to Abraham under the oak of Mamre, as the Word says?" "Certainly," says he. "And," said I, "was He one of those three men whom the holy prophetic spirit represents to have been seen by Abraham?" "No! but God appeared to Him before the vision (*ὁπτασίας*) of the three. Then the three whom the Word names as men were angels, two of them being sent to destroy Sodom, and one, promising to Sarah that she should have a son, for which purpose He was sent, having finished, departed." Justin goes on to show the inconsistency of this view with what the Angel says of returning, etc. (Dial., c. lvi.). Josephus also regards the three as angels (Ant., Lib. I., c. xii.).

Some regard this passage as indicating three persons in the Godhead, a view which the writer cannot see to be Scriptural. Philo's view is that the Being in the midst is the universal Father, and that those on either hand are the oldest and nearest powers of the existing One; one being the productive (*ποιητική*) God, whereby He has given everything its place and order, and the other the ruling (*βασιλική*) Lord, who rules all that has been made (Lib. de Abra., c. xxiv.). While drawing certain inferences bearing on this subject, the writer wishes to express his inferential conclusions without dogmatism. The 72nd Psalm, and other parts of Scripture, tend to show that Solomon prefigures Christ reigning as King on Zion. We read, that on the steps of Solomon's ivory throne there were twelve lions (1 Kings x. 20). Since Christ had twelve Apostles, who were to sit on thrones judging the twelve tribes (Matt. xix. 28), it does not seem unfair to infer that the twelve lions on Solomon's throne prefigure those to whom so much honour is paid in the New Testament, that is, the twelve Apostles of the Lamb. But above these twelve lions on Solomon's throne were two lions, standing one on each side of the sitting place (1 Kings x. 19). Since the twelve and the two are all spoken of as lions, we may infer that they represent beings of one order, all high in honour under Christ, all sustaining representative and official positions.

Again we are told that Zechariah saw two olive branches, emptying out golden oil of themselves through two golden pipes. He asked what they were, and the angel who talked with him said, 'These are the two anointed ones that stand by the Lord of the whole earth' (iv. 12-14). Like the two lions on Solomon's throne, these anointed ones 'stand,' and it is 'by the Lord.' These two olive trees, or anointed ones, are further spoken of in Rev. xi. 3 as 'two witnesses,' or bearers of testimony. Since God requires evidence to be confirmed by two or three witnesses, we may be certain that He will not require us to believe Him on less evidence than is given for others. What men or what systems have thus been the two witnesses for God? First, the character of a

witness-bearer is specially assigned to Moses by whom the law came (Heb. iii. 5). With the law, prophecy is conjoined as so testifying, or bearing witness that there is no need for one to rise from the dead to testify (Luke xvi. 28). Just as Moses is specially identified with the system of law, so the writer believes that Scripture justifies us in regarding Elijah as a representative of prophecy. 'Sons of the prophets' (2 Kings ii. 3, 16) regarded him as Elisha's master. So John the Baptist, who came in the spirit and power of Elijah, had a number of disciples who owned his authority; Moses as representing law, and Elijah as representing prophecy, were both witnesses of Jesus. Both are connected with the mount of transfiguration. Some think that the two witnesses are the Old and the New Testaments. Paul shows us what they are in the phrase, 'Being witnessed by the Law and the Prophets' (Rom. iii. 21). Moses and Elijah respectively have headship in connection with these two systems. John who came in Elijah's spirit was even more than a prophet (Luke vii. 26). It is said of the two witnesses, 'These have the power to shut the heaven that it rain not during the days of their prophecy, and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they shall desire' (Rev. xi. 6). These miracles are similar to those ascribed to Elijah and to Moses. After Moses and Elijah appeared, the Divine Voice proclaimed Christ and said, 'Hear ye Him' (Matt. xvii. 5). This looks like a supercession of Moses and Elijah, the representatives of law and prophecy, and the exaltation of Christ by whom comes the Gospel. The Old Testament closes with a solemn reference to Christ and to Moses and Elijah, the ideas of service and testimony attaching to the latter. 'The sun of righteousness shall arise' (iv. 2). 'Remember ye the law of Moses, My servant' (verse 4). 'Behold, I will send you Elijah the prophet' (verse 5). The olive-trees were on the right and the left of the golden candlestick, with its seven lamps (Zech. iv. 2). The olive, and the candlestick, and the oil, are all suggestive of the giving of light. In Rev. i. 20, the candlesticks represent churches which are as a light shining before men and witnessing of Christ. Leaving out the Christian Church, what systems other than law and prophecy have been witnesses of Christ since the Crucifixion? What but law and prophecy were His witnesses previous to that event? Again, when mention is made of law and prophecy, these are regarded as systems. But a 'system' is that which consists of parts, and it is therefore like an organic body. We apply the term 'body' to such systems, and speak of the whole body of doctrine, law, etc. Even when we speak of the Methodist body, the Calvinistic body, the term 'body' does not so much pertain to persons holding Methodist or Calvinistic doctrines as to the body of those doctrines. We speak of the adherents as 'members' of the body, making a certain distinction between the people and the doctrinal system. The 'body of this death' (Rom. vii. 24) is a system of sin within men. The Hebrew word for 'body' is often used of a body politic. So the writer holds that this word 'body' is applied to the system of law and to the system of prophecy, which are regarded as the bodies of Moses and Elijah respectively. Philo, after a somewhat similar analogy, refers to the chief genera of the laws which Moses

explained, withdrawing the species (Lib. de Concup., verse 12). Since the law was concerned in ceremony and rite, the high priest, the representative of the ceremonial law, is identified by Jude as the body of Moses (verse 9; Zech. iii. 1). Since the law made nothing perfect (Heb. vii. 19), and since the blood of bulls and goats could not take away sins (Heb. x. 4), Satan found something in the body of Moses, though he found nothing in Christ (John xiv. 30). In evidence of this imperfection, the high priest, the representative of the ceremonial law, is said to be clothed in filthy garments, and Satan is said to resist him or to contend for him (ii. 3). Jesus, however, by whom the law is perfected, causes the filthy garments to be removed, and clothes the body of Moses with a new righteousness, that is, a change of raiment, and then Satan has no more place in it. The brand has been plucked from the fire (verse 2). Thus, using the word 'body' in the sense of 'system,' we have the body of Moses and the body of Elijah. It may be in reference to these two representatives of systems that it is said of Jesus, 'Thy God hath anointed Thee with the oil of gladness above Thy fellows' (Heb. i. 9). Isaac, the rejoicing seed given to Christ, is greater than the adherents of law and prophecy. What is said in Rev. xi. of the two witnesses may be quoted in support of this view. When Jesus came, the systems of law and prophecy did not at once end. We have seen how in the case of the heathen the sun stands still and the Jewish day is prolonged. At eventime there is light. So when the temple and the altar are about to be measured for building, the court without is to be left without, for the heathen possess it. That is, these heathen nations have not yet learned to crucify the flesh, and the holy city into which their bodies should have entered to rest (Matt. xxvii. 52) is to be trodden under foot by them as pearls are trodden under foot by swine (Matt. vii. 6). During the forty and two symbolic months that this degeneracy is to last, the Saviour's two witnesses, Law and Prophecy, are to prophesy, clothed in sackcloth. These witnesses are to retain their Jewish aspect far into the Christian æon. Even though imperfect, they are unconquerable, and the word out of their mouth, though it is not like the spiritual sword from the mouth of Christ, is yet a fire to devour enemies (verse 5). Where they are not received, they can stop the showers of blessing as did Elijah, and they can become a savour of death, turning waters of life to blood, and smiting the soulical earthy nature with plagues as did Moses (verse 6). Still their era is to end. 'Whether there be prophecies, they shall be done away' (1 Cor. xiii. 8). Owing to their imperfection Satan is to find a place in them, and to work their moral death as organic systems. 'The beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them' (verse 7). So in the ritualism of Europe, as well as other regions to which the term 'Gentile' applies, the evil in the ritual has overcome the good, and especially during the dark ages. They who think of the puerilities, the sacramentarianism, the cold and lifeless morality, once set forth in multitudes of pulpits in the same region, and still mighty for evil, will be ready to admit that in prophecy as well as in law the evil of the system has been more mighty than the good. These systems or bodies are to die, but they are not to be buried. They are to lie in the Sinaitic city answering to Jerusalem that



now is, called also Sodom and Egypt. That is, they are to degenerate into what is utterly unspiritual and fleshly. For another era men are to behold these dead systems. Not only the heathen, but some from the people and tribes, are to look upon them and cling to them, and they will not suffer them to be buried (verse 9). On the other hand, dwellers on earth—that is, as we have seen, men who serve the flesh or Adamah—use their liberty for a cloak of licentiousness. They rejoice and are merry when the ministers of God cease to chastise their lusts, and when self-denial is made to give place to outward rites and dead ceremonialism (verse 10). After a while, however, these dead systems are spiritualized. The breath of life from God enters into them. They stand upon their feet and are fearful to all beholders (verse 11). Moreover, they cease to be of the earth earthy, and pass up to a spiritual sphere, a change that seems to be already taking place. The laws governing Christians become spiritual and heavenly, and not of the letter and earthly. The sacrifices become spiritual sacrifices (1 Pet. ii. 5), and not priestly mummeries. Water-baptism gives place to the baptism of the Holy Ghost and of fire. Good Friday-mongers no longer tithe mint and cummin, but honour the Crucifixion in a more excellent way by crucifying their own lusts. The yelping cur, called spirit of priestcraft, which in convocations and consistories has so long been barking at the light and at God's free air, is cast out and sent to its own place. The moral uplifting of these dead systems is thus described: 'And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud' (Rev. xi. 12). Then will it soon be said, 'The kingdom of the world is become the kingdom of our Lord and of His Christ' (verse 15). At present it may be said that so long as men enforce their preaching by the terrors of a literally endless torment, they are prophesying in sackcloth. When these dead systems go up higher, this doctrine will pass away as a dream when one awaketh. When Enoch was translated to a spiritual sphere, he could no longer be found. So when these bodies of Moses and Elijah are raised higher they will no longer be found by men of the earth. We read that no man knew of the sepulchre of Moses (Deut. xxxiv. 6), for the Lord buried him. So the body of Elijah could not be found (2 Kings ii. 17). Thus the writer believes that the two with Jesus represent Law and Prophecy in their initiatory manifestations as found amongst heathen. There is a distinct recognition of the prophetic element in the prediction that a Son should be born. Even heathen have often had dim fore-shadowings of some coming deliverer. Virgil's fourth Eclogue illustrates this fact. Christ has been the Desire of all nations, though the fleshly soul, or Sarah in the tent, has been slow to believe prophetic premonitions. In like manner the chapter recognises the action of law, and alludes to the Judge of all the earth. This allusion to all the earth (verse 25) and to all the nations (verse 18) supports the view that the aspect of the chapter is toward the heathen.

While in this moral evolution working in the heathen who are tending to Christianity hospitality has the first place; other virtues succeed. We have hospitality portrayed in verses 1-8. Then we have the principle of faith in prophecy delineated in verses 9-15. Such prophecy might come

in a very imperfect form as embodied in heathen seers. But to believe such was good as tending to the growth of faith. The third principle is that men come to a knowledge of a law which brings punishment to sin (verses 16-22). There is even to heathen a revelation of God's wrath against wickedness. The fourth and best principle is when heathen men become anxious that men should not be punished unduly, and begin to pray even for the wicked, recognising in their very prayer a law of substitution, the sparing of the wicked for the sake of the good. In this progress Abraham is returning to his 'place.' He is ceasing from heathenism, even as found on the Servants' Grade.

The allusion to the heat of the day, in verse 1, as in John iv. 6, seems designed to indicate the hottest part of the day, when wayfaring men would most need shelter and rest. Philo says, 'When the wise man entreats those who are like to three wayfarers to partake of his hospitality, he addresses them not as three, but as one, and he says, "My lord, if I have found favour with thee, do not pass by thy servant"' (Lib. de Abra., c. xxv.). In the moral progress of these saved heathen, hospitality is the primary grace. They begin to be good when they begin to be hospitable. In showing kindness to strangers they are showing kindness to Christ and His messengers unawares (Heb. xiii. 1). Even in showing kindness to their heathen priests and teachers from a conviction that they are messengers of the gods, these heathen are showing hospitality to Christ. Jesus said, 'He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward' (Matt. x. 41, 42). The Lord loveth a cheerful giver, and Abraham in the oaks—that is, those who are being saved from heathendom—is a cheerful giver. As Philo says, 'No one is slow to kindness in the house of the wise man, but women and men, and bond and free, are most eager in their ministrations to those who are being received as guests' (Lib. de Abra., c. xxii.). We read, 'And he saw, and he ran to meet them from the door of the tent.' He forsook for a time his cruel and fleshly instincts to do good to his guests. He treats them with the greatest courtesy, and bows towards the earth before them. In the same courteous spirit he uses the title 'Adonah,' or 'Master,' the epithet generally applied by a servant to a superior. 'And he said, My master, if now I have found favour in thine eyes, do not pass away, I pray thee, from thy servant.' This is not an address to one known as the Lord, for he is entertaining angels or messengers of Jesus 'unawares' Maimonides, in his work on the 'Laws of the Hebrews Relating to the Poor and Stranger,' says that the offerings in the daily alms-basket were for the poor of the whole world, while those given to the alms-chest on the Sabbath eve were for the poor of the city where they were collected (c. ix., § 6). He says, 'If a poor man applieth to thee, and thou hast nothing in thy hand that thou canst bestow upon him, thou shalt console him with thy words; for it is forbidden to upbraid the poor, or harshly to address him' (c. x., § 5). 'If a poor man who is not known applieth, saying, "I am an hungered, I pray thee give me that I

may eat," he shall not be examined to learn whether he be a deceiver, but food shall be instantly given to him; if he be naked, and pray to be clothed, then let him be examined to learn whether he be a deceiver' (c. vii., § 6). 'If the poor tarry with thee during the night, a couch to sleep on shall be found for him, and a coverlet to place under his head in place of a pillow; together with oil and pulse. . . . It is said (Deut. xv.), 'Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land' (c. vii., § 8, 13). In this hospitable spirit Abraham says, 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree' (verse 4). Thus he invites them to share awhile in his humble lot. He does not devolve the duties of hospitality upon servants and stand aloof himself. He is personally hospitable. He says, 'And I will fetch a morsel of bread, and comfort ye your hearts; afterward ye shall pass on, for therefore have ye come to your servant.' Thus he deals his bread to the hungry, and brings those who are cast out to his house. In his readiness for hospitality he had not waited for his visitors to ask relief. He had offered it unasked in the assumption that they had come to him for relief. This shows that these visitors are not known in their true character to Abraham. They are like the poor man representing Christ, of whom Montgomery sings:

'A poor wayfaring man of grief  
Hath often met me on my way.'

These men of faith may rejoice, for God now accepteth their works. 'And they said, so do as thou hast said' (verse 5). Abraham did not love in word only, but in deed and in truth. He was not of those who say, 'Be ye warmed and filled,' and yet give nothing needful' (James ii. 16). He does as he had said, as these Divine messengers told him to do, and as they tell us all to do. He does it with great promptitude, giving of the best he had, and teaching his whole household after him to keep this way of the Lord (verse 19). 'And Abraham hastened to the tent to Sarah, and he said, Quick! Three measures of fine flour knead, and bake cakes.' The verb *קָרַח* relates to the quickness of Sarah's movements rather than of her baking. The command reads like the command of a man in haste. His feet are swift to hospitality, and he wishes his household to emulate his promptitude. 'And Abraham ran to the herd, and fetched a calf tender and good, and he gave it to the young man, and he hastened to dress it' (verse 7). Thus the whole household show a most willing spirit of hospitality. The calf was an emblem of a rejoicing feast. The fatted calf was killed in welcome of the prodigal. We read, 'And he took curds and milk, and the calf which he had dressed.' What is done by Abraham's house is regarded as done by himself. 'And he set before them, and he stood by them under the tree, and they did eat' (verse 8). He stood as an inferior stands with deference before a superior (Gen. xlv. 1). Many writers put forth theories respecting these angels eating. But since this is a prophetic vision, and not literal history, no such theories are needed. God may be said to eat that which He accepts. When the sons of the stranger lay burnt offerings and sacrifices upon His altar, He accepts these sacrifices (Is. lvi. 7). On the other hand He says to some, 'I am

full of the burnt-offerings of rams, and the fat of fed beasts' (Is. i. 11). When the men of faith, in Mamre's oaks, are hospitable to strangers, God accepts what is done to them as done to Himself.

We come now to another aspect of the narrative, that wherein the Lord is speaking by the representative of prophecy. All that is said of the Son to be born to Sarah is virtually a prophecy. Even to those in shadow under the tree the prophecy is given. The word 'oak' is not used of this tree, for though idolaters may show hospitality, this grace is not a part of their idolatry. We read, 'And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent' (verse 9). She is in a soulical state, for she is the soul of the Adamic man of faith. Hence, owing to her fleshliness and comparative darkness Sarah is very weak in faith when the prophecy is given. It is natural to think that when the truth of prophecy was first given to idolaters they would receive its most elementary doctrines and graces first, and not its spiritual meaning. It is to Abraham, or the Adamic man of faith, however, and not to Sarah, that the promise is given. He believes it, though the fleshly soulical nature associated with him may find it hard to receive God's word. 'And he said, I will certainly return unto thee according unto the season of life' (verse 10). A similar phrase is used in 2 Kings iv. 16, of another miraculous birth, but the phrase is not used of ordinary childbirth. As applied to ordinary increase the phrase seems meaningless. What meaning could it have as applied to a literal woman of ninety years of age? The writer holds that this season of life is the season of that life which Jesus came to give (John x. 10). It is a forecast of the coming of a Deliverer and the Christian era. Abraham had prayed that Ishmael might live before the Lord (xvii. 18), but the life thus desired was not human life. It was the life which even the Hagar-seed of the Jewish age were to possess (Micah v. 3). Then when the fulness of time came, and the era of a Divine life appeared, the barren woman would become a joyful mother of children. As yet Sarah in the soulical shadow at the tent-door was not able to stand before the Lord. She was like Hagar, seeing the backward parts of the vision. Because she was still fleshly she savoured of human and Satanic things, and so, like Peter, was behind the Lord (Matt. xvi. 23). Still she could hear His prophetic word if she was not yet ready to be set before His face (Ps. xli. 12), or to behold His face in righteousness' (Ps. xvii. 15). We read, 'And Sarah heard at the door of the tent, and she was behind Him' (verse 10). אִיִּי is sometimes feminine (ii. 12).

In Is. liv., a prophecy which Paul applies to Sarah (Gal. iv. 27), all the figures of barrenness and childbearing are used of the mother of the church of the latter days. She is regarded as a woman whose youth is past, who is living desolate, and in a small tent (verse 2), but who is at last to 'break forth' on the right hand and on the left (verse 3). So Sarah in her small tent is here regarded as old and barren, her husband also having a body as good as dead: 'Now Abraham and Sarah were old, and well stricken in age, and it ceased to be with Sarah after the manner of women' (verse 11). Thus clearly is it indicated that her seed are not to come by flesh and blood, but that Sarah's Maker is her husband (Is. liv. 5). She is, however, weak in faith in

respect to the prophecy. It is difficult for her in her comparative darkness to think that there can be a higher grade of spiritual life, and a new moral race yet to be revealed. Hence she laughs, not with the laughter of gladness (Ps. cxxvi. 2), but with the laugh of incredulity. It was in the בְּקִרְבָּי, 'midst,' 'bowels,' etc., that she laughed. That which pertained to the fleshly womb was incredulous in regard to this spiritual increase. It is not said that Abraham laughed: 'And Sarah laughed inwardly, saying, After I am waxed old shall I have pleasure, my lord being old also?' (verse 12). The question shows the soulical and pleasure-loving aspect in which Sarah is here being represented. She is, in a certain sense, the counterpart of Lot's wife. In both narratives the woman is the more imperfect. Sarah is as Abraham's soul, and the Lord enters into judgement with him in respect of Sarah: 'And the Lord said to Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the appointed time I will return unto thee according to the season of life, and Sarah shall have a Son' (verse 14). We have not any use of the phrase, 'Abraham knew Sarah.' This Son does not come of man. He is God's gift (xxi. 1). Just as the Lord and the men are as one, so Abraham and Sarah are as one, Sarah especially representing the soulical aspect, 'the mother' of us all. Coming to Sarah is a coming to Abraham: 'I will return unto thee.' Sarah now begins to fear before the Lord, and tries to hide her sin. She is becoming ashamed of her unbelief and fleshliness. What has been said to Abraham is all known to Sarah, though she is not said to have been addressed: 'And Sarah denied, saying, I did not laugh, for she was afraid; and He said, Nay, but thou didst laugh.' Thus He begins to convince her of her unbelief.

The writer believes that the following verse relates to Sarah. Observe, (a) Sarah has just been committing sin, and showing unbelief; and it is not to be deemed strange if this sin is to be consumed. (b) The expression 'rose up' is the ordinary expression for rising up in hostility, as when Cain rose up against Abel. (c) The word 'looked' is the word which is sometimes used of a look of hostility: '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' (Exod. xiv. 24). (d) These men are said to look 'upon the face of Sodom.' It is significant that in xix. 29, where Abraham is brought into the narrative of Sodom's destruction, this expression 'the face of Sodom' is again used. It appears to symbolize what is Sodomitic in relation to Abraham. (e) Even in the case of those idolaters who are being saved from idolatry, but who are weak in faith, there is needful a destruction of a fleshly and Sodomitic element. That goes on coincidentally with their moral elevation. (f) Sarah was behind the Lord. He said to Abraham, 'Where is Sarah?' showing that He was not looking upon her. Hence this act of rising up and looking may be regarded as a contrast with the being behind. So while the Saviour at one time put Peter behind, at another He turned and looked upon him. (g) So far as Sarah was full of unbelief and thinking of pleasure, she was as the face of Sodom to Abraham, just as much as Peter was as Satan to Christ. Hence the

writer holds that this looking upon the face of Sodom is a symbol of the forces of Law and Prophecy being turned with destructive force against the sinful fleshly element in the soulful nature of those who are being saved from the ranks of idolatry. (*h*) Abraham goes with them; for he, as representing faith, turns his sword against this fleshly Sodomitic element which wars in the soul. He goes with them as an ally to help in conquering flesh. Like Barzillai, when unable to go up with the king to Jerusalem, he could go part of the way (2 Sam. xix. 31). Thus it is probable that verse 16 is in connection with verse 15: 'And He said, Nay, but thou didst laugh. And the men rose up from thence, and looked upon the face of Sodom, and Abraham went with them to conduct them.'

The narrative now assumes a legal aspect, and we have a revelation of a judgement to come. The narrative also passes to the Servants' Grade. Those who are being saved from the heathen are brought to believe in promises, and they are also brought to believe in threatenings. God now reveals to Abraham His wrath against the ungodliness and unrighteousness of man: 'And Jehovah said, Shall I hide from Abraham that which I do? And Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they will keep the way of Jehovah to do righteousness and judgement, that Jehovah may bring upon Abraham that which He hath spoken unto him' (verses 17-19). We read of God knowing them that are His, and of there being a reward for the righteous; and the above verses may be quoted in illustration of both these truths. God now makes known His purpose respecting sin and sinners outside the good land, and dwelling in Sodom. In the next two verses mention is made of sin and of a cry. Sometimes the word 'cry' means a cry for help (Prov. xxi. 13); and for God to hear a cry implies mercy to suffering (Exod. iii. 7; Neh. ix. 9). We read here, 'And Jehovah said, The cry of Sodom and Gomorrah, because it is great, and their sin, because it is exceedingly heavy, I will go down now, and I will see whether according to the cry of it which is come unto Me they have altogether done, and if not I will know' (verses 20, 21). What is the nominative to the feminine pronoun 'it' in verse 21? The feminine noun which seems most likely to agree with it is the noun 'sin' in verse 20. While human sorrow cries for help, human sin cries for punishment. God says the cry of Sodom—that is, the cry of its sorrow—is great. He says also that its sin is heavy. This sin also cries, and God says He will go down and see whether they have done altogether according to the cry of this sin which is come unto Him—that is, He will see whether there is, or is not, anything in them that is not sinful. If there be something which is not according to the cry of the sin—something which may be regarded as a remnant of goodness—then God will know them to that extent, as He knew Abraham (verse 19), and as He knows the way of the righteous (Ps. i. 6). It is only to the seed of sin that He will say, 'I know you not' (Matt. xxv. 12). Thus this description of judgement shows that even in the wicked Sodomites God looks for some good thing, and though it be small He spares it.

Now, Prophecy and Law are shown as turning from the men of faith on the Heathen Grade towards what is Sodomitic on that grade in those who die in heathenism: 'And the men turned from thence, and went toward Sodom' (verse 22). It is not now a looking upon the face of Sodom as seen in Sarah, but a going toward what is sinful. Abraham had gone with them in seeking to remove the sin from the face of Sodom, or as found in the soulical nature of the faithful, but he did not go with them against the sinful Sodom. This was not in union with faith as Sarah was: 'Abraham continued standing before Jehovah.' He could only do that as he became righteous. He now shows his righteousness as one on the Servants' Grade. He does this especially in two particulars. First, he is anxious that the innocent should not suffer with the guilty. Secondly, he prays for those involved in the danger of thus suffering. He prays for sinners that the good in them may be spared. It is said, 'And the Lord turned the captivity of Job when he prayed for his friends' (Job xlii. 10). So Abraham has reached a turning-point in his history when he prays for sinners. God spares the wicked in answer to such prayers, and He does not make a full end of them. Thus the righteous are the salt of the earth. It was a good thing on Abraham's part to be hospitable, and it was a good thing to believe prophecy and law; but it was a still better thing to pray for sinners. Jesus appears to speak of this grace as a token of perfection (Matt. v. 44-48). Abraham in thus praying stands before the Lord's face, which is the position assigned to those who are righteous. It is said of Abraham that he 'drew near' (verse 23) when thus pleading with God. He represents the more enlightened and more moral heathen who have not only been hospitable and believed prophecy, but who now pray for the sinful, and are anxious for what is good to be spared. He says, 'Wilt Thou destroy a righteous with a wicked one?'

The reader will notice that throughout the narrative the two words 'city' and 'place' keep occurring. From other narratives yet to be considered, and especially from Gen. xxviii. 19, the writer believes that the word 'place' has respect to the soulical aspect of Sodom; while the word 'city' here, as elsewhere, relates to what is spiritual. Lot both dwelled in the cities and pitched his tent toward Sodom (xiii. 12), and it is in the latter respect that the word 'place' has its application. This word is often used of a house, and of land (Jer. vii. 6, 20).

Abraham says, 'Peradventure there be fifty righteous in the midst of the city, wilt Thou also destroy and not show mercy to the place because of the fifty righteous which are inside it?' The same word for 'within' is here used of the place that is used in reference to Sarah's laughter. Thus Abraham is pleading for the souls of these sinners. He is merciful, and will obtain mercy. It will be noticed that Abraham does not use the word 'men,' but only the adjectives which describe moral quality. They relate to good-seed-men and bad-seed-men, as much as does Malachi iv. 1, 3. They do not relate to persons. There is sin unto death, and Abraham does not pray for that. He only prays for what is good in these sinners. God never speaks of sparing the city, but only of sparing the place. Abraham appeals to the Lord as a righteous

Judge. 'Be it far from Thee to do according to this manner, to put to death a righteous with a wicked one, and it should be as a righteous one so a wicked one, that be far from Thee. The Judge of all the earth, shall not He do judgement?' The use of the word 'put to death' is an indication that Abraham is speaking in reference to wicked souls. 'And Jehovah said, If I find in Sodom fifty righteous in the midst of the city, then I will spare all the place for their sakes' (verse 26). Where the mind is not inclined to evil, God is ready to show mercy to the soul. In a very humble but persevering spirit the men of faith plead for the ungodly. 'And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, and I am but dust and ashes. Peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for lack of five? And He said, I will not destroy if I find there forty-and-five' (verses 27, 28). This pleading is continued until the Lord promises to spare if ten be found there. Judgement is His strange work, and mercy is His delight. When He had ceased speaking with Abraham the Lord went. He was now about to enter into judgement with those for whom Abraham had prayed. Abraham returned to his place (Hos. v. 15). The writer thinks that this closing sentence relates to his transition from the heathen class to those more properly belonging to the Grade of Sacrifice. To return sometimes means progress, not declension (Is. xxxv. 10).

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## CHAPTER LX.

### GENESIS XIX.

THERE are many evidences in this chapter that it is not a record of literal history. For example, the account of Lot's sin does not well comport, on the literal theory, with either physical or moral probability. Moreover, how does the literalist explain the strange statement in verse 31, that there was not a man in earth to come in to these daughters? Why, also, should this fact be associated with the fact that Lot was old? Again, does it seem to be literally probable that even in the most wicked city that ever existed, all the men of that city, young as well as old, and all the people from every quarter (verse 4) would be moved by the same beastly Sodomitic spirit, to gather together at one and the same time, with carnal designs against two strangers?

Even the strange coincidences between many of the events recorded in this chapter, and the events recorded in the previous chapter, agree better with the moral than with the literal theory. In both cases the practice of hospitality has an important bearing on the history; in both cases a man is sitting near a door or a gate, and sees strangers coming. Moreover, in each history a door becomes a somewhat important feature. Sarah hears the Lord in the tent-door, and we have several references to the door of Lot's house. In both chapters we read of offspring coming to a woman or to women in a peculiar way. In both a petition is presented to the Lord on behalf of what is good, and yet feeble. Lot's prayer for Zoar is accepted (verse 21), just as Abraham's prayer was



accepted. Independent literal histories do not generally run on lines that are so nearly parallel.

Though the history be moral, it is still probable that it has a literal groundwork, in so far as there have probably been great and disastrous volcanic changes in the neighbourhood of the Dead Sea. Moreover, the people destroyed in these calamities may have been a very wicked people. Some of the ancient traditions would almost justify the inference that the worship of wine as a god originated in this neighbourhood. Nearly all classic accounts represent Semele, the mother of Dionysus the Wine-God, as having been blasted by the fire of Jupiter (Lucian, *Dial. Deor.*, c. ix., etc.), while her yet unborn child was snatched away from his dying mother and saved by Jupiter from the flame. For this reason Bacchus was sometimes called 'the Fire-Born' (*πυρισπιόρος*. Orph., *Hy.*, 45, 52). Most of these traditions affirm that the worship of Bacchus came originally from the border country between Egypt and Palestine Syria, that is, from the neighbourhood of Sodom, and that it passed from thence into Thrace permanently and chiefly, and to Thebes in a degree less special. Orpheus, who is famed for having systematized the worship of Dionysus, was a Thracian. He says, 'I worship Dionysus, the Nisean' (*H.*, 46). Again he adds, 'Nysa is a place situated on the Red Sea' (*Apospas. Suidas.*, 54). Diodorus says, 'Osiris was brought up at Nysa, a town of Arabia Felix, near Egypt. He was a son of Jove, and retained the name. Amongst the Greeks, the name being changed, he is called Dio-Nysus, from both father and place. . . . This one they say near Nysa first found out the vine' (*Bk. I.*, p. 10, A). 'After the Greeks had received the rites of Bacchus, and the solemnities of the orgies from Egypt,' etc. (*Bk. I.*, p. 13, D). 'He was educated at Nysa in Arabia . . . and received from his father and habitation the name Dionysus, which means Nysa, the son of Jove' (*Bk. III.*, p. 138, D). 'Bacchus having led his forces into Europe from Asia, made friendship with Lycurgus, tyrant of Thrace' (*Bk. III.*, p. 139, B). 'The orgies of Bacchus were taught to the King of Thrace, and amended by Orpheus' (*p.* 139, C). 'Bacchus was carried into a cave of Nysa, which lies between Phœnicia and the Nile' (*Bk. III.*, p. 147, C). Homer, after setting aside other theories as to the birthplace of Dionysus, claims it for 'a certain Nysa, a lofty mountain, swarthy with wood, of far-off Phœnicia, near the rivers of Egypt' (*Hy. to Dion.*). Herodotus says that Melampus the Egyptian, taught by Cadmus of Tyre, brought the name Dionysus, and the sacrifice, and the Phallic procession into Bœotia (*Bk. II.*, § 49; *Bk. VII.*, § 111). If vine-worship be thus connected with the region of Sodom, it shows that there may be a historical as well as a moral significance in the words, 'Their vine is of the vine of Sodom' (*Deut. xxxii.* 32). 'They sacrificed unto devils, not to God, to gods whom they knew not, to new gods that came newly up' (*verse 17*).

The gradal portions of the chapter divide thus :

(a) Verses 1-16 are on the Heathen Grade. The words 'come' (verses 1, 3), 'see' (verse 1), 'behold' (verse 2), 'servant' (verse 2), and 'make' (verse 3), appear to conjoin with 'men' (verse 4), 'young man' (verse 4), and 'people' (verse 4). All these verses relate to one

incident of history. 'Come' and 'men,' in verse 5, conjoin. The words 'behold' (verse 8), 'do' (verse 8), and 'come' (verse 8), conjoin with 'men' in the same verse. The word 'come' (verses 9, 10), conjoins with 'men' (verse 10). 'Find' and 'men,' in verse 11, conjoin. 'Place' and 'men,' in verse 12, conjoin. 'Place' and הָאֵל, 'this,' conjoin with אִתְּךָ, 'with,' in verse 13. The words 'place' (verse 14), 'this' (verse 14), and 'find' (verse 15), conjoin with 'men' (verse 16).

(b) Verses 17-19 are on the Servants' Grade. They have the words 'behold,' 'find,' 'servant,' and 'do.'

(c) Verses 20-26, as the writer thinks, are on the Grade of Tongues, with certain allusions to the Servants' Grade. The conjoined idiom has here a spiritual application to Zion. This idiom is only applicable to the two Grades of Heathen and Tongues. The words 'behold,' 'this,' and 'there' (verse 20), conjoin with הִנֵּה, 'this,' in the same verse. So 'there' and הִנֵּה again conjoin in the same verse. 'Behold' (verse 21), 'this' (verse 21), 'there' (verse 22), 'come' (verses 22, 23), and 'do' (verse 22), conjoin with אִתְּךָ, 'with' (verse 24).

(d) Verse 27 is on the Heathen Grade. 'Place' and 'there' conjoin with אִתְּךָ, 'with': 'With the face of Jehovah.'

(e) Verses 28, 29 are on the Servants' Grade. They have the words 'see' and 'behold.'

(f) Verses 30-38 are on the Heathen Grade. The words אִתְּךָ, 'with,' and הִנֵּה, 'he,' in verse 30, conjoin. 'Come' (verse 31) and אִתְּךָ, 'with' (verse 32) conjoin with הִנֵּה, 'this' (verse 33). 'Come,' and אִתְּךָ, 'with,' in verse 33, conjoin. 'Behold,' 'come,' and אִתְּךָ, 'with,' in verse 34, conjoin with אִתְּךָ, 'with,' in the same verse. אִתְּךָ, 'with,' and הִנֵּה, 'this,' in verse 35, conjoin. The word הִנֵּה, 'this,' twice used in verses 37, 38, conjoins, as the writer thinks, with אִתְּךָ, in verse 38.

It may be well for the writer to state how he regards the drift of the history. Even those who die in heathenism can first be regarded as living in this mortal state. So the evil tendencies can be seen to be working in them, and the good tendencies can be seen resisting the evil. So God can be seen to be preparing to punish the evil elements and to reward the good. Verses 1-16 are dealing with this class in this preparatory condition. It is the class that dies in heathenism, but which is not yet dead.

Verses 17-19 show the good element in these heathen after death, when surrounded by perils of judgement, from which peril, nevertheless, this good element escapes.

Verses 20-26 show this same good element coming to the Grade of Tongues. These verses, however, allude to the destruction of the evil elements left on the Servants' Grade.

Verse 27 passes to another class. This is the class of heathen saved on earth. The class first comes before us on the Heathen Grade. Then verses 28, 29 show the same class on the Servants' Grade. Here it enters into judgement with its own lusts, and scorches them with eyes of fire. These two portions, constituting verses 27-29, connect with xviii. 16. This judgement in the earthly state contrasts with the judgement in the unseen state described in verse 24.

Verses 30-38 again bring the class dying in heathenism into earthly

conditions just as the twos came out of the ark. The Adamic class of those who die in heathenism has lived on even after the judgement of the sheep and goats, as described in Matt. xxv., at the close of the Jewish æon.

While we read of the men of Sodom, and while Abraham prays for the sparing of the city if certain numbers are found in it, the men of Sodom are only evil elements in heathen minds. They are not persons. It is noticeable how stress is laid upon the cities as objects destroyed. It is not said that the people of Sodom are destroyed. In the history of the Deluge the name 'Jehovah' is used, where the men are moving up to a higher destiny, never to come down. But where the history is Adamic, and simply relates to preservation from one æon into another and in an earthly state, the name 'Elohim,' 'God,' is used. So is it in this history. The name 'Jehovah' is used of what is tending upward never to return. But the name 'Elohim' is used of the heathen as living in an earthly state Adamically after judgement (verse 29).

The resemblances between Lot's sin and what is said in Plato's 'Symposium' (c. xxviii.) of Porus, the son of Metis, of his being drunk with nectar, of his being asleep in the garden of Zeus, of Penia lying with him, and then giving birth to Eros, or love, tend to show that the history of Lot's sin is not literal history.

The Rev. Joseph Cook, in his work on 'Advanced Thought' (p. 165), makes the following statement: 'It is rational to believe that he who passes through probation by death seen at a distance, and by death near at hand, and by death at its supreme moment, unrepentant, will be so hardened and blinded, by resisting all the light of these mighty spiritual experiences, that he will never repent.' He adds: 'Sinning against the light blinds us to the light, and he who, under the incessant summons of God in conscience to repent, incessantly replies in the negative, and does so on the approach of death, and in death, and when final illumination breaks upon him, may be expected, under natural law, never to repent.' The writer thinks that the foregoing passage misleads, through a wrong idea of what is implied in probation. It overlooks the great fact, taught even in sacrifice, that moral improvement is a separation carried on within a man between good and evil elements. The very word 'probation' is misleading, by suggesting that all the good for which we are seeking is to come after death. But the kingdom of God is within us, and we may be in heavenly places while in the earthy body. The Word of God is a word that divides asunder. This mortal state may be called a state of probation in so far as we may separate ourselves between the good and evil within us. As Paul says, we may divide ourselves, and then we shall not be judicially divided (1 Cor. xi. 31). We divide ourselves when we crucify the flesh, when we put to death the deeds of the body, when we cut off offending members, when we put off the old man and put on the new man. But suppose a man lives and dies in sin, and refuses thus to divide himself; does it therefore follow that the man must continue for ever undivided, a mixture of goodness and wickedness? Is not this to make man greater than God, to say that by God's help a man may divide himself in this life, but that, if he fails to do it, he cannot ever be divided? Cannot Christ divide by a judicial process

those who have refused to divide themselves in a moral and sanctifying process? Does not Paul's language, 'If we divided ourselves, we should not be judged,' imply that the processes are alternative? Are there not many passages which show that Christ does thus divide judicially? He causes us to discern between the righteous and the wicked (Mal. iii. 18). He gathers His wheat, and burns the chaff (Matt. iii. 12). He 'walketh in the midst' (Rev. ii. 1), like a furnace inside a man, as the furnace went through Abram's divided pieces (Gen. xv. 17), and Ezekiel's living creatures (i. 13), and as He walks in the midst He 'searcheth the reins and hearts' (Rev. ii. 23). If a man has died in sin, the righteous Judge will 'cut him asunder' (Matt. xxiv. 51), as Abram cut off the corpses from the parts in union with himself (Gen. xv. 10, 11). He will not cut him asunder to destroy the whole man, but to separate the sinful dead part from him, and it is this part of him which He will appoint with hypocrites and unbelievers. These are not human beings, but bad-seed-men, children of the wicked one, the tares which are to be cast into the furnace. They are bodies of death which are spoken of as having bodily contortions, weeping and gnashing of teeth, but they are not creatures with an intelligent nature. The writer holds that this 19th chapter of Genesis is a record of this dividing process as applied to the fleshly heathen who have died without knowing the Gospel.

In c xviii. we read of three men appearing to Abraham. The writer has stated why he thinks that these three men represent Christ and His two witnesses, Law and Prophecy. In this chapter we read of two angels coming to Lot. Because in xviii. 22 the men are said to go toward Sodom, it is concluded that these two angels are the same that appeared to Abraham. On the writer's theory this is not so. Elements of law and prophecy might come to those who died as heathen, but it would be in this life. We are now being shown how God deals with the ignorant heathen in their wicked aspects. The writer regards this chapter in its use of the word 'angels' as illustrative of the following verses: 'The wrath of a king is angels of death, but a wise man will cover it' (Prov. xvi. 14). 'He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels. He made a way to His anger' (Ps. lxxviii. 49, 50). But these angels of death are separating angels. 'The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity' (Matt. xiii. 41). Thus they are not angels of death to the good in these men, but only to the evil. Lot here represents what is good though ignorant and dark in the ungodly or the heathen. To him these visitors are angels that help him out of Sodom, or from the bad elements in his nature. It will be seen in the narrative how Lot's deliverance consists in a severance from Sodom and the Sodomites. On the other hand, to the wicked elements, that is, Sodom and the Sodomites, the two angels become forces of destruction, who say, 'The Lord hath sent us to destroy it' (verse 13). The two angels who appear to Lot as angels visiting him to help him, appear to Sodom as Brimstone and Fire (verse 24), that is, angels of death. It will be said, Since Lot is a symbol of a veil or covering, how can he represent what is good? It may be said in reply, It is the very blindness, that is,

the ignorance, of Lot, which in God's sight mitigates sin. 'I obtained mercy because I did it ignorantly in unbelief' (1 Tim. i. 13). 'Father, forgive them, for they know not what they do' (Luke xxiii. 34). Thus ignorance, or Lot, obtains mercy and is one element tending to constitute the good side in these Sodomites. The other element is that principle of natural kindness which strove to carry out the law of hospitality. These are the two great elements upon which God looks with kindness. They constitute the Lot who is said to be 'righteous Lot, sore distressed by the lascivious life of the wicked, for that righteous man, dwelling in them (*ἐγκατοικῶν ἐν αὐτοῖς*), in seeing and hearing, vexed his righteous soul from day to day with lawless deeds' (2 Pet. ii. 7, 8). He dwelled in these bad elements in the same sense in which Paul speaks of our living in them (Col. iii. 7). God who knows how to deliver a man from the evil that is in him sent His angels thus to separate Lot or the ignorant and compassionate heathen from their sins. The two angels of death who embody the King's wrath, come to Sodom, this city of sin in which the righteous elements are confined. They come in the evening when the day is ending, a symbol of a time when wayfaring men need lodging. Lot, representing the ignorant and compassionate features of these sinners, sits in Sodom's gate, where the poor and afflicted sit (Prov. xxii. 22; Amos v. 12). In his darkness Lot sees these angels and appeases them. He does so by carrying out the law of hospitality. He so far represents the element in the heathen which visits the sick and feeds the hungry, though it knows not that it is doing it to Christ. Moreover, while he is hospitable the hospitality of Lot is not so full and free as that of Abraham. He neither runs as Abraham ran, nor does he bring forth such dainties as Abraham brought. Nevertheless, his humbler gifts are graciously accepted. When Lot saw them he rose to meet them, and treated them with courtesy. He bowed his face, if he did not bow himself as Abraham did. He does not address himself to one specially, but he says, 'My lords, turn in, I pray you, to your servant's house, and lodge, and wash your feet, and ye shall rise up early and go on your ways' (verse 2). Their ways led to Sodom. Lot did not, like Abraham, conduct them on their way. He did not join them in destroying sin. The fact that Lot asks them into his house shows that it is in the soulical nature that the hospitable feeling is working. The house is a soulical emblem. When Christ visits us He tests our graces. When He was with His disciples on the way to Emmaus 'He made as though He would go further' (Luke xxiv. 28). He did this though it was toward evening and the day was far spent. By appearing as a wayfaring man, far from home, with evening closing around Him, He put their hospitality to the test. When they constrained Him then He went in and abode with them. The man who came to Gibeah 'sat him down in a street of the city, for there was no man that took them into his house to lodging' (Jud. xix. 15). An old man saw this 'wayfaring man in the street of the city, and the old man said, Whither goest thou? and whence comest thou?' When he found that the stranger was homeless 'the old man said, Peace be with thee, howsoever let all thy wants lie upon me; only lodge not in the street' (verse 20). So Job says, 'The stranger did not lodge in the street, but I opened my doors

to the traveller' (xxx. 32). When Lot invited the angels into his house they said, 'Nay, but we will lodge in the streets.' By that answer they showed themselves to be homeless wayfarers. Thus they were really putting Lot's hospitable feeling to the test. When he knew them to be thus homeless Lot acted a noble part. 'He pressed upon them greatly' (verse 3). In so doing he was bringing a blessing upon himself as the two disciples did when they constrained Christ to abide with them. Had Lot suffered these strangers to lodge in the street he could hardly have expected to be spared when the city was overthrown. But when they came in to eat with him, it was the Lord accepting his works, and it was as a covenant making his deliverance sure. 'They turned in unto him and entered into his house.' In this case nothing is said of Lot's wife or daughters helping to prepare the feast. They have a more fleshly aspect. Lot himself prepares the feast. He gives what is very simple, unleavened bread, but the angels accept it and eat, for it is given with a willing mind.

While this hospitable feeling thus works in the minds of these ignorant heathen, there are other evil influences which conflict with this feeling. Had it not been so there would have been no goats to sever from the sheep, no tares to gather from the wheat. The mightiest of these antagonistic elements are the desires of the fleshly mind. These filthy dreamers going after strange flesh, do battle against those better elements which prompt to hospitality. These filthy desires, and the corrupt nature from which they spring, are the men of Sodom, who are all bad, and only bad. Even before the hospitable instincts have had time to become effective they have to do battle against the worse nature. 'Before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from the extremity' (verse 4 ; xlvii. 2). By the men of the city, according to the symbol of the city, is probably signified evil desires pertaining to the mind. From other histories, such as Gideon's, the writer believes that this figure of the border, or extremity, applies to the soulical body of flesh, in an evil aspect. There are two aspects of the sins here described. They are what Paul calls 'desires of the flesh, and of the mind' (Eph. ii. 3). They press with masterful persistence upon the better nature, saying, 'Where are the men which came in to thee this night? Bring them out unto us, that we may know them' (verse 5). Thus in their sin they are really invoking God's wrath. Their very sins will be their curse. They will have to know these angels, but they will find them at last to be Fire and Brimstone. This verse, as we have said, is not at all like literal history.

In verse 6 two words are used, 'Pethak' and 'Daleth,' both of which mean 'door.' The former word is more commonly used of a house-door. The latter word is used of folding-doors. It is sometimes applied to doors in a city wall (Deut. iii. 5). It is not improbable that these two words correspond to the double aspect in verse 4. When it is said, 'And Lot went out to them at the Pethak' (verse 6), it is probable that Lot is here in conflict with wickedness in the spiritual nature, the bad-seed-men of the city. When it is added, 'And the Daleth he shut behind him,' it probably signifies conflict with evil elements in the

soulical body of flesh, the people from 'the extremity.' The better nature owns the men of the city as brethren, just as Jacob owned Esau as a brother. Following the better tendency of the mind which prompts to hospitality he says, 'I pray you, brethren, do not wickedly!' (verse 7) He next makes a proposal, which is supposed to redound very greatly to his discredit. That is, he proposes to give up his two daughters. The writer looks upon this subject somewhat in the following light. Soulical life, coming by woman, is represented as water. Thus the rivers of Eden symbolize blood, which is life. Fidelity to a wife is expressed thus: 'Drink waters out of thine own cistern, and running waters out of thine own well' (Prov. v. 15). Jacob's flocks conceived 'when they came to drink' (Gen. xxx. 38). When Lot lifted up his eyes toward the plain of Jordan, he saw 'that it was well watered everywhere' (Gen. xiii. 10). That act was like the looking on a woman to lust after her, and so committing adultery with her in the heart (Matt. v. 28). When Lot thus lusted after Sodom's waters, he was like one forming a marriage union. Hence it is said that he pitched his tent as far as to Sodom (xiii. 12). He was uniting himself with a Sodomite daughter. He was drinking of Sodom's stolen waters, which were sweet and corrupting to his soul. We have seen how the seed of woman is that which comes by woman. Moreover, this seed of woman is soulical and feminine. Hence it is worthy of note that these two children are daughters, and not sons. The expression in verse 32 respecting seed of the father, implies that these daughters were not Lot's true seed. He here represents what is good, and could not have a seed of sin. That which is born of flesh is flesh, and that which is born of spirit is spirit. Now, Lot under the guidance of a good instinct, is willing to make some sacrifice of what is fleshly. He does not offer to give up his wife, who is dear as his own soul, but he offers to give up her young seed. That is, to deny some fleshly tendencies that are yet but young and feeble. He will put them away from him, and send them over to the sinful side, in order to carry out his hospitable promptings towards strangers. He acts as one in darkness, and assumes that these strangers have come under the shadow of his roof to find protection. As Lot followed his eyes to Sodom's waters, so Job applies the figure of the heart following the eyes to indulgence in sensual delights (xxxi. 1, 7). Lot, like Abel, is very weak against the evil instincts warring against him. They force him back. We read, 'And they said, Stand back' (verse 9). They also use words which clearly show that while the good may dwell amongst the evil, it is only there as a sojourner, and has ultimately to come out. The evil elements disclaim a common citizenship with the good elements, and are jealous of the latter getting a supremacy. They say, 'This one came in to sojourn, and he will needs be a judge.' Thus they admit that Lot is not a native of their city. These bad-seed-men, 'whose teeth are spears and arrows, and their tongue a drawn sword,' say, 'Now will we do evil to thee more than unto them.' In regard to Lot as the man contending with evil in his mind, the bad elements 'pressed sore' upon him. In regard to the soulical body of flesh, they were much too powerful for it. 'They came near to break the door' (verse 10).

Now, however, these angels of death begin to gather the wheat and

to separate it from the tares. When there is no other arm to save, God saves by separating the good from the evil. They bring Lot in 'to themselves,' which is as a hiding his life in God until the calamity be overpast. His soul is not to be gathered with sinners. We read, 'And the men put forth their hand, and brought in Lot to themselves, to the house, and they shut the Daleth' (verse 10). This is an effectual shutting like the closing of Noah in the ark. When Christ shuts none can open. Now that Lot is being severed from these bad-seed-men of the mind who are seeking to master the good instincts of the soul, the angels of death begin their work of judgement. They blind those whom they are about to destroy. Both small and great are smitten. Still their blindness has no remedial influence, for sin as such must be destroyed. They weary themselves to find the door. It is not literally probable that if all these people had been miraculously smitten with blindness they would have persisted in their bad design. But sin will never alter its nature, or cease to be sin until God annuls it. It was wearying, for transgression knows no true rest.

In reading the narrative, we have to bear in mind that the history is Adamic. It relates to the heathen not only up to the time of judgement. Like the history of the Deluge, which does not leave Noah in the ark, but brings him at last into connection with mortal conditions, so this history, while showing how the heathen are separated in judgement, ends by connecting Lot with mortal conditions. It is probably to this intent that the daughters, the seed of flesh for a new age, seem to be left undestroyed. The reader will notice, however, that it is only Lot whom the angels are said to take to themselves (verse 10), or who is said to enter Zoar (verse 23). Lot's family are associated with Lot, but the angels do not 'take' them, for these fleshly elements are not in union with the angels.

The writer believes that verse 12 is mistranslated both in the Septuagint and in the English versions, as we have also seen to be the case with ii. 19. By this mistranslation the whole passage is made to appear somewhat confused, and a great fact bearing on restoration and final destiny is hid from sight. It is for the following reasons that the writer holds this view: 1. The versions named read that the angels tell Lot to bring whatever he has out of the place. But such a charge is contrary to the whole spirit of the narrative, which shows that it is God who by His angels is delivering Lot. To say that Lot was to bring these people out is to say that man could bring a clean thing out of an unclean, and that salvation is not of the Lord. It is like teaching that the sheep could separate themselves from the goats, and did not need to be separated by Christ. In no other part of the narrative is Lot set forth in such an aspect of self-sufficiency. He goes out and speaks to his sons-in-law, but he cannot bring them out. He even needs angelic help to get out himself. Peter says it was the Lord who delivered Lot when sore distressed, that is, when the bad-seed-men were pressing upon him and coming nigh to break the door. His added statement, 'The Lord knoweth how to deliver the godly out of temptation' (2 Pet. ii. 7-9), gives emphasis to the truth that it is the Lord who delivers, and therefore that Lot could not have brought these people out. When God sets His



heart upon man, He gathers to Himself the spirit and the breath, while the flesh and the Adam turn to dust (Job xxxiv. 14, 15). He is here gathering a nation and not a man only (verse 29), but yet it is God who is gathering. 2. The English reader may know that the vowel marks in the Hebrew Bible were not added until some hundreds of years after the time of Christ. Hence they have not the same Divine authority that the letters of the Hebrew words possess. The word which is here rendered 'bring out,' is the following, leaving out the vowel points, **וּצִיֵה**. The word as thus written might be one of two forms. First, it might be the Hiphil imperative, singular, masculine. In which case it would mean, 'Bring thou out.' Second, it might be the Niphal infinitive, in which case it would mean, 'being brought out.' The translators of the Sept. and of our version naturally read this passage as literalists. It might seem to them reasonable to speak of a man bringing somebody out of a city, but unreasonable to speak of a city being brought forth. Hence they have regarded the form as the Hiphil imperative, and the word is pointed for this form, **וּצִיֵה**. The pointing for the Niphal infinitive would have been **וּצִיֵהוּ**. But we have seen sufficient evidence to lead us to regard the history as moral history, and the whole weight of that evidence goes to show that it is the Niphal infinitive which is being used here, and not the Hiphil imperative. The verse reads, on this supposition: 'And the men said to Lot, What is there yet to thee here, son-in-law, and thy sons, and thy daughters, and all that is thine in a city which is being brought forth from the place?' The idea is that of Lot having something in a city to come, treasure in heaven (Matt. vi. 20), a better and an abiding possession (Heb. x. 34). The angels are asking Lot what there is pertaining to him in the city where his life is hid, the better city of light which the Lord is bringing out of a state of darkness. The same word is used in Zech. iv. 7 of God's building. 'He shall bring forth the headstone with shoutings, Grace, grace, unto it.'

3. In the Hebrew, the word 'city' as applied to Sodom, has the article before it. Moreover, in one place emphasis is laid on Sodom, 'the men of the city, even the men of Sodom' (verse 4), as if to suggest that there is some other city to be contrasted with Sodom. So the article is used in verse 14. 'The Lord will destroy the city.' But the article is not used in verse 12 of 'a city being brought forth.'

4. As there is a certain contrast between 'the city,' and 'a city being brought forth,' so there is a contrast between the words 'this place,' and 'the place.' The reader will notice that there is an apparent confusion caused in the narrative by the varying uses of the word 'place.' Before speaking of it, the fact may be noticed that Jacob lighted on a certain place (Gen. xxviii. 11). He said of it, 'Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven' (verses 16, 17). Observe this place is the house, the soulical sphere, and it reaches to the gate of heaven; but it is not heaven. Still, though not heaven, it is in close association with a city called 'Luz' (verse 19). Thus in moral evolution we pass from the place where the house is up to the heavenly city. So Jacob set up a pillar, and began to build at the place (verse 18). So Gideon

began to build his altar in the ordered place (Judg. vi. 26). When it is said, 'In a city being brought forth from the place' (verse 12), the idea appears to be that already the process of moral evolution had begun, which would end in a perfect city coming forth. The pillar was being set up in the place. Zerubbabel had laid the foundation, and the day of small things had come; but there would be a headstone by-and-by (Zech. iv. 7, 9, 10). As Adam came to a living soul (ii. 7) before he came to a perfect man, so the city had come to its place before it was a perfect city. But what was now a place would by-and-by become a city. On the other hand, there would be a reverse process with the city of sin. What was now a city would be so overthrown that its very place, or foundation, would no more be found. It is as in contrast with a place from which the new city is coming that the words 'this place' are used of what is to be overthrown. Thus we read, 'All which thou hast in a city that is being brought forth from the place, for we shall destroy this place.' So Lot says to his sons-in-law, 'Get you out of this place' (verse 14). Our version misleads by inserting the word 'this' before 'place' in verse 12. It is not in Hebrew as it is in the other instances quoted. 5. In xiv. 2, we read of 'Bela,' which is 'Zoar.' 'Bela' means 'swallowing up.' 'Zoar' means 'a little one.' The city is called 'Bela' first; and then when Lot enters, it is called 'Zoar.' These are two opposite aspects of one city. That in Lot which is to be engulfed and swallowed up is 'Bela.' But that little which is to be left when the fire hath eaten a part (Amos vii. 2-4) is Zoar. The very fact that there is this double aspect in this city, and that Lot enters Zoar, and speaks of it as a little one, gives additional probability to the view that verse 12 is speaking of 'a city being brought forth from the place.' 6. We read in verse 16, 'And they brought him forth, and set him without the city.' It is generally assumed that this city here indicated is Sodom. But it may be noted, first, that the Hebrew has no article before the word 'city.' In this respect the word is like the word 'city' in verse 12, and it probably relates to the same city. Secondly, had this city been Sodom, it is most likely that the word 'without' would have followed the word 'brought forth,' as in xv. 5. Thirdly, the word rendered 'set' is poorly rendered by that word. It is the word that is used in ii. 15 of Adam being settled, or caused to rest, in the garden of Eden. It is the word from which we get 'Noah,' or 'rest.' Its use here is made expressive by the words, 'As the garden of the Lord, like the land of Egypt, as thou comest unto Zoar' (xiii. 10). Lot was now literally coming to Zoar. The expression, 'And they brought him forth, and caused him to rest outside to a city,' means that the angels had brought Lot to just outside the new city of light, the Zoar that was being brought forth by God out of Bela, the old swallowing-up city. And since the coming to Zoar was as a coming to the garden of the Lord, it is not strange that the same word is used of Lot being caused to rest here that is used of Adam resting in Eden. Lot was getting to Beulah Land, and resting in it, even though a higher grade was yet to be reached. Thus we see how the heathen are brought by this separating process into a soulical paradise outside the city of light into which they have also to enter.

The city may denote a measure of mental illumination, just as this settling outside denotes soulical recovery and rest. 7. There are ancient traditions which have no little force in establishing the view here being urged. We have seen how, as Semele is blasted with Jupiter's fire, a child is born—the many-named Dionysus, whom the nymphs nurture in the vales of Nysa in a sweet-smelling cave (Homer, *Eis Dion.*). The references to this Nysa between Phœnicia and the Nile accord with what is said of a garden of the Lord 'as thou comest unto Zoar.' In any case, the tradition shows how in this judgement life comes out of death. The more important tradition, however, is that relating to the Phœnix. This is localized in the same Sodomie region. Moreover, in reading it the reader should bear in mind that as Lot enters Zoar the sun is risen on the earth, so that Zoar is a true Heliopolis, or city of the sun. This we shall yet see more fully. Moreover, when seeing how this fable gives prominence to a bird, we should remember how birds came down to swallow up what was dead and fleshly in Abraham's divided victims. They gather to the supper of the great God in the dark evening of judgement; but Lot is brought forth in the sunrise, when his little city of light, his Heliopolis, has been prepared, and when the fleshly elements, the Bela, have been severed from him. Three allusions to this fable may be noted. Pliny (*Nat. Hist.*, Bk. X., § 2) speaks of the noble Phœnix in Arabia (*nobilem Arabia phœnicem*)—the one bird of the whole world, big as an eagle, with a golden brightness about its neck, sacred in Arabia to the sun, which lives 500 years. When old it makes a nest of cassia and frankincense, and fills it with sweet odours, in which nest it dies. From its bones and marrow there comes a little worm. This grows into a young bird (*pullum*). It gives funeral honours to its predecessor. Then it carries the whole nest to Panchaja, to the city of the sun, and places it upon an altar there, afterwards returning. Herodotus (*Bk. II.*, c. lxxiii.) also compares it to an eagle (*Gen. xv. 11*). He speaks of the dead bird as father. Its plumes are part golden and part red. It contrives such things as would be incredible if Herodotus said them. Then setting out from Arabia it carries its father, swathed in myrrh, to the temple of the sun. Clemens Romanus has been much ridiculed for his account of this bird. Literally considered, the fable may be ridiculous; but, as we are trying to show, there is Scriptural truth behind it. He says, 'Let us notice that wonderful sign coming to pass in Eastern regions—that is, in the parts about Arabia. There is a bird which is named the phœnix. This is an only-begotten one, and it lives 500 years. When it is at the point of death, it makes a shrine (*σηκόν*) for itself of frankincense, and myrrh, and the rest of the spices, into which, when the time is fulfilled, it enters and dies. When its flesh has corrupted, a worm is begotten, which, being nourished from the humour of the dead creature, puts forth wings. Then, when strong, it takes that shrine, wherein are the bones of its progenitor; and, bearing them away, it soars from the Arabian country into Egypt, to a city called Heliopolis; and flying in the day, when all behold it, it places them upon the altar of the sun, and so returns whence it came' (c. xxv.). This tradition gives countenance to the idea of Heliopolis, or the city of the sun, being an

analogue of Zoar, and to the view that this Zoar is as a living city brought forth from a dead Bela that has been engulfed. Whatever weight attaches to the foregoing statements, it all goes to show that the history recorded in Gen. xix. cannot be literal history. But does it follow that the history must therefore be uninspired and untrue? God forbid! Scripture cannot thus be broken. The Word of our God standeth for ever. Hence, though we give up our literalism, we do not give up one jot or tittle of the Bible. We only begin, with a feeling of awe in the presence of these deep things of God, to bow more humbly at our Saviour's feet, and to ask Him more earnestly to show us what is the meaning of these wonderful words of life.

When Joshua saved Rahab, he saved also all that was with her in the house (Josh. vi. 25). God sifts the house of Israel amongst the nations, yet not the least grain falls upon the earth (Amos ix. 9). So when the angels of death are separating between the good and bad elements in the ignorant heathen, they will not injure anything which truly pertains to Lot, and which has its citizenship in the new city which God is bringing forth amid these ruins of sin. Hence we read, 'And the men said to Lot, Who is there yet here of thine, son-in-law, and thy sons, and thy daughters, and all which thou hast in a city that is being brought from the place? For we will destroy this place, for the cry of them is waxen great before the face of Jehovah, and Jehovah has sent us to destroy it' (verses 12, 13). Now, Lot goes out to see if he has yet any good element left amongst this seed of sin. Moreover, he warns those in relationship with his daughters, but all in vain: 'And Lot went out and spake to his sons-in-law which had taken his daughters' (verse 14). The word 'taken,' as here used, implies that these daughters were in moral fellowship with Sodomite principles, though they had not known a spiritual man. The writer believes that we are not justified in assuming that Lot had some daughters married and some unmarried. Only sons-in-law mocked, and yet only two daughters are saved. Lot said to the sons-in-law, 'Up, get you out from this place, for the Lord will destroy the city. And he was as one that mocked in the eyes of his sons-in-law.' Now, however, upon the blind-hearted, but compassionate, Lot, the good-seed-men, there begins to dawn the light of a new day. The daystar is rising in the heart. We read, 'And as the dawn ascended somewhat from him, the angels also pressed upon Lot.' Still, the moral evolution is not complete. There are some whom the angels will not 'take,' but Lot is allowed to take them. This, we are told, is done in mercy. Even after the judgement of the heathen at the end of the Jewish æon, God mercifully allows the Sodomite seed to continue in an earthy state. The writer believes that it is in relation to this earthy state that these daughters are saved. Evidence will be found of this fact as we proceed. The angels say to Lot, 'Arise! take thy wife, and thy two daughters, those being found' (הַנִּמְצְאוֹת, verse 15). Our version renders this word 'which are here,' and so hides its meaning. When any person is removed from an earthly to a heavenly sphere, it is said of them that they are not found. Thus Enoch 'was not found, because God translated him' (Heb. xi. 5). Hence when it says of these two daughters that they are found, it most probably means that, though in

Adamic union with Lot, they are yet in an earthly sphere. They can never be translated to that city of light which God is bringing forth. Still, in mercy God spares this seed of sin to continue in the realm of things found and things made with hands, even when the judgement in a higher realm has separated all sin from the saved soul. The saying of the angels, 'Lest thou be destroyed in the iniquity of the city,' shows that the fire which is to fall is such a fire as burns sin. Lot will only leave sin as God mercifully impels him: 'And he hesitated, and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, in the Lord's being pitiful to him.' While they thus take hold of all, it is only Lot whom they cause to rest in the garden of the Lord 'as thou comest to Zoar': 'And they brought him forth, and caused him to rest outside of a city' (verse 16). This is the city Zoar which is being brought forth. It is the true Heliopolis, or city of the sun. It was coming to being when the dawn went up above Lot (verse 15). They who do not thus rest are still brought forth from Sodom; but they are brought forth abroad, not outside a city: 'And it came to pass when they had brought them forth abroad' (verse 17).

At this juncture an important change takes place in the narrative. The judgement is beginning on the Servants' Grade, from which Lot has not fully escaped. Hitherto we have read of two angels who have, in every case, been spoken of in the plural. No one being has been addressed as Lord. Now, however, we cease to read of angels. Moreover, the same blending of singular and plural which occurred in the previous chapter is now introduced. Hence the writer believes that it is the Lord and Law and Prophecy who are now brought into the narrative. Peter tells us there is a preaching of the Gospel even to some who are dead (1 Pet. iii. 19; iv. 6). In the very nature of things it is natural to assume that when a judicial separation between good and evil has been effected in the ignorant heathen, room will be found for the action of the truth, and the preaching thereof. The sheep before the throne will come to see and know Christ. The language now used is very much like a preaching, a warning to flee from wrath. Jesus said, 'Flee unto the mountains' (Matt. xxiv. 16). So the One Being, the Saviour, now preaches to Lot who has been separated from bad-seedmen. He speaks as Evangelist spake to the pilgrim. He says, 'Escape for thy soul! Look not behind thee! Stay not thou in all the plain! Escape to the mountain lest thou be consumed!' (verse 17). The escaping is needful on account of the soul to which a fleshly element is still adhering. He must not stay in Jordan's plain, for that had previously been a snare to him (xiii. 10). He must not look back towards it, but flee as a bird to its mountain. This mountain is most probably a symbol of the holy mount, Mount Zion, to which all the Lord's ransomed ones return (Is. xxxv. 10). Until we reach that mountain we are in moral danger. The One is addressed as the three. 'And Lot said unto them, O not so, my Lord' (verse 18). It appears that they who are thus chosen in a time of separation, and who are left 'small' when the fire eats a part, do not at once ascend the holy mount, though they reach light. So, in Rev. xxi. 24, we read of saved nations walking by

means of the light, and of the glory and honour of the nations coming into the holy city, as if their glorification was not at once perfected. Lot still had the Sodomite wife cleaving to him, but behind him. If that evil clave to him when he ascended the holy hill he would die. He does not say 'lest I be consumed,' but 'lest I die,' that is, as the beast or animal nature was to die if it touched the holy mountain, as Uzzah died when he touched the ark (2 Sam. vi. 7). Lot speaks like one who is little or small (Amos vii. 2), a moral child, and as such unable to go at once up to the holy hill. He says, 'Behold now, Thy servant hath found grace in Thine eyes, and Thou hast magnified Thy mercy which Thou hast showed me in saving my life, and I am not able to escape to the mountain lest the evil cleave to me and I die' (verse 19). At this point Lot, regarded as apart from his wife, comes to the Gate of Tongues.

Lot now speaks of the city outside which he had been caused to rest, that is, Zoar. For the first time he virtually begins to pray. When Jonah prayed and made vows his deliverance was near (ii. 9). So this prayer of Lot's shows that he had become childhearted. The city is that which is good in himself, enlightened through God's mercy, and though he has the Sodomite wife behind him, he is longing to be fully delivered into this Heliopolis. Then he who had been sometime darkness would be light in the Lord. 'Behold now, this city is near to flee unto, and it is littleness, O let me escape thither. Is it not littleness? and my soul shall live' (verse 20). That is, it is moral littleness or childheartedness. In this humble place the soul will live. This prayer is answered: 'And He said unto him, See, I have lifted up thy face concerning this thing also, that I will not destroy the city which thou hast spoken' (verse 21). Our version inserts the words 'for the,' and this may be the true meaning, but it is not beyond question. We have seen what a difference is implied between the lip and the word in xi. 1. There is a speaking in the spirit. It may seem absurd to talk of speaking a city, but the literal Hebrew so expresses it. Moreover, it is to be remembered that this city is in Lot. His very language was a speaking of humility or littleness. The Lord in His mercifulness feels restrained in His punishment of evil until the good is fully severed from it. He says, 'Haste thee, escape thither, for I am not able to do a thing till thou be come thither' (verse 22). Lot had just said he was not able to get to the mountain, and it seems as if the Lord was putting His inability in contrast with Lot's. It was as if there was a littleness on God's part as well as Lot's, a weakness of judgement, mercy rejoicing against it. It is added, 'Therefore the name of the city was called Zoar,' that is, 'littleness.' In verse 1 it is eventime with Lot. In verse 15 the dawn is beginning to rise upon him. In verse 23 the sun has arisen. Does the reader suppose that these allusions to night and day are the mere markings of passing hours? Does it not seem more likely that they denote moral changes? As Lot gets free from sin and becomes childhearted or small, he is getting into Heliopolis, or the city of the sun. Even if not fully in Zion, he is walking by means of a light that comes from Christ, the Sun of Righteousness. We read, 'The Sun was risen upon the earth, and Lot entered into Zoar' (verse 23). With Philo the

five cities of the plain are the five sense-perceptions, and Zoar is 'sight,' which he regards as the queen of all the perceptions and the acropolis of the soul (Lib. de Abra., c. xxix.). It is evident, therefore, that he regarded these cities as being in man, and that he considered there was a close connection between Zoar and light. So far his principles seem to be Scriptural, though his detailed application of the principles does not appear trustworthy.

What is here said of Zoar finds illustration in another part of Scripture. In xiii. 10 Lot had lifted up his own eyes to see Jordan's Plain. But in xix. 21 God says, 'I have lifted up thy face.' Lot was now beginning to see in God's light, and as he put iniquity away from his tabernacles, he could lift up his face without spot (Job xi. 14, 15). Into this light of God Lot had entered when he entered Zoar, the city of sunshine. In Is. xix. we have a reference to this redemption of the good elements in the heathen from their fleshly Egyptian bondage. The Egyptians are to be as women because of the Lord's hand being shaken over Egypt, and because of His counsel determined against it (verses 16, 17). Then the narrative turns from the destroying to the saving aspect, and we read, 'In that day there shall be five cities in the land of Egypt speaking the lip of Canaan and swearing to the Lord of hosts' (verse 18). So in Gen. xiv. 2 five cities are named, which are in union, and all pertain to the Sodomitic region which is as 'the land of Egypt' (xiii. 10). Whatever good may have been in these cities, and we know that Lot dwelled in all the five cities (xiii. 12), all that good is to be redeemed. We have seen that one of these five cities is called Zoar, and that it is especially associated with sunlight. So Isaiah says, 'The city of the sun they shall call one' (xix. 18). The Hebrew word שֶׁרָם means 'sun,' but the word חָרָם means 'destruction.' Our version follows the latter reading. Dr. Clark says that fifteen MSS. and seven editions read 'sun,' as do Symmachus, the Vulgate, etc. The Sept. has it 'city of righteousness.' Most modern expositors whom the writer has seen favour the word 'sun.' The relation of the whole narrative to the Egyptian Pentapolis, and especially to Zoar, favours this reading. Zoar is the true Heliopolis, or city of the sun. Alluding apparently to the fire which is to burn what is fleshly, the Sodomitic burning, the prophet adds, 'In that day there shall be an altar to the Lord in the midst of the land of Egypt' (verse 19). As well as alluding to the fiery process which destroys flesh as on an altar, the prophet also alludes to the other aspect of judgement, that is, the turning of Lot's wife into a pillar of salt, at the parting-place between good and evil. He says, 'And a pillar near the border thereof to the Lord.' These are to be for a sign and a witness to the Lord in the land of Egypt. The narrative is showing how God will pity even the fleshly Egyptian nature in so far as it cries out against the sinful members which oppress it, and is fleshly, but not sinful. 'For they shall cry unto the Lord because of the oppressors, and He shall send to them a Saviour and a great One, and He shall deliver them' (verse 20). Thus even the fleshly Egyptian nature will be brought to sacrifice and vow as Jonah did. The Lord will smite what is fleshly, but He will heal after He has smitten, and when the Egyptians return to Him 'He shall be entreated of them and shall heal them' (verse 22).

We have seen how the men of Sodom had pressed on Lot. They had vexed him, and come nigh to break the door. But it is said, 'Death shall feed on them; and the upright shall have dominion over them in the morning' (Ps. xlix. 14). It was now morning with Lot, and he was getting dominion over this seed of sin. We see also how death feeds on the sinful elements left below in the Servants' Grade for judgement. 'And Jehovah rained upon Sodom and upon Gomorrrha, brimstone and fire from Jehovah from heaven' (verse 24). It is noticeable that the article is not used with the word 'Jehovah,' neither here nor in 2 Pet. ii. 9. As Paul speaks of God judging by the ordained Man (Acts xvii. 31), so the name 'Jehovah' appears to be applied here to the Father in heaven as well as to Christ the Judge. It is only by punitive forces coming from Him who is a consuming fire (Heb. xii. 29), that the sin which is in the spirits that He made can be destroyed. The fire which burns sin in judgement comes from above. It is said, 'Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest' (Ps. xi. 6). The word 'wicked' no more means 'wicked men' in this passage than it does in Malachi iv. 1, 3. The word 'men' is not added. It means bad-seed-men, who are only bad and have no good mixed with them. The good-seed-men, or Lot, has been separated before these angels of death, Fire and Brimstone, come down upon these wicked ones. They are only chaff, and are to be burnt with unquenchable fire. The Father of Spirits would never rain a fiery shower upon His children, but He will put away and burn up the sin that has attached to them. Upon Edom, the red or bloody land of which fleshly Esau is the symbol, God will send a great slaughter (Is. xxxiv. 10). This land is to be soaked with blood (verse 7). Its streams are to be pitch, its dust brimstone, its land burning pitch, never to be quenched night nor day, but sending up smoke for ever (verses 9, 10). Thank God for such an extirpation of sin! Amid it all the Divine Spirit will gather what is good, and the evil will be subdued before them (verses 16, 17). In the day when iniquity is to end and to be uncrowned, when that which was little, like Zoar, is to be exalted, and that which was as the sin of Sodom is to be abased, then comes the fulfilment of the promise, 'I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it Him' (Ezek. xxi. 25-27). So we read of this overturning of all that was left upon the fleshly, sinful Adamah, 'And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the sprouting from the Adamah' (verse 25). Jeremiah, in a very dramatic passage, reports the sayings of the good-seed-men and the bad-seed-men alternately, and he shows the triumph of the former, and the confusion of the latter (xx. 10-18). The former tell how the latter watched for their halting, and hoped to entice and prevail over them; and how the Lord was with them, and 'delivered the soul of the poor from the hand of evil-doers' (verses 10-13). Then the bad-seed-men begin their doleful song, and allude to Sodom. They curse the day they were born and the man who announced the birth: 'Let that man be as the cities which the Lord overthrew and repented not' (verses 14-18). We could conceive of a merciful God having regretful feelings towards literal men upon whom He had rained fire, if such a thing could be, but He will



not and need not repent of having extirpated all the seed of sin that had previously wrought men suffering and woe.

Following the Vatican and Sinaitic copies as against the Alexandrian version, the revisers have omitted from Mark ix. 49 the latter clause, 'And every sacrifice shall be salted with salt.' What is said of the Sodomites and of Lot's wife would seem to give weight to the Alexandrian version of this passage. The Sodomites, or bad-seed-men, are salted with fire, the quenchless Gehenna fire. But Lot who is being saved as by fire is not yet fully delivered from sin. He has turned his back on those Sodomitic waters which he once espoused as a wife. But that wife is still cleaving to him. But the law working in her is fleshly, and so opposite to the law working in Lot. She has never had her face towards Zoar, or the holy mountain. It is not said that she looked behind her, but it is said that she looked from behind him. Had he looked back he would no longer have been fit for the kingdom (Luke ix. 62). Jesus says that he who is in the field, that is, in the fleshly realm, is not to turn to the things behind. Then He adds, 'Remember Lot's wife' (Luke xvii. 31, 32). She was a Sodomitic principle still cleaving to Lot and hindering him. But instead of lifting up his eyes to her he had put her behind him, where all that is Satanic ought ever to be. Having thus become a sacrifice by turning from fleshly lust, Lot is salted with salt. She became, as Isaiah says, a pillar at Egypt's border for a sign and witness to the Lord (xix. 20). That is, like Laban's pillar (Gen. xxxi. 52), she was as a token of a covenant of reconciliation. God would no more enter into judgement with Lot now that this last sinful remnant of fleshly Egypt had been salted with salt. She looked back to her own things, and God separated her from Lot for evermore. She became like Sodom's salt-pits, but it was at the very border of the Sodomitic land. Beyond that point Lot entered into the true city of the sun. We read, 'And his wife looked from behind him, and she became a pillar of salt' (verse 26).

We come now to the Heathen Grade, and to those who are becoming saved and enlightened heathen represented by Abraham. The narrative connects with xviii. 16, where Abraham was confronting his fleshliness. Abraham had conducted the men toward Sodom when they looked upon Sodom's face (xviii. 16), but he had not put away all sin. The fact that Abraham is again introduced, and that the expression 'the face of Sodom' again occurs, tends to show that this reference to Abraham relates to the loss of fleshliness, which even the righteous from the ranks of heathendom have to suffer in their moral advancement. Abraham is said to rise up early in the morning, that is, the morning of that new moral day that is beginning to dawn upon him, and of which the sun rose upon Lot. 'And Abraham gat up early in the morning to the place where he stood before Jehovah' (verse 27). Then he advances to the Servants' Grade, on which he looks with eyes of fire on his fleshliness. The writer holds that it is a mistake to regard this face of Sodom and Gomorrah and the plain which Abraham sees as being identical with the cities and plain which had previously been overthrown (verse 25). He believes that this face of Sodom is sin in a new aspect, that is, as found in the righteous. Nothing is said of brimstone and fire being rained upon this face of

Sodom. When Abram asked how he should know that he would inherit the land, a smoking furnace passed between the pieces (xv. 17). As if alluding to Christ as a Furnace walking 'in the midst,' with feet of fire to tread down and burn sin in the works and nature of His people even on earth, the verse reads, 'And he looked upon the face of Sodom and Gomorrhah, and upon all the face of the land of the plain, and he saw, and behold the smoke of the land went up as the smoke of the furnace' (verse 28). If the reader compare the expression, 'And he saw and behold' with the same expression in xviii. 2; Zech. i. 18; ii. 1, etc., he will see that it is most natural to regard this verse as meaning that the smoke only began to ascend as Abraham looked, and not that it was the smoke from the fire and brimstone which had come down previously. Our versions do not contain the words, 'upon the face,' but render them 'toward.' The Hebrew, however, has 'upon the face.'

Verse 29 shows that Abraham's prayer was not offered in vain. Equally clear is it that this prayer is not answered in relation to the dead, but in relation to those who are living in an earthly state. This inference the writer thinks to be deducible from the following facts: First, in the narrative of the Deluge where a reference is clearly being made to a process of redemption and the unseen kingdom, as when Noah and his house enter the ark, the name Jehovah or Lord is used (vii. 1). On the other hand, where a reference is clearly being made to Adamic history as pertaining to an earthy and visible sphere, as for example when Noah is leaving the ark (viii. 1), the name Elohim or God is used. Many writers hold that what they call the Jehovistic portions of Scripture relate more to God's kingdom, than do the Elohist portions, which they hold to have a special relation to the entire family of man, or to man in a more earthy aspect. Now, in all the history of Sodom previously considered in these chapters, and which we have seen to have relation to redemption and the unseen kingdom, the word Jehovah or Lord has been used. But now in verse 29 the word Elohim or God takes its place. Second, we see that in verses 16, 17, the angels are said to 'bring forth' Lot from Sodom. They do not send him. To send and to bring are incompatible terms. But in verse 29 God is said to send Lot out of the overthrow. This figure of sending is often used of God sending into the world (John iii. 17; xvii. 18), but the writer knows not of any passage where it is used of God causing a man to enter heaven. He receives, or takes, or calls, or brings to heaven, and He sends into the world. The Lot sent forth is Lot in an earthy realm.

In answer to the prayer of the faithful, the race of the dark-minded, or Lot, is continued on earth, even when in the unseen state the veil has been removed and Lot has entered Zoar. We see how the Adamic principle is retained through the various changes coming to those in the Adamic man, and even though some are in heaven and some upon earth. Of these heathen, yet in the Servants' Grade, but now regarded as passing to an earthy state, and from judgement it is said, 'And it came to pass when God destroyed cities of the plain, He also remembered Abraham, and He sent Lot out of the overthrow when He overthrew the cities in which Lot had dwelt' (verse 29). Lot is no

longer in the city of the sun, Zoar, or littleness. He was not able in an earthy state to keep that moral littleness, or to endure that great light. As the Israelites feared to see all the law in the face of Moses, and as Hagar feared Sarai's face, so Lot feared to dwell in Zoar. He goes now where Jesus expressly represents the lost sheep of Lot's class as going, that is, to the mountains (Matt. xviii. 12). Ezekiel represents the lost sheep as wandering upon mountains (xxxiv. 6). The Hebrew by changing words very significantly indicates that there was rest in Zoar; but only a place or a dwelling upon the mountains. In being out of Zoar, Lot is out of light, and as a symbol of his darkness he is said to dwell in a cave, that is, he is once more truly Lot, having a covering over his eyes. 'And Lot went up from Zoar, and dwelt in a mountain, and his two daughters with him, for he feared to rest in Zoar, and he dwelt in a cave, he and his two daughters' (verse 30). While these two daughters are said to be with Lot, it is not said that he takes them. Otherwise they would be in vital union with him. There has been a transference from an unseen to an earthy sphere. There has also been a transference from light to darkness, that is, from Zoar to the cave. But one more transference is needed yet, to keep the Adamic principle in its integrity. That is, that Lot should be transferred from a state in which he had been fully brought out from sin, into a state where he should again be found as a sinner. Merely to be in darkness was not necessarily to be in sin, and hence the transference to an earthy sphere was not yet complete. Again, while the Adamic principle is independent of changing generations, that principle could not have been amongst things kept secret according to God's will if one and the same name had been given to the representative of the Adamic class through all Scriptural history. Hence these representatives of Adamic classes are represented as being born and as dying. It is in these two daughters of Lot that God makes provision for transferring the representation of the Adamic heathen class to new representatives. They are two, for the heathen class, like any other class, is not only sinful, but its sin comes down in two lines. It comes down partly by the spiritual or intellectual nature, and partly by the soulical or emotional nature. The way in which the Hebrew has the terms varied to illustrate this law is very striking, though it is generally ignored. Lot, though in darkness, is yet Lot as the Lord separated sin from him. Hence he is sinless. Moreover, new representatives of the Adamic principle are to be procured pertaining to this age, and hence the old representative Lot is to pass away like an old man. The two sinful seeds surviving from the Sodomic mother by whom daughters came, say, 'Our father is old.' Moreover, as this Lot, from whom sin has been severed according to the history, is the one representative of all the heathen, and is yet in a sinless state, there is no one to be in union with these sinful daughters according to the course of this world. There is no man in earth, that is, in the fleshly soulical sphere, to be in union with them until Lot can be got to sin. Then the Adamic representative of the heathen would be a man transferred from a holy to a sinful state. He would be a man in earth to go in unto them according to the course of this world. 'And the firstborn said unto the younger, Our father is old, and there is not a man in earth

to come in unto us, according to the way of all the earth' (verse 31). The way of all the earth is for a man to be shapen in sin and conceived in iniquity. Until Lot sinned he could not have seed according to that law. The writer has already maintained that wine is a Scriptural symbol of what is fleshly. Jesus used it as a symbol of blood (Matt. xxvi. 28, 29). Noah's drinking of wine was a symbol of indulgence in fleshly lust. We read in Ezek. xix. 10, 'Thy mother is like a vine in thy blood.' When God sent out Lot, he did not send him out a sinner. It is needful, therefore, for God's honour, that it should be seen that it is by others that Lot is transferred into a sinful state. This transference is effected by means of the seed of Lot's wife, the two Sodomite daughters. They effect it by giving him wine. That is, by giving one who was as a Nazarite (Amos ii. 12) to drink of the wine of Sodom, which was 'the poison of dragons, and the cruel venom of asps' (Deut. xxxii. 33). They give it him by night (xxxiii. 34), for it is a dark deed done to one in darkness. Had he been in the light of Zoar, he would not have taken this wine. When he had taken it he was a sinner, and could now have a sinful seed. Having become fleshly, he could beget what was fleshly.

The writer has stated that he believes there are two daughters, because sin comes down in two lines, spirit and soul. It is the older daughter who appears to have the sin that is intellectual, or by the father. The reader will notice, first, that when the older daughter is speaking of her own act alone, or when that act is spoken of alone, she is said to be with her father, the word 'father' being used. 'Went in and lay with her father' (verse 33). 'I lay yesternight with my father' (verse 34). On the other hand, when the act of the younger one is spoken of, the word 'father' is not used, but the words 'with him.' 'Go thou in and lie with him' (verse 34). 'The younger arose and lay with him' (verse 35). It is only where the older daughter is speaking in the plural, and including her sister, that she uses the words 'with him.' Second, the act of the older daughter is specially spoken of after the analogy by which the act of a man is spoken of. She had said, 'Not a man in the earth to come in unto us' (verse 31). So in verse 33 it is said 'the firstborn went in.' When addressing her younger sister she addresses her after the same mode, 'Go thou in' (verse 34), but yet her act is not described as the older sister's act is described. In one case we read, 'And the firstborn went in and lay with her father' (verse 33). In the other case we read, 'And the younger arose and lay with him' (verse 35). Thirdly, the child of the older daughter is named with a name that gives prominence to the word 'father'—'Moab,' that is, 'from a father.' On the other hand, the word מִמִּי, or 'Animi,' is applied to the second son. It is usually supposed that this word is from אֲנִי, 'people,' and the preposition 'my.' But it is difficult to see why such a name should be given, since Anmi was no more a son of her people than was Moab. The writer holds that this name is as much giving stress to the words 'with him,' as the word 'Moab' lays stress on the word 'father.' It is most probably the preposition אִתִּי, 'with,' conjoined with the pronoun 'me.' The requirements of the law of conjoined idiom shows that this is the case. The older daughter's child was from the intellectual part of Lot,

the dark Adamic heathen. Hence he is 'from a father.' The younger child is from the soulical part of Lot, and therefore from the part which was womanly, and so with a daughter in vital union. This child was as from a mother just as the other was from a father. It is in harmony with this view that Ammonites are elsewhere regarded as daughters (Jer. xlix. 1, 2). Thus the younger child is called 'Son of With Me.' The narrative reads, 'Come, let us give our father wine to drink, and let us lie with him and keep seed alive from our father. And they gave their father wine to drink that night, and the firstborn went in and lay with her father, and he knew not when she lay down, nor when she arose.' In his stupefaction of sin he was as one lying in the midst of the sea, or upon the top of a mast, and who could be beaten without feeling it (Prov. xxiii. 34, 35). 'And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father. Let us give him wine to drink this night also, and go thou in, lie with him, and let us keep seed alive from our father. And they gave their father wine to drink that night also, and the younger arose, and lay with him, and he knew not when she lay down, and when she arose. And both the daughters of Lot conceived from their father' (verses 32-36). Thus the wife who clave like a leech or vampire to Lot had produced two lustful daughters. Solomon says of them, 'To the vampire are two daughters, Give, Give' (Prov. xxx. 15). One asks after the other. 'And the firstborn bare a son, and called his name Moab (from a father), he is the father of Moab unto the day' (verse 37). Neither in this verse nor the following is the word 'this' found in the Hebrew before the word 'day.' The meaning is, he is father of Moab through all the era of the cavern, and the darkness, in which blinded Lot knows not what his daughters do unto him. He will continue to be father of Moab 'until the day break and the shadows flee away' (Cant. ii. 17). So of the younger it is said, 'And the younger, she also bare a son, and called his name Ben Ammi (Son of With Me), he is the father of the sons of Ammon unto the day' (verse 38). These heathen in darkness are Gentiles 'having no law' (Rom. ii. 14). Hence Moses, the representative of law, has no power against them. So in illustration of this fact it was said to Moses, 'Distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession, because I have given Ar unto the sons of Lot for a possession' (Deut. ii. 9). This is probably Lot as found dwelling amongst them and to be separated from them as sheep from goats. Again it is said, 'And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession' (Deut. ii. 19). These commands show what a fulness of mercy pervades God's dealings with the dark heathen, just as the chapters we have considered show in what sense those who sinned without law, that is, the bad-seed-men of Sodom, who were sinners exceedingly (Gen. xiii. 13), will have to 'perish without law' (Rom. ii. 12). Clem. Alex. well says, 'Not now for the first time has He pitied our error, but He pitied us from the beginning' (Ad Gent., p. 6).

Mr. Maurice appears to have been inclined to the view that these Moabites were a moral seed. In his 'Theological Essays' (p. 38) he says of the Jew: 'He could not believe that Philistines and Moabites were tormenting him in his chambers. He learnt that the secret impalpable enemies there, were his country's tyrants even more than the visible ones.' So in several passages he alludes to the inward conflict. He says, 'The darkness which is blended with the light must, in some way, be shown to be in deadly contrast with it' (Id., p. 23). Writing on 'sin,' he says, 'There is that war of life and death, of good and evil, now in every man's heart, as there was of old' (Id., p. 24).

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## CHAPTER LXI.

### GENESIS XX.

It does not lie well within the bounds of literal probability that the same man should twice over have represented his wife as his sister, to two separate kings (xii. 18; xx. 2). It is strange also that this patriarch should have had such free access to kings. It is not either very likely that a literal woman of ninety years of age (xvii. 17), and in the deadness of her womb should have had such power to fascinate King Abimelech. Equally improbable is it that all the wombs in the house of this king should have been miraculously closed on account of his sin.

The writer would recommend the reader to keep in mind the following verse, for he believes that this chapter is an amplification of the truth therein contained: 'For the burdensome yoke, and the rod of his shoulder, the sceptre of the tyrant in him, Thou hast broken, according to the day of Midian' (Is. ix. 4). In this case the rod of the shoulder appears to be a rod of chastisement. There was a day of Midian (Judg. vi. 1), in which another King Abimelech had his power broken (Judg. ix. 53). The word מַלְאָךְ, that is, 'tyrant,' 'taskmaster,' 'exactor,' is supposed to be the same word with the Greek *ἀναξ*, or 'king.' Sometimes the terms 'tyrant' and 'king' are used synonymously. In Is. iii. 12 this word is used of rulers, 'Children are your exactors.' Of all forms of oppression known to the ancient peoples of the East, none was more familiar or more intolerable than the oppression of the exactor. Sometimes it was the exaction of tribute, sometimes of personal service under cruel taskmasters. Amongst the oppressors of the Jews the Philistines were very prominent, and this title Abimelech is the title of the kings of Philistia (Gen. xxvi. 8). Abimelech is used in this chapter as a symbol of a tyrant and an oppressor, even though at first sight it may seem that his conduct is less censurable than Abraham's. Isaiah's expression, 'the sceptre of the tyrant,' appears to invest the exactor with a kingly prerogative.

In considering the aspect of this history, we may notice the following particulars:

1. The whole of the chapter is on the Heathen Grade. The grade is shown by many conjoined idioms. 'There,' in verse 1, conjoins with

אִשָּׁה, 'she,' in verse 2. 'Come' (verse 3) conjoins with אִשָּׁה, 'she' (verse 3). The word אִשָּׁה, five times used in verse 5, conjoins with 'do' and 'this' in the same verse. 'Do' and 'this' (verse 6) conjoin with אִשָּׁה, 'he' (verse 7). 'Servants' and 'men' conjoin in verse 10. The words 'do' (verses 9, 10, 13), 'saw' (verse 10), 'place' (verse 13), הָאָרֶץ, 'this' (verses 11, 13), 'come' (verse 13), conjoin with אִשָּׁה, 'he' (verse 13). The words 'servants' (verse 14), 'behold' (verses 15, 16), conjoin with אִשָּׁה, 'he,' and אִתּוֹ, 'with' (verse 16).

2. It is manifest that the chapter deals with a moral lapse and a moral recovery. Even in heathenism moral tendencies have their fluctuations, just as the heathen have their times of war and their times of peace. They had their times of special strictness, as when Zaleucus, the Locrian, forbade any sick man, on pain of death, to drink wine without the orders of a physician (*Æl. Var. Hist., Lib. II., c. xxxvii.*). They had also their eras of dissoluteness, as in the days of Juvenal. The moral lapse is here indicated by a departure in a fleshly or Egyptian direction. It is a going south to Hagar's realm, between Kadesh, or the holy, and Shur, or the ox (verse 1). The imagery shows a tendency to what is Sinaitic. But verses 8, 9 show an opposite tendency. Abimelech is preparing to put away the evil. And in these verses the verb 'to call' of the Seed Process is twice used. These features show that this chapter is showing how in heathenism there is first a tendency from what is inward to what is outward and Sinaitic, and then a recovery from that tendency, and a reversion to the better state. The more spiritual, or Sarah, element in heathenism is here shown to be tending to a realm pertaining to Hagar, the bondwoman. Then she is brought back to her former state.

3. The two principles acting in this moral lapse are fear on the part of believing minds—that is, fear of kingly authority; and, second, kingly usurpation over things spiritual. Such a passage as the following shows how kings were encouraged to think too highly of themselves: 'Anaxarchus, comforting Alexander when he was lamenting greatly for the murder of Clito, said that justice (*Δίκη*) and law (*Θέμις*) were assessors with Zeus, and that everything done by a king appeared lawful and just'—*ἵνα παν πραττόμενον ὑπὸ βασιλείῳ θεμιτὸν δοκῆ καὶ δίκαιον* (*Plut. Ad Princ. Inerud., c. iv.*). In England, kingly interference with Church life has almost invariably tended to turn religion in a Sinaitic direction. It has made it outward, and mechanical, and formal, rather than inward, and vital, and sincere. And it is natural that even among the Gentile nations kingcraft should produce similar results, and especially where the men representing the principle of worship had turned their faces towards fleshly Egypt.

4. A sister is less to a man than a wife. When Abraham denies that Sarah is his wife, and only owns her as a sister, he is so far ceasing to regard the spiritual element with the affection that he had formerly cherished for it.

We read, 'And Abraham departed from there towards the land of the south' (verse 1). Thus he is going in a fleshly or Egyptian direction. In xii. 9, when going towards Egypt, Abram is said to be departing south. So in xiii. 1 Lot is said to be toward the south. As a result of

this fleshly tendency, Abraham is brought to Hagar's realm of outward rites and sacrifices, rather than to an inward realm of virtue and goodness, such as he occupied when he entertained strangers: 'And he dwelt between Kadesh and Shur, and he sojourned in Gerar' (verse 1). He seems to be travelling from Kadesh, or the holy, towards Shur, or the sacrificial ox. Some lexicographers derive גֵּרָר, 'Gerar,' from גֵּר, 'to sojourn.' The writer believes with Dr. Davies that it is from גָּרַר, which, like גָּלַל, means 'to roll.' The idea involved is that of rolling in a circle, as women roll the stone of the mill. So the work of the planets is the describing of a wheel within a wheel. The imagery is suggestive of ritualistic and Sinaitic drudgery. It is like hard labour at an endless task. So Sisyphus ever rolled his stone.

Nothing is said in this chapter of a city, but we read of a place (11, 13). This tends to show the soulical or emotional aspect of the narrative. In his declension towards things outward and fleshly, Abraham begins to regard Sarah as only a sister, the child with him of a common father: 'And Abraham said to Sarah, his wife, This is my sister' (verse 2). This was like giving her a new name, different from that by which God had revealed her to him. The promise that she should have the Son, or Christ (xvii. 15, 16; xviii. 10), was given to her as the wife of Abraham, the man of faith. For Abraham to disown Sarah as his wife was for him to cut himself off from expectation and possibility of ever having a spiritual Redeemer. He is fixing his mind too much on fleshly and Egyptian things.

The kingly power is now represented as taking the woman, or principle from which the spiritual covenant is to be evolved, into its own power. The name 'Abimelech' most probably means 'father of a king.' Some omit the intermediate words, and render it 'father-king.' But the word 'father' is sometimes used of the founder of a class (Gen. iv. 20, 21). The writer thinks that it has the same meaning here. In the history of the world, and in the history of the evolution of spiritual life, the kingly principle holds an important place. In Christianity and in heathenism alike, Abimelech has often sought to subjugate Sarah. But the only times when Abimelech has been able to gain power against Sarah has been when the Adamic mind of faith has been tending towards fleshly Egypt. There would never have been the iniquitous State Church system in England had there not been amongst Christian leaders a hungering after Egyptian flesh-pots. It may have been needful for the restraint of vicious and lawless men that the nations should have had kings. Many ancient writers refer to rulers in somewhat exaggerated terms as sources of happiness. Isocrates, referring to rulers, says, 'When men look at their honours, and wealth, and powers, they think that all those in the class of monarchs are equal to gods' (*ἰσοθίους*, Pros. Nik.). 'Theopompus, the King of the Lacedæmonians, when someone was saying to him that Sparta had been saved through its kings being skilled in ruling (*ἀρχικαὶς*), answered that it had rather been saved through its common people being skilled in obeying' (*πειθαρχικαὶς*, Plut. Reip. Ger. Præc., c. xx.). Too often, however, kings have been terrible judgements to our race. Queen Elizabeth determined to make Ireland wholly Protestant; and, like the Orrery and others of penal law repute,



shrank from no injustice towards Catholics in carrying out her purpose. The world over, as the nations rise in moral power, the kingly power weakens. Where God comes in, the earthly king goes out. Gregory VII., speaking of kingcraft, says, 'Who is ignorant that our existing dynasties all derive their origin from such men—from the proud and impious; from perjurers, murderers, and robbers; from men stained with every crime that can debase human nature; and whose blind cupidity and intolerable insolence inspired them with the only motive they ever had in governing—viz., a tyrannical wish to domineer over their fellow-creatures' (Canon Mozley's 'University Sermons,' p. 15). It was not God's will that His people should have a king, and they were rejecting the Lord in choosing a king (1 Sam. viii. 7). He warned them how the king whom they chose would oppress them (1 Sam. viii. 10-18). Since Abimelech is the father of a king, it is probable that he does not represent the kingly race as such, so much as the oppression and exaction which, in its outworking, has led to the establishment of kingcraft. This principle of oppression has led kings from earliest times to interfere with things spiritual. The early kings were often priests:

'Rex Anius, rex idem hominum, Phœbique sacerdos.'

'Æn.,' Lib. III., verse 80.

'King Anius, both king of men and priest of Phœbus.'

The Roman emperors also retained for themselves the office of Pontifex Maximus, or chief priest. This kingly principle usurped power over the spiritual element from which the Divine Seed was ultimately to be evolved. This principle of kingcraft would have been more mighty but that it was kept back by superstitious fears. God terrified it with dreams. Nicias was afraid of attacking Syracuse, with the moon, as he thought, unfavourable. A like superstitious element kept back the ancient kings in general from evil which they might otherwise have done to the religious forces in their jurisdiction. We read, 'And God came to Abimelech in a dream of the night, and said to him, Behold, thou art but a dead man because of the woman which thou hast taken, and she is lady of a husband' (verse 3). To Abraham the designation אִישׁ, or 'man,' is applied in verse 7, and when Sarah is clearly referred to as wife of Abraham, the word אִישׁ is applied to her (verses 2, 3, 12). It is therefore singular that she should be also spoken of in verse 3 as אִשְׁתִּי אִישׁ אֲנִי. The writer believes that in this phrase there is an allusion to Sarah, not as the wife of Abraham, but as the bride espoused to Christ on the Grade of Tongues to which she will yet come. It was as if God said to Abimelech, 'Thou art taking the wife of men of faith, and thou art taking her also as one who is the lady espoused to a Divine Husband.' When kings interfere with religion they not only rob faithful men, they rob Christ Himself. It was Jehovah who would give Abraham the Divine Son by Sarah (xvii. 16). It is said of Sarah, 'For thy Maker is thy Husband (אִשְׁתִּי אִישׁ), the Lord of hosts is His Name' (Is. liv. 5; Gal. iv. 27). It is no more strange that Christ should be spoken of as Sarah's אִשְׁתִּי, or 'Husband,' in one passage than that He should be so designated in the other. So far as Abimelech or the kingly principle

works against the soulical but pure aspect of religion, and leads it captive, he is acting against Christ and against Abraham, or men of faith. God restrains this kingly power by exciting its fears. Who can tell what kings would have done at the Church in its initiation and feebleness had it not been for what men call superstitious fears? God, who spake in divers manners, checked mighty kings and oppressors by visions of the night. Eusebius refers to wrong-doers being saved from error by dreams. 'Natalius,' he says, *δι' ὀραμάτων πολυλάκις ἐνουθεῖτο ὑπὸ τοῦ κυρίου* (H. E., 253)—'was frequently admonished by the Lord in visions.' So Basilides was converted through the martyr Potamiana appearing to him (Id., 263). Oppressors have sometimes had to say with Job, 'Thou scarest me with dreams, and terrifiest me through visions' (Job vii. 14). History records many visions of kings analogous to that by which Alexander the Great was led to treat the Jews kindly (Jos., Ant., Lib. II., c. viii., § 4, 5). Sarah is in very truth the betrothed or wife of Christ the true Bridegroom, even though not yet manifested as such. She is 'lady of a Husband,' that is, she is the betrothed bride of the Lamb, and as such will be manifested in her future evolution as Jerusalem above. Even when kingcraft had been subjugating her, Christ had guarded her inner life. She had a life hid with Him unto which the oppressor could not attain. 'And Abimelech had not come near to her' (verse 4). So it is said, 'Surely in the floods of great waters they shall not come nigh unto him' (Ps. xxxii. 6).

Abimelech now speaks in a new aspect, not as one subjugating Sarah, but as one who is preparing to restore her to the Adamic man of faith. Sometimes good is found even in oppressors. So far as kings and priests have acted against religion in ignorance they constitute a righteous nation in Abimelech or his class. The righteous nation which keepeth the truth enters into salvation (Is. xxvi. 1, 2). Abraham prayed that God would not destroy the righteous with the wicked, and we see that even in oppressors He will not confound the evil with the good. Even in kingcraft some element of goodness is found which Christ blesses and strengthens. So He says to Sarah, 'I will also make thine officers peace, and thine exactors righteousness' (Is. lx. 17). In this better aspect we read, 'And he said, Lord, wilt Thou slay even a righteous nation?' (verse 4). He goes on to show that they who embodied and professed religion had by their fleshliness, and their disparagement of what was spiritual, encouraged his usurpation. This is a fact which is true in Christianity as well as in heathenism. Priests and their followers have ever been too ready to give kings authority in matters of faith. Persecuting kings like the Stuarts were never in need of truculent bishops like Laud or Sheldon to flatter and encourage them. The Abrahamic mind of faith had begun to divorce itself from the soulical life of faith. There was a disowning of each other, and then a subjugation of Sarah. Abimelech pleads this fact in excuse for what he had done. 'Said he not himself unto me, She is my sister? and she, even she herself said, He is my brother; in the integrity of my heart and the innocency of my hands have I done this' (verse 5). In the next verse, while God owns that Abimelech had acted in ignorance, He also speaks of Sarah in her character as His wife. Sin against Sarah is sin against God as well as

Abraham. But God had kept back the kingly power from defiling the inmost spiritual life of this spiritual covenant. As He had warned in a vision, so He comforts in a vision. On this Heathen Grade there is not the written word. It is the age of visions and seers. It was a time when, as Herophilus said, 'God-breathed dreams came by a law of necessity.' τοὺς ὀνειρούς τοὺς θεόπνεύστους κατ' ἀνάγκην γίνεσθαι (Plut., De Plac. Phil., Lib. V., c. ii.). 'And God said unto him in a dream, Yea, I know that in the integrity of thine heart thou hast done this, and I also kept thee from sinning against Me; therefore I did not grant unto thee to attain unto her' (verse 6). Having spoken of Sarah in relation to Himself, He now speaks of her in relation to Abraham. He directs Abimelech to restore Sarah from her captivity to kingcraft to her true position as wife of the Adamic man of faith. We see from this verse that God is the True Founder of the Liberation Society, and that He moves kings to let His people go free from State patronage and control. People talk of the State being Christianized by the Church being united with it. This narrative shows us that such union is a sin against God. It shows us also that God will more readily hear prayers for kings when such prayers are offered by ministers of a free Church than when offered by the ecclesiastical functionaries of the State, who eat its dainty meats and wear its fetters. 'And now restore the wife of the man, for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou dost not restore, know thou that thou shalt surely die, thou and all that are thine' (verse 7). When salvation came to the house of Zacchæus he was willing to restore fourfold (Luke xix. 8). God is only reconciled to kingly wrong-doers as they cease from exaction, as they use their power for, instead of against religion, and as they restore to religious people the liberty they have taken away. If these kings continue to oppress, their name and dynasty will perish as the Stuarts perished.

So soon as the actual recovery from this moral lapse begins, and the better era of the Seed Process is being restored, we read of a morning. Light is coming after moral darkness. We have the verb 'to call,' and it is not used of naming. It betokens the coming in of the Seed Process. 'And Abimelech rose early in the morning, and he called all his servants, and he spake all these words in their ears, and the men were exceedingly afraid' (verse 8). This fear was as a repentance. They may well fear when they come to see that they have been sinning against God by binding what He wished to be free. Abimelech, in his new earnestness, expostulates with the man of faith for having led him into sin. 'And Abimelech called Abraham and said unto him. What hast thou done unto us? and wherein have I sinned against thee that thou hast brought upon me and upon my kingdom a great sin? thou hast done deeds unto me that ought not to be done' (verse 9). This expostulation on the part of Abimelech makes it easy and natural for the man of faith to own his fault as the king has confessed his fault, and for the narrative to show that there had been sin on both sides. If kings sin by oppressing religion, religious people sin by yielding to kingcraft in weakness and fear, or from a fleshly tendency to Egypt. Abimelech justly speaks as if the sin of Abraham was greater than his own sin. Abraham candidly owns his fault, and the imperfect motives under which he had acted. As

if indicating that Abraham had been acting from the sight of the eyes rather than from faith, the narrative adds, 'And Abimelech said to Abraham, What hast thou seen that thou hast done this thing?' (verse 10). Then Abraham owns his error. 'And Abraham said, Because I said, Surely there is not a fear of God in this place, and they will kill me on account of my wife' (verse 11). It is true that in the worldly realm of kingcraft the fear of God has not often had place. Spiritual religion in such a realm would be an offence and a danger, except it was willing to subject itself to kingly rule. Both Abraham and Sarah had consented to such subjection.

The next verse is somewhat difficult. In the previous references to Terah, the father of Abraham, there is no mention by name of his wife. Philo, as we have seen, regards Sarah as the symbol of virtue. As such he regards her as coming by a male line which is good, and not by a female line which is evil (*Quis Rer. Div.*, c. xii.). Clemens Alex. quotes this verse as teaching that those who are from the same mother are not to intermarry (*Strom.*, Lib. II., p. 421). The writer looks on the passage as follows: Abram, when in the star-worshipping land, believed in idolatry. That idolatry had a double aspect. There is an intellectual side to idolatry and a soulical side. So far as Abram believed in the stars as gods he may be said to have been believing in idolatry in its intellectual aspect. That was not idolatry on its emotional side. Even the name 'Terah,' or 'the wandering,' may be in relation to the movements of planets. So far as Abram believed in the intellectual aspect of idolatry, and allowed his soul to be ruled by that comparatively innocent faith, he and Sarah, the mind and soul, had one father, Terah. But the mind of an idolater may not only believe in the intellectual aspect of idolatry, he may also believe in its soulical aspect. He may believe, for example, that Venus is a true goddess, and that Dionysus, or the Wine-god, is a veritable deity. And yet though holding an intellectual faith in such deities of the emotions, and so far having this soulical aspect of idolatry as a mother to his mind, he may have such a love of purity that he will not allow his soul to practise either the rites of Venus or Bacchus. In this case, while the mind has an impure soulical mother, the pure soul has a better mother. And it is from such purity-loving souls that the Sarah class is evolved. Hence it could be said that while mind and soul were alike as respects accepting and submitting to idolatry in its intellectual aspect, they were not alike in respect of the soulical aspect of idolatry. Even where the mind believed in these pernicious deities, the soul would not follow their rites, and so had not the same mother. It is an illustration of the truth here set forth, that Clemens Alex. could show how such men as Cyrus, Solon, and others were better than the gods, even though they are not said to refuse intellectually to admit the existence of such gods (*Ad Gent.*, p. 28). Sarah even in idolatrous conditions is as Abram's sister in respect to intellectual idolatry, and in the course of her moral evolution she becomes his wife. But in the era of their weakness and wandering she is but as a sister. 'And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother, and she became my wife; and it came to pass when God caused me to wander from my father's house, that I said to her, This is

the kindness which thou shalt show unto me ; at every place whither we shall come, say of me, He is my brother ' (verses 12, 13). The fact that Terah's wife is never named gives a measure of support to the view that she represents a soulical and pernicious aspect of idolatry.

The good element in kingcraft begins to make sacrifices for the good of religion. The passage illustrates what is said by the prophet, 'The sons also of them that afflicted thee shall come bending unto thee' (Is. lx. 14). 'Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings' (verse 16). Diodorus Siculus writes of the *vouoi*, or portions into which certain Egyptian districts were divided, the chief portion being given to priests (Lib. I., p. 46). But this appears to have been part of a State system, and hence evil. Abimelech gives as a king freely, but he only gives what is his own, and is not said to establish laws of giving for his people. 'And Abimelech took sheep and oxen, and men-servants, and maid-servants, and gave to Abraham, and he returned to him Sarah his wife' (verse 14). Thus the forces and wealth of kingcraft are made to subserve the cause of religion. Abraham is left at liberty to choose his own habitation without fear of banishment or restraint. 'And Abimelech said, Behold, my land is before thee, in what is good in thine eyes dwell' (verse 15).

The next verse has been the subject of much controversy. The writer would appeal to it specially as evidence that the expression in verse 3, 'lady of a Lord,' has reference to Sarah's relation to Christ. Sarah is viewed in this chapter both in respect to Abraham or the mind of faith, and in respect to Jesus. Abimelech has been speaking of Sarah as the wife of Abraham ; now he is beginning to speak of her as the lady of the Divine Master. Abimelech uses Sinaitic language when he refers to what is in the eyes, and to a covering of the eyes, but his moral position does not fix Abraham's position. Moreover, as having suffered a moral lapse, Abraham and Sarah needed a covering for sin as they returned from error. In verse 14 Abimelech is said to 'restore to him Sarah his wife.' But in verse 16 he is simply said to speak to Sarah, and she is not spoken of as Abraham's wife. It is because she is now being viewed in relation to her Divine Lord. Abimelech, though he knows not Christ, has honoured Him with tribute as he has honoured Abraham with gifts. Even in lavishing treasure on sacrificial offerings, heathen kings were paying tribute to Him who is the Vital Element in all propitiatory sacrifice. In general, when men read the words, 'I have given a thousand pieces of silver to thy Brother,' they understand the word 'brother' to apply to Abraham. The writer holds that it applies to Christ. He does so for the following reasons :

1. The chapter has already recognised a close relationship of Sarah to Christ. It does so in the words 'lady of a Lord' (verse 3), 'sinning against Me' (verse 6).

2. When Abimelech had just charged Abraham with committing a great sin in passing himself off as Sarah's brother, it is hardly likely that he himself would have forthwith recognised Abraham as her brother.

3. In the two previous verses we have a detailed account of what Abimelech had given to Abraham, but this sum of money is not men-

tioned. In that detailed account we read of sheep, oxen, men-servants, maid-servants, Sarah the wife, and choice of residence. Surely if he had also given him a thousand pieces of silver, it is probable that this gift would have been mentioned together with the other gifts.

4. While Jesus is as a Bridegroom to the spiritual element in religion, He is also as a Brother. It is said, 'He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren' (Heb. ii. 12). He is the Friend that 'sticketh closer than a brother' (Prov. xviii. 24).

5. There is a similarity between what is said of this Brother and what is said of Solomon, which tends to show that this Brother is Divine. Solomon is a type of King Jesus. Especially does he bear this typical aspect in Psalm lxxii. and in the Book of Solomon's Song. Christ, like Solomon, is King of Peace (Heb. vii. 2). As King He has a vineyard. 'In that day, sing ye unto her, a vineyard of pleasantness, I, the Lord, do keep it, I will water it every moment, lest any hurt it I will keep it night and day' (Is. xxvii. 2, 3). He says He will let out the vineyard to husbandmen, 'which shall render Him the fruit in their seasons' (Matt. xxi. 41). It is, therefore, noticeable that the tribute given to Christ, the King of Peace, is the same as the tribute given by Abimelech to this Brother. 'Solomon had a vineyard in Baal Hamon (the lord of wealth); He gave the vineyard to keepers: one brought in for its fruit a thousand pieces of silver.' Then the Church giving expression to her adherence to this law of tribute, showing that she does not pay it grudgingly, but is also willing to give a portion to those who labour in Godly Service under Christ, says, 'My vineyard, which is mine, is before me, the thousand shall be to thee, O Solomon, and two hundred to the keepers of its fruits' (Cant. viii. 11, 12). Abimelech appears to be alluding to a like personal payment of tribute to a Divine Being when he says, 'Behold, I have given a thousand pieces of silver to thy Brother.'

6. What is said of the covering of the eyes is not in accord with literal history, but it is applicable in an allusion to some Divine propitiation for sin. Some say that it is Abraham who is the covering of the eyes, and they refer to Rebekah covering herself when she met Isaac (xxiv. 65). But it is not said that Rebekah covered her eyes. Even veiled women in the East have the eyes uncovered. Moreover, this text does not say, 'He is a covering to thee,' that is, to Sarah, but only to all with Sarah. How was Abraham a covering of the eyes to all with Sarah? How was he a covering also to 'all with all?' When it says, 'a covering of the eyes,' whose eyes are indicated? Most interpretations that the writer has seen say that this language indicates an atoning present, whereby some offended man is induced to overlook a wrong that has been done to him. So Jacob says, 'I will cover his face with the present which goeth before me' (xxxii. 20). But how could Abraham be an atoning present to cover the eyes of anyone looking on those with Sarah and with all? Why is not such present valid for Sarah as well as for those with Sarah? Why is it not valid for all as well as for those with all? How can there be any remaining to be 'with all?' Some think that the word 'he' should be 'this,' and that it refers to the money, the thousand pieces. Apart from the fact that the pronoun

seems most naturally to refer to 'brother' as antecedent, we may well wonder how a thousand of silver was to cover the eyes of someone looking in anger on those with Sarah and with all. What had they done, and to whom had they done it, that it could thus be expiated by a thousand pieces of silver? Again, the money given in expiation is generally given to the offended person. But Abimelech had given the money to Sarah's brother, and hence, if that brother be Abraham, it is he who is thus propitiated. But what hint have we that those with Sarah had wronged Abraham? Still more, how could it be said that those with all had wronged Abraham? Again, what is meant by this first word 'all'? 'To all which with thee.' Does it mean all persons? If so, then, since the Hebrew reads 'to all which with thee and with all,' and since those with Sarah are with all, we virtually get the unnatural sentiment, 'To all persons which are with all persons.' The writer holds that it is clear from these facts that the first word 'all' cannot relate to persons, but must relate to some evil moral quality from which the eyes are to be hid. This agrees with the view that the expression 'covering of the eyes' is used of an atoning present given to a receiver to induce him to look away from a wrong that has been done to him.

7. While this verse is incompatible with the ordinary literal teaching, every word in it is Scripturally clear when we understand by the term 'Brother' Christ, or the אָבִי, or Lord, of verse 3. Abimelech says, 'Behold, I have given a thousand pieces of silver to thy Brother. Behold, He is to thee a covering of the eyes'—that is, of God's eyes. The figure of sin being hid from God is as common as the meanings ordinarily assigned to this verse are novel and unnatural: 'Hide Thy face from my sins' (Ps. li. 9); 'Love veileth a multitude of sins' (1 Pet. iv. 8). We know not of any persons with Sarah who had offended. We know not of any offenders who could be with all. But we do know that sin is with Sarah and with all. We read, 'Our transgressions are with us, and our iniquities we know them' (Is. lix. 12). Hence the 'all with Sarah' appears to mean all Sarah's sin. So the 'all with all' is the sin which is with all. Hence the following two verses appear to be setting forth the same truth in virtually identical terms: 'And to Sarah he said, Behold, I have given a thousand pieces of silver to thy Brother. Behold, He is to thee a covering of the eyes to all [the sin] which is with thee, and with all [men]'; 'And He is the propitiation for our sins; and not for ours only, but for the whole world' (1 John ii. 2). A form of the word 'propitiation' is used of the covering, or lid, which was on the ark (Heb. ix. 5). The words of Abimelech imply that the Saviour, as the Elder Brother, embodied in sacrifices, is the Saviour of all men—the Covering for sin, which Covering causes the Father to put away His displeasure:

'Lord, I believe, were sinners more  
Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made.'

Abimelech closes his speech by saying to Sarah, 'And thou art set right'—that is, made straight, being no longer like one crooked. The

Apostle uses a like expression: 'Imposed until the time of making straight' (*διορθώσεως*, Heb. ix. 10). The writer thinks that the Revised Version is in error in this passage. The word 'and' before the verb 'set right' does not well agree with that reading. Neither does the passage seem to be teaching that Abimelech reproved Sarah.

According as God had foretold (verse 7), Abraham prays for the kingly power now that he is free from kingly restraint. We read, 'And Abraham prayed to God, and God healed Abimelech, and his wife, and his maidservants, and they bare' (verse 17). We may note:

1. That this portion of the chapter is not like literal history.
2. Our English versions, and the Sept. as well, do not translate the Hebrew correctly. Literalism misleads them. The Sept. reads, 'And the Lord had fast closed from without (*ἐξωθεν*) every womb in the house of Abimelech.' Our version reads, 'For the Lord had fast closed up all the wombs of the house of Abimelech.' But the Hebrew reads, 'For Jehovah had fast closed up behind every womb in the house of Abimelech.' In other words, these wombs were not closed up at all. It was behind the wombs that the Lord closed. When the Lord shut behind Noah, the door closed was really behind Noah (vii. 16). When Ehud shut the doors behind him (Judg. iii. 23), the doors that were thus shut were behind him. So when God is said to shut behind the womb, the part closed must be behind the womb. The passage shows that He who is behind all increase, who gives the miscarrying womb and dry breasts, smiting Ephraim until his root is dried up and he is fruitless (Hos. ix. 14, 16)—He had withheld His blessing from the powers of earth so long as they were hostile to religion. They might increase with a worldly increase, for the womb was left open; but the Lord added no blessing to that increase, for He shut up behind the womb. Nothing from heaven, therefore, could pass through these wombs. Providence was against them. The Lord does not co-work with the oppressor, but with the oppressed. What would God's weak and feeble ones have done in old time had the Lord been on the enemy's side? So in later times Bonner, Laud, the Stuarts, Claverhouse, Dalziel, Lauderdale. and the whole horrible chamber of British persecutors and murderers, might lift up themselves, but it was not by the Lord. He gave them no increase.

3. In Ps. lxxvi. we read of God spoiling the stout-hearted, weakening men of might, cutting off the spirit of princes, and becoming terrible to kings, while He saves the meek. The Psalmist divides these worldly powers into two parts—one being made to praise God, the other being restrained as Abimelech's house was restrained: 'Surely the wrath of man shall praise Thee, the remainder of wrath Thou shalt restrain' (verse 10). So Abimelech's house, when working evil, had been restrained. God shut up behind its womb. But when it did right, and when Abraham prayed for it, a blessing was given to it from God. Paul shows what fruit is given: 'I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men—for kings, and all that are in high place—that we may lead a tranquil and quiet life in all godliness and gravity' (1 Tim. ii. 1, 2); 'And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-



servants, and they bare. For Jehovah had fast closed up behind every womb of the house of Abimelech, because of Sarah, the wife of Abraham' (verses 17, 18).

## CHAPTER LXII.

## GENESIS XXI.

IN this chapter, the grade-words are of very great importance as serving to make manifest distinctions which would otherwise be unrecognisable. For example, we are told in verse 1 that the Lord did to Sarah according to what He had spoken. The word 'did,' or its verb 'do,' is one of the most common words of the Servants' Grade. Its use here shows that God is acting towards Sarah on the Servants' Grade. But in the next verse we read that Sarah conceived and bare to Abraham at the time of which God spake with him. The word 'with' is  $\text{D}\text{N}\text{S}$ , and this is one of the most common grade-words of the Young Men's Grade. Thus these grade-words bring out the fact that the doing to Sarah according to what was said does not relate to what is said in verse 2 of a conception. The two verses are on different grades. But it is clear that verse 1 has reference to a promise concerning Sarah, and the only promises made to her have had direct, or indirect, reference to her bearing offspring. Hence there comes out the fact that these verses are speaking of two distinct births, and of two distinct children. When the grade-words have indicated to us this conclusion, we find other evidence to the same effect :

1. In xvii. 16, 19, we also have seen evidence of two sons being about to be born. If two births are thus indicated in one chapter, why not in another ?

2. In xvii. 16, the first Son to be born is described as a Son whom God will give—that is, it is Jesus. It is not said that He will be a Son born to Abraham, or named by him. It is God Himself who is to bestow this gift. So in xxi. 1 nothing is said of Abraham. It is only Jehovah's action that is described. Moreover, what is said has such an aspect of comprehensiveness and finality about it as to suggest that all that had been promised had really been given. On the other hand, verse 2 describes a process in its beginning.

3. In xvii. 16, 19, it is the Son to be given by God whose birth is first promised. So in xxi. 1 it is the process in which Jehovah specially acts that is first described. In the very nature of things, we should naturally expect an account of the giving of a Divine Son to precede the account of the birth of a seed of faith. We should do so for two reasons. First, because the place of honour naturally belongs to Jesus ; and, secondly, because there can be no seed of faith until Christ, the True Seed, has first come to be the Founder of the Line.

4. In the account of the later and inferior offspring given in xvii. 19, stress is laid upon the fact that this son is to be borne by Sarah to Abraham. He names the child. So in xxi. 2, 3, stress is laid upon the fact that the son whose birth is last described is born to Abraham.

Sarah bears to Abraham a son to his old age. In verse 3 there seems to be special emphasis in the words, 'His son, the one born to him, which Sarah bare to him,' as if it was contrasting this son with some other offspring not thus born to Abraham.

Thus the writer holds that verse 1 relates to the birth of Jesus, while verse 2 relates to a seed born through faith in Jesus. Through the early part of the chapter all the grade-words are according to the gradal distinctions between these two children. Jesus who was made under law, is here described as on the Servants' Grade. He took on Him the form of a Servant. On the other hand, the believing seed born through faith are here described as on the Grade of Faith, or Young Men's Grade. Of the birth of Jesus as a Seed given by God to the Adamic woman of faith, we read, 'And Jehovah visited Sarah, according to what He had said, and Jehovah did to Sarah according to what he had spoken' (verse 1). Then follows an account of a human seed of faith. It is born to Abraham's old age, to the time when his faith was coming to its maturity, and when the Jewish era was waxing old. Then even Jews began to have faith in a coming Saviour, and to look for redemption in Israel. This allusion to old age also makes it clear that the offspring of faith is not born according to laws of flesh-and-blood increase. The reader will see that if differences of grade-words show us the distinction between Jesus and a human seed, verbal inspiration becomes an undeniable truth. Of the birth of the human seed of faith, we read, 'And Sarah conceived and bare to Abraham a son to his old age, at the season of which God had spoken with him' (verse 2). Just as in xvii. 19, Abraham was instructed in the second promise to name the son, so in this second birth the son is to be named by Abraham. 'And Abraham called the name of his son, the one born to him, which Sarah bare to him, Isaac' (verse 3). The name 'Isaac,' 'rejoicing,' befits Christ, and also the human seed born from Christ. At the birth of spiritual offspring, the desolate woman was to break forth into singing (Is. liv. 1). Jesus is satisfied to see of His soul's travail (Is. liii. 11), as a woman who has had travail is satisfied when her son is born (John xvi. 21), as those are filled who now reign as kings (1 Cor. iv. 8). 'As soon as Zion travailed she brought forth her children. Shall I bring to the birth and not cause to bring forth, saith the Lord? Shall I cause to bring forth and shut, saith thy God? Rejoice with Jerusalem and be glad in her, all ye that love her, rejoice for joy with her all ye that mourn for her, that ye may suck and be satisfied from the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory' (Is. lxvi. 8-11). The singers and the players on instruments will be found in Zion (Ps. lxxxvii. 7).

According to the command given to him, Abraham, the Adamic man of faith, circumcises the human seed born to him. This circumcision is moral. *Ὁ ταύτην τὴν κατὰ σάρκα παρελάβομεν περιτομήν, ἀλλὰ πνευματικὴν, ἣν Ἐνώχ και οἱ ὅμοιοι ἐφύλαξαν* (Just. Mar., Dial., c. xliii.). 'We receive not this circumcision which is according to the flesh, but a spiritual circumcision which Enoch and such as he kept.' The seed begotten in Christ keep no fleshly circumcision. Here, as in xvii. 12, allusion is made to being eight days old. Our versions make it appear that the

circumcision takes place on the day when the child is eight days old. The Hebrew does not speak thus. It only says that the child who is circumcised is a son of eight days. It is quite true that according to a common Hebrew idiom this would agree with a circumcision on the eighth day, even though we have not the idiom used for distinguishing the day, 'in his being a son of eight days.' The writer believes that the idiom here used is showing that Abraham is circumcising some who are Jews, and who, as having practised a literal circumcision at eight days old, may be said to be sons of eight days. The phrase shows that the aspect of this child is Jewish and human. It is the son which Sarah has borne to him, and who is on the Young Men's Grade. As a second son to Christ spoken of in verse 1, these sons of eight days must represent Jews who are coming into the Christian line. They are leaving the Jewish Church to seek their redemption in Jesus, as did Apostles, and Simeon, and Anna. 'And Abraham circumcised Isaac, his son, a son of eight days, as God commanded him' (verse 4).

Verses 5, 6, refer to the True Seed, or Christ, indicated in verse 1. We have now the Servants' Grade indicated by 'do,' or 'made,' and 'hear.' Moreover, Sarah speaks now of what God has made for her. Abraham is said to be a hundred years old when this son is born. This number as used in xi. 10 appears to be the first cardinal number of the Bible that is a square product. We shall meet with other indications that it is a symbol of a perfect righteousness. It is the age when a child is to die (Is. lxx. 20), and contrasts with the old age of Abraham when he was ninety and nine. It was as one a hundred years old that he would have a Son given by God (xvii. 17). And now Sarah rejoices with a divine gladness at the birth of Christ, the Son who comes in the hundredth year, the year of the first Scriptural square. Jesus was perfect in righteousness, even though He was coming to the Servants' Grade. Verse 6 does not speak of this Son being borne to him by Sarah. 'And Abraham was a son of a hundred years when there was born to him Isaac, his Son' (verse 6). This verse shows that the name 'Isaac,' or 'Rejoicing One,' is given to Jesus as well as to His seed. But the next verse associates Him with a joy which is of God. Christians speak and sing of Jesus as their Joy, just as the Psalmist speaks of God as his exceeding Joy (Ps. xliii. 4). This is virtually to name the Saviour with the name 'Isaac.' 'And Sarah said, God hath made laughter for me, everyone who hears will rejoice for me' (verse 7). Formerly Sarah laughed with a laugh of incredulity. God did not cause that laughter, but rebuked it (xviii. 13). But since God gives the laughter spoken of here, it must be good. All who hear of the good news that a Divine Son has been given, and especially all who hear with circumcised ears, may well rejoice. It is not very likely that a literal Hebrew woman meant that all would rejoice for her. In Is. lxvi. 8, Zion's travail is regarded as wonderful. 'Who hath heard such a thing?'

In the beginning of verse 7 we have again the verb 'to say,' and Sarah commences another speech. This second speech refers to the second son. She had rejoiced in verse 6 in the birth of the True Seed, or Jesus, and then in verse 7 she appropriately goes on to rejoice in the human seed to be joint-heirs with Jesus. In this case, however, her joy

is not expressed in such emphatic terms. Moreover, Abraham is represented as the father of this human son, who is born to his old age, or before he has reached the perfect and childlike hundred. 'And she said, Who would have told to Abraham that Sarah would suckle sons, for I have borne a son to his old age?' (verse 7).

We now read of a weaning. This appears to symbolize a turning away from Jewish forms of spiritual nourishment to the solid food (Heb. v. 14), and spiritual milk (1 Pet. ii. 2) of Christianity. Moreover, this weaning is accompanied with a great feast. The time of transition from Judaism to Christianity is often represented as a time when a feast is made (Is. xxv. 6; Luke xiv. 16). This feast is, however, said to be 'made,' which shows that it is on the Servants' Grade. Hence the Child, who is said to grow and to be weaned, must represent Jesus. He grew in wisdom and stature, and He honoured the law before living on meat which was from heaven. 'And the Child grew and was weaned, and Abraham made a great feast in the day of the weaning of Isaac' (verse 8).

As a matter of history we know that fleshly Jews persecuted those who forsook Judaism for Christianity. This is shown by Paul's words, 'So it is now.' 'He that was born after the flesh persecuted Him that was born after the Spirit, even so it is now' (Gal. iv. 29). Justin Martyr says to Jews: τὸν Χριστὸν ἀποκτείναντες οὐδ' οὕτως μετανοεῖτε, ἀλλὰ καὶ ἡμᾶς τοὺς πιστεύσαντας δι' αὐτοῦ τῷ Θεῷ καὶ πατρὶ τῶν ὄλων μισεῖτε καὶ φονεύετε, ὡσάντις ἂν λάβητε ἕξουσίαν, ἀδιαλείπτως δὲ καταρᾶσθε αὐτῷ τε ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ (Dial., c. cxxxiii.). 'Having killed Christ you do not repent on that account, but us also who by Him do believe in God the universal Father, you hate and kill whenever you get authority, and without ceasing you curse both Him and those pertaining to Him.'

In coming to the narrative of Hagar's son, it is well to keep in mind that Hagar is a symbol of those in bondage to law, and who have not faith in Jesus. Even amongst these there were those who believed Moses and the prophets, and so were a seed of faith. Abraham was their father. The most important feature of the history is that Ishmael comes before us in two aspects, and on two different grades. He is first a yeled, or child, on the Servants' Grade, the grade of sacrifice and works. Then he is a nahar, or young man, on the Young Men's Grade, or the grade of faith. The use of the word 'young man' in this history, and in c. xiv., has chiefly influenced the writer in designating the third grade the Young Men's Grade.

The word 'saw' in verse 9 shows that the mocking is on the Servants' Grade, to which, in this narrative, Christ pertains. Hence Ishmael as thus mocking must be on this grade, and his mockery must be directed primarily against Jesus. 'And Sarah saw the son of Hagar, the Egyptian, which she had borne to Abraham, mocking' (verse 9). To Ishmaelites of the Church of Sacrifice and the Sinaitic covenant, Christ crucified, and His seed as well, were foolishness (1 Cor. i. 23, 27; Matt. xxvii. 39-41). Such men mocked the Apostles and said that they were full of new wine (Acts ii. 13). Thus the Hagar-seed mocks the Sarah-seed. From the old elements of bondage, Sarah's free children, that is,

Christ and all in Him, are to be morally severed. It is the true Church that demands the separation. Philo unconsciously makes Isaac equivalent to a Divine Seed when he says, 'Ἰσαὰκ ἐγέννησεν ὁ κύριος· αὐτὸς γὰρ πατήρ ἐστὶ τῆς τελείας φύσεως (Leg. Al., Lib. III., c. 77). 'The Lord begat Isaac, for He Himself is Father of the perfect nature.' The good cannot dwell in contentment with what is far inferior to it in moral excellence, and in opposition to it. Paul departed from those who were hardened and disobedient, and who spake evil of the way, from all of whom 'he separated the disciples' (Acts xix. 9). So we read of Sarah, 'And she said to Abraham, Cast out this (אֲנִי) bondwoman and her son, for the son of this (אֲנִי) bondwoman shall not be heir with (אֲנִי) my Son, with (אֲנִי) Isaac' (verse 10). All the Hebrew words just quoted are of the Servants' Grade, and show that Sarah is speaking on that grade, and in reference to her Son Jesus who is on that grade. Solomon might be alluding to this verse when he said, 'Cast out the scorner, and contention shall go out, yea, strife and reproach shall cease' (Prov. xxii. 10). Two cannot walk together if they are not agreed (Amos iii. 3). The carnal and the spiritual cannot have true fellowship. It is a virtue in Sarah thus to wish to be separate. So we read, 'Come ye out from among them, and be ye separate, saith the Lord' (2 Cor. vi. 17). This casting out is not a casting out from God's mercy, or from the Adamic man of faith. There is still a sense in which Ishmael is Abraham's seed (verse 13). The words 'with my Son, even with Isaac,' do not mean that Ishmael is not to be an heir at all. Only he is not to be heir with Isaac.

As in the narrative of Paul's journey to Damascus we saw that in mind he clung to Judaism, even when he had forsaken its rites, so Abraham, representing the mental side of the man of faith, is pained to part from his son. Especially is he pained to part from the nahar, or young man, representing the class of faithful ones on the Young Men's Grade. It is this class which is especially Abraham's son, as a Jewish seed of faith. His heart yearned over them. We read, 'And the thing was very grievous in Abraham's eyes on account of his son' (verse 11).

On the literal theory it seems incredible that God should have spoken to men and women as Abraham and Hagar are here said to be addressed. It is in a higher sense that He speaks, and in a way less conformed to familiar human intercourse. The distinction between the yeled, or Ishmael, on the Servants' Grade, and the nahar, or young man, who is also Hagar's son, and on the Young Men's Grade, is sufficient to show that the history is moral. Ishmael on the Servants' Grade represents the Jewish Church in its sacrificial and working aspect only, as performing ordinances of law. But the young man represents that church in a higher aspect as also believing in Moses and the prophets. We have a transition. The yeled, or child, fails, but the nahar, or young man, lives. The distinction between these two names tends to show that it is not the conjoined idiom which is used in such verses as verse 12. One has an aspect towards death. The other has an aspect towards life. In verse 12 Abraham is first told not to grieve for the young man, the Young Men's Grade being thus indicated. Then we have a transition to the Servants' Grade, as is shown by 'hear.' On that grade Isaac is Christ, and

Ishmael is there acting in opposition to the true Child of Promise. Jewish faith in prophecy is not against Christian faith. But literal Jewish sacrifices are adverse to Jesus as the True Sacrifice. On this Grade of Sacrifice Abraham must obey Sarah that honour may come to Isaac, who is Christ. 'And God said to Abraham, Let it not be grievous in thine eyes on account of the young man, and on account of the bondwoman.' The bondwoman, as the very word shows, is on the Servants' Grade. But as Abraham is not to mourn for the faith of Judaism, neither must he mourn for the sacrifices of Judaism. 'In all which Sarah saith unto thee, hearken to her voice, for in Isaac shall thy seed be called' (verse 12). Since Isaac on this Servants' Grade is Christ, the seed called in Him must be the Christian seed. Paul explains the passage thus: 'Neither because they are Abraham's seed are they all children, but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed' (Rom. ix. 7, 8). Thus Abraham's seed are in two classes. First, there is a seed according to what is Jewish and fleshly. These are they who believe Moses and the prophets, but do not believe Jesus. Secondly, there are those who believe in the promise of a Saviour. These, even before they become spiritual, while yet on the Young Men's Grade, are already reckoned for a seed of Christ. Even those who are only Abraham's seed according to what is Jewish and fleshly, are still recognised by God as a seed of Abraham, and honoured accordingly. It is as on the Young Men's Grade that they are thus honoured. There seems to be in verse 13 an intentional avoidance of the Hebrew word for 'make,' which would have shown the Servants' Grade. But we have אָנִי, of the Young Men's Grade. 'And moreover the son of the bondwoman will I appoint to be a nation, for this one (אָנִי) is thy seed' (verse 13).

We have again an allusion to a morning, which betokens the passing away of Jewish darkness, and the incoming of the light of the Christian day. There is a moral uprising of the man of faith as the light comes. 'And Abraham rose up in the morning.' In xvii. 7 Hagar is found by the fountain in the way of sacrifice, that is, the way of Shur or the ox. She called this well Beer-lahai-roi, that is, 'well to the life of vision.' This Well was Christ, in so far as He was manifested to those on the Servants' Grade in early Jewish times. This was the well as pertaining to the age of seers. The moral life of that age was akin to a walking by sight. Abraham, the man of faith, did not give this water. But it is said, 'The just shall live by his faith' (Hab. ii. 4). Hagar now begins to get living water from Abraham, or the man of faith, but she gets it in very limited measure. Moreover, it is specially given to her in her relation to the Young Men's Grade. The writer has previously stated that the 'shoulder,' or burden-bearer, is an emblem of the Servants' Grade. The ass is another such emblem. The reader may be slow at first to receive the view; but he will find it to be a Scriptural feature that what is upon a shoulder, or upon an ass, is sometimes an emblem of a grade above the Servants' Grade. That is, it is an emblem of the Young Men's Grade. We shall see several illustrations of this principle in subsequent chapters. The very fact that the living water given by Abraham is said

to be put on Hagar's shoulder, is evidence that Hagar is being set forth in relation to two grades, Servants and Young Men. Both have a Jewish aspect. But it is upon the shoulder, or to the Young Men's Grade, that the man of faith gives the limited measure of living water, which is a symbol of Jesus and the life in Him. Not only does the man of faith give a measure of living water, he also gives a measure of living bread, which he by his faith has taken. 'And he took bread, and a bottle of water, and gave to Hagar, placing it upon her shoulder.' Then the verse refers to the Servants' Grade, or the Church on that grade, the Jewish sacrificial system symbolized by the yeled, or child. From this Abraham is parting, for he is coming to a knowledge of Christ the True Sacrifice. 'And the child, and he sent her away.' In this departure Hagar is first on the Grade of Sacrifice. In connection with the yeled, or child, she wanders in a moral wilderness where there is no highway for God. It is the dreary desert of literal sacrifices. It is called 'the wilderness of Beer Sheba.' The name 'Beer Sheba' means 'well of the oath,' or 'well of the covenant.' We shall see that this phrase has more than one application in this chapter. As found in a wilderness, Beer Sheba is probably equivalent to Hagar's 'well to the life of vision' (xvi. 14). It represents Jesus, or Living Water, in the scanty measure in which it is found in the Jewish Church and on the Servants' Grade. It is the well of those who, in the Jewish system, made a covenant with God by literal sacrifices. It is said that the waters from the bottle failed. This does not necessarily mean that the water in the bottle failed. It may mean that the living water given to faith died away from those on the Grade of Sacrifice. The sacrificial system became as a dead system. Has not this fact been largely verified in Jewish history? As a sacrificial system it has lost its virtue. What virtue it possesses is rather owing to the faith in the Old Testament still possessed by Jews. As the man of faith sent Hagar from the Christian house, so Hagar sends away the Jewish Church as a sacrificial system, but remains with it on the Grade of Faith or Young Men. Hagar is said to cast away the yeled, or child, under one of the shrubs (verse 15). A tree, springing out of the fleshly Adamah, darkening what is beneath it, is sometimes used as a symbol of moral imperfection and fleshliness. Adam hid under trees. Beasts and fowls and all fleshly things fed of the Babylonish tree, which was to be hewn down by order from heaven (Dan. iv. 11-14). The Adamah, when God has cursed it, brings forth moral thorns and briars to men (Gen. iii. 17-18). Hagar, casting the yeled under the shrub, is the giving up of the sacrificial Jewish system to darkness and fleshliness. 'There failed also the waters from the bottle, and she cast the child under one of the shrubs' (verse 15).

Verse 16 appears specially important. Hagar is now about to be manifested, not as found in connection with the yeled on the Servants' Grade, but as found on the Young Men's Grade with the nahar, or young man. The very words, 'Let me not see' indicate a cessation from the earthly grade of things seen. She is about to have a better vision. Her sitting to herself and removal to a distance betoken a withdrawal from a dead or dying sacrificial system on the Servants' Grade to the higher Grade of Faith. We read, 'And she walked, and

sat to herself, opposite, a good way off.' She is not under the darkening shrub. She is forsaking the yeled, or child, though it is with some lingerings of regret for the old sacrificial system. Men cling to dead systems when all life has left the system. The Chinaman resorts to his 'Joss-House,' that is, 'God's (Dios) House,' even when he is only intent on godlessness. 'It is a fact universally recognised that the joss-houses are frequented most by the worst characters of the town, and that schemes of wickedness are commonly hatched under the noses of the gods' (Dukes's 'Everyday Life in China,' p. 21). The translators render the next clause, 'As it were a bowshot.' The Sept. has this reading, but the writer believes that it is an error, and that for the following reasons: (a) First it will be noticed that in verse 20 the young man is said to become an archer. This may at least suggest that there may be something more than a mere measure of distance indicated in the allusion to archers in verse 16. (b) In no other part of the Old Testament is such a distance as 'a bow-shot' used of land measure. Such terms as 'mile,' 'league,' 'bow-shot,' are alien to the Scriptural nomenclature for describing distances, as found in the Old Testament. It uses such terms as 'cubit,' 'pace,' 'reed,' etc. (c) There is no word in the clause which implies distance. The Hebrew is literally 'according to shooters of the bow.' It is true that the Hebrew particle  $\text{כִּי}$  sometimes means 'about,' and is used in connection with measures of time, distance, etc. But, in such cases, the actual distance is given. 'About two thousand cubits' (Josh. iii. 4). 'About two years' (Ruth i. 4). But how could it be said that the phrase 'about shooters of the bow' was a measure of distance? It is evident that the particle  $\text{כִּי}$  has not the meaning 'about,' but its usual meaning 'according to,' 'like,' etc. Hagar went and sat far off like shooters of the bow. (d) Christ has both the sword and the bow (Ps. xlv. 3, 5). The people fall under His arrows, and the word 'people' specially pertains to the Grade of Faith. The bow in the cloud is a symbol of arrows of light, such as were used by the prophets who spake what is in the Old Testament. The writer believes that the phrase indicates that Hagar is coming to the prophetic or Young Men's Grade, in which the words of the Old Testament are as arrows used by men of faith. Had the clause meant what our versions indicate, we should probably have had such an expression as 'far off, according to the distance of shooters of the bow.' She is now coming to the Young Men's Prophetic Grade, and is no more seeing with a fleshly eye on the Grade of Servants and Sacrifice. We may read, 'And she walked, and sat to herself, opposite, a long way off, like shooters of the bow, for she said, I will not look upon the death of the yeled; and she sat opposite, and lifted up her voice and wept' (verse 16).

When she has thus turned sadly from the sacrificial system on the Servants' Grade, the nahar, or young man, that is, the Jewish Church in its aspect of faith in prophecy, gathers strength. The grade-words are now peculiarly expressive. The word 'nahar' shows the Young Men's Grade. But God is said to hear this young man's cry. But God must be above those whose cry He hears. Hence it follows that the word 'hear' must have its spiritual meaning in verse 17. It cannot refer to a fleshly hearing on the Servants' Grade. The word 'hear' never applies



to the Young Men's Grade. It must therefore apply in this case to a hearing in heaven or on the Grade of Tongues. This is made the more manifest by the statement in the same verse that God calls from heaven. It will be very natural for the reader to think that the cry of the young man is the cry of the dying yeled under the shrub. Nevertheless, the grade-words show that this cannot be. The yeled is on the Servants' Grade, the nahar is on the Young Men's Grade. The cry of the nahar is not necessarily a cry of distress. It is the cry of the Jewish Church of faith calling upon God, and it is a cry heard in heaven. But if so, then the closing sentence in verse 17, *בְּאֵשֶׁר הוּא־שָׁם*, which our version renders 'where he is,' cannot refer to the yeled. It evidently refers to where God is. The writer has stated that sometimes the words of the Servants' Grade are applied spiritually to the Grade of Tongues, as is the case with 'hear' in this verse. He has also said that a word of the Young Men's Grade is sometimes joined with a word of the Servants' Grade to show the Grade of Tongues. A very common grade-word of the Servants' Grade is *שָׁם*, 'there,' and an equally common word of the Young Men's Grade is *הוּא*, 'this one.' But here the two are conjoined—*הוּא־שָׁם*, and this fact alone convinces the writer that the words apply to heaven, where God is. But for the word *שָׁם* we should justly have thought that *הוּא* referred to the nahar, or young man, for 'this one' is of the Young Men's Grade. This view is inherently probable. How could it be said that God heard the voice of the yeled, or nahar, where one or the other was? This fact tends to show that 'hear' and 'young man' do not conjoin. But to say that God hears even in heaven, where He is, is both more Scriptural (1 Kings viii. 30, etc.) and a more natural mode of expression. The Angel of Jehovah, or Jesus, is beginning to manifest Himself even from heaven, or the Grade of Tongues, to Jewish men of faith, even though they have not owned Him as the Crucified. He helps and saves them, though they own Him not. 'And God heard the voice of the young man, and the Angel of Jehovah called to Hagar from heaven, and said to her, What aileth thee, Hagar? do not fear, for God hath hearkened to the voice of the young man where He is,' that is, in heaven. This Jewish Church is to strengthen itself, and find a moral uprising in the nahar, the young man of the Grade of Faith, and not in the yeled, or child of the dying Sacrificial System. To believe the prophets is now better for Jews than to shed the blood of bulls and goats. 'Arise! lift up the young man!' Our version adds, 'Hold him in thine hand,' but the Hebrew reads, 'And strengthen thine hand in him.' So Jonathan strengthened David's hand in God' (1 Sam. xxiii. 16); and the men of Shechem strengthened Abimelech's hand (Judg. ix. 24). It does not mean that Hagar is to take the young man by the hand, but it means that Hagar is to strengthen her hand by means of the young man. She is to identify herself with a church of believing people rather than with the adherents of a dead Sacrificial System. 'I have written unto you, young men, because ye are strong' (1 John ii. 14). This church of believing Jews, yet in relation to Hagar, or the Sinaitic covenant, is to be strengthened by God. 'For I have appointed him to be a great nation' (verse 18).

Now, to Hagar strengthening herself in the young man, there is given a spiritual vision of living water on the Grade of Tongues. She had turned away from looking at the yeled on the Grade of Servants (verse 16), and now her eyes are opened by God to see what is in Zion. It is evident that this seeing is spiritual seeing in Zion, for by means of it Hagar is able to find living water for the young man. Hence she cannot be on the grade below the Young Men's Grade. But the verb 'to see,' when used alone, is only applied to the grade above and to the grade below the Young Men's Grade. It must, therefore, apply here to the grade above—that is, to the Grade of Tongues. Hence the grade-words make it plain that the well which Hagar sees when her eyes are opened is not an earthly well. It is a well of salvation in Zion (Is. xii. 3). Even to believing Jews Christ becomes a justification unto life. They are justified on account of faith (Rom. iii. 30). The Sinaitic covenant, when brought into connection with Jesus, the Angel of the Lord speaking from heaven, finds Him to be a Heavenly Fountain, even though He be not known as the Crucified. By this heavenly vision granted to Hagar, she is able to see a Heavenly Fountain, and to give living water to believing Jews, though it be but as water in an earthen bottle: 'And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave to the young man to drink' (verse 19). While this church of believing Jews has some living water, and while God is with (אֱלֹהִים, verse 20, Young Men's Grade) him, he still remains in the Sinaitic desert. He has not found Jesus to be his Better Land in the same way that Christians have found Him. But in that wilderness he will know how to use the bow of Old Testament truth, both against his sinful flesh and for the enlightenment of others. On the literal theory, it seems strange that mere ability to handle a bow well should have been deemed worthy of special record. But it is not so when we regard the wilderness as an emblem of trial and temptation in which men of faith wander, fighting sin with arrows of light, as Apollo, or the sun, is fabled to have fought with dragons. In literal history, the practice of fighting with arrows preceded the fighting with the sword, and it is the same in moral history. Men who have faith in the word of prophecy are men of the bow. But they who take the two-edged sword of spiritual truth which comes from the mouth of Jesus are the men of the sword: 'And God was with (אֱלֹהִים) the young man, and he grew great, and he dwelt in the wilderness, and became an archer' (verse 20).

Although verse 20 has spoken of the young man dwelling in a wilderness, verse 21 goes on to speak of a dwelling in a wilderness. The writer believes that this latter verse does not relate to the young man, but to the yeled, or child, that was cast under the darkening shrub. It is not said in verse 16 that the child dies, though the Young Men's Grade may die to it. This yeled, as the writer thinks it is, is said to dwell in the wilderness of Paran. This place is mentioned in xiv. 6, and in Deut. xxxiii. 2 it is virtually identified with a Sinaitic region. God is said to shine forth from Mount Paran. It appears that the word is symbolic of a Sinaitic realm. The word אֲרֶזֶת is probably from אָרַז, 'to dig,' or 'bore.' Hence the word probably means 'cavernous.' Lot, in

his moral darkness, dwelt in a cavern (xix. 30). Hence this verse probably means that, apart from the young man or believing Jewish people, there was a yeled, or child—a sacrificial system pertaining to men under the darkening shrub, or in cavernous places to which the light of truth had not come. That this is the imperfect yeled is the more likely from the fact that Hagar takes to him a fleshly Egyptian wife. She herself had been an Egyptian. She is indulging him in his fleshly Egyptian tendencies. On this Servants' Grade, and in his moral darkness, the Egyptian streak works yet in his blood: 'And he dwelt in the wilderness of Paran, and his mother took to him a wife from the land of Egypt' (verse 21).

The latter part of the chapter has many noticeable features :

1. It is singular how Hagar and Ishmael, as well as Sarah and Isaac, are unrecognised in the narrative of Abimelech and his covenants with Abraham.

2. In the early part of the chapter, we have seen how Abraham continues in connection with Sarah and Isaac, while he sends away Hagar and Ishmael. Hence it follows that Abraham is now apart from the Jewish or Ishmaelite Church, but yet in connection with the Christian seed, whom he never sends away. It may therefore be concluded that Abimelech and Abraham are here acting in relation to the Christian line.

3. In c. xx. we have a narrative respecting Abimelech and Abraham. That narrative indicated a moral declension on Abraham's part when he departed toward the South, or Egyptian country (verse 1). So far, there is a presumption that the covenant with Abimelech may again portend a moral declension. This is the more probable, inasmuch as the servants of Abimelech take away Abraham's well (verse 25).

4. The name 'Abimelech' means 'father of a king.' From c. xx. we have seen that Abimelech is, in all probability, a symbol of kingly power, or kingcraft. Moreover, this kingly power is represented as speaking unto Abraham 'in אֵת season'—that is, in the era of faith, or the Young Men's Grade. Thus he is addressing men of faith.

5. While, however, he is speaking in faith's era, he only makes reference to works and the Servants' Grade. The words 'with,' עִם, and 'do,' which occur both in verse 22 and verse 23. show this grade. Hence it appears that Abimelech is addressing men of faith, and yet he only proposes a covenant of peace on the lower Grade of Works and Sacrifices. He is not proposing a union of faith, but rather a union of action. This is an indication of a moral declension.

6. Together with Abimelech, mention is made of Phicol. The word means 'mouth of all.' This is an expressive title, when we remember that the priest claims to be as the mouth through which all the worshippers speak to God. The priest's motto in the 'Four Alls' is, 'I pray for all.' In the Ignatian Epistles, the bishop is in God's place (Ad Eph., c. v., vi., etc.), and nothing is valid without him. The writer believes that all which is said in this narrative justifies the following conclusion. It relates prophetically to the Christian era, and it shows how the conjoined kingly and priestly powers have acted, partly for evil and partly for good, upon men of faith. It is a Divine forecast of the

State Church systems which have characterized so largely the Christian era, and which are still to some extent in force. It must be remembered that even in days of Catholic supremacy the Pope was more than a bishop. He was a king as well as a priest. Either in the same, or in distinct persons, the offices of king and priest have ever been in close fellowship. King James I. used to say to Laud, 'No bishop, no king.' Considering how mightily the kingly and priestly powers have acted upon the Christian Church for good or for evil, it is not strange that this action should be recognised in Scripture. As the priestly power has been subservient to the kingly power, so Phicol serves in dignity under Abimelech and on his side. This fact gives a measure of support to what is here being urged. Even in England the Sovereign claims to have supremacy in things spiritual as well as in things temporal, and the Church Convocations admit the claim. Although Abimelech and Phicol are two persons, the verb which alludes to their action (verse 21) is singular. Phicol speaks to Abraham as well as Abimelech. The king and the priest are as one in their action against the men of faith.

7. It is, however, in the detailed examination of the verses that we find the best justification for what is here being urged. We see that the proposal for a covenant does not at first come from men of faith, but from the kingly and priestly powers. They see that a blessing from heaven attends the works of Christian hands, and they wish to be on terms of friendship with the man of faith, and to have him as a friend rather than an enemy. They propose amity, not probably with a view to Abraham's good, but for their own advantage. Mosheim says, 'Another question is whether motives of a worldly kind did not contribute, in a certain measure, to give Christianity in the esteem of Constantine a preference to all other religious systems? It is, indeed, probable that this prince perceived the admirable tendency of the Christian doctrine and precepts to promote the stability of government by preserving the citizens in their obedience to the reigning powers, and in the practise of those virtues that render a State happy' (Cent. IV.). In Cent. IV., Part II., c. ii., he refers to the bishops 'whose opulence and authority were considerably increased since the reign of Constantine.' Whatever elements of ambition were found in priestly breasts would certainly co-work heartily with the kingly power, when their own opulence and authority were increased thereby. These appear to be the tendencies and incidents illustrated in the proposal for a treaty which Abimelech and Phicol make to the Adamic man of faith. They are proposing to set up what are virtually State Church systems. But it is not a fellowship of faith that is proposed, only a fellowship on the Grade of Works. 'And it came to pass in this (סוף) season, that Abimelech and Phicol, prince of his host, spake to Abraham, saying, God is with (עִמָּךְ) thee in all which thou doest' (verse 22). In xvii. 4, 8, and in many other passages, the Hebrew preterite has a future meaning. So the words, 'I have done' (verse 23) may refer to kindness which Abimelech will yet show rather than to kindness already shown. This, however, is not a matter of essential importance. Kings had, in some cases, lavished treasures on churches before State Church systems were established.

Nevertheless, it is more probable that the king is indicating what he will do in the fleshly Servants' Grade to which men of faith are coming down to sojourn. His allusion to his son and his son's son is a clear indication that Abimelech is in relation to some hereditary system. This tends to show that he is a symbol of kingly power. That power hopes, by means of the influence of the Church, to secure a continuance of kingly prerogative in its family line, and to avert revolution. It will be noticed that God is not recognised, except in swearing of oaths, in this treaty. There is no prayer. Abraham does not appear to seek God's guidance before swearing to be friendly with the king. The treaty has only respect to worldly advantage, not to the interests of truth. Abimelech and Phicol, conjoined as one person, says, 'And now swear to me by God here.' Abraham is not in his own proper position on the Grade of Faith. Abimelech is dragging him down. 'That thou wilt not deal falsely with me, nor with my son, nor with my posterity.' On the literal theory it seems strange that Abraham should have been expected to live so long. 'According to the kindness which I shall do with thee thou shalt do with me, and with the land in which thou sojournest' (verse 23). In verse 34 reference is made to Abraham sojourning in Egypt. So in thus entering into a league with the powers of this world, he is going down into Egypt (Is. xxxi. 1). He is departing to the south, as in the last narrative in which Abimelech is mentioned (xx. 1). 'And Abraham said, I swear' (verse 23). Too often the Christian Churches and priests have literally sworn to be submissive and kindly towards the kingly power. The king's supremacy has been solemnly received as an article of faith. The famous *Et Cetera* Oath (1640) ran thus: 'Nor will I ever give my consent to alter the government of this Church by archbishops, bishops, deans, and archdeacons, etc., as it stands now established, and ought to stand.'

Abraham soon finds that he cannot come into league with worldly powers without paying a price in the loss of spiritual life. The well on the Grade of Servants may be a well of a very imperfect kind. But it is taken from Abraham, and the loss is no light one. It is not said to be the king that does this, but the king's servants. Such are Phicol and his priestly host. They, rather than the kings who have superstitiously followed their ecclesiastical leaders, are the men who rob the man of faith of his living well, giving him instead priestly rites and holy water. The man of faith makes some protest to the king against the robbery, but the king knows little about it. Kings have not often troubled themselves about theology. Priests have been keepers of the royal conscience. The king can justly plead ignorance. He can do more. He can charge the man of faith with having kept a guilty silence. He had not told Abimelech about it until the day came, and in the light the rampant abuses in the Church became manifest. The words 'servants,' 'done,' 'this' (וְהָאֵל), 'hear,' in verses 25, 26, are all of the Servants' Grade, and show that it is on that grade that the well has been stolen. 'And Abraham admonished Abimelech on account of the well of water which the servants of Abimelech had taken by robbery. And Abimelech said, I wot not who hath done this thing, neither didst thou tell me, neither did I hear until to-day' (verses 25, 26).

After this protest which seems to glance at a reformatory process on the Grade of Servants, and to show that the man of faith does not allow the life of the Church to be utterly destroyed, Abraham and Abimelech renew their friendship. They make a covenant which is simply a covenant between them two, and not a covenant with God. Moreover, it is a covenant founded on a giving of gifts. In xx. 14, we read of what Abimelech gave to Abraham. Here we read that Abraham gives to Abimelech sheep and oxen. The man of faith out of his wealth pays tribute to the king. The wealth of the Church has sometimes been used to serve kingly purposes. As this tribute is given Abraham and the king come into a covenant of friendship. At the Reformation the Church gave of its wealth to the kingly power, and then, at least in England, entered into league and covenant with the same kingly power. Something similar took place in Germany. 'And Abraham took sheep and oxen and gave to Abimelech, and both of them made a covenant' (verse 27). Thus if Abraham got back the well on the Servants' Grade, the kingly power also got some spoil from the overgrown possessions of the Church.

While the verses have thus far shown us the evil aspects of the State Church system, the following verses seem to take account of some good aspects. Hitherto the covenant between Abimelech and Abraham has simply had respect to property, or to mutual kindness. Now we read of two covenants that have a more spiritual aspect. They are not said to be covenants between Abraham and Abimelech only, though both act in these covenants. We read in verse 19 that when Hagar's eyes were opened she saw a well. This was living water in Zion, the perfect realm. The Book of Revelation, Ezek. iii. 15, and many other parts of Scripture, show how closely the number seven is allied with the attainment of moral perfection. Jesus is a Lamb, having seven eyes and seven horns (Rev. v. 6). The writer thinks that the seven lambs found by the man of faith alone, and set up by themselves, are emblems of Jesus, the True Sacrifice, through whom men come to Zion's living well. It is a well dug by the man of faith. The kingly power had to take these lambs from Abraham's hand, receiving Christ in faith, before he could join with Abraham in the covenant at Zion's well. The king could not supply any such sacrifice. He inquired about their nature, but the lambs were only to be set up by Abraham, and that apart from all other sacrificial victims. Doubtless even in State Church systems godly kings have sometimes come into spiritual covenant with men of faith, irrespective of the outward alliance of Church and State. 'And Abraham set up seven ewe lambs of the flock by themselves. And Abimelech said to Abraham, What are these seven ewe lambs here which thou hast set up by themselves? And he said, Because seven ewe lambs thou shalt take from my hand, in order that it may be to me for a witness that I have digged this well' (verses 28-30). The grammar of the Hebrew does not support the reading 'that they may be a witness to me.' It rather shows that it is the hand from which Abimelech takes the lambs which is the witness. This is a fact of importance. The reader knows that in a court of justice the witness is distinct from the principal person in an action. If the hand is a witness that Abraham

dug the well, then the hand could not have dug that well. Otherwise the hand would be bearing witness of itself, and its witness would not be true. Thus this peculiar idiom by which the hand is said to be a witness that Abraham dug the well is evidence that this is a well not dug by hand. It must, therefore, be a well in a spiritual realm, or on the Grade of Tongues. The word זֶה, in verse 30, must, therefore, have a spiritual application to the Grade of Tongues. While this idiom in which the hand is a witness thus suggests that the well is spiritual, we have other evidence to support the conclusion. In verse 19 Hagar is said to see a well, or fountain, when her eyes are opened, this Well being Jesus, the Living Fountain in Zion. To that realm, in verse 17, the words הַיְהוּא־שָׂם are applied, שָׂם being of the Servants' Grade, and הַיְהוּא of the Young Men's Grade. The writer has said that sometimes words of the Servants' Grade have a spiritual application to the Grade of Tongues, and that, in some instances, words of the Young Men's Grade are applied to the Grade of Tongues. But he stated that when a word of the Young Men's Grade is applied to the Grade of Tongues a word of the Servants' Grade is conjoined with it, this conjoined use showing that the grade-words are being used abnormally. We have this conjoined use in Gen. xxi. 17, and we also have it in verse 31, which is strong evidence that this well is on the Grade of Tongues, and, therefore, cannot be a well made by hands. It is Abraham who names this well, for he has dug it, though not by hand, but by the seven lambs, the emblems of Christ's perfect flesh, by means of which Abraham finds Christ in a more spiritual aspect as the Living Well in Zion. We read, 'Wherefore he called this place' לְפָקוֹם הַיְהוּא. The word 'place' is a common word of the Servants' Grade, just as הַיְהוּא, 'this,' is a common word of the Young Men's Grade. Their conjoined use in this passage is evidence that they are being used abnormally, and shows that this well is in Zion. It is called Beer Sheba, or the Well of the Oath, for they who come to Jesus in Zion are coming to an everlasting covenant. Abraham and Abimelech swear both of them at this well, as do countless multitudes, but it is not a swearing restricted to State Church systems. This verse, however, is the best testimony to something good having been mingled with the radical evils of the State Church system, which can be found in the Bible. 'Therefore he called to this place the Well of the Oath, for there they sware both of them' (verse 31). The word 'there' of the Servants' Grade is here used with a spiritual application to Zion.

While there is a Beer Sheba, a Well of the Oath, or Jesus as a Living Fountain, in Zion, there is also a Beer Sheba, or Well of the Oath, on the Servants' Grade. In verse 14 Hagar is said to wander in the wilderness of Beersheba. This is Beersheba in an earthly aspect. It is Jesus the Living Water, in the limited measure in which such water can be found amid rites and ceremonies and human works, rather than in faith. But as Abraham and the kingly power had a good aspect towards Zion, so they are represented as having a good aspect on the Grade of Works. Even in this respect the State Church system has not been all evil. It may have strengthened the Church's resources in certain cases, and have caused the Gospel to be better known in rural districts. So far as any

good is found in this system in this earthly aspect, this narrative recognises it. It shows us that Abraham and Abimelech cut a covenant by the well even in the Grade of Works. Our version uses the word 'thus' in the beginning of verse 32. This is misleading. The Hebrew has 'and.' The word 'cut' shows that the reference is to an earthly and fleshly realm. The covenants are distinct. There is a Beersheba in Zion and a Beersheba on the Servants' Grade, and a covenant is being made at each. This is the lower Beersheba of the Servants' Grade. 'And they cut a covenant at the Well of the Oath.'

Next follows an intimation of a separation between the kingly and the priestly powers on the one hand, and men of faith on the other. The former depart to their own fleshly Philistine realm. The Church of Jesus becomes free from the trammels of both kingcraft and priestcraft, a freedom for which she has long been sighing. This verse is forecasting an era which has not yet fully come. It may seem unscriptural to the reader to speak of Philistia and of Egypt as fleshly realms, but the Bible says the Egyptians were great of flesh (Ezek. xvi. 26), and that could not mean literal Egyptians. Philo's views respecting Egypt have been quoted. Nor is such a method of exposition less reasonable than that which such a heresy-hating writer as Irenæus is adopting when he tells us that the ('tres speculatores qui speculabantur universam terram'), 'three spies who spied out all the land,' and whom Rahab hid were the Father, and the Son, and the Holy Ghost (Lib. IV., c. xxxvii.). It is evident that the crozier will go out from the Church with the crown. The bishop with his gewgaws will not long survive the universal introduction of a Free Church system. Phicol will share with Abimelech in his flight towards Philistia. 'And Abimelech rose up, and Phicol captain of his host, and they returned to the land of the Philistines' (verse 32). The word 'Philistines' is said to mean 'wanderers,' or 'strangers.' The designation is not unsuitable for those who have their portion in this world, and who are strangers outside the household of faith.

The word 'there' in verse 33 has nothing to show a spiritual application. It is a grade-word of the Servants' Grade. The writer has already said that the Bible recognises two great Moral Processes, a Sinaitic Process and a Seed Process. In the former process salvation is very prominently related to law and sacrifice. In the latter process Christ is more a Life within us. Religion in this process is pre-eminently a growth. Even in this process we need a propitiation for our imperfect works, which propitiation can only be found in Christ, but yet Christ is not so much a sacrifice set before the eyes, as a Living Power reigning within. The chapter we are considering must be tending towards the highest and best aspects of Christianity. Hence the writer believes that the planting of the Tamarisk tree is an indication of the Seed Process, just as the seven lambs betokened the Sinaitic Process. Both emblems prefigure Jesus. For a tree to be planted by water as this tree is planted by the well is an emblem of fruitfulness (Ps. i. 3; Ezek. xix. 10). In Eden's garden the trees were by waters. 'And he planted a Tamarisk tree in Beer Sheba, and called there on the name of Jehovah, the Everlasting God' (verse 33). In verse 23 Abimelech spake of Abraham sojourning in a land. The last verse does not



necessarily mean that Abraham sojourned in the land of the Philistines many days after he planted the tree. It more probably glances at the long era of the dark ages during which men of faith had been in league with kingly and priestly powers in their evil aspects. 'And Abraham sojourned in the land of the Philistines many days' (verse 34). In these changing covenants and changing aspects there is virtually a change from one land to another, from Philistia to the realm of faith, or the opposite, even though the change is not expressly mentioned.

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## CHAPTER LXIII.

### GENESIS XXII.

THIS important chapter illustrates very fully the law of Christian sacrifice. It shows how Christ is the divinely appointed propitiation for sin. When we put this chapter into comparison with previous chapters, even if we regard all the chapters as literal history, we can see that the evolution of the spirit of sacrifice here reaches its highest type. Clemens Romanus illustrates the obedience of Abraham by saying that through obedience he offered Isaac as a sacrifice to God (c. x.). God, who had commanded Abraham to leave his home and kindred, and then to submit to cast out his child by the bondwoman, now calls upon him to make a greater sacrifice. He has now to offer to God what is as bone of his bone and flesh of his flesh. God tempts or tries him with a most fiery trial; but it is one of those trials into which the faithful must count it joy to fall, and which tend to make them perfect and entire.

When, however, we come to read this chapter in its true light as moral history, its importance becomes more clearly manifest. We see that it deals with the redemptive work of Christ in relation to the entire human family. Irenæus is broadening the dimensions of the Abraham family to a great extent when he speaks of 'Abraham' et semen ejus, quod est Ecclesia' (Lib. IV., c. xviii.).—'Abraham and his seed which is the Church.' So we find that Christian writers generally, have broadened the sacrificial aspect of this chapter, and have regarded the offering up of Isaac as a type of the sacrifice of Christ. If, as the writer alleges, such terms as 'Amorites,' 'servants,' 'young men,' Zion with various synonyms, are used of great moral classes, being respectively, heathen; men under law, adhering to a sacrificial system; the believing people who believe the prophetic word; and, lastly, the men who have become spiritual and come to Zion; then it follows that the allusions in these various chapters to Amorites, servants, young men, and what is Zion, or to their equivalent symbols, instead of being of limited and local, must be of world-wide interest. The history is not showing us the history of certain Oriental tribes. It is showing us the destiny of countless millions of the human family through all their generations. Abraham is not a Syrian Sheikh. He is an Adamic man. Moreover, he is an Adamic man of faith. All who believe God are elements helping to constitute this Adamic man. Hence it is to us as well as to men of old

that the command is given to offer up Isaac. In this case the words might be used, 'What I say unto you I say unto all' (Mark xiii. 37).

And who is this Son Isaac whom Abraham is told to offer up? We have seen from xxi. 5 and 4, that there are two sons named Isaac. First, there is the Son born to Abraham when he is a hundred years old, this being Jesus, or the Son given by God (xvii. 16). Secondly, there is a son Isaac who is a seed begotten in Jesus, the True Seed. This is a human seed borne by Sarah to Abraham (xvii. 19). Paul shows clearly that Jesus is a Son of Abraham when he says, 'He saith not, And to seeds, as of many, but as of One, And to thy Seed, which is Christ' (Gal. iii. 16). The Isaac given by God, considered in Himself, and apart from the seed called in Him, answers to the Son in the passage, 'Unto us a Son is given' (Is. ix. 6). That the Isaac whom Abraham is directed to offer up is the Son given, or Jesus, is clear from many considerations. God does not require us to offer up the human fruit of our body for the sin of the soul (Micah vi. 7). They who made their sons or daughters pass through fire were an abomination to the Lord (Deut. xviii. 10-12). Such human sacrifices could never atone for sin. On the other hand, we know that the blood of Jesus Christ does cleanse from sin. That the Isaac to be offered is Christ, and not a human seed begotten in Him, is made the more manifest by the words, 'Thine Only One' (verse 1). Abraham, the Adamic man of faith, had many children called in Isaac. Even on the literal theory the word 'only' cannot apply to a son born of flesh and blood, for Ishmael was Abraham's son. But Christ, as given by God to men of faith, is the Only One. The word 'only one' is used of what is pre-eminently precious, and which has nothing comparable to it. 'Deliver my soul from the sword, my only one from the power of the dog' (Ps. xxii. 20). 'Rescue my soul from their destructions, my only one from the lions' (Ps. xxxv. 17). That Isaac as the Only One is the Divine Son given by God to Abraham, and in which Son a seed is to be called, is indicated in Heb. xi. 17, 18, 'By faith Abraham, being tried, offered up Isaac, and he who had received the promises offered up the Only Born (*τὸν μονογενῆ*) as to whom it was said, In Isaac shall thy seed be called.' The Greek word quoted means either 'only begotten' (Luke ix. 38; John iii. 16), or 'only born' (Luke vii. 12; viii. 42). But as this Isaac was a Son given to Abraham, and not begotten by him, the word *μονογενῆ* must here mean 'Only Born.' The Greek has not 'his.' As God has many sons (Heb. ii. 10), and yet because of His Divine nature, Christ is still said to be the only begotten of the Father (John i. 14), so while Abraham has many children (Gal. iii. 7), still because of His Divine nature, Christ, who is the Son of Abraham (Matt. i. 1), is said to be the Only One and Only Born of Abraham. 'Thy Seed which is Christ' (Gal. iii. 17). And it is this Only One whom Abraham is told to offer up.

But how is Christ to be offered up? We shall yet have to consider more fully the following Scriptural truth. There are two aspects in which the crucifixion of Jesus is set forth in Scripture. First, there is a crucifixion by ill-treatment. Secondly, there is a crucifixion by appropriation. When Peter speaks of Jesus being crucified and slain by the hand of the lawless (Acts ii. 23), it is clear that the crucifixion is a

crucifixion by ill-treatment, and wrought by sinners. But when Jesus speaks of our eating His flesh (John vi. 53), and when Paul speaks of being crucified with Christ (Gal. ii. 20), and of being baptized into His death (Rom. vi. 3), or of bearing about in the body the dying of Jesus (2 Cor. iv. 10), and when it is said that we have an altar (Heb. xiii. 10), and offer up sacrifices by Jesus (verse 15), and when Paul speaks of knowing the fellowship of Christ's sufferings (Phil. iii. 10), we cannot say that these verses all betoken a crucifixion by ill-treatment. Their underlying principle is that of a crucifixion by appropriation. We use Christ as our Sacrifice and seek acceptance with God through Him. And when it is said that Abraham offers up Christ the Only One, it is clear that this is only such an offering up of Christ as men of faith can offer. Abraham does not represent lawless men or wicked hands. He represents men who believe in God and obey Him. Hence this offering up of Isaac, or Christ, is not in relation to a crucifixion by ill-treatment, but it is in relation to a crucifixion by appropriation. The reader will yet see that this distinction between the two kinds of crucifixion is Scriptural and important.

Before proceeding to examine the chapter in detail, attention may be given to one or two principles.

1. What seems in many of these chapters to relate merely to succession in time relates in reality to moral succession. As a general rule, but not invariably, the later or higher grades will be later in time. It is the fact that we sometimes have reversion which constitutes a virtual exception to this rule. Generally speaking, however, the grade that is morally highest is latest in time. Still the fact remains that in many of these chapters what seems to be succession in time is moral succession. Thus the phrase, 'After these things,' shows that the narrative is about to describe what is in moral succession to a sojourn in the Philistines' land (xxi. 34). In this case the moral succession does not appear to carry with it succession in time. Again, when we read of a third day (verse 4), the reference is to a third moral era, irrespective of lapse of time. This can hardly be doubted by those who consider the moral significance of such a passage as the following: 'Behold, I cast out devils, and perform cures to-day and to-morrow, and the third day I am perfected' (Luke xiii. 32).

2. While in regard to all who are coming to Zion Sinaically, Jesus is the appropriated Sacrifice, it is also an admitted fact that a walk, or life, of righteousness is required of those who believe in Jesus as their Sacrifice. It will accordingly be found that while in this chapter prominence is given to the sacrificial work of Jesus, attention is also given to the walk of righteousness.

3. Christ is the Saviour of men who are found in different moral positions. Thus He is the Saviour of those who lived in Jewish times, and who only knew Him in so far as He was prefigured in Jewish sacrifices. But He is also the Saviour of all in this Christian age who believe in Him unto justification of life. In like manner He even gives life unto the wicked dead who, during the Jewish age, were in prison. The writer believes that in all these varying aspects this chapter is showing forth the saving work of Jesus. The grade-words of the chapter

will be found to be of great importance as pointing out these varying aspects of Christ's work.

God proves all whom He receives, and the trial of their faith is precious: 'And it came to pass after these things that God did try Abraham.' The narrative is evolutionary. It begins with that which is morally low, and rises to that which is morally higher. No man truly merits the designation of being a man of faith until he receives God's command, and shows that he so far believes God as to obey His commandments. The readiness of Abraham's response to God's voice shows that he is a man of faith. We read, 'And He said unto him, Abraham! And he said, Behold me' (verse 1). The word 'behold' shows the Servants' Grade. We are reminded of the words, 'Thou shalt call, and I will answer Thee' (Job xiv. 15). The next verse embodies two commands. The former part of the verse refers to the taking of Isaac, or Christ, with a view to walk by faith with Him to heaven. Men of faith have thus to take the Only One, the Son Divinely given, and towards whom these men of faith who believe in Him have an affection. The words 'whom thou lovest' show that these men of faith belong to the Christian era and know Christ: 'For you therefore which believe is the preciousness' (1 Pet. ii. 7). When the Adamic man of faith has thus taken Jesus, he must go on taking Him to himself, until in a moral progress he comes to a land of the Moriah. Several lexicographers derive the word 'Moriah' from the verb *ראה*, 'to see,' and *יהוה*, 'Jah,' or 'Jehovah.' The writer believes that this derivation is correct. He would not, however, render it as some do, 'seen by Jehovah.' He thinks that it means 'being caused to see Jehovah.' In other words, God is here telling men of faith to take Jesus to themselves, and to walk to the heavenly land, or Grade of Tongues, where they will see Jehovah's face in righteousness. It is a command to walk with Jesus to heaven, where we shall see His face: 'And He said, Take now thy Son, thine Only One whom thou lovest, Isaac, and take to thee (or get thee) to the land of Moriah' (verse 2). It will be very natural for the reader to think that when God proceeds to say, 'and offer Him there,' the meaning is, 'offer Him up on Moriah.' But Jesus after the flesh cannot be offered up in the land which flesh and blood cannot inherit, and where they see Jehovah's face. Moreover, the word *שם*, 'there,' is a grade-word of the Servants' Grade. It is not here a relative connecting with an antecedent, 'Moriah,' for it is connected in the text with some other mountains. It is as an independent noun, for it is an independent grade-word. God has just told men of faith to closely walk with Jesus to heaven. But now the sacrificial aspect comes into the verse. The men of faith are being told that, while they are to walk by faith with Jesus, they must also present Him for a sacrifice on the Grade of Servants. We read of Jacob offering sacrifices upon the mount (Gen. xxxi. 54). The writer believes that it will be found that this chapter sets forth the offering up of Jesus in two aspects, or in respect of two sides—the intellectual side and the fleshly side. The mountain is sometimes a symbol of the intellectual nature, and it appears to be so in this case. On the other hand, it is the Ram caught in a thicket which is the symbol of Christ's flesh. If a man who has the mind of Jesus is willing

at God's command to mortify even the lawful desires of that mind, he is really showing himself willing to draw the knife against the Son whom he loves. It may be said, Why, this would be to mortify goodness; for the mind of Jesus is a good mind. But the writer used the words 'at God's command.' God would never command what was sinful. But sometimes God might cross us even in what was a most Christ-like purpose. A good man might have a holy zeal to be a missionary, and yet God might make it clear to that man that it was His will that he should stay at home to minister to some aged parent. The man who in such cases can mortify a good purpose in obedience to Christ's will, is offering up Christ within himself on the intellectual side. On that side, however, though the man of faith may draw the knife and show himself willing to be obedient even unto the killing of the Son, there cannot be a putting to death. This is not the propitiatory side. God tries faith on that intellectual side; but it is on the fleshly side that Jesus becomes the Propitiation. The man may offer Jesus for a burnt offering even on the intellectual side, but God will interpose, and He will make it manifest that the flesh of Jesus alone need come to actual death. Thus this is a command to men of faith to present Jesus even on the intellectual side upon the mountain pertaining to this Christian class, and to this intellectual side, and so to show themselves willing even to sacrifice their Christ-like purposes at God's command: 'And cause Him to ascend there for a Burnt Offering upon one of the mountains which I will tell to thee' (verse 2).

Now follows a summary of the way in which Abraham proceeds to obey the command to walk to Zion. The verse relates to Abraham's own moral conduct rather than to the propitiatory work of Jesus. As light comes, or in the morning, Abraham begins to rise up morally in order to obey the Divine command to walk with Jesus to heaven. But he is shown as first starting on that walk in connection with those on the lowest grade of those under law—that is, the Grade of Servants. Of this grade, the ass is a very common Scriptural symbol. We shall find it to be so in many passages. Nothing is said in this chapter of Abraham riding the ass, but only of him saddling it. The meaning appears to be that the principle of Faith first shows its working in restraining and subduing to a moral government those on the Grade of Servants or Sacrifice. Faith has a disciplinary power over the men who are simply adherents of a sacrificial system. Having thus alluded to the way in which Faith has a certain disciplinary power over those on the Grade of Servants symbolized by the burden-bearing ass, the narrative next passes to the Young Men's Grade, lying immediately above the Servants' Grade. On the literal theory, since Abraham appears to have servants, it is strange that he should himself saddle the ass. While Abraham saddles the ass, he is said to take the young men—that is, they come into vital fellowship with the principle of Faith. They are said to be taken 'with,' *וְיָחֶם*, him. This word, as well as the word 'young men,' or 'nahar,' shows the Young Men's Grade. It is significant that there are said to be two young men. This shows that Abraham is here being regarded in his relation to men of faith both in the Jewish and in the Christian eras. Even Hagar's son, as on the Grade of Faith, is designated a young man

(xxi. 12). He represents Jewish believers in prophecy who know not Christ. So there is a believing seed in this Christian era, pertaining to Jesus, who are first on the Young Men's Grade, and then come to Zion. Abraham takes both these young men; and, what is a still higher moral attainment, he takes Isaac, or Jesus. Having taken Christ into union with himself, the man of faith soon begins to lift his hand against sin. Paul uses wood as one of the emblems of what is sinful (1 Cor. iii. 12). Christ will not be our Sacrifice, and allow us to cherish our sins. If we want Him for our Sacrifice, we must also lift our hands against our own lusts. In that case, although we are not finding the Burnt Offering, we are getting the wood ready for it. Brass is to be substituted for wood. Bad elements in our nature, or in our works, are as wood needing to be divided and burnt. Paul says, 'Let each man prove his own work' (Gal. vi. 4). He must try it as by fire to see if there be any wood in it. Then Paul goes on to use language which shows clearly that the bad sinful part of a man is sometimes personified. He says, 'Then shall he have his glorying in regard of himself alone, and not of the other' (*τὸν ἑαυτοῦ*, verse 4). The Revised Version renders the Greek 'his neighbour,' which is an unusual rendering. Paul is evidently alluding to the living and good half which really is the man himself, the part which Abraham takes (xv. 10), the wise virgin; and he is showing that the man will not be boasting in the alien and sinful part of himself, the corpse which Abraham gives up for the birds to devour, the foolish virgin. This verse indicates that a man consists of a part which is himself, and good and abiding; and a part which is not himself, but which is sinful and perishing. Both are personified like Jacob and Esau in the womb. In what sense can the man who does not prove his works be said to have glorying in a neighbour? But we can see that if a man does not prove his work when he glories, he may really be glorying in the wood, or the old man, which is as a body of death within him. This is 'the other' which Christ will destroy. We must all test our work, examining and proving ourselves (2 Cor. xiii. 5), not having fellowship with the unfruitful works of darkness (Eph. v. 11). The men of faith cannot make their works perfect; but as they walk with Christ, they will be sure to divide the wood, while He will be their Burnt Offering. It is not through Christ upon an outward altar, but through Christ upon an altar within us that we draw nigh to God: 'And Abraham rose up in the morning, and saddled his ass, and took his two young men with him, and Isaac, his Son, and clave wood of a Burnt Offering' (verse 3).

The writer believes that the English rendering of the next clause, and also the dividing of the verses in Hebrew, are misleading, and that the version of the Sept. is correct. The latter reads, 'And he came to the place which God said unto him on the third day.' There is a certain ambiguity in this reading as to whether it is on the third day that God tells him of the place, or it is on the third day that he comes to it. The Greek admits of the latter view, and it is in that respect that the writer regards it as correct. By carrying the reference to the third day into verse 4, we confuse the meaning as well as do a measure of violence to the Hebrew text. From such passages as Josh. ix. 17, Judg. xxii. 30,

we may see that the allusion to the third day is connected with the words preceding, not with the words following. The moral history shows that the common view is erroneous. This narrative is dealing with those under law, and the heathen are 'without law' (Rom. ii. 14). The third day here, as in Luke xiii. 32, is the third grade of those under law, and in relation to sacrifice. The fact that Jesus is perfected on the third day shows that this third day is the Grade of Zion, where we come to perfection. Thus the three days, or grades, are the Grade of Servants, the Grade of Young Men, and the Grade of Tongues. But if Abraham comes to Zion on the third day, it is clear that he has come to Zion before he comes to the place of which God tells him. Even in the third day, or when he is in Zion, the place is still far off, and hence the place cannot be Zion. The fact that it is the third day shows that he is already in Zion, and hence he cannot come to Zion on the third day.

In the former part of verse 3 it was said that Abraham rose up early (עָרָא). This is the word ordinarily used of rising from bed in the morning. But in the latter part of the verse we have again a reference to a rising or standing up (קָם). The fourth verse should begin with this later reference, for it is describing a new departure. We should read: 'And He rose up and walked to the place, which God said to him on the third day.' This walking to the place is an action done on the third day. In verse 2 God tells Abraham to offer Isaac 'there,' on a mountain of which He will tell him. Thus the mountain is 'there,' or on the Servants' Grade, or the first day. Hence the place to which Abraham comes on the third day cannot be identical with the place of which God promises in verse 2 to tell him. It is in verse 9 that we have an account of the fulfilment of the promise made in verse 2. Thus there are two places of which God tells Abraham. To the first place he goes on the first day, or on the Grade of Servants. To the second place he goes on the third day, or after he has come to Zion. We read concerning this second place: 'And Abraham lifted up his eyes and saw the place afar off.' All explanations which the writer has seen take for granted that this place which Abraham sees afar off is the place where he was to offer his Son for a Burnt Offering. Yet when we look at the narrative more closely, we see that this view cannot be Scriptural. (a) In verse 2 Abraham is told to offer Isaac עָרָא, 'there,' that is, on the Servants' Grade. But the place which Abraham sees afar off is seen when he has come to Zion, or on the third day. We must see Christ as our Sacrifice before we get to heaven, for He is our Way to heaven. (b) In verse 2 God had said He would tell him where he was to offer Isaac. But if he could see the place afar off when he came to the place which God told him, it looks as if he was finding the mountain of sacrifice without God showing it to him. Why should the telling in verse 9 be named at all if Abraham had already seen the place afar off? (c) Abraham makes no allusion to sacrifice when he speaks of going to the place far off. He only speaks of going to this place to bow down in worship, and this tends to show that he is not referring to a journey to the mountain upon which he is to offer Isaac. (d) His statement, 'we will come again unto you,' causes Abraham to appear deceitful on the ordinary theory.

It is said that he believed God would raise him from the dead (Heb. xi. 9), and hence that this is why he said, 'We will come again.' But the word 'to worship' very inadequately represents a death and resurrection. (e) The expression 'the place afar off' does not mean that Abraham saw the place from afar, but it means that this is a far-off place. So Joseph's brethren saw him when he was far off (Gen. xxxvii. 18). God is to save Israel far off (Jer. xxx. 10). This idea of being far-off is often used in Scripture of moral estrangement, as when God is said to know the proud afar off (Ps. cxxxviii. 6). And what is this far off place which is far away from the representative of faith, or Abraham, even when he has come to Zion on the third day? The writer can only conceive of one answer. It is a place of Hadean suffering. The narrative is not relating here to sacrifice, but to the walk of righteousness. In verse 3, we are shown how the man of faith influences that walk in those on the Servants' Grade symbolized by the ass. Then we see how he takes the young men and Isaac, or Christ, to himself. Next we are being shown how when the third era, the day of perfection, comes in, the man of faith also comes into connection with some in prison, who, through unbelief had been kept back from him. Peter connects the incoming of the spiritual era with a departure of Christ to preach to spirits in prison (1 Pet. iii. 18, 19). This verse 4 of Gen. xxii. appears to be a symbolic representation of the same journey. Christ was to send forth prisoners out of a pit wherein was no water (Zech. ix. 11). He was not only to receive gifts for men generally, but 'for the rebellious also' (Ps. lxxviii. 18), that those rebels who had been dwelling in the dry (verse 6) might have the Lord God dwelling amongst them. As Abraham goes to this far-off place, he is said to leave the young men with (אֲשֵׁר) the ass. That is, he leaves the young men, and he leaves the ass. In other words, he leaves the two grades that are in mortal conditions, while he passes to some in Hadean conditions. So in the narrative of the Deluge, the Adamic law brings Noah and the ark into a connection with those on earth and with those in the unseen state. The tarrying of the young men and the ass is not so much a parting from Abraham as a continuance in mortal conditions while Abraham comes into fellowship with some sinners in Hades. When Abraham goes to this far-off land, he is said to take the Young Man (verse 5). He is spoken of emphatically as the Young Man, even though we read in the same verse of 'his young men.' In verse 4 Abraham is said to 'see.' But it is on the third day, or in Zion. Hence it is a spiritual seeing. The Young Man is evidently Isaac, that is, Jesus. He is coming to the lost to be a Saviour to them, and to send them out of the waterless pit. As Abraham and the Young Man, or Christ, go to this far-off land, we see Faith and Christ coming into vital union with prisoners in the pit. Since Abraham goes with the Young Man, it is evident that these prisoners are now coming into union with the Adamic man of faith. It is on the third day, the spiritual era of tongues, or when the Christian kingdom is coming in, that this journey is made. So Peter says it was when Jesus was quickened in spirit (1 Pet. iii. 18, 19), that He went in the spirit to preach to the disobedient spirits. The word 'see' in verse 4 is probably conjoined with 'the Young Man' (verse 5). The idea of the place of the imprisoned



being a land far off from Zion, is, according to the imagery, 'Seeth Abraham afar off' (Luke xvi. 23). They who have been banished from Christ and the fellowship of faith, and so have been without living water, have been at a great moral distance from Abraham. It is fittingly said, 'The place far off.' The very expression, 'We will go even thither' (עַרְבֵיָה, verse 5), suggests that this is some place of evil significance. The fact that the other two moral classes symbolized by the ass and the young men were not to go thither, accords with the fact that these were yet in a mortal state. So far as they were in union with Abraham they could never come into such a state of condemnation. This descent of Abraham cannot involve the descent of believers. It is in verse 19 that we again read of Abraham coming to these classes. The intervening verses relate to sacrifice, not to the walk of righteousness. Thus instead of regarding these verses as a deceptive statement made by Abraham in reference to his journey to the mountain, the writer holds that it does not refer to that journey at all. It is a symbolic statement of the descent of Faith and of Christ to spirits in prison in order to their salvation. Even the phrase, 'lifted up his eyes,' does not necessarily mean that the place is above and not below. Lot lifted up his eyes to see Jordan's plain (xiii. 10). Sometimes the expression betokens a longing desire (Ps. cxxiii. 2; Ezek. xxiii. 27). We may read what is said of this Hadean journey thus: 'And he rose up and went to the place, which God told to him on the third day. And Abraham lifted up his eyes, and he seeth the place far off. And Abraham said to his young men, Sit ye here, with the ass, and I and the Young Man will walk even thither, and we will worship, and we will return to you' (verses 4-6). The word עַם, 'with,' shows that the ass pertains to the Servants' Grade. The passage indicates that when these spirits in prison received Jesus and Faith and began to worship, their time of deliverance would have come. So when Jonah began to pray and worship, he was soon delivered from the state in which he was a sign to the wicked.

With verse 6 the sacrificial aspect of the narrative again comes in. The sentence beginning, 'And he took,' virtually connects with the sentence in verse 3, beginning with the same words. In considering this sacrificial narrative it is well to remember that Abraham has two young men (verse 3), that is, two classes on the Young Men's Grade. There is the young man who is Hagar's son (xxi. 18), or Jews, who believe prophecy, but know not Christ. Secondly, there is the believing seed of the Saviour, or Christians, on the Young Men's Grade. It is the failure to notice this distinction which causes most of the perplexity of the narrative to many readers. The Jews believed prophecy. Moreover, they adopted a sacrificial system. In so doing they were virtually laying sins on Jesus, though they knew Him not. He gave even to the Jewish sacrificial system what virtue it possessed. But to the Jew living and dying under the system of animal sacrifices, there was never made fully manifest the true Lamb of the Burnt Offering. All that is said of its being seen in the mountain of the Lord, refers to the way in which the Jew, when he came to Zion, would see that God had provided a Lamb for a Burnt Offering. There are in the narrative two different offerings answering to these two young men, or Jewish believers and

Christian believers. With verse 6 the narrative begins to show how Christ is the sacrifice for Jews. In relation to them Jesus is but feebly manifested, and He speaks as a child. Moreover, He is said to go with Abraham, they two together, or as one, for Jesus is not yet distinctly and personally manifested. Further, in relation to this Jewish class Abraham has the fire in his hand, and what he does is more done by his own hand. But in this aspect he does not slay the Victim. It is only in the mountain of the Lord, that is, when the Jew has come to Zion, that he sees what Lamb God has provided to Himself for a Burnt Offering. Jews will see their indebtedness to Jesus when they come to Zion, though they have not seen it in this life. Even under the Jewish system, when men of faith take animals to be their propitiatory victims, Abraham is taking Isaac, or Jesus. Moreover, when these Jewish men of faith depend upon these propitiatory victims for pardon of sin, they are really laying the wood, that is, the sinful element in their nature, upon Isaac, or Jesus. This is indicated in the words, 'And Abraham took wood of the Burnt Offering and placed it upon Isaac, his Son.' On the literal theory it is strange that so minute a detail should have been recorded. In this case Abraham takes in his hand the fire and the knife, but it is not said that he takes them to slay his Son. He does not yet know that Son as the object to be sacrificed, and his allusion to God providing a Lamb shows it. The literal theory makes it appear that he spake deceitfully to his Son in saying God would provide a Lamb, and it makes him seem to have spoken deceitfully when he spake of them returning. It is because gradal distinctions are ignored that this aspect of deception comes into the narrative. Abraham was making preparation for the True Sacrifice in thus taking the knife and the fire of the old dispensation. They walk together, for Christ is not yet distinctly manifested. He is, as it were, latent in these Jewish men of faith. 'And he took in his hand the fire and the knife, and they walked the two together' (verse 6).

Even under the Jewish system the Christ who was walking with men of faith indicated to them that the True Sacrificial Lamb had not yet been made manifest. We now read for the first time of Isaac speaking. His question to his father is supposed to indicate childish wonderment that his father should be going to offer a burnt offering, and yet should not have prepared a victim. But since Isaac is Jesus, this theory of childish simplicity can hardly be true. Jesus based a question on the relationship between Christ and one whose Son Christ was. 'David therefore calleth Him Lord, and how is He his Son?' (Luke xx. 44). Abraham's answer, 'Here am I' (verse 7), is the answer usually given to a superior, or to one supposed to be such. The Saviour, as a Child latent in Jewish men of faith, is intimating that while these men of faith have in hand instruments of fleshly destruction, and while they have wood or sin to lay on the victim, they have not the True Lamb of Sacrifice. 'And Isaac spake to Abraham, His father, and He said, My father, and he said, Here am I, my Son. And He said, Behold the fire and the wood, but where is the Lamb for a Burnt Offering?' (verse 7). The word 'behold' shows the Servants' Grade, the Grade of Sacrifice. To this question Abraham cannot give a full answer. He only knows

that a Redeemer is yet to come, and hence he leaves the question with God. He can tell that God will provide a True Lamb, but when or how he knows not. He is not deceiving Isaac. He is only speaking as a representative of believing Jews. God has not said to him in this capacity that he is to offer the Son who is the Only One and whom he loves. That Son is yet latent in him. They two are going unitedly. God has not yet been manifest in the flesh. Hence Abraham is speaking what is all he knows when he says that God will see or provide to Himself a Lamb. The Jews will see it all when they come to Zion, but not before. 'And Abraham said, God will provide to Himself the Lamb for a Burnt Offering, my Son, and they walked, the two together' (verse 8). Job says, 'Whom I shall gaze upon to myself, and mine eyes shall see and not a stranger' (xix. 26, 27). That is, there will not be a part in him which God knows not, and which knows not God. Sin will be gone from the nature. There will be no other one (Gal. vi. 4); no Canaanite in the house of the Lord (Zech. xiv. 21). So the statement that God will provide to Himself may indicate not merely that He will find a Lamb, but that the Lamb will be sinless and godlike.

When the narrative has thus referred to the Jewish class, in respect of whom the Isaac is latent in Abraham, it passes to the Christian believing class. In Gen. iv. 8, Cain speaks to Abel. That is, they are two parts of one nature conversing. We have the same idiom in verse 7. 'And Isaac said [or spake to] Abraham his father.' Here, also, the two are in living union in the same nature. They walk the two unitedly. But with verse 9 we read of an entrance. This word shows the Servants' Grade. The words 'God will see to Himself' (verse 8) show the Grade of Tongues, for the seeing is a spiritual seeing. Thus the seeing or providing indicated in verse 8 cannot refer to the Sacrifice spoken of in verse 9, for the grades differ. The former is on the Grade of Tongues, the latter on the Grade of Servants. But from 'there' we see that the command of verse 2 refers to an offering on the Servants' Grade. There is only one offering on this grade. It is evident that verse 9 is recording an obedience to the command given in verse 2. So we read, 'Which God said unto him.' That is, the Christian system is here coming in. It is the second young man, Christians who believe in Jesus, that now comes before us. In respect of this class Abraham, or the man of faith, knows that Jesus is the Sacrifice. He does not say God will provide. Neither does he take the fire. In a crucifixion of appropriation he lays Isaac, or Jesus, upon the altar. Since Abraham builds the altar, it probably symbolizes Abraham's works of faith. Christ will not be a Sacrifice to such as have no works of faith. But even when we have built our altar by works of faith there will be some wood in us. We are all unprofitable. This wood needs laying upon the altar. It is supposed that the place to which Abraham here enters is Moriah. Von Gerlach, in his 'Commentary on the Pentateuch,' says, 'The same place where afterwards the temple stood, and the Son of God was crucified, was the scene of the most sublime act in Abraham's life, the forerunner and figure of all after-sacrifices, yea, of the sacrifice of Christ Himself' (p. 122). But the Moriah spoken of in verse 2 is the land where they see Jehovah, that is, it is Zion. But the place where Abraham offers Isaac is on the Grade

of Servants. The word 'there,' in verses 3 and 9, and the words 'enter,' 'place,' in verse 9, all show it. Hence it is not Moriah. It is the Grade of Sacrifice on which Jesus becomes our Sacrifice. 'And he entered to the place which God said to him, and Abraham built there the altar, and laid the wood in order.' Hitherto he had laid sins on Jesus by means of animals. Now he lays them directly on Christ without a system of animal sacrifices. Thus he lays the wood orderly. 'And bound Isaac his Son.' We bind that which we constrain. When Abraham or men of faith bend the Christlike mind to the altar of sacrifice, they are constraining Jesus to come to the altar. This is on a mountain (verse 2). That is, as yet it is on the intellectual side that Abraham is constraining Christ to come to the altar. He binds Him to the altar above the wood. He keeps the Christlike mind above what is sinful. He would not constrain it to sin, nor could he if he would. 'And he bound Isaac his Son, and placed Him upon the altar above the wood' (verse 9). In the spirit of Paul, who would be anathema from Christ to do good, Abraham, or men of faith, would so constrain the Christlike mind in them in obedience to God's command, that they would even cause it to have a death suffering. They would only do this in order to give that Christ in their mind more fully to God, not to sin. 'Thou hast not withheld thy Son, thine only Son, from Me.' Abraham could show willingness to do this thing up to taking the knife and stretching the hand, but a Divine interposition prevents the suffering on the intellectual side going beyond a certain limit. 'And Abraham sent forth his hand, and took the knife to slay his Son' (verse 10). The fact that the Angel of Jehovah calls from heaven shows that Abraham's altar is under heaven, or on the Servants' Grade. God will not suffer His people to be tempted above what they are able. With the temptation He makes a way of escape (1 Cor. x. 13). This escape in the hour of temptation is represented sometimes as God's Angel or Messenger, that is, Jesus, coming from heaven (Dan. iii. 28; vi. 22). So when Abraham's trial on the intellectual side has reached its limit deliverance comes. We are made to see that the deliverance comes from heaven, and that it comes by Jesus. Hence there is a speaking from heaven, and that by Jehovah's Angel, and it is a speaking which releases Abraham from any further obedience to the Sinaitic command given by God in verse 2. Abraham had truly offered his Son to God. It is as if the narrative were saying, When God gives a command to us to go on we must keep going on until God bids us stop. Abraham only stopped when the Divine voice spake. 'And the Angel of Jehovah called to him from heaven and said, Abraham! Abraham! and he said, Here am I' (verse 11).

When the Christly mind within has reached its limit of suffering the man in whom that mind inheres is also ceasing from a suffering. The writer thinks that this is indicated in verse 12. Mention is made therein of the young man, and of the Only Son. Abraham is here offering his Son on the Grade of Servants. The word 'do' accords with this fact. But it is the young man of the Christian class who is embodying the Christly mind in this offering. When, therefore, Abraham is told not to do anything to the young man the probability is that the young

man thus liable to be acted upon by Abraham is the Christian believing class of this Christian era. The young man is not the Only Son. From his readiness to offer the Only Son Abraham has sufficiently shown obedience, and hence he must both exempt the Only Son and the young men's class in which he is embodied from further suffering. This suffering is on the intellectual side. The words 'I know' befit this fact. Hence the suffering in this aspect is not propitiatory. It is a cessation from suffering inflicted by Abraham that is enjoined. The Ram is associated with the fleshly side and propitiation. The young man is no more to have his faith tested on the Young Men's Grade, nor is he to be evil entreated so far as any fleshly element in him may pertain to the Grade of Sacrifice. 'And He said, Do not put forth thine hand to the young man.' Abraham had put forth his hand to the Only Son Isaac (verse 10). But the human mind cannot bear what the Christly mind within it can bear. 'And do not do to him anything, for now I know that thou fearest God, and thou hast not withheld thy Son, thine only Son, from Me' (verse 12). Now we read of the Ram. Van Der Hooght's version says the Ram was אַחֲרֵי or 'behind.' Many MSS., also the Sept., Targum Jonathan, etc., have אֶחָד 'one.' The writer holds that the moral meaning shows that the word 'behind' is correct. We shall meet with other instances where the flesh that is to be put to death is regarded as something behind. It is behind the Only Son, or Isaac, that this fleshly Ram has its place. It is a symbol of Jesus according to His fleshly nature in which Peter says He was put to death (1 Pet. iii. 18). This Ram is said to be caught in a thicket, that is, in wood, the emblem of what is thorny and sinful. Jesus is being made to serve by human sin. The sacrifice was usually brought by the horns to the altar, as Stratus and Echephron, in Homer, drag the ox. Jesus could not be caught by anything sinful so far as to be defiled by it, but He could be so far caught or seized by it as to become a sacrifice through it. Men of faith in this Christian era behold Jesus as He is thus in the likeness of flesh of sin, and in that aspect they offer Him to God in a crucifixion of appropriation as their Propitiation for sin. The words 'saw' and 'behold,' in verse 13, show the Grade of Servants, or Sacrifice. 'And Abraham lifted up his eyes, and beheld a Ram behind.' It is not said 'behind him.' Nor is it said that he turned and saw behind him. It is not behind Abraham, but behind Isaac, or Christ, the fleshly nature behind the intellectual nature. 'Taken in a thicket by His horns, and Abraham went and took the Ram, and offered Him up for a Burnt Offering instead of his Son' (verse 13). He offers the flesh of Christ, or the Ram, in place of the intellectual nature of his Son. The words 'instead of' have not a propitiatory aspect.

God did not leave Himself without witness in the nations lying outside those to whom the sacred oracles were given. All are His children, and He gave a measure of light to all. When we see how Scriptural narratives are reflected in classical traditions, we must bear in mind that those traditions had their origin at a time and amongst peoples nearly coincident with those in which and to whom the Scriptures were given. Hence we may well expect that not only in leading features, but even in many details, those classic traditions will reflect Scripture. No man can

read Mr. G. Smith's Chaldæan account of the Genesis without seeing in how many particulars it reflects Scripture. So we have alluded to a reflection of Scripture in the account of the Phoenix. The tradition respecting the offering up of Iphigeneia at Aulis has often been noticed as illustrative of the offering up of Isaac. According to Euripides, Calchas, the priest, told Agammemnon that they could not sail from Aulis until the king's daughter had been offered in sacrifice. The king thereupon sent for his daughter in pretence that she was to be married to Achilles. At the time of sacrifice Diana snatched her away and substituted a fawn in her place. Apart from the broad outline, the incidents in detail are suggestive. We have seen that Isaac on the intellectual side is brought to the altar before his fleshly side or the Ram is laid on the altar. So it is very noticeable that before Iphigeneia is offered, a considerable part of the drama is showing how she is brought to a willing mind. At first she shrinks with terror, piteously entreating her father to spare her.

μή μ' ἀπολέσῃς ἄωρον ἠδὲ γὰρ τὸ φῶς  
βλέπειν.

ἀδελφέ, μικρὸς μὲν σὺ γ' ἐπικουρός φίλοις  
ὅμως δὲ συνδάκρυσσον, ἰκέτευσσον πατρός  
τήν σήν ἀδελφήν μὴ θανεῖν.—(Verses 1218-43.)

'Do not destroy me before my time, for it is sweet to see the light. . . O my brother, thou art but little to be a help to those dear, but nevertheless weep with me; supplicate thy father, that thy sister die not.'

Very soon Iphigeneia lays aside this abject terror and shows a noble willingness to die. She undergoes a change of mind.

οἷα δ' εἰσῆλθεν μ' ἀκουσον μῆτερ ἰννουμένην  
καθθανεῖν μὲν μοι δέδοκται' τοῦτο δ' αὐτὸ βούλομαι  
ἐκλεῶς πράξαι, παρῆϊσά γ' ἐκποδῶν τὸ δυσγενές.

'But hear me, mother, reflecting on what things have entered my mind. I am resolved to die, and I wish to do it illustriously, putting away that which ignobly hindered.'

This subjugation of the mind to the altar and to a willingness to die as much reflects the offering of Isaac as does the substitution of the fawn. Iphigeneia seems to lay stress on the fact that it is her body which is a propitiation.

τοῖμόν δὲ σῶμα τῆς ἐμῆς ὑπὲρ πάτρας  
καὶ τῆς ἀπάσης Ἑλλάδος γαίας ὑπὲρ  
θῦσαι δίδωμ' ἐκοῦσα πρὸς βωμόν θεᾶς  
ἀγοντας εἶπερ ἐστὶ θεσφατον τόδε.—(Verses 1553-56.)

'But my body willingly I give on behalf of my country and on behalf of the whole of the Grecian land, so that, leading it to the altar of the goddess, they may sacrifice it, since this is divinely appointed.'

As Isaac intellectually was above the wood (verse 9), so Iphigeneia seems to be above the stag. She was 'on high above the pyre' (ὑπὲρ πυρᾶς μεταρσία. In Tauris, verse 26), but we read of the stag, 'And the priest cried out, and all the army shouted, seeing an unexpected portent from some one of the gods, of whom, though he himself was not visible, the pledge was present, for a stag lay panting on the ground (ἐπι χθονί),

of great size and beautiful aspect, with whose blood the altar of the goddess was plentifully besprinkled' ('In Aulis,' verses 1584-89). Even the word  $\text{לְתַתָּהּ}$  (verse 13), not improbably means 'under his Son,' rather than 'instead of his Son.' While the word sometimes means 'instead of' (ii. 21; iv. 25, etc.), according to its primary meaning and general use it means 'under.' 'The deep that lieth under' (Gen. xlix. 25). 'Under every green tree' (Jer. iii. 6). In regard to the True Sacrifice Abraham is not said to take fire, and there are other tokens of the Sacrifice being sinless. So we have such tokens in the sheathed knife, etc., of Calchas, as if something very pure was to be offered. 'But Calchas, the seer, having drawn the sharp sword with his hand, placed it in a basket of beaten gold ( $\epsilon\iota\varsigma\ \kappa\alpha\upsilon\omicron\upsilon\tilde{\nu}\ \chi\epsilon\upsilon\sigma\eta\lambda\alpha\tau\omicron\nu$ ) within sheaths ( $\kappa\omicron\lambda\epsilon\tilde{\iota}\tilde{\nu}\ \epsilon\tilde{\iota}\sigma\omega\theta\epsilon\iota\nu$ ), and crowned the altar of the goddess, and he said, O Diana, animal-killing offspring of Zeus, revolving the bright luminary in the night season, receive this sacrifice which we, the army of the Achæans and King Agammemnon, together give to thee, the undefiled blood of a fair virgin's neck, and grant that there may be a sailing without injury of our ships, and that we may take the towers of Troy with the spear. But the Atridæ and all the army stood looking to the ground, but the priest, taking the knife, prayed' ('In Aulis,' verses 1565-78).

Through a failure to recognise gradal distinctions, verses in the narrative are supposed to be connected where they are disconnected. Thus it is supposed that when Abraham is said to call a place by such a name, the meaning is that he names the place where he has just offered up the Ram. But the grade-words show that this is an error. We have seen that there are two young men (verse 3), or Jewish believers and Christian believers. Verses 6 to 8 inclusive relate to the Jewish young man. Verses 9 to 13 inclusive relate to the Christian young man. It is in the former portion that the question is asked, 'Where is the Lamb?' It is in that portion also that the answer is given, God will see or provide to Himself the Lamb. The seeing is spiritual, or in Zion. The Jews do not find out that Sacrifice until they know in heaven of it. And verse 14 is alluding to the spiritual realm, or Zion, where God does thus provide to Himself the Lamb for the Jews who had not known Him. The words 'Jehovah will provide' in verse 8 are virtually reproduced in verse 14. This is one evidence that verse 14 is in connection with verse 8 and the Jewish class, not with verses 9-13 and the Christian class. Nor is it the only evidence. The seeing is spiritual, or in Zion. It is God seeing to Himself. But we have seen in xxi. 17, 31, that a conjoint idiom is sometimes used to denote the Grade of Tongues, a word from the Servants' Grade and a word from the Young Men's Grade being conjoined. So we have here a like conjunction of 'place' of the Servants' Grade, and 'this one' of the Young Men's Grade which we have in xxi. 31. Abraham is said to name  $\text{הַמָּקוֹם הַזֶּה}$ , 'this place.' It is clear, therefore, that this is a spiritual realm, or Zion, in which God sees to Himself the Lamb. He provides it for Jews. It cannot, therefore, be the place to which Abraham 'entered' (verse 9), or 'there' (verses 2, 9), for this was on the Servants' Grade. Hence verse 14 is in relation to the Jewish class. It is showing how men of faith, in Judaism, expected God to provide in a spiritual realm, a better

Lamb than the animals of Jewish sacrifices. During their Jewish era, or 'to-day' (Heb. iii. 13), these Abrahamic Jews looking for redemption were saying, We shall see it in Zion the mountain of the Lord. It was like saying, We do not know our true God or Redeemer in this life, but we shall know Him hereafter when we come to Zion. 'And Abraham called the name of this place, Jehovah will provide, which is said to-day, In the mountain of Jehovah it will be seen' (verse 14). The word 'see' has its spiritual application to the Grade of Tongues.

In verse 15 the narrative again comes to the Christian class. As the Angel, or Jesus, called from heaven to limit Christian suffering, so He calls to announce Christian blessings. The call makes it clear that what Abraham has done in secret is to be rewarded openly and from heaven. Christ Himself announces the reward. He was the Victim offered. This second call may carry in it an intimation that the Offering has been accepted, and that Jesus has arisen. He has been caught up as Diana caught up Iphigenia. In the call, mention is made of what Abraham had actually done—that is, offered the flesh, or Ram, and of what he had shown himself willing to do—that is, offer his Son to God on the intellectual side, even unto death. The prominence given to the seed, as well as the allusion to what Abraham had done on the Servants' Grade, shows that the reference is to the Christian class. The words 'do' and 'this,' הַ, in verse 16, show the Servants' Grade. Even the gate, or spiritual side, the city side of the enemies, the bad-seed-men, is to be possessed by the Abrahamic-believing Christians, because they have bowed the very mind to God's will. For the first time also we read of God making an oath: 'Since He could swear by none greater, He swore by Himself' (Heb. vi. 13). He did it 'to show more abundantly unto the heirs of promise' (Rom. ix. 8, the class believing in Jesus) 'the immutability of His counsel' (verse 16). The Apostle lifts this incident out of the literal into the moral realm. The men who inherit the promises, inherit them through faith and patience (verse 12). The oath and counsel are designed to give encouragement to those who flee for refuge to lay hold of the hope set before them (verse 18): 'And the Angel of Jehovah called to Abraham a second time from heaven, and He said, By Myself I have sworn, saith Jehovah; for because thou hast done this thing, and hast not kept back thy Son, thine Only One, that blessing I will bless thee, and multiplying, I will multiply thy Seed' (Gal. iii. 16) 'as the stars of the heaven, and as the sand which is upon the seashore. And thy Seed shall possess the gate of His enemies' (verses 15-17). He does not say 'of thine enemies,' or 'of their enemies.' This is a case where the Apostle's distinction between Seed and seeds is applicable. Christ is the Seed to be multiplied. He said He should have much fruit (John xii. 24): 'We who are many are One Bread, One Body; for we all partake of The One Bread' (1 Cor. x. 17). The blessing of Abraham comes in Christ Jesus (Gal. iii. 14). The same Hithpael form is used in all the following passages: 'The nations shall bless themselves in Him' (Jer. iv. 2); 'And they shall bless themselves in Him' (Ps. lxxii. 17); 'And all nations of the earth shall bless themselves in thy Seed' (Gen. xxii. 18). It is evident that the Seed to possess the gate, and in whom men bless themselves, is



Christ. It only relates to Christian men of faith by implication, and in so far as they are members of Christ. The nations can never be blessed in any one man, or in any number of men, however good; but they are blessed in Christ, who also works in His people to make them a blessing. Enemies of a patriarch Abraham might be good men. Hence to possess the gate of such might be an evil. But enemies of Christ are essentially anti-Christian elements, and must be evil. Christ will possess the gate of such bad-seed-men, as Abimelech stood in Shechem's gate (Judg. viii. 44), and as conquerors 'turn the battle to the gate' (Is. xxviii. 6). A gate is an emblem of a city, and of what is intellectual. Christ will conquer sin even in its intellectual forms. Wisdom, sooner or later, will be seen to dwell with Him. Clemens Alex. says, 'Ὁ δὲ ἀγαθὸς Παιδαγωγός, ἡ σοφία, ὁ Λόγος τοῦ Πατρὸς (Pedag., Lib. I., p. 81)—'The good Pedagogue, Wisdom, the Logos of the Father.' In every argument, He will have the final victory. The word 'hearken' in verse 18 shows the Servants' Grade. On that grade, Abraham had obeyed the command to offer up his Only One: 'And in thy Seed all nations of the earth shall bless themselves, because thou hast hearkened to My voice' (verse 19).

The narrative now leaves the sacrificial aspect, and reverts to the walk of righteousness. This walk was last noticed in verse 5, when the man of faith said he would return to the young men. He was then going with Christ to spirits in Hades. Now he fulfils the promise to return to those in mortal conditions. It is in verse 19 that we have an account of the fulfilment of the promise made in verse 5. The two verses are as much in connection as if no verse had come between. All intervening verses have a sacrificial aspect. Abraham said, 'We will return.' Hence, when he comes back to be in vital union with the two young men, or believing classes—Jewish and Christian—Christ must be with him. Abraham and the Young Man, the Saviour as Leader amongst men of faith, come to guide the two young men in their walk of righteousness, and to lead them to glory. All now walk in a fellowship of faith, and in a walk which is a moral uprising. They walk to Beer Sheba, or the Fountain of the Oath. But they walk as young men. Nor is any hint given that their walk is a declension. Hence it cannot be a walk to the Beer Sheba on the Servants' Grade (xxi. 14). It must be the Beer Sheba in Zion indicated in xxi. 31. When Faith and Jesus come into vital union with young men, or men of faith, they must tend to Christ, the Fountain of the Oath, who is in Zion. By that Fountain, Faith will delight to dwell. These facts are indicated in the words, 'And Abraham returned to his young men, and they rose up, and walked together to Beer Sheba, and Abraham dwelt in Beer Sheba' (verse 19).

The following verses introduce the line of Rebekah, and so prepare for the succeeding generation in the moral history. When Terah left Ur of the Chaldees, or the star-worshipping land (xi. 28, 29), he did not take Nahor with him. This son seems to have been reserved in the history for the purpose of showing how Abraham's line is kept in the line of descent from Terah, and multiplies therein without any aspect of incest coming into the narrative. In the previous narrative, we have

the word 'behold' used of things seen on the Servants' Grade (verses 1, 7, 11). This word appears to be a grade-word of the Servants' Grade, like 'see.' Its use in verse 20 with נִיחַ of the Young Men's Grade, used also in verse 24, is a similar conjoint idiom to that which, in Lot's history, was applied to the Heathen Grade, as it is sometimes applied to the Grade of Tongues. Moreover, the fact that Nahor was left in Chaldæa, as well as the significance of the names, all goes to show that these closing verses relate to the Heathen Grade. In preparation for the soulical or womanly genealogy in the line of faith, we have a second evolution traced from heathenism, just as we have had Abraham's evolution traced. It is significant that it is Abrahamic sons who marry wives from Nahor's line, and not daughters who marry sons. This fact does not well accord with literal history. Rebekah's line, like Abram's and Sarah's, is traced back to the people who lived in Chaldæa, and were star-worshippers. Care appears to be taken to show that the patriarchal line, the line of faith, does not come by the Egyptian or Canaanite. Sarah's line is taken up at the beginning of heathen history, as was Abram's when he was said to dwell in Ur of the Chaldees (xi. 28, 31). Philo refers to the Chaldæans as a race older than the Jews, and as men 'who think the stars to be gods,' οἱ τοὺς ἀστέρων θεοὺς νομίζουσι (Lib. de Nobil., c. v.): ἠθαυμάσαν τε ἕξεθειασαν, θεοὺς ἐκ τοῦ θεῖν ὀνομοσάντες τοὺς ἀστέρων (Clem. Alex., Ad. Gent., p. 16)—'They both admired and deified the stars, calling them "gods," from the verb "to run." ' The history of Rebekah's line is told to Abraham as an event concerning the line of faith. We can hardly think that Abraham had not literally heard of children having been born to a brother. The history as set forth in these names appears to be a moral evolution. Moreover, as Abraham had children by a lawful wife and by a concubine, so is it in this case. There is, however, this difference—that the seed of the concubine spoken of in these closing verses appears to be a seed tending to evil. The writer does not believe that the Bible would thus have recorded the names of children born in concubinage had not the history been moral. To say that the history is moral is not to deny its essential truthfulness. In Scott's 'Series of Rationalistic Tracts' (Vol. IX.), J. W. Lake, in his 'Mythos of the Ark,' says, 'This story of the flood is a mere matter of ancient tradition; and ancient tradition is only another mode of expressing ancient fable.' In the same volume, Bernstein discusses what he calls 'The Legends of Abraham, Isaac, and Jacob.' He virtually makes the narratives a mixture of legend and ancient history, and nothing more. He dismisses the subject with the words, 'Poetry wreathes for friend and foe the common garland of piety, and from the sight of later times covers with its harmonizing veil the discordant struggles of the past' (p. 97). But the inspired truth of God is not thus to be put out of sight as an old-world legend. It is full of truth relating to our own times. It is simply the veil on their own minds, and their own lack of spiritual insight, which causes men to write in such disparaging terms of God's everlasting Word. Bernstein, and all his poets, can no more veil the light shining in this Book of Genesis than they can veil the sun shining in the firmament. Moreover, as Origen shows, there may be μεγάλα δόγματα, or great doctrinal truths,

κρύψαι ἐν τῷ τοῦ μύθου σχήματι, 'hid in the form of a myth' (Cont. Cels., Lib. IV., c. xxxix.). The modern use of the word 'myth' does not sufficiently recognise the fact.

In the portion of Scripture before us there is an evolution tending to what is good in the children of the wife, and an evolution tending to evil in the children of the concubine. They are non-concurrent moral forces. The wife is said to bear to Nahor, but the concubine is not said to bear to him. As the name 'Sarah,' 'princess,' implies ruling, so the name 'Milcah,' which means 'queen,' indicates government. She commands and gives counsel, and is superior to the concubine. Moral dignity attaches to her line. She is the wife of Nahor, Abraham's brother. Some take 'Nahor' to mean 'snorting,' 'angry,' etc. The writer agrees with those who derive it from נָהַר, meaning 'to be purified by fire,' then 'noble,' 'free born.' This is the line of nobility and freedom in respect of its tendencies. His firstborn is named Uz, a name given to the land where Job dwelt. The word is said to mean 'to take counsel,' 'to counsel' (Judg. xix. 30; Is. viii. 10). The Book of Job shows us friends in council. Probably the primeval tendencies to worship manifested themselves in this taking of counsel of the men in tribes with their older and wiser men. His brother's name was 'Buz,' meaning 'to despise,' 'to show contempt.' There is a close connection between taking counsel and the influence for good of public opinion. Even in remote times, as men began not only to take counsel with each other but also to despise and condemn certain practices and so form a public opinion, a mighty tendency to law was working amongst them. Public counsel and public censure appear to be glanced at in these names. Next we come to influences of a more directly religious kind. The next name is Kemuel. Some derive קִמּוּאֵל from קָמַר, 'to gather together,' and אֵל, 'God,' and so render it 'God's gathering.' The writer thinks that it is more probably from the common word קָיַם, 'to rise,' 'to set up,' and the name 'God.' It might be read, 'He sets up a god.' In their moral evolution men worship idols. This is better than no worship at all. It is an evidence of moral progress in so far as it betokens faith in higher powers, and is a step on the way to the worship of the True God. Kemuel is said to be the father of Aram, a name which is applied to Syria, but which also means 'to be high.' The practice of worship, even in an idolatrous form, is the father or beginning of moral elevation. A people with no worship is the deepest in degradation.

The next name is 'Chesed.' All the names in verse 22 appear to pertain to some features of idolatrous worship. 'Chesed' is a form of the name for 'Chaldeans,' and hence for astrologers (Dan. ii. 2). The Chaldeans were pre-eminently star-worshippers. The name may be a symbol of star-worship and astrology. The next name is 'Hazo,' which means a 'sight' or 'vision.' We may regard it as an allusion to heathen seers. Then follows 'Pildash,' a name which, according to Fürst, means 'a flame of fire.' As an object of worship, as well as in its sacrificial use, fire had an important place in heathen rites. Next we read of 'Jidlaph,' which is from the Hebrew יָדַלַף 'to drop,' 'to shed.' This word seems to be the equivalent of the Greek λείβω, a word commonly

used to signify the pouring out of libations to the gods. Job uses the former word when he says, 'Mine eye pours out to God' (xvi. 20). So *λαίβω* is sometimes used of the pouring out of tears (Eurip., *In Aulis*, verse 650; *Phœn.*, verse 1,538). At other times this Greek word is applied to the libations (*Il.*, *Lib. I.*, verse 463; Eurip., *Ion.*, verse 1,033). Hence the writer holds that this name 'Jidlaph' is probably a symbol of the use of libations and of blood-sprinkling in worship. The Greeks refer to what is blood-dropping (*αἱματοστοιγής*, *Æs. Sept. Theb.*, verse 822; Eurip. *Sup.*, verse 822). Next to Jidlaph is 'Bethuel.' Fürst and Dr. Davies both prefer to regard this word as meaning 'dwelling-place of God,' that is, 'house of God.' It is a symbol of the truth that as they advanced in this evolutionary process, these idolaters began to have temples and shrines. Bethuel begat Rebekah, who afterwards became Isaac's wife. Some derive 'Rebekah' from *רַבָּה*, 'to tie' or 'to fasten up,' and hence define 'Rebekah' as 'a noose,' 'captivating,' 'ensnaring.' The writer is inclined to think that it is from *רַבָּה*, 'to multiply,' thence 'a multitude,' and *רַבָּה*, supposed to be identical with the Greek *ἀκρουά*, and, like it, meaning 'to obey.' A form of the word occurs as a proper name in *Prov. xxx. 1*, and cognate forms in *Gen. xlix. 10*, *Prov. xxx. 17*. On this supposition the name might be defined 'an obedient multitude.' Rebekah's brothers said, 'Be thou the mother of thousands of millions' (*xxiv. 60*). The houses of worship are as the birthplace of obedient multitudes who hearken to God's voice.

We next come to the line of the concubine. The writer believes that in this line we have an evolution of those features in idolatry which tend to evil. The preceding line tends to good. The concubine's name is 'Reumah.' Dr. Davies, with others, derives this word from *רַמָּה*, meaning 'to be high or exalted.' But the same word also means 'to roar,' 'to bellow,' and the names for unicorn, buffalo, wild bull, etc., are supposed to be derived from this word (*Num. xxiii. 22*; *Deut. xxxiii. 17*; *Ps. xxix. 6*). Considering the prominence of the bull in most ancient idolatries, and the many evils associated with bull-worship, the writer deems it probable that this name 'Reumah' signifies 'the one who bellows,' and is an allusion to the idolatrous bull. She bears 'Tebah,' whose name is the Hebrew word for 'slaughter.' Of many ancient bull-worshippers it might have been said, 'Instruments of cruelty are in their habitations' (*Gen. xlix. 5*). Bull-worship tended to cruelty and bloodshed. The next brother is 'Gaham.' Dr. Davies derives it from a word meaning 'burning coals.' There may be in it an allusion to the burning of victims, as when children were made to pass through fire. Next we read of 'Thahash,' *תַּחַשׁ*. Some define this name as 'seal.' The *שׁ* in Hebrew at the end of a word is sometimes formative, like the Greek *ος*. Thus we have 'Pildash' from 'Palad,' 'Cheremesh' from 'Charam,' etc. So the writer holds that it is formative here, and that the root-word is *תַּחַשׁ*, 'to be low,' from whence comes the common word *תַּחַת*, 'under' or 'beneath.' It appears to be a symbol of subjection and slavery. In analogous words we read, 'Thou shalt be above only, and thou shalt not be beneath' (*Deut. xxviii. 13*). The last name is 'Maachah,' a name which appears to mean 'pressed down.' Some apply it to a country, and render it 'depressed' or 'low land.' More probably it is akin to

the preceding word, and shows that idolatry, in certain evil aspects, not only tends to class subjection and slavery, but to unjust oppression of man by man.

## CHAPTER LXIV.

## GENESIS XXIII.

IF all that is said in Scripture of the burial of the dead related to the literal burial of literal earthy bodies, it would seem to indicate a superstitious respect for mortal dust unworthy of men who looked at things unseen and eternal. The embalming of Jacob (l. 2), the carrying up of his dead body to Canaan (verse 13), Joseph's charge respecting his own bones (verse 25), the honour paid to the burial-place at Machpelah, these are acts only worthy to be classed with the superstitious, mummy-making rites of Egyptian burial, if we take them literally. Addison, in Westminster Abbey, also Beaumont writing of the same place, could moralize about the dead without paying such veneration to dust. Beaumont says :

'Here the bones of birth have cried,  
Though gods they were, as men they died ;  
Here are sands, ignoble things,  
Dropped from the ruined sides of kings.'

The writer holds that these Scriptural narratives of burials do not relate to burials of ignoble sands dropped from earthy bodies, but to bodies that are soulical in their qualities, and hence invisible. The dust in which such bodies lie is Adamah dust (Dan. xii. 2), or dust having qualities essential to the Adam, or man. It is such bodies of soulical quality that are to be redeemed from the power of death, and not these earthy and visible bodies. This narrative of the burial at Machpelah appears to relate to the burial of invisible bodies of the faithful. The jealous care with which an indefeasible right to this burial-place is secured, the manifest way in which, both in this chapter and elsewhere, this burial-place is regarded as an inalienable possession of Abraham's line through all its generations, are facts which show that it is not mere earthy dust, but something soulical and morally precious which is deposited at Machpelah. It is a burial-place for a seed of faith only. Literal graves are not thus invested with a moral quality. In Dodd's words, the body of the beggar can there cry to the body of the rich man :

'All here are equal ; now thy fate is mine,  
This is my rotting-place, and that is thine.'

This chapter from beginning to end is bright with the promise of an uprising of bodies that are soulical in their quality. There are two kinds of such bodies. First, there is the soulical body of flesh, pertaining to the fleshly and soulical side. Secondly, there is what Paul calls 'the soulical body,' and which pertains to the intellectual side. At the same time it appears to be specially to the soulical body of flesh that this narrative has its aspect.

One feature very prominent in the chapter is the relation of this burial to more grades than one. Different grades come before us. But people on different grades may yet have a close relation to one and the same grade. Thus all works and sacrifice have a close relation to the Grade of Works and Sacrifice, even though such works may be done by different people on different grades. In like manner the place of burial for bodies of soulful quality is the Servants' Grade, the Grade of Sacrifice and Death, and yet such bodies may pertain to some on the Young Men's Grade. Hence in this chapter we find grade-words of the Young Men's Grade brought into connection with grade-words of the Servants' Grade in respect of the same people, but it is apparently owing to the fact that even these people have a lower part, a body that is coming under the power of death.

That Abraham's burial-place is kept separate from the burial-places of Egyptians shows that there is a distinction in the Hadean realm between the bodies of those who rise to life and the bodies of those who rise to condemnation.

Sarah is the only woman whose age and death are minutely described in Scripture. The writer thinks that in this description we have an indication that Sarah is being set forth in her relation to three moral classes, or grades. She was even built up upon Hagar (xvi. 2), and may be said to have had a latent part even in Hagar. The reader may know that such words as 'life' and 'blood' are often plural in Hebrew, where the English renders them as singular (Gen. ii. 7; iv. 10). This idiom is specially fitting to describe what affects several moral classes. As used in verse 1, together with what is said of Abraham's age, it appears suggestive. The Hebrew reads literally, 'And the lives of Sarah were a hundred years, and twenty years, and seven years, years of the lives of Sarah.' The writer believes that this verse has a tripartite aspect, and he holds that the whole of the chapter proves it. Abraham was a hundred years old when Isaac, or Christ, the Only One, was born (xxi. 5). The words 'were a hundred years' probably relate to this aspect. This is the aspect of perfect righteousness as found in Zion, or the Grade of Tongues. The moral stage below Tongues is that of Young Men. The number 'twenty years' is a fitting symbol of a young man's life. So the writer regards it as here used. The chapter deals largely with the Young Men's Grade, and that in respect of both classes of young men, Jewish believers and Christian believers. Paul speaks of those in bondage to law as children (Gal. iv. 1, 3). So seven years is a fitting symbol of a child's life, and the writer believes that this number is here used as a symbol of moral children, or those on the Grade of Servants, and in legal bondage. Thus the writer holds that this tripartite aspect of Sarah's lives, one hundred years, twenty years, seven years, has respect to the life of the Grade of Tongues, the life of the Young Men's Grade, and the life of the Grade of Servants.

The writer holds that all the narratives we are considering tend to support the view that Scripture divides men into five grades, or moral classes. Men may and ought to pass up from a lower to a higher class, and even to the highest. Beginning with the lowest class we have :

1. The heathen who are without law, and who because of their idolatry

are symbolized by oaks, also by Amorites, or provoking people. 2. The servants, or those under Moses and in bondage to the law of ordinances. 3. Young men, or the people who believe the prophetic word, or otherwise who believe in Jesus, but who are not perfected in righteousness. These three are the fleshly or earthly grades. 4. Tongues, or the realm of those perfected in righteousness, and who have come to Zion's hill. 5. Sons of God, or those who have risen to the third heaven, and God's right hand. The last two are the spiritual and heavenly grades. These five moral grades are like five æons, or worlds placed one above the other. The passage from a lower to a higher æon is analogous to a death to one world and a resurrection to another. The Bible does not, however, use death imagery of every transition of grade. We shall see that in respect of bodies of soulical quality, such bodies are specially associated with the Grade of Servants. From that grade such bodies have an uprising to Zion. Further we shall see that even in the spiritual realm the transition from the Grade of Tongues to the Grade of Sons of God is set forth by the imagery of death. That spiritual realm, however, is a realm in which they neither marry nor give in marriage. It is a realm in which Sarah is the bride of the Lamb. Hence Sarah is not spoken of in this aspect as Abraham's wife.

We read, 'And Sarah died in Kirjath Arba.' 'Kirjath' means 'city,' and 'Arba' means 'four.' The word 'Kirjath' is construct, so that we may read, 'In the city of the four,' that is probably 'the four square' city (Ezek. xl. 47). The breast-plate which Paul uses as a symbol of righteousness (Eph. vi. 14) was 'four-square' (Exod. xxviii. 16). The city of the four is the city of perfect righteousness, or Zion's hill. Even in that realm Sarah experiences a transition analogous to a death when she is passing up to the Grade of Sons of God. As by descending steps, the verse brings us down to the Servants' Grade. First it begins with Zion. Sarah dies in the city of the four. Then it passes to the Young Men's Grade, using רַבְּרָבָה, 'this.' 'This is Hebron.' It seems natural to suppose that Hebron is here being named as a synonym for Kirjath Arba. So in xxii. 2, the word 'there' seems an equivalent for 'Moriah.' But the narrative shows that it is not an equivalent. So Hebron is not an equivalent of Kirjath Arba. It is glancing at the second class of Sarah's three lives, the class pertaining to the Young Men's Grade. 'Hebron' means 'joined,' 'compact.' It appears to glance at what is enduring even though found in an earthly realm. It is in a land of Canaan. It is amid those who bow down either to idols or earthly things. Then we have a grade-word of the Servants' Grade, 'enter.' On this grade Abraham mourns for Sarah. Thus the three grades are glanced at in the verse. Of the Grade of Tongues we read, 'And Sarah died in a city of the four' (Kirjath Arba). Of the Young Men's Grade we read, 'This (רַבְּרָבָה) is Hebron in a land of Canaan.' Of the Servants' Grade we read, 'And Abraham entered in to mourn for Sarah, and to weep for her' (verse 2).

It is from the Servants' Grade that the narrative of the burial really begins. Verses 3-6 relate to that grade only. We have the words בְּיָדָהּ, 'with' (verse 4), 'hear' (verse 6), of that grade, and we have no other grade-words in that portion. The face is often a symbol of that which

is outward and soulical. We read, 'And Abraham rose up from upon the face of his dead' (verse 3). He has a part even in those on the Servants' Grade, but he is not so vitally united with them as with those on the Grade of Young Men. His dead, as here spoken of, is not Sarah in the four-square city. It is Sarah as latent in Hagar's yeled, or those subject to ordinances, and on the Servants' Grade. It is added, 'And he spake to the sons of Heth, saying' (verse 3). The word *חֵת*, 'Heth,' means 'that which causes terror,' and surely we could not have a better symbol of the powers of death, with whom the man of faith is now negotiating for a separate burial-place for the soulical bodies of flesh of those on the Servants' Grade in whom he has a part, and who are 'his dead.' The word is used in such passages as the following: 'The dread of you shall be upon every beast' (Gen. ix. 2); 'And the terror of God was upon the cities' (Gen. xxxv. 5). It is a common thing for the word 'sons' to be applied to impersonal things. 'A son of ninety and nine years' (xvii. 1). 'Ye are sons of death' (1 Sam. xxvi. 16). 'He hath caused the sons of the quiver to enter into my reins' (Lam. iii. 13). This idea of death having terrors for his children, seems to be countenanced in other passages. 'It shall bring him to the king of terrors' (Job xviii. 14). 'The terrors of death are fallen upon me' (Ps. lv. 4). To these sons of terror Abraham is here represented as speaking on behalf of his dead on the Servants' Grade, who were about to lie in terror's dark realm. He is only going into that realm, however, as a stranger and sojourner. Faith's native country is not in the realms of the dead, it is above the skies. Yet the family of faith before Jesus came had to make a sojourn in the land of the king of terrors.

In connection with this class of the Servants' Grade Abraham is as a humble suppliant. It is not said that he pays silver for the land, or that it is made sure to him. He is yet in a measure of weakness and amongst those who are as children. He says, 'A stranger and an alien am I with you' (verse 4). Their dark land is but a place of temporary sojourn to the household of faith. 'Give to me a holding of a sepulchre with (*בְּיָדְךָ*) you, and I will bury my dead from before me' (verse 4). The sons of Heth, or the terrible one, begin to own the man of faith as a mighty one of God. Well they may, for faith conquers death, and robs it of terrors, and makes it a spoil. 'And the sons of Heth answered Abraham, saying unto him, Harken unto us, my lord, God's prince (*אֱלֹהֵי*, 1 Kings xi. 34), thou art in the midst of us' (verse 6). Philo writes of this clause, 'They cried out, A king from God art thou in the midst of us, saying what was most true. For other monarchies are established by men by wars, and expeditions, and inexpressible evils, which those who follow the powers carry on, killing each other, fortifying infantry, and cavalry, and moral forces. But God enlarges the kingdom of the wise man, which that excellent one takes, not becoming a cause of evil to any man, but a cause of possession, and enjoyment of good things to all his servants, publishing peace and established law' (Lib. de Abra., c. xlv.). Even in the realms of death the supremacy of Faith is acknowledged, and it is represented to us as bringing an honourable advantage. The sons of terror offer to it a choice in the realm of death. 'In the choice of our sepulchres bury thy dead.' None can say Abraham



may. 'A man of us shall not keep back his sepulchre from thee, but that thou mayest bury thy dead' (verse 6).

At this point there is a transition to the Young Men's Grade. This is shown by the words 'people' (verse 7), and 'with,' *תִּשָּׂא* (verse 8). Yet although Abraham thus comes into connection with the Grade of Faith, he has an aspect towards the Grade of Servants, so far as respects the body of flesh and its burial. Thus we have the word 'hear' (verses 8, 11, 13, 15) of the Servants' Grade. The writer thinks that the chapter is divided thus: Verses 1, 2 are preliminary, and allude to Sarah's death on the three Grades of Tongues, Young Men, and Servants. Verses 3 to 6 inclusive relate to the burial of Sarah in relation to the Servants' Grade. Verses 7 to 16 inclusive relate to the burial of Sarah in relation to the inferior class of young men, or Jewish believers. Verses 17, 18 relate to the burial of Sarah in relation to the better class of young men, or Christian believers. It is only when we come to this last portion that the burial-place is made sure to Abraham. What is said of eyes and ears (verses 10, 11, 13, 16) seems indicative of the bodily aspect and the Servants' Grade. Even Jewish believers have to bow to the sons of terror, that is, to the sons of death. It is those who live and believe in Jesus who do not die. Nothing is said in the last portion of Abraham bowing to the sons of Heth, or of his dead, though he is said to bury Sarah his wife. We are buried with Jesus, yet we do not bow to death as did Jews of old. 'And Abraham rose up and bowed himself to people of the land, to sons of Heth' (verse 7). 'The man of faith wishes to be a separate and distinct class in the burial of his dead, and he seeks a separated portion for his dead. 'And he spake with (*תִּשָּׂא*) them, saying, If it be with your souls that I should bury my dead from before me, hearken unto me, and entreat for me with Ephron, son of Zohar' (verse 8). Some derive the word *עֲפֵרֹן* from *עֲפָר*, 'nimbleness,' and hence 'a gazelle.' But, apart from the subject of this chapter, the word, according to its Hebrew form, is more probably from *עָפָר*, 'dust,' the word used in the passage, 'Dust thou art, and unto dust thou shalt return' (iii. 19). When we consider that this chapter is dealing with soulical bodies of flesh, and with dust of like soulical quality, the probability that this word means 'dust' gains strength. In the beginning Adam was made dust of the Adamah (ii. 7). It is said that 'Adam,' like 'Edom,' implies that this dust is red. This is according to its fleshly quality. Hence it is very significant that the Ephron, or dust, to which Abraham wishes entreaty to be made is said to be the son of Zohar, or Whiteness. This is like saying that, in regard to the soulical bodies of flesh, Abraham is seeking a transition from what is red and fleshly to what is white or bright, and so in accord with the sunny and spiritual realm of righteousness. Abraham adds, 'And let Him give to me a cave of the Machpelah which He has, which is in the extremity of His field' (verse 9). We read of 'a cave' (verses 9, 19), and of 'the cave' (verses 17, 20). The writer thinks that all these allusions to caves have respect to the burial-place of Jesus. We are not told that He was placed in a cave; but what is said of the hewing of His sepulchre from rock, and of people entering it, shows that it is equivalent to a cave. In regard to the better class of young men, or

believers in Jesus, they have a burial with Christ (Rom. vi. 4). Thus they are buried in 'the Cave.' But even the inferior class of Jewish believers had a portion with Jesus. He held them in being, and kept them from the pit. They were buried in Christ's cave, or what was analogous to it, but not in that vital sense in which Christians are buried with Him. That cave was in the extremity or border (Exod. xix. 12), the outermost part of Christ's flesh which seems to be symbolized here by the Field. A field is one of the most common Scriptural symbols of what is fleshly. Hence it applies to the flesh of Jesus. Pious Jews had their rest in that sacred Field in a cave, but only in its border. The writer thinks that the burial-place is named 'Machpelah,' or the 'double,' because of its relation to these two classes of young men. Christ was the Burial Field for believing Jews, as He is the Burial Field for believing Christians. Even the flesh of Jesus, which was as dust that was a son of Zoar, or Whiteness, came under the power of death. In that burial-place we are to be *σύνφυτοι*, or 'planted together' (Rom. vi. 5) with Christ. Abraham says, 'For fulness of silver let Him give it me, in the midst of you, for a holding of a sepulchre' (verse 9). Silver is used in Scripture in various symbolic aspects. The words of the Lord are as silver whereby men are won. Again, in Mal. iii. 3, we read of sons of Levi being purified as gold and silver, that they may offer to the Lord an offering in righteousness. The writer thinks that the silver tendered by Abraham is a symbol of an offering made in righteousness. It is probable that Abraham is speaking in weakness when he says he will give the full value. In His answer Ephron does not talk of giving a cave, but of giving 'the Cave.' It appears to be a prophetic intimation to Abraham that there is a better Burial-Place, one not to be bought by silver or merited by human righteousness. This is the righteousness which is of Christ, who is the Lord our Righteousness. In this imperfect class of Jewish believers Abraham only knows of a cave which he seeks to buy, and which is connected with the righteousness of law. 'And Ephron dwelt in the midst of the sons of Heth.' Ephron, the Son of Brightness, is a symbol of the flesh of Jesus, so far as it came into union with the pious dead of the Jewish age. He dwelt among the sons of terror. 'And Ephron the Hittite answered Abraham in the ears of the sons of Heth.' The writer thinks that the latter part of verse 10, and of verse 18, is not according to the sense generally attributed to these clauses. It is said that Ephron answered Abraham, 'In the ears of the sons of Heth to all entering the gate of his city' (verse 10). Whose city? Most people would say, Ephron's city. The writer holds that, in both cases, the allusion is to Abraham's city, or that 'city of the four' mentioned in verse 2, which is Mount Zion. According to the common view, it is the children of Heth who are entering in at the gate of this city, and the city is Ephron's city. But if Ephron be a symbol of a sacred Adamah Dust, even that of Jesus, and the sons of Heth be terrors of death, it is not very likely that the term 'city' would be applied to this soulical and Hadean realm. The Hebrew comports with the view that it is not Ephron's city, but Abraham's city. Literally we may read, 'And answered Ephron the Hittite unto Abraham in the ears of the sons of Heth, to all entering the gate of his city.' To enter the

gate of a city is not to enter the city. Mordecai and the servants were in the king's gate (Esth. ii. 19; iii. 2), but this was not to be in the king's palace. Jacob said, 'This is the gate of heaven,' but yet he was only in the gate, not in the heavenly city (xxviii. 17). The gate is the place where judgement is administered (Amos v. 15). For men of faith, or Abraham's class, God prepared a city (Heb. xi. 16), but they could not enter it until Jesus came. They were like men in the gate. Hence the word 'enter,' in verses 10, 18, is probably of the Servants' Grade, and not used in its spiritual application to the Grade of Tongues. The words, 'Answered Abraham in ears of sons of Heth, to all that entered the gate,' suggest that the sons of Heth are one class, and that those who are entering the gate are another class. If so, then this is not a city of Heth. Hence it is the more likely to be Abraham's city.

The writer thinks that the meaning of this narrative is obscured in our English version by the following error more than by any other thing. In verse 13 we have the word  $\text{אֶתְּנֶה}$ , which is rendered, 'I will give thee.' It is evident that this rendering of the preterite as a future is correct. Dr. Lee in his Hebrew grammar sets forth the principles governing this use of the preterite as a future (No. 236). We have it in such passages as, 'Unto us a Son has been given' (Is. ix. 6). So in xvii. 8 the Hebrew reads, 'And I have given unto thee.' But in verse 11 of this chapter we have the same word  $\text{אֶתְּנֶה}$  rendered, 'Give I thee.' The writer holds that this rendering confuses the whole history. Ephron is the personified dust of Jesus. Abraham has asked for a cave, not the cave. Ephron answers him, and He is speaking in the prophetic future. It is as if He had said, 'Thou hast asked Me for a cave in the extremity of My field, but I will give thee a better gift than that, I will give thee the Cave wherein thou shalt have a Christian burial with Jesus. I am speaking to thee now only in the ears of these sons of terror amongst whom thou art burying thy dead. But I will give thee the Cave of Christian burial with Me in the eyes of these sons of terror, and not in their hearing only.' This contrast between eyes and ears is expressive. The sons of terror may hear with their ears and yet be in darkness and the shadow of death. To hear with the ears is but partial knowledge. 'Destruction and death say, We have heard the fame thereof with our ears' (Job xxviii. 22). Still it is said to be hid from the eyes of all living (verse 21). In the Gospel of Nicodemus it is the 'kingly light shining above them' ('regalis lux illustrans super nos,' Part II., c. ii.) that intimates the coming of Jesus into the realms of death. But in this chapter there is first a speaking in the ears before there is a manifestation to the eye. Ephron is prophesying in verse 11 of what He will give before the eyes of these sons of terrible death, and verse 18 shows how the promise is fulfilled. But if Ephron makes a gift before the eyes of these sons of terror, it can only be when light has come into these dark regions. In other words, Ephron is predicting the time when death will be abolished and life and incorruption brought to light by the Gospel (2 Tim. i. 10). Then the believing class, or Abraham's dead of the Jewish age (verse 15), who have been in 'a cave' will live. Jesus says of this class, 'He who believeth on Me, even if he have died, shall live' ( $\text{\kappa\prime\acute{\alpha}\nu\ \alpha\pi\omicron\theta\acute{\alpha}\nu\eta\iota,\ \zeta\eta\omicron\sigma\tau\alpha\iota}$ , John xi. 25). Then He goes on to speak of the young man of the better

class, or Christian believers, who are buried in the Cave (verse 20), or with Jesus in this Christian era, and He says, 'And whosoever liveth and believeth on Me shall never die' (verse 26). Such a believer may be buried with Jesus, but he cannot die in the sense in which Jewish believers died. Abraham buries his dead in 'a cave,' but he does not bury anything dead in 'the Cave,' though he buries in it. Sarah as put in 'the Cave' is not dead, for she there represents those who believe in Jesus and never die. Readers will judge that the words 'in the eyes,' or 'in the presence of the sons of my people,' mean that these sons were simply present as witnesses. But these phrases 'in the ears' and 'before the eyes' are used to contrast the dark era before Jesus came, and that bright era when Jesus shone upon all who were sitting in the 'shadow of death' (Matt. iv. 16).

When in verse 9 Abraham has asked for 'a cave,' and has boasted that he will give full value for it, Ephron in verse 10 answers in the ears of the sons of Heth, and in their ears only, and He prophesies to Abraham that He will give him, not a cave, but the Cave, and that He will do it, not in the ears, but before the eyes of these sons of terror. 'And Ephron dwelt in the midst of the sons of Heth, and Ephron, the Hittite, answered Abraham in the ears of the sons of Heth in respect to (?) all entering the gate of his city,' that is, Abraham's city. Then Ephron gives the great promise of a burial-place not to be bought with money. The word 'hear' shows that the conversation is on the Servants' Grade in which is the burial of the soulical body of flesh. 'Saying, Nay, my lord, hear Me: the field will I give to thee, and the Cave which is in it to thee will I give it; before the eyes of the sons of My people will I give it to thee: bury thy dead' (verse 11). He does not say, 'Bury thy dead therein.' He is urging him to hide his dead in preparation for the better era when death shall be abolished. Abraham, or the man of faith, is not yet prepared for this promised blessing of the Cave. He humbles himself to death before the sons of terror. He does it as representing Jewish young men, or believers who do not believe in Jesus. Hence we have the word 'people' of the Young Men's Grade. Yet the word 'hear' also indicates relation to the body of flesh and the Servants' Grade. It is only the soulical body of flesh, and not the man, that thus pertains to the Servants' Grade. Abraham, like Ephron, is only speaking in the ears of these sons of terror. His use of the word 'there' of the Servants' Grade is suggestive of the fact that Ephron had been suggesting or promising a better place of burial. 'And Abraham bowed himself before the people of the land. And he spake to Ephron in the ears of the people of the land, saying, O but if thou wilt, hearken unto me: I will give silver for the field; take from me, and I will bury my dead there' (verses 12, 13). In Acts vii. 16, it is made clear that there is a tomb which Abraham buys in relation to the Jewish class on the Servants' Grade. Stephen says that Abraham bought a tomb of the sons of Hamor, in Shechem. It is usually alleged that Stephen is here making a mistake, and confounding Abraham's purchase with Jacob's purchase recorded in Gen. xxxiii. 19. But the writer holds that it is clear from Scripture that Stephen is not making any mistake. The name 'Hamor' means 'ass,' and the name 'Shechem' means 'shoulder.' Both bear

burdens, and hence both are common Scriptural symbols of the Servants' Grade. Before Abraham bought a grave for the Young Men's Grade, he negotiated for a grave for servants, or those on the Servants' Grade (verses 4-6). He was purchasing it by righteousness of law rather than receiving it as a gift from Jesus. Hence he was purchasing it from those sons of the ass in Shechem who are only on the Servants' Grade, and have not come to the Grade of Faith. By his better form of righteousness he purchases a better burial-place. It will be said that in one case Ephron sold the grave, but in the other the sons of the ass sold it. But in reality Ephron does not come into the narrative until we come to the portion relating to the Young Men's Grade, verses 7-16. He is not mentioned in the portion relating to the Servants' Grade (verses 4-6). Abraham buys the grave so far as it is capable of being bought by Jewish righteousness of law from sons of the Servants' Grade, but the Saviour is a Burial-Place to be fully gained by faith only. Since that which Abraham buys is on the Servants' Grade, it must be in Shechem.

While the apparent bargaining between Ephron and Abraham may be true to Oriental life, and while it may justly be regarded as illustrating Eastern courtesy, the writer holds that the whole history has a moral meaning. Even the apparent courtesies of the chapter are embodiments of higher truth. Abraham's insistence on paying for the field is not a mere sign of a courteous nature. It shows the great fact that Jewish believers were not willing to accept salvation as God's free gift, without money and without price. Abraham wants to establish his own righteousness. When Abraham persists in asking how much the land is worth, Ephron tells him four hundred shekels. As in verse 2, this figure brings in the number 'four.' The writer thinks that it is as a symbol of a perfect four-square righteousness, a hundred a-side, that we have this figure of four hundred shekels. Ephron's answer is like Jesus telling the young man what good thing he must do to inherit eternal life (Mark x. 17). It does not follow that Abraham, any more than the young man, can pay all the price: 'And Ephron answered Abraham, saying to him, My lord, hear Me; the land is four hundred shekels of silver.' Then follows a clause which is rendered, 'What is that betwixt Me and thee?' As in Numb. xvi. 11, we have the words מַה־הִוא, 'What is he?' or, 'What is this?' It is supposed that Ephron, in the spirit of the buyer who says, 'It is naught' (Prov. xx. 14), is depreciating this sum as a mere trifle between two such men. But this does not well agree with the moral theory. The writer believes that the words are recognising the fact that this sum of perfect righteousness can only be found and paid by Abraham as he finds a Daysman, or Jesus, to come betwixt them, and lay His hand upon both. If silver be an offering of righteousness, the true sum can only be paid as Christ becomes our Offering. Four hundred shekels of silver is a great sum. It is hardly likely that Ephron would have charged so much for a literal field, or that he would have described it as nothing. He is rather showing that some One must come between him and Abraham to help him to pay the great price: 'Four hundred shekels of silver (between Me and thee what is He?), and bury thy dead' (verse 15). As Ephron connects the money with some One coming between, so verse 16, which is describing

Abraham's obedience, and the completion of the purchase in respect to the Jewish believers, connects the money with a Person. We read, 'And Abraham hearkened to Ephron, and Abraham weighed to Ephron the silver which He named in the ears of the sons of Heth, four hundred shekels of silver.' Then follow the words עֶבֶר לְפָחַר, which our version renders, 'Current money with the merchant.' Von Gerlach has, 'Which would pass with the merchant—that is, with those who are judges of its fineness.' On this explanation, let it be considered—(a) That in no other passage of Scripture have we this idiom respecting money being current with merchants. (b) That it assumes that some silver was not current with merchants. (c) That the Hebrew word פָּחַר, or 'trader,' is singular, not plural, 'merchant,' not 'merchants.' (d) That Jesus represents Himself as selling gold, white raiment, etc. (Rev. iii. 18). (e) That while the word עֶבֶר is not elsewhere used in the sense of the currency of money, it is used of the passing of property, or any such thing, from one person to another: 'Thou shalt cause the inheritance of their father to pass unto them' (Numb. xxvii. 7). (f) That the preposition לְ, used in verse 16, is not the ordinary preposition for 'with,' but it is the ordinary word for 'to,' used where there is a transference from one person to another. It is so used in the passage just quoted, Numb. xxvii. 7. For these reasons, the writer holds that this verse has no reference to currency and common traffic. The meaning is that Abraham was not able to pay the great sum of four hundred shekels of silver, the perfect righteousness required even for Jewish believers before they could have a right to Zion. He might buy a burial from those on the Servants' Grade, but this is not to pay four hundred shekels; nor does Stephen say that he bought the burial-place for four hundred shekels (Acts vii. 16). He only speaks of a price. He so bought it when, in verses 4, 6, he negotiated for a burial for those on the Servants' Grade. But to obtain a right to the cave of Ephron, to have the four hundred shekels, or the four-sided perfect righteousness, the Jewish class of believers must have all their silver, their offerings of righteousness, passed on to Him, in whose perfect righteousness alone they would be complete. Jesus is the Merchant who would thus complete for them the purchase of a good burial-place with Ephron, Son of the shining one. The writer would read the two verses thus: 'My lord, hear Me: the land is worth four hundred shekels of silver; between Me and thee what is He? and bury thy dead. And Abraham hearkened to Ephron, and Abraham weighed to Ephron the silver which He named in the ears of the sons of Heth, four hundred shekels of silver, passing it on to a Merchant' (verses 15, 16).

In xxii. 3, xxiii. 3, 7, the word יָקַם, 'And he rose up,' is used to introduce a change of aspect. The same verb is used in verses 17, 20 to show a change of aspect, but it is used in its sense of 'to be confirmed or settled,' not 'to rise up.' It sometimes takes this meaning (2 Kings xiii. 21). There is a continued progress in relation to this burial-place. First, Abraham asks for it for those on the Servants' Grade (verses 4-6). This is the purchase for a price of silver from sons of the ass in the shoulder, or on the Servants' Grade, of which Stephen

speaks (Acts vii. 16). Next, Abraham acting on behalf of Jewish believers, by the help of Christ the Merchant, buys 'a cave,' or a place of burial, in the extremity or outermost part of the flesh or field of Jesus. But in verse 17 we read of a burial-place being confirmed or made sure to Abraham. This is Abraham as representing the second young man, the Christian class of believers, who come to this Machpelah or double burial-place. It is no longer said to be the dead whom he buries. Moreover, the entire fleshly realm or field, with all its trees, its fruit-bearing products, as giving life to believers, is now made sure to Abraham. In this aspect the field or flesh of Jesus is a field giving fruits of life, rather than a field in the realm of death. It is 'the Cave' which is now made sure to Abraham, not 'a cave.' That is, this class of Christian believers is now buried with Jesus, with a holy Christian burial. The burial-place is made sure in the sight of sons of Heth, or terror, for the light of the Son of Righteousness has shone upon them. In the realm of Zalmon, or shadow of death, it is as white as when it snoweth (Ps. lxxviii. 14). It is bright with a pure and holy light. When the first class of believers was being described, Ephron was said to speak touching (?) all entering the gate, but now the gift is said to be made sure 'in' (?) all entering the gate (verse 18), for in this Christian class the moral process is more an inward process. The burial-place is now regarded as something actually in possession. All things become ours, and, pre-eminently, Christ is ours. His flesh is given for our life. 'This field is said to be 'before Mamre.' The word 'Mamre' is associated in xviii. 1 with oaks. This is a clear indication that it has respect to idolaters, the bitter or provoking people. The heathen who have not had law, are yet associated in burial with these believing classes, and not with the Servants' Grade. This allusion to Mamre and its association with Machpelah, is full of hope for the heathen. It shows that such are regarded as sharing in privilege of soulical burial with sons of Abraham. They are planted in the likeness of their death. Jesus said that the little ones were not to be despised (Matt. xviii. 10), and He adds, 'Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven' (Matt. viii. 11). Hence, although the heathen are lowest in earthly privilege, they are not the lowest in that Hadean realm where they lie 'every one in his own house' (Is. xiv. 18). Machpelah is before Mamre. 'And the Field of Ephron, which was in Machpelah, which was before Mamre, the Field and the Cave which was in it, and all the trees which were in the Field in all its borders round about, were made sure to Abraham for a possession before the eyes of the sons of Heth, in all entering in at the gate of his city' (verses 17. 18), that is, Abraham's city, or Zion.

Thus far the narrative has had respect to the obtaining of a right of burial in this sacred Field, or Dust of Jesus. The closing verses deal with the actual burial. Verse 19 deals with the actual burial of the Jewish class of believers who are only in possession of 'a cave,' not 'the Cave.' This is not yet a sure possession, for they know not Jesus. This burial-place is over against Mamre. Believing Jews and heathen are classed together in burial during the Jewish era. As in verse 2, the closing words, 'This (הַבְּרָא) is Hebron in the land of Canaan,' do not

seem to mark the place of burial, or Mamre, but to show that the class buried, or Sarah, pertains to the Young Men's Grade, which is the Grade of Faith. Hebron, or the joined together, is a symbol of that which is abiding in this believing class. It is as the earthly beginning of that Divine building or church which is afterwards to become a spiritual building in Zion. Jesus Himself was a Son of Abraham, and He is spoken of here as a Cave in a field, that is, a Burial-Place in His flesh. There Abraham buries Sarah as one built up upon Hagar. 'And after this Abraham buried Sarah his wife at a cave of the field of the Machpelah before Mamre; this is Hebron in the land of Canaan' (verse 19). In the last verse we have again a transition to the better class, or Christian believers. Abraham is not said to bury his dead, but it is said that the Field and the Cave are made sure to Abraham for an acquisition, or holding of a burial. That is, it is a burial with Jesus seized by faith, in which burial we die with Him to be with Him in the likeness of His resurrection. In verse 4, where Abraham was only asking for a burial for those on the Servants' Grade, he speaks of it as 'a holding of burial with you.' That is, it was a burial in which he was still abiding among the sons of Heth, or sons of terror. But in verse 20, where he represents Christian believers, he speaks of 'a holding of burial from with the sons of Heth.' That is, he is obtaining a burial-place which is not with the sons of terror, but which is as a prize won and separated from their dark dominion. The flesh of Jesus and its cave, or sepulchre, become the place of burial to these Christian believers, and as they come to that holy Cave the sons of terror flee away. 'And the Field and the Cave which was in it were made sure to Abraham for a holding of burial away from the sons of Heth' (verse 20). The word מִמֶּנֶם, means 'from with,' or 'away from' (viii. 8), rather than 'by.' It is not the sons of terror who make this burial-place sure to Abraham. It is only Jesus who does that, and He also separates between this burial-place and sons of terror. He robs Hades of its sting and its victory.

In some of these chapters it may be a question to the reader whether we have a conjoined idiom or a change of grade. The writer thinks that the drift of the moral history, Sarah's position as one separate from Heathenism. and the breaks in the order of speech and action, tend to show that the grade-words of this chapter are to be taken as above described, and that we have not here the conjoined idiom. It is the close connection of the soulical body of flesh with the Servants' Grade which makes so many gradal transitions necessary.

END OF VOL. I.









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